

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Title on header taken from: /
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments: /
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below /
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

THE CANADIAN CRAFTSMAN,

AND MASONIC RECORD.

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

"The Queen and the Craft."

{ \$1.50 per annum
in advance.

VOL. XXII. PORT HOPE, ONT., FEBRUARY 15, 1888.

No. 2.

GRAND LODGE OF QUEBEC, A. F. & A. M.

The Grand Lodge of Quebec held its annual meeting at the Masonic Chambers, on Place d'Armes, on the 25th ult., the Grand Master, M. W. Bro. J. F. Walker, calling the meeting to order at ten o'clock in the morning. The chief business of the morning session was the reception of reports from Grand Lodge and District officers. These were most satisfactory. The Grand Master's address fully reviewed many questions of interest to the Masonic world. The following is the address in full:—

Officers and Members of the Grand Lodge of Quebec:—

The Great Architect of the Universe has permitted us once more to assemble, that we may deliberate how best to advance the interests of Freemasonry in this Province.

My message to you on this occasion will be very brief.

My business engagements have been such during the latter half of this year that I could not spare even my evenings to the interests of the Craft.

The energy displayed by the several District Deputy Grand Masters, has, however, I hope, atoned for my deficiencies.

At the February meeting of King Solomon Lodge, I installed R. W. Bro. H. L. Robinson as Deputy Grand Master, and R. W. Bro. Rev. J. Smith as one of the Grand Chaplains; the other elected Grand Lodge

Officers, who were not installed at the Annual Communication of this Grand Lodge in January last, received that ceremony from the hands of either R. W. Bro. A. F. Simpson, R. W. Bro. John Shaw, or R. W. Bro. L. A. Farmer, whom I had deputed to act for me in their several localities.

I have paid very few visits to subordinate lodges during the year just closed. This is a source of great regret to me.

In May last I had the honor of being present at the centennial celebration of the Grand Lodge of Maryland, which took place in the city of Baltimore. Representatives of a large number of Grand Lodges had assembled to join with the Maryland brethren in their rejoicing. The imposing ceremonies, the hospitable treatment and general character of the commemoration, are things never to be forgotten.

I had arranged to be present with our staunch friends in Vermont at their annual communication in June last, but pressing business engagements prevented me, and from the same cause I was compelled to forego a proposed visit to the Grand Lodge of Canada in July.

On May 3rd, I deputed R. W. Bro. Arthur Lyon to constitute Portage du Fort Lodge, and subsequently received a report from him that he had done so.

A petition from Manchester, England, for a warrant to open a lodge in that city, was forwarded to me through the Grand Secretary in April.

I directed the Grand Secretary to reply as follows:—

“The Grand Lodge of Quebec, at her formation distinctly and emphatically declared ‘that more than one Grand Lodge cannot exist, either by themselves or by representative organizations, or otherwise exercise authority and jurisdiction *suo jure* within the same geographical and political boundaries, whether kingdom, state or other legislatively distinct territory or province.’ She has ever since adhered, and will continue to adhere to that doctrine, and without waver or hesitation. In view of this, she cannot accede to your request to grant a warrant to authorize a lodge to work in England, where a regularly organized Grand Lodge now exists. Notwithstanding the fact that England, so far as Quebec is concerned, has ignored this doctrine and principle, yet England’s persistency in wrong-doing would be no justification for Quebec to follow the bad example.

I do not doubt your endorsement of my refusal to create discord in England, neither do I anticipate that you will for an instant entertain any suggestion to tolerate an aggression on the sovereignty of the Grand Lodge of Quebec.

The Grand Master of Louisiana offered to mediate between England and Quebec. The following is England’s reply:—

UNITED GRAND LODGE OF ENGLAND, }
 FREEMASONS HALL, }
 Great Queen street, London, W.C., }
 18th November, 1887. }

To the M. W. Grand Master, Grand Lodge of Louisiana.

M. W. SIR AND BROTHER,—I have received, and duly laid before the Grand Master of the Grand Lodge of England, your letter of the 18th of July last, in which you transmit a copy of a resolution passed by the Grand Lodge of Louisiana last February, authorizing you to offer your mediation in the matter at issue be-

tween the Grand Lodge of England and that of Quebec.

In reply I am commanded to refer you to the correspondence which has taken place between the two bodies, which is given in full with the printed proceedings of the Grand Lodge of Quebec for some years past, and I am to explain that, as the situation still remains the same, the Grand Lodge of England cannot possibly change its attitude or alter its decision in the matter.

I am also directed to transmit to you copy of a report made to, and unanimously adopted by, the Grand Lodge of England on the 3rd March, 1886, relative to certain action taken by the Grand Lodge of Illinois on the matter in question, which will further show you that the views of the Grand Lodge of England are, and that they still continue to be the same as heretofore.

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

Yours fraternally,

SHADWELL H. CLERK,
 Colonel, G. S. of England.

Thus England resents any interference. She declines friendly mediation. She says that she, and she alone, is the Masonic authority that cannot err. Serene in her adherence to a position manifestly injurious to Masonry in this Province, and totally opposed to Grand Lodge jurisdiction as understood on this continent, and so understood because harmonious intercourse between sister jurisdictions requires it. The Grand Lodge of England spurns all offers of Masonic settlement by way of mediation. She says in substance we must submit like cravens to her will, and consent to share our habitation with her. There can be no question as to the propriety of the course to be pursued by this Grand Lodge. Whatever differences of opinion there may have been as to the advisability of issue of edict of non-intercourse previous to its issue, and it must be admitted there were differences—not as to the

principles involved, but rather as to time of enforcement—yet there can be none now the step has been taken, and when to recede is to admit that we were wrong, when we were right; that our rights and title were not those which appertain to a Sovereign Grand Lodge, and that having dared to take a stand for the right we have not the manhood to defend that right. The Grand Lodge of Quebec would justly expose itself to the scorn and contempt of Masons throughout the world, if it weakened now that the Grand Lodge of England refuses to accept mediation or anything short of absolute unconditional surrender on our part. Believing ourselves to be in the right, we can afford to wait, —struggles for truth and right are never finished in a day. If right, we must gain in the end. If wrong, time will show it, and I am confident that the opinions of sister jurisdictions, if offered, will not be treated by the Grand Lodge of Quebec with contumely.

Brethren, I trust to your kindness to overlook my many shortcomings during the present year. This is the last occasion on which I shall address you in my present capacity, for even should your inclination have suggested a third term, my filling it would have been an absolute impossibility, every moment of my time being required by my business, and in saying farewell, I would earnestly entreat you to allow no one to introduce any political, religious or class legislation into our Order, and thus entirely alter the very spirit of Masonry. The proper place to protect intrusion of undesirable people is at the ballot for initiation or affiliation.

It has been the Masons' boast that we unite men of the most diverse thoughts, opinions, creeds and classes into a great Brotherhood—that they must be men of good report, who believe in the God who created heaven and earth, and who will reward virtue and punish vice. When the Grand Orient of France wished to eliminate

this, the whole Masonic world sprang to arms, and declared such action un-masonic.

Any attempt to narrow our platform should be equally objected to. There are some reforms which many of us consider of vital importance. Let us in such cases fight for our honest convictions in the field of politics, and if we make our ideas the law of the country, they will then become the laws of Freemasonry.

GRAND CHAPLAIN'S ADDRESS.

E. W. Bro. the Rev. Dr. Smyth, Grand Chaplain, then delivered his annual address. His subject was "The Two Books of the Deity," which, he said, were the Book of Nature and the Book of Inspired Truth. Each was an expression of the Deity—the one the star-light, guiding the tottering feet of man to the temple of God's majesty; the other the searching beams of a meridian sun to flood the world with clearer evidences of His goodness and character and love. Nature and revelation, having the same author, were not in opposition. Heaven was God's throne, and the earth His footstool, and many good people thought we should be incessantly admiring the throne and neglecting the footstool. Nothing that God had made should be overlooked, and in studying the Book of Nature, we were praising God as well as when we studied the Book of Revelation. He pictured the agreement between revelation and true science, and said:—"Though Nature is old, science is but a child, and cannot read this first great book which God has given (geology) with infallible accuracy. We dare not yet give to science, which is always changing, the high post of arbiter to criticise or decide divine truth. If these two books seem to differ, the fault is with the reader and not with the author, who cannot contradict himself or His word or works." In concluding he said of the Bible:—"Brethren, you do well to preserve this foundation stone in the fabric of Masonry. With-

out it the highest bond of brotherhood would be broken, and your purest motive force destroyed. Take away the sacred volume from its holy place, and on your portals might be written; 'Ichabod,' the glory has departed. Your system of morality, illustrated by symbols and veiled in allegory, would be robbed of all its beauty, and your assembly rooms would be sepulchers, where unwholesome vapors would not remain within, but spread their poison through society, to the blasting of many a hopeful life. He who believes not in this Holy Book has no lot or position with us. Against such our doors must of necessity be closed with firmness that does not yield. Mental reservation or equivocation must not share in the reception of the pure and hallowing doctrines contained in this inspired volume."

THE EDICT OF NON-INTERCOURSE.

At the afternoon session the motion of W. Bro. James Fyfe, of St. George's Lodge, to the effect that the edict of non-intercourse with the Grand Lodge of England be suspended, pending the results of further efforts to be made for a settlement of all difficulties at present existing between this Grand Lodge and the Grand Lodge of England, was then taken up, the vote upon it resulting in its defeat by a large majority.

The motion of W. Bro. Joseph Martin, of Mount Moriah Lodge, to the effect that no saloon-keeper, restaurant-keeper, who sells spirituous or intoxicating liquors, or tavern-keeper, or bar-tender, shall be eligible to be made or become a member of the fraternity of Freemasons in the jurisdiction of the Grand Lodge of Quebec, and that one becoming such saloon-keeper, restaurant-keeper, etc., shall be deemed, on proof thereof, to be guilty of a Masonic offence, the punishment of which shall be suspension or expulsion from the fraternity, was next taken up.

After some discussion, an amend-

ment, moved by R. W. Bro. J. P. Noyes, and seconded by W. Bro. Le-Messurier, that the question be referred to a special committee, to report at the next annual communication of the Grand Lodge, was carried.

The election of officers was next proceeded with, and resulted as follows:—

Grand Master—M. W. Bro. H. L. Robinson, Waterloo.

Deputy Grand Master—R. W. Bro. Dickson Anderson, Montreal.

District Deputy Grand Masters—Quebec and Three Rivers, R. W. Bro. W. Fraser.

Montreal—R. W. Bro. James Fyfe.

St. Francis—R. W. Bro. G. H. Presby.

Bedford—R. W. Bro. W. Hally.

Shefford and Brome—R. W. Bro. Dr. McDonald.

Ottawa—R. W. Bro. W. H. Garrioch.

Senior Grand Warden—R. W. Bro. S. Lebourveau, Quebec.

Junior Grand Warden—R. W. Bro. C. Knowles, Quebec.

Grand Chaplains—R. W. Bros. Rev. Muir Huntingdon and Dr. Smythe, Montreal.

Grand Treasurer—R. W. Bro. I. H. Stearns, re-elected, Montreal.

Grand Registrar—R. W. Bro. Henry Dunne, Montreal.

Grand Secretary—R. W. Bro. John H. Isaacson, re-elected, Montreal.

The Most Worshipful the Grand Master has been pleased to make the following appointments:—

Grand Director of Ceremonies—V. W. Bro. J. B. Tresidder, Montreal.

Grand Organist—V. W. Bro. G. Couture, Montreal.

Senior Grand Deacon—V. W. Bro. J. T. Gladstone, Montreal.

Junior Grand Deacon—V. W. Bro. W. Rae, Quebec.

Grand Pursuivant—V. W. Bro. J. N. Wright.

Grand Steward—V. W. Bro. G. E. Dyer, Sutton, Que.

Grand Steward—V. W. Bro. E. J. Merry, Magog.

Grand Steward—V. W. Bro. Dr. Wells, Huntington.

Grand Steward—V. W. Bro. P. B. Kaing, Philipsburg.

The Eighteenth Session of the Grand Lodge was concluded by the installation of the newly elected officers, by Past Grand Master J. H. Graham. The Grand Lodge meets in Montreal next year.

GRAND CHAPTER OF QUEBEC.

GRAND CHAPTER OF QUEBEC.

The annual communication of the Grand Chapter of Royal Arch Masons of the Province of Quebec was opened January 24th, in the Masonic Chambers, Phillips' Square, Montreal, with the following officers:

R E Comp W H Whyte, Grand H Acting Grand Z; M E Comp H L Robinson, P G Z Acting Grand H; R E Comp H E Channell, Grand J; R E Comp Albert D Nelson, Grand Treasurer; R E Comp Jos Mitchell, Grand S E; R E Comp C A Humphrey, Grand S W; V E Comp S J Foss, Acting G P Soj; V E Comp C B Greaves, Acting G Ass Soj; V E Comp Geo W Lovejoy, Acting G Junior Soj; V E Comp H T Blanchard, Grand Steward; R E Comp Chas Knowles, Acting G Pursuivant; Comp Thos Highmore, Grand Janitor; M E Comp J H Graham, LL D, Past Grand Z.

There were present the following representatives of subordinate chapters:—

Golden Rule Chapter, No. 1, Sherbrooke, H S Blanchard, Z; S J Jones, H; J H Graham, P Z and P G Z; H E Channell, P Z and P G S.

Stadacona, No 2, Quebec, Chas Knowles, H Griffith, G D S; E H Hérbeson, P S.

Prevost, No 3, Dunham, A D Stevens, Z; G R Longeway, H.

Dorchester, No 4, Waterloo, J Woham, J; H L Robinson, Pas Gd. Z; G J Raymond, P Z; A E Mills, Z.

Carnarvon, No 5, Montreal, John Tressider, Z; W E Cooper, H; C P O'Connor, J; W H Whyte, Grd H; David Seath, P Z and P G Scribe E; J E Hersey, P H.

Mount Horeb, No. 6, Montreal, George O Tyler, P Z; C B Greaves, I P Z; Thos Nichol, P Z.

Montreal, No 7, Montreal, Wm Hill, Z; C A Humphrey, I P Z V G S V; Joseph Mitchell, P Z and G S E; Joseph Martin, P Z and P G J.

Royal Albert, No 8, Montreal, Charles W R Fraser, Z; G A Miller, H; Albert D Nelson, P Z and Grand Treas; George W Lovejoy, I P Z and G T S.

Bedford, No 10, Bedford, G W Gilman, Z. Shawenegan, No 11, Three Rivers, Geo O Tyler.

Visitor—John B Terry, R A, Mount Horeb, No 6.

The morning's session was devoted to the reading of the G. Z's address, receiving reports, appointments of committees and routine business generally. In the afternoon the

committees met to consider reports, etc. In the evening the following officers were elected:—

M E Comp Will H Whyte, Montreal, Grand Z; R E Comp H E Channell, Stanstead, Grand H; R E Comp H Russell, M D, Quebec, Grand J, re-elected; R E Comp A D Nelson, Montreal, Grand Treas, re-elected; R E Comp Jcs Mitchell, Montreal, Grand Scribe E; R E Comp Geo W Lovejoy, M D, Montreal, Grand Scribe N; R E Comp Edwin Hall, Dunham, Grand Prin Soj.

Grand Superintendents of Districts:—R E Comp H S Couper, Montreal, Montréal District; R E Comp A D Stevens, M D, Dunham, Eastern Townships District; R E Comp H J Miller, Quebec, Stadacona District.

MASONIC ARCHITECTURE.

Michelét, in his "History of France," touching on Gothic architecture remarks on the wonderful self-denial of the Masonic artists, the extent of which can only be fully appreciated by following them into the most retired and inaccessible parts of their labors. All that we know of them, he says, is that they belonged to that obscure and vast association spread over the world. They had their Lodges at Strasburg and Cologne. Their sign, as old as Germany, was the Hammer of Thor. Armed with the pagan hammer, sanctified in his Masonic hands, the Mason continued throughout the world the work of the New Temple, renewed from the Temple of Solomon. With what care he worked, though obscure and lost in the association! With what self-denial, which can only be known by exploring the most retired, the most inaccessible parts of cathedrals and churches! Mount up to those airy solitudes, to the highest points of those spires, which the tyler ascends but with fear and trembling; and often you shall find, solitary under the eye of God, exposed to eternal storms, some delicate workmanship, some masterpiece of art, of sculpture, to which the pious workman has devoted his life. No name, no mark, no letter; he would have been afraid of robbing God of His glory!

PHENICIAN INFLUENCE UPON FREEMASONRY.

Bro. Sir Charles Warren and the Rev. Bro. A. F. A. Woodford, M. A., recently intimated that traces of ancient Phœnician influence might be discerned in Freemasonry. We think the suggestion can be abundantly proved to be well-founded, and we invite our readers' attention to what we conceive to be evidence in support of this belief.

The traditions and lectures of the craft allege the existence of Freemasonry since the earliest ages of the world, but expressly refer to the building of King Solomon's Temple as a remarkable event in fraternal achievement. We have been of the number of those who attribute the origin of Masonry to Solomon, much less to any other personage at a later day. We credit too highly the Biblical statements and our Masonic traditions in this regard. Solomon said to Hiram, King of Tyre (1 Kings v. 6), "Thou knowest that there is not among us any that have skill to hew timber like unto the Sidonians." This was true, and the Jews, who were also unskilled in the working of metals and stone, without the aid of the Sidonians or Tyrians, could never have built Solomon's Temple. Now who were these foreign craftsmen? They were Phœnicians. And who were the Phœnicians? They were, according to Sir William Betham and other scholars, "the shrewdest and most acute of mankind, skilled in science, literature, and art," the inventors of the alphabet, of the art of navigation and of the science of astronomy. Pomponius relates that Phœnician navigators sailed the fleets of Solomon to Ophir (Arabia) and Tarshish (Spain.) Italy was their first great colony, their monuments being found to-day in Etruria, and they sailed the seas over, settled Cyprus, Sicily and Sardinia, penetrated to all the coasts of the Mediterranean, founded Utica and Carth-

age in Africa, and Cadiz, in Spain, passed beyond the Pillars of Hercules, at Gibraltar, and colonized Great Britain and Ireland. As builders they were famous for their Cyclopean architecture, of which there are remains in Etruria and elsewhere. This was the character of the foundations of Solomon's Temple: "The foundation was of costly stones, even great stones, stones of ten cubits (fifteen feet) and eight cubits" (twelve feet). (1 Kings vii. 10). King Hiram's Cyclopean builders laid those foundations.

Among the Phœnicians were two classes of men gathered into secret societies akin to Freemasonry, viz., the Dionysian Architects, and the Cabiri. The former were a fraternity of builders in Asia-Minor, linked by the secret ties of the Dionysian Mysteries. The latter were sometimes styled "Sons of Vulcan," from their proficiency in the art of metallurgy. The Phœnicians or Tyrians were not idolaters. Mr. George Rawlinson says, "they did not worship images. In the temple of Melkarth, at Gades (Cadiz), there was no material emblem of the God at all, with the exception of an ever burning fire." So Betham tells us, concerning the Cabiri, that they taught in their Mysteries "the unity of the godhead," and they had "certain symbols and signs by which they were known to each other and held together." The Cabiri were philosophers, builders, miners, and navigators, and "speculatives as well as operatives." "The account given of their Mysteries of Samothrace, by Diodorus Siculus, is what the Freemasons still say of themselves, and have always asserted." The literary fragment known as "Sanchonathon," compiled by Philo in the second century, informs us that the Phœnician priests of the Mysteries allegorized all the discoveries of learning, and taught alphabetical writing, which the initiated contemplated with wonder and awe, and also the use of the mariner's

compass. An Etruscan compass, with eight points is now in the Museum at Florence. On it is this inscription, in Etruscan characters: "In the night voyage, protection, out and home."

Count Di Cesnola, in his excavations on the island of Cyprus, unearthed a number of Phœnician tombs, "the Phœnician tombs being several feet below the Grecian, the Phœnician city having perished, and a Greek one sprung up, which in time silently entered its dark home, without suspecting that it reposed upon another and an older city of the dead." Di Cesnola opened over eight thousand tombs, and many of the Phœnician treasures he discovered are now preserved in the Metropolitan Museum of Art, in the Central Park of New York.

We will mention two leading Masonic symbols and usages of to-day which the craft derived from the Phœnicians:—

Herodotus wrote, B. C. 518, that he was told the Temple of Hercules at Tyre was built two thousand three hundred years before his era. So much for its antiquity. From the Phœnicians Freemasonry appears to have derived (1) its two famous Pillars, that stood at the entrance to the outer porch of King Solomon's Temple; and (2) its observance of the days now known as those of St. John the Baptist and St. John the Evangelist.

(1) As to the two Pillars. Herodotus says of the Temple of Hercules at Tyre:—

"Being anxious to know as much as possible with certainty of these things, I sailed to Tyre in Phœnicia, because I had heard that in that city was a Temple dedicated to Hercules. I saw that Temple: it was enriched with many magnificent donations, and among others with two pillars, one of fine gold, the other of emerald."

Sir William Betham, in his "Etruria Celtica," says:—"The existence of two pillars in the Temple of Hercules at Tyre, and the introduction of two

into that of Solomon by Hiram the Tyrian, is striking, and could not have been accidental."

(2) As to the two St. John's Days. The two great feasts of the Phœnician Hercules were observed at the peroids of the summer and winter solstices, when the days are longest and shortest. We, to-day, observe the same seasons, but style them St. John the Baptist's and St. John the Evangelist's Days. These observances link the nineteenth century Freemasons with the initiates of the Mysteries of Cabiri, of three thousand years and more ago.

Another thought in this connection. Even in King Solomon's time Freemasonry was cosmopolitan, and not simply Jewish, since it bound together the Jews and Tyrians. Here again we must quote Betham:—"The catholicity of Masonry is totally at variance with Jewish feelings and prejudices. * * * A system like Masonry which embraces all mankind as brethren, could not have been formed (alone) by a people so exclusive and opposed to all contact with Gentile strangers. * * * In their dispersion they did not preserve the craft among themselves. There is not even a tradition to that effect."

Still another thought. Even at so remote a period as the Solomonian era, Freemasonry evidently included in its membership both Speculative and Operative Masters—our two traditional Grand Masters, King Solomon and King Hiram, having been Speculative Masons, and Hiram the builder an Operative Mason.

It is worthy of remark, in passing, that according to the legend upon which the Egyptian Mysteries of Osiris were founded, after the murder of Osiris his body was enclosed in a chest and thrown into the Nile, which conveyed to the sea, and it was cast on the coast of Phœnicia, where it was mutilated by Typhon. Again it is said, that the rites connected with the Mysteries of Osiris closely resembled those of the Mysteries of

Adonis, celebrated at Byblos in Phœnicia, where according to one account the body of Osiris was found, and where a temple for the worship of Baal (the sun) was erected.

It is also fairly inferable that the Tyrian nation, at some earlier and purer stage of its history, was blessed with the favor of God. The prophet Ezekiel says (xxviii. 12, 15, 17):—"Son of man, take up a lamentation upon the King of Tyrus, and say unto him, * * * Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. * * * Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness." The Rev. Canon Trevor, in his "Ancient Egypt," informs us that "The Tyrians, being Cushites, were nearly allied to the children of Mizraim; and it is remarkable that the ark and cherub with outstretched wings are found depicted among the early religious symbols of Egypt."

We trust we have written sufficient to establish the fact of a powerful early Phœnician influence upon Freemasonry, the cosmopolitan characteristics of the craft even three thousand years ago, the union then of Speculative and Operative Masons, and of the fraternity's possession at that early era of symbols and usages which have been exactly preserved in the craft through millenniums of history, notwithstanding the rise and fall of nations, and changes in the locality, nationality and constitutions of the Masonic fraternity.—*Keystone.*

BIGOTRY GONE MAD.

It is well-known that the Island of Malta has for some time past been the scene of a terrible outbreak of cholera, that the deaths from this scourge, especially among the poorer section of the population, have been very numerous, and that the suffering entailed by this calamitous state of things has been heartrending in the extreme. It is equally well known that every effort has been made to alleviate the distress thus caused among our Maltese fellow subjects, and that to this end money has been freely subscribed both in Malta and England. Among the donors are some Freemasons of Malta, who have contributed £25, and it might have been expected, under the circumstances we have described, that such a gift would have been allowed to pass unquestioned. But though the authorities have accepted the money in the spirit in which it was offered there has not been wanting the usual amount of caviling on the part of those ill-conditioned critics, who consider it is not unbecoming in them as professors of Christianity to deny to the Freemasons the exercise of a virtue which is common to all religious faiths. Yet the *Malta*, the *Voce de Malta*, and other local journals have had the affrontery to protest against accepting the contribution of the Masons, because the Society has been denounced by the Romish priesthood, and one newspaper has gone so far as to suggest that, if accepted, it should be applied to the purposes of certain Romish societies. We are glad to see the *Malta Times and United Service Gazette* has administered a severe but well-merited castigation to these offensive bigots, who in their wrath against our Fraternity appear to have lost all sense of decency. True charity knows no distinction of creed, either religious or political, and it is only bigotry gone mad that would deny this axiom.—*London Freemason.*

MONTREAL, QUE.—The annual meeting of Kilwinning Lodge, A F & A M, for the election of officers, took place Dec 12, and was largely attended by the members. The D D G M, R W Bro D Anderson, paid an official visit, accompanied by the Grand Chaplain, R W Bro Dr Smythe. The following is the list of officers:—W Bro W E Cooper, W M; Bros J W Morris, S W, B Morris, J W; Rev Thomas Everetts, Chap, re-elected; John Martin, Treas; R Booth, Jr, Sec, re-elected.

THE LATE BRO. THE REV. A. F.
A. WOODFORD, P. G. CHAP.

It is by no means the first time it has devolved upon us in the discharge of our duties, to record a painful occurrence at this season of the year, when the festivities of Christmas are in full career, and the contrast between grief and pleasure is necessarily so marked; but we cannot call to mind a single occasion on which we in particular and the whole body of our readers were so sorely afflicted as when, towards the close of last week, the intelligence came upon us like a thunderclap that our respected brother, the Rev. A. F. A. Woodford, P. G. Chaplain, was no more. We were looking forward to those frequent gatherings of friends which occur at Christmastide, and suddenly we heard that one of the oldest and most familiar of them all would never again exchange with us the friendly grip or genial salutation of this or any other season. Elsewhere in our columns may be read an admirable description of our deceased brother by one of his oldest and most valued collaborators in the field of Masonic literature, Bro. W. J. Hughan, P. G. D., and from the close relation which existed between the two for some twenty years, our readers will be able to gather from that account a fuller knowledge of Bro. Woodford, and what manner of man he was, than could have been furnished perhaps by any other of his intimates. But greatly as we value Bro. Hughan's kindly and respectful tribute to our departed brother, it is a duty we owe to ourselves and to our constituents that we, too, should exhibit, as far as words can do so, our sense of the loss which English Freemasonry has sustained through Bro. Woodford's death, our own sincere regret at its occurrence, and our sympathy with the large circle of Masonic and other friends, who, as they esteemed and respected him so highly when living, are now mourning for him when dead

so deeply. It is well known that for many years Bro. Woodford was editor of this journal, and that even when a sense of duty required him to speak out boldly and unflinchingly, he invariably eliminated from his remarks every suspicion of unkindliness. It is equally well known that in the course of his long career as a literary Mason he rendered incalculable service to the craft by his articles, his essays, his Defence of Masonry, and, above all, by the work he accomplished as editor of "Kenning's Cyclopædia of Freemasonry." His orations in lodge were always listened to with pleasure, while in the social life of Masonry he was always genial and kindly, and always, therefore, a welcome addition to any gathering. However, it will be some slight consolation to those who knew him most intimately, and who lament his death so sincerely, that Bro. Gould, one of his closest and most distinguished literary friends, tended him most kindly during the closing days of his life, and was present at the final scene of all; and that Bro. Hughan, the second of his more intimate fellow-workers, has paid to his memory the kind and graceful tribute which appears elsewhere. No doubt, also, it will be a further consolation to them to feel that though dead, Bro. Woodford will still live in our hearts, and that while his works remain as evidences of his learning, ability and zeal, his memory, as that of a brother who labored unceasingly for the craft, will ever be kept sacred.—*The Freemason*, Dec. 31, 1887.

SHERBROOKE, QUE.—Victoria Lodge met Tuesday night, Dec. 13, and elected the following officers for the ensuing year:—W Bro Hy Davidson, W M; Bros G Sjolander, S W; Alex Ames, J W; T W Fuller, Treas; E S Stevens, Sec; Dr Dowlin, Chap. The installation took place at Lennoxville on Dec 27th.

MONTREAL, QUE.—A meeting of the Royal Albert Lodge, A F & A M, was held in the lodge room, Phillip's Square, when the annual election of officers took place. The result was the re election of W Bro George Millar and the rest of the old officers.

WITHERED HOPES.

Guy Carroll closed the door. Adele Hautville, with a smile on her face to the last moment, slowly turned and mounted the stairs to her own room.

Then Adele Hautville walked to the dressing-table and looked into the mirror there. What she saw was a white drawn face, strangely unlike the face it had reflected but a few short hours before. A young face, yet one from which the spirit of youth had fled.

Adele recognized the loss. She had cheated herself until a few short hours ago—until one hour ago. But since then all was changed. She could not imagine ever living in the fool's paradise of vain hopes and dreams again. All was different.

"I shall never be young again," she said; "never!"

There were no tears in her grey eyes which Guy Carroll, long ago, when they had been boy and girl together, had called the handsomest pair of pearl solitaires he knew. The eyes were fringed with black lashes. The eyebrows were very firm, very slender, very dark. But above the low forehead there was a crown of pale blonde hair. She had always been known as a beauty.

"Beautiful," Guy Carroll had said; "I don't know. Adele is the dearest creature in the world. I could be no fonder of my own sister. But she has always seemed to me too cold for actual beauty."

He had made some such remark on the day of her marriage four years ago. It was a marriage he had not understood at the time. Mr. Hautville was an elderly, commonplace, and rather under-bred man, whose only claim to the consideration of parents with a marriageable daughter was his large fortune. The idea that Adele had sold herself for money had been a very repugnant one to Guy, and one hard of belief.

It was only after the death of both Mr. Hautville and his father-in-law that certain disclosures of a financial nature were made which amply testified to the probability that family pressure had been brought to bear upon Adele in furtherance of the marriage.

Guy had always admired her the more since these revelations. The reply that had been made to him on that

wedding-day by the mutual friend to whom he had expressed himself in the above terms as to Adele Hautville's beauty had repeatedly occurred to him.

"She does not look cold to me," the man had observed gravely; "but I think her face is one of the saddest I have ever known, as well as one of the most beautiful."

Guy had not seen Adele in all those intervening four years until to-night.

"It only needed meeting you once more to make my happiness complete," he had said as he went away, holding both her hands with the brotherly freedom which their lifelong friendship seemed to warrant, and which partook of the expansiveness that comes to the least demonstrative men when in the flush of the near prospect of winning a woman with whom they are desperately in love.

"Thank you," Adele had said with a little smile about her lips.

"You will be here for the wedding? I should be disappointed if you were not, and I want Viola so much to know you."

"I hope to know her—certainly, some time; and if I can be at the wedding I shall be. But you know I have become a wanderer. Good-night."

"Good-night. You are not looking so much stronger, after all. When I first saw you I thought you had much more color than formerly, but I don't think you have."

"I never have color, you know. Good-night."

And then her smile followed him to the last, and he was gone, and she had ascended to her room again.

She had fastened a few white roses in her black dress. Guy had always liked white roses. She now took them off, and dropped them into the open grate. The flames shrivelled their delicate petals. It was like the visible emblem of the end.

Mrs. Hautville was not at Guy Carroll's wedding after all. She went abroad a few weeks before it took place.

And two years went by again before she returned.

"You may deny it, or evade the question as much as you like; the fact remains, that you avoid us!" cried Viola Carroll.

"I avoid you?" repeated Adele in a low voice.

"Yes, you avoid us. You keep out of my way, out of Guy's way, as much as you can without attracting the notice of the stupid people who make up the general run of the world. Why do you do it?"

Her keen penetrating black eyes searched every lineament of Adele's face. Adele asked herself with horror if the pounding of her heart could be heard, if her cheeks had blanched. She raised her head a little.

"You imagine extraordinary things, Viola," she said coldly, governing her voice. "Why should I avoid you? I have known Guy all my life. I don't drop old friendships. You are very fanciful."

Guy Carroll's wife leaned back against the cushions of the lounge and kept silence.

After a moment her lip trembled.

"You think me rude and uncouth," she said with childlike petulance.

"No, only impulsive," amended Adele, mollified at once.

She was about to change the subject to one less personal and dangerous, when, to her unbounded amazement, Viola burst into a torrent of tears.

"Viola! what—what is the matter?"

The floodgates were opened.

Adele heard the passionate plaint poured into her ear with a great pity welling up within her, for both the man and the woman who had made this great mistake of marrying each other.

She remembered what a near relative of Guy's had said the day after her return from abroad.

"Have you seen Guy yet?" this young woman had abruptly demanded.

"No."

"Well, you won't find him looking very happy."

After a pause Adele had asked why.

"My dear," had been the sententious reply, "when a sensitive, hypercritical, fastidious fellow like Guy marries a woman who is none of these, there is but one result finally possible. If Viola Carrol has a heart or soul, or mind above her toilets and the admiration of her world, I have failed to discover their existence. Some men are long in finding out their matrimonial blunders. Some not. Guy is of the latter category. Happy? No. Take my word for it he is not happy. What first attracted him in her I am still asking myself."

"She is very lovely," Adele had said.

"Lovely as a wax doll perhaps. I should not call that a potent attraction for a man like Guy."

Adele had discovered that much of what Guy's relative had said had had a foundation in fact. But that this slight, frail, fair-haired, black-eyed young creature who seemed so constantly absorbed in the frivolities of the world was without heart or soul she could no longer believe after the passionate outburst of which she had this day been a witness.

"You wonder perhaps why I am so frivolous, and why I flirt first with one and then with the other. Oh yes, you do wonder. You look at me in amaze. You, you see, are one of the perfect women who never do these things; who never commit follies. One must do something, though, to keep one's self from brooding and brooding till one goes crazy! Do you suppose if Guy cared for me that I would do as I do?"

"Oh, he does care for you—he does care for you" murmured Adele eagerly.

"Do you—do you think so? Oh, why then is he so cold, so indifferent?" And Guy Carroll's wife married but three years buried her face once more in Mrs Hautville's cushions, and sobbed in an abandonment of grief which made Adele's heavy heart ache with a new pain.

Of course everyone was at Mrs. Hautville's ball. A beauty, a young widow, a woman of large means who entertained delightfully, why should not her house be crowded.

She had been absorbed by her duties until late in the evening. When she passed Guy Carroll, who stood alone and motionless in a doorway, he offered her his arm.

"Let me take you somewhere, that you may rest a few moments."

He led her to a wide balcony, which had been enclosed partially with glass and filled with plants.

"I am glad you brought me here," she said. The place was solitary. The dance-music reached them in softened strains. "I wanted to speak to you about Viola."

"About Viola?" He laughed a little. "What is there to say? She is happy. Look at her dancing in there."

He turned his face away again, and and in the moonlight all its haggard lines were plainly apparent. Adele felt a hand grip her heart but she spoke at once.

"You think too easily that she is happy. She is not."

He looked at her a little surprised, she thought, but without other manifestation of interest.

"She is not happy," Adele went on feverishly. "She is frivolous because she thinks you are indifferent to her. She loves you well. If you would show her the same affection that was between you at first, all would be changed for you both."

He crossed his arms over his breast. He spoke doggedly, and as Adele heard him she sank down on a low seat, screened by the plants, and buried her face in her hands.

"I suppose you think me a villain. You used to think well of me in the long ago, but everything seems to be changed now. Love her as I once did? I don't think I ever loved her. Do you know whom I have loved for a year past, and God knows for how long beside? You—you! Yes, I knew you would shrink away from me. I should have allowed myself to be cut in pieces before I committed the disloyalty of speaking to you. But I am driven—driven! I have suffered so long that I must speak. Afterwards you may refuse ever to look at me again. I shall expect that. But you know now. Oh, Heaven! that I should have let another man make you his; that I, too, should have married another! What blindness, what fatuity possesses us to ruin our lives, unknowing, as we do!"

"Hush! Hush! You must not—you shall not say another word!"

She had gathered herself together at last and stood confronting him, with her hands stretched before her in a repellent gesture, which he took for loathing.

"I have nothing more to say," he answered dully. "I shall never open my lips again as I have done to-night."

She had fled from him. He stood there a moment longer in the moonlight, and then he turned, listlessly, automatically.

There was a gleam of a white dress. Viola stood before him. The moonlight flashed back faintly from the diamonds on her neck. They burned with a light no deeper than her eyes.

"You are not dancing to-night?" she said.

She looked steadily up at him. He had never seen her glance have so strange a brilliance.

"No, I leave that to you," he said, mockingly, but wearily. "I hope you are enjoying yourself."

"This has been the happiest night of my life!"

The evening following the ball, Adele Hautville, sitting alone in her room, was told that Mr. Carroll was waiting to see her below.

Her first impulse was to refuse to receive him. The disclosure which had been pressed upon her the night before had filled her with a boundless agitation which she dared not analyse. Her only safety, the only hope of happiness for Guy and that poor young creature whom he had married and had failed to render happy, seemed to lie in flight for herself. She descended the stairs with a firm resolution that she would carry her purpose into effect at once.

But as soon as she entered the room and Guy turned towards her these thoughts fled from her mind, swallowed in a sudden apprehension.

"What is the matter," she contrived to say.

"Viola—have you seen her?"

"No."

"Great heavens!"

"Guy! What—what is it?"

"She left the house this morning. We have searched far and wide. I—oh!

He staggered back, and she thought he would have fallen. He gathered himself together again.

"I fear—I believe she heard me last night."

Adele threw her hands over her face.

The following morning they found her. Some fishermen had discovered a floating body far off the coast, and all that remained of the mortal Viola Carroll was reverently brought back to shore.

Three weeks later a card was handed to Adele Hautville in her house in town.

It was Guy's.

"May I say good-bye to you? I sail to-morrow," was scrawled beneath the name.

It was a short interview. Both the man and the woman feel that the memory of the young life which had gone out in consequence of that one miserable burst of passion stood between them, and would ever prevent, like a black shadow, their being anything more to each other than they were.

HEROINE AND MARTYR.

I.

The French army had lost the day! For the last three hours the soldiers crossed the village of Chaille. The retreat had commenced. Cannon, baggage, infantry, cavalry, all were mixed together. The officers tried no more to bring order and regularity among their men, or to stop their disaster.

Towards the evening the retreat had become a helter-skelter, the vanquished decreased in number, a few cavalry men and then—nothing.

But in the last rays of the sun the people of the village saw a dozen of soldiers coming on the road. From time to time they turned around and fired shots at the enemy.

Far off, a black spot, then two, then twenty, then a hundred, detached themselves on the line of the majestic trees.

These black spots were the Germans!

Arriving in the village, that dozen of soldiers forming the rear guard, or, was what was left of the rear guard of the army of La Loire; they stopped.

The captain who had commanded them had chosen a good position between two big houses.

"Hurry up, boys," said he to his men; "we will erect a barricade here. It shall not be said that those sauerkraut-eaters have entered this village as in a church. Burst open the doors, if it is necessary, and once more hurry up."

That captain had the tone firm, and his face expressed anger and determination; his men, old African zouaves and Turcos, enraged fighters, were not apprentices in the art of building barricades. In less than a quarter of an hour the street was made impassable by cars of manure, mattresses, doors, shutters, in fact, everything bulky was employed for that purpose.

The captain, who had picked up a gun on the battlefield, was reloading it when a tall man with a pale face approached him.

"Excuse me, captain, are you the officer in command?"

"Yes."

"Believe me, sir, renounce to defend this village against an enemy twenty times, one hundred times more num-

erous than you are. You shall not be successful, of course, and you will cause our village to be set on fire by the Germans."

The captain looked at his interlocutor with an immense expression of disgust.

"What do you say? Will you go away mighty quick, or else I shall send you to—"

And the captain took the man by the neck and was in a way to strangle him, when a tall old man with white hair emerged from a house near by.

"Let him go, captain, he is not worth the strangulation. My name is Pierre and I am a vine dresser," said the old man addressing the officer. Then, turning to the coward, he added: "Go to your home, monsieur the mayor; if you are unwilling to do your duty, at least do not prevent others to accomplish it. You see, captain, that mayor is a monsieur from the city, sent to us by the imperial government; all his fortune is in this village, in which he owns several buildings, and if the Germans set them on fire he shall be ruined. I am myself in the same case; if my cabin is destroyed I do not know what will remain for my granddaughter Jacqueline. But what do you want, sir? France, our country, before anything."

The captain was touched, and removing his cap he said to the patriot:

"You are a brave man and God bless you."

"And an old soldier," replied the vine dresser, straightening himself. "There is my Cross of the Legion of Honor given to me by the emperor himself, the great Napoleon! Now, captain, if you have a gun to lend me I will show that I know how to handle it."

At this moment lively musketry was heard from the other side of the barricade. The Germans were coming.

The village was deserted by its inhabitants, women, children, cripples and old people had departed, taking with them everything they could carry.

The able-bodied men were in the army.

The battle began; the bullets whizzed in the air and flattened themselves against the walls. The French held the place well and Papa Pierre, the vine dresser, bareheaded, his hair to-

the wind, fired his gun bravely, while his granddaughter loaded the fire-piece after each discharge.

Suddenly, a bombshell burst at ten yards from the barricade.

"Sacre N de D!" exclaimed the captain, "they bombard us now, in ten minutes we will have to go if—"

He had not time to end his phrase when a second projectile passing through the roof of the shelter covered him and his soldiers with dust; happily no one was wounded, alone Jacqueline had uttered a cry. The emotion was too much for the poor girl—she fainted.

"You must retire, captain," said Papa Pierre to the officer; but I will remain here. I have some cartridges left; I shall fire them off. Go!"

"Never!" exclaimed the captain. "We shall die here."

"I tell you to retire, you are responsible before God and before the country for the life of your men. To remain here is simply madness and not bravery. How can you defend this village with guns against cannons, with twelve men against five hundred?"

"It is better to die on French soil in fighting than in a German prison."

"But you will not be taken: leave immediately that barricade that you cannot hold any longer; turn on the right when you reach the end of the village and take a refuge in the forest."

"And you?"

"I! I am too old to walk."

"We shall carry you."

"No, thanks; in this village I was born; in this village I want to die: besides that, I confide my Jacqueline to you, captain. Have you any children, yourself?"

"Four."

"Then I am tranquil on her rate. Adieu, captain! Adieu, soldiers, my young comrades, and *Vive la France!*"

II.

The Germans advanced. The firing had decreased on the French side; all at once it ceased completely. Papa Pierre had no more cartridges left.

He opened his door, entered his cabin, threw a glance on the likeness of his granddaughter; then on a wooden crucifix and awaited the enemy.

One by one the Germans climbed over the barricade.

"Ah! there he is, the old devil," exclaimed a six-foot corporal. "I was sure of seeing him firing at us."

That corporal, Hermann by name, had been a workman in the village of Chaille for years, and he knew every inhabitant intimately.

A colonel, pushing his way through his soldiers, said to Papa Pierre:

"Show your hands, man."

The old man showed his hands. They were black with powder.

"Kill him," yelled the officer.

Hermann thrust his bayonet in the breast of the old man. A moment Papa Pierre staggered on his legs, then fell face downward.

The brave patriot, the valiant soldier was dead.

"Quick—bring some straw!" cried the officer. "Let us burn this village as we did Bazeille. That will teach a lesson to those rascals of Frenchmen."

III.

Hermann had not left the house. He lighted a candle and descended into the cellar.

Ah! ha! He was to get a good drink of Papa Pierre's wine. The old scoundrel; so it was he who had resisted his comrades so long and killed not a few of them. He had no regret for having assassinated a defenceless enemy, the man who protected his home. Had he not refused him the hand of his granddaughter and promised it to Francois, a soldier of the Third Zouaves? In regard to him Hermann had joined the German army—as he was in duty bound to do, being a German—he had always wished for a thing which was to return in the village where he had found hospitality and work when he was in need of both to settle his account with Papa Pierre, the vine dresser.

And his wish had been granted.

He was in the middle of his joyful reflections when he heard somebody calling "Hermann! Hermann!" He recognized the voice of Jacqueline, who, regaining her senses, had refused to follow the captain and his men, and had returned in search of her grandfather from the top of the ladder conducting to the cellar. She was looking inside and saw the assassin corporal, whom she knew well.

"Hermann, in the name of God, did you see my grandfather?"

"Well, yes, I did. Now, will you be my wife?" asked he, drinking from a bottle that he had taken in the cellar.

"Oh, Hermann, tell me where he is?"

"Where he is? My dear and handsome Frenchwoman, if they have not changed his resting place it is there on the floor near the table, where I stretched him out with my bayonet."

He tried to climb up the ladder, loaded with bottles.

"Oh, miserable wretch!" exclaimed Jacqueline.

Quicker than the wind, at the moment when his head appeared at the level of the floor, she took him by his long beard and threw him back into the cellar. Then she shut the heavy trap-door, put across the heavy iron bar that was used to fasten it and went out.

"Who is that woman?" said the colonel. "Arrest her and let us go."

The incendiary began. From the four corners of the village the flames ascended towards heaven.

When they were about 300 yards from the village they stopped and a first sergeant read the roll call.

All answered their names but one—Hermann!

"Where is that brute?" asked an officer.

Many answered that they had seen him in the girl's home.

"Bring her here," commanded the colonel.

When Jacqueline stood before that officer he said to her in French;

"Do you know where is a corporal who remained in your house?"

She answered not.

"Ten volunteers here! Tie that girl and load your muskets."

The muskets were loaded.

"Aim!" ordered the officer.

"Will you speak now, Frenchwoman?"

Jacqueline threw a glance at the village in fire. The cabin of her dear beloved grandfather was a heap of ashes.

"Yes, now I will answer you. Your brigand of corporal is in grandfather's cellar, in which I have locked him up."

"Fire!"

And Jacqueline fell as her grandfather did, face downward.

But she had avenged him.

May God grant me to live long enough to avenge her!—*Translated from French for the N. Y. Graphic.*

Subscribe for THE CANADIAN CRAFTSMAN, only \$1.50 a year.

UNION IN NEW SOUTH WALES.

The *New Zealand Masonic Journal* of August 1st ult., says: "We have lately seen a report in one of the daily papers that a project is on foot to amalgamate the various Masonic bodies in New South Wales, and that Dr. Tarrant, the Grand Master of the body known as the Grand Lodge of New South Wales, and Lord Carrington, have had a consultation on the subject. We sincerely hope the rumor is true, and that the Masons of New South Wales will follow wise counsel, sink all past differences, and celebrate the Jubilee year by presenting to the Masonic world the spectacle of a united Brotherhood. If this is successfully accomplished, we doubt not that the Victorian Masons also will follow the good example set them, and that the newly-formed Grand Lodge (for we presume that the amalgamation will take the form of a Grand Lodge), will assume as honorable a position in the Masonic world as is now held by the Grand Lodge of South Australia."

Bro. Polydore de Keyser, the Lord Mayor-elect of London, was born in Belgium in 1832, and is the proprietor of the Grand Hotel Royal, on the Thames embankment. He has been one of the Sheriffs of London and Middlesex, and is a Fellow of the Society of Arts, of the Royal Geographical Society, and of the Statistical Society; and a Governor of Bridewell, Bethlehem, Christ's, St. Thomas, and St. Bartholomew's Hospitals. Bro. de Keyser is an excellent linguist, being a master of half-a-dozen different languages. The Lord Mayor is elected by his brother Aldermen, who in their turn are elected by the members of the city guilds and corporations. Bro. de Keyser is the senior alderman who has not already served as Lord Mayor, and his elevation is simply in accordance with time-honored custom.

INSTALLATIONS.

ODESSA, ONT.—Prince Arthur Lodge, No 228, installed by W Bro A P Booth:—W Bro L H Stover, I P M; W Bro G A Aylsworth, W M; Bro Lewis Hartman, S W; W Bro A P Booth, J W; Bros J F Aylsworth, Treas; J A McKay, Sec; Rev John Gallaher, Chap; Anson Storms, Org; R W Aylsworth, S D; A M Caton, J D; W H Benjamin, S S; B L Gilbert, J S; Dennis Wright, I G; John W Denyes, Tyler; W Bro Malcolm McDonald, D of C.

PORT COLBORNE, ONT.—Macnab Lodge, installed by W Bro J B Neff, assisted by W. Bro James R Haun:—W Bro Thos Rae, I P M, W Bro W E Headerson, W M; Bro John C McRae, S W; James Hamilton, J W; John W Young, Chap; Geo C Easton, Sec; John Matthews, Treas; W Bro James R Haun, D of C; Bros C Lugsadin, S D; Robert Gillis, J D; James Saurin, jr, I G; James Barnhart, Tyler; H Monck and D Wilcox, Stewards.

COATICOOK, QUE.—Last Tuesday being the anniversary of St. John the Evangelist, the patron saint of the Masonic brotherhood, Ashlar Lodge, No. 31, Coaticook, Que., installed its officers for the ensuing year, in the Masonic Hall:—W Bro B B Baldwin, W M; Bros W B Morgan, S W; J W Tibbets, J W; C E Lyman, Sec; H W Edwards, Treas; L N Emerson, Chap; A C Bissell, S D; A Hanou, J D; R W Bro W Sleeper, D of C; Bros H A Sawyer, I G; W H Dresser, Tyler; E Lang, S Bush, Stewards. After the installation the brethren partook of a nicely prepared supper, provided by the families of the brotherhood, to which about one hundred sat down. A social hour followed, when the happy assemblage separated, "happy to meet, sorry to part, and happy to meet again."

ROYAL AND SELECT MASTERS.—A regular meeting of Wellington Council, No. 15, G. R. C., of Royal Select Masters, was held in the Masonic hall, Guelph, on the 19th January, when the following officers were duly installed by Th. Ill Comp. J. Scoon:—Th Ill Comp J A Nelles, P Th Ill M; Ill Comps R Gemmell, Th Ill M; J Parker, D M; Comps A Wicks, P C of W; E Galloway, Treas; P Th Ill Comp S R Moffat, Recorder; Comps W Marcroft, C of Guards; W Watson, Chap; H Bilton, Janitor; H Nicholson, C of C; Thomas New, J Cormack, Stewards; J Haugh, M of C; P Th Ill Comp J Scoon, Th Ill Comp J A Nelles, Auditors. The Auditors' report having been read, speeches were made by a number of the companions present, expressing their satisfaction at the sound financial standing and harmonious working of Wellington Council, it being one of the most prosperous in Canada.

BLYTH.—Blyth Lodge, 303, installed by W Bro Young, P M:—W Bro Alex Murdock, I P M; W Bro Jonathan Enigh, W M; Bros D D Carder, S W; S H Gidley, J W; J Potter, Treas; C G Tanner, Sec; Wm Wilson, Chap; Geo King, S D; A McQuarin, J D; T Bawden, I G; James Barr, Tyler; W Sloan, D of C.

SCOTLAND, ONT.—Scotland Lodge, No 193, installed by R W Bro Rev William Hay, P G C:—W Bro Leuis A Winegarden, W M; Bros Jas G Wood, S W; Walter E Hooker, J W; Joseph D Eddy, Treas; Thomas Kerr, Sec; R W Bro Rev William Hay, P G C, Chap; Bros George Brown, S D; William J Reavely, J D; Jas A Smith, I G; Rodolphus Durham, Tyler.

CARMAN, MAN.—Oakland Lodge, No 9, installed by W Bro James Hursell:—W Bro W J Hemenway, I P M; W. Bro Frank D Stewart, W M; Bros James F White, S W; George E Laidlaw, J W; M E De Mill, Treas; W Bro W J Hemenway, Sec; Bros W R Ross, Chap; George Sexsmith, S D; Thomas H Miller, J D; Gavin McClure, I G; John Lawrenson, Tyler.

BRYANTON, ONT.—Middlesex Lodge, No 379, installed by W Bro Isaac Nicholson:—W Bro Daniel McPherson, I P M; W Bro John C Robeson, W M; Bros J M Johnston, S W; G Wood, J W; Ed Roberts, Treas; W Bro I Nicholson, Sec; Bros R White, Chap; Alexander McKellar, S D; T Gowan, J D; Stanley C Wright, S S; W McGuffin, I G; Alexander Grant, Tyler; W Middleton, D of C.

CARLTON PLACE—St John's Lodge, 63, installed by W Bro R F Preston, M D:—W Bro W F Latimer, I P M; W Bro W Sutherland, Jr, W M; Bros W M Dunham, S W; W Shanks, J W; W Bro Jas Philson, Treas; Bros Arthur Jarvis, Chap; John Curtain, S D; John H Brownlee, J D; Eli Hutchings, S S; Richard R Knox, J S; Hiram McFadden, I G; Robert Hughes, Tyler; W Bro R F Preston, M D, D of C.

WELLAND (NIAGARA) DISTRICT, G. R. C.

R. W. Bro. McDermott, of St. Catherines, D. D. G. M. for Niagara District (Tenth Masonic District), paid Merritt Lodge, No. 168, an official visit, on Monday evening, and received a truly fraternal welcome from the brethren. The attendance was very large, including ten Past Masters of the Lodge. Bro. McDermott expressed himself as delighted at the large attendance and the great harmony prevailing in the election of officers. He also spoke at some length on the great work of charity being done by the Grand Lodge of Masons. The proceedings terminated by a lunch, served in the refreshment hall of the lodge.

The Canadian Craftsman.*Port Hope, February 15, 1888.***THE GREAT PRIORIES OF CANADA AND ENGLAND.**

It is to be regretted that Great Priory, at its meeting at the Cannon street Hotel, on the 9th December last, should have found itself under the necessity of passing a resolution of non-intercourse for the future with the Great Priory of Canada; but, as far as our judgment goes, we fail to see that any other course was open to it. It is impossible there could have been a more distinct or deliberate invasion of the sovereign rights and privileges of the Great Priory of England and Wales and the dependencies thereof than when the Great Priory of Canada issued its warrant for the establishment of a Templar preceptory in one of our British colonies, while as regards the reasons alleged by Canada, in defence of its conduct, these are either foundationless or of so flimsy a character, that they will not bear a moment's examination. Even Colonel MacLeod Moore, Supreme Grand Master of Canadian Templars, appears to admit this. Though he mildly describes the course pursued by the Great Priory of Canada in sustaining its warrant as merely "an error in judgment," it must be evident that he feels acutely the false position in which Canada has placed itself, or he would not have announced his intention of resigning the office of Supreme Grand Master, and that he had consented to retain it for the present only at the urgent request of a number of his Templar brethren in the Dominion, in the hope that a way might ultimately be found of settling amicably the present unfortunate difference. Whether this hope is ever likely to be realized it is impossible to forecast; but seeing the Great Priory of Canada has not only not withdrawn the warrant which was the original cause of the dispute, but has

even gone so far as to issue two additional warrants, so as to enable the Australian colonists in Victoria to establish an independent Templar body of their own, the prospect of an amicable settlement is decidedly not hopeful. It is of course too much to expect that the headstrong advisers whose influence has proved sufficiently powerful to induce the Great Priory of Canada to adopt an aggressive policy towards England, will exhibit the slightest respect for the feelings and opinions of the Grand Master to whom they are so deeply indebted, or that they will pay more heed to the counsels of prudence and moderation when they know he only retains his office in order, if possible, to bring about a reconciliation between the two Great Priories. If we are not greatly mistaken, these advisers include the very men who are chiefly responsible for the hostile action of the Grand Lodge of Quebec towards that of England, and it would be ridiculous to suggest that such counsellors would assent to any course which was not dictated by themselves. Two quarrels in the brief space of three years about questions of jurisdiction, do not promise well for the future friendly relations of the Templar Bodies in the British Empire, nor if independent colonial Grand Bodies intend setting up a claim for concurrent jurisdiction with the Grand Bodies of the mother country in other British colonies, do we see that it will be possible for the several Supreme authorities to maintain anything like relations of friendship with each other. Even if we leave out of consideration the rights and wrongs of the question in dispute, it is difficult to imagine how it will advantage the Great Priory of Canada to have subordinate preceptories in a remote Australian colony, where it is impossible for Canada to have Craft lodges and Royal Arch chapters. It is true the Templar system has no part whatever in our Constitutional Masonry, but where there are no Craft lodges, there can

be no Royal Arch chapters, and where there are no Royal Arch chapters, there can be no Templar Masons, unless, indeed we can bring ourselves to believe that English, Irish and Scotch R. A. Masons will so far forget their loyalty to the old country as to enrol themselves as recruits under the Templar banner of Canada, and thereby make the present state of confusion, arising out of these interminable questions of jurisdiction, still more confounded. We sincerely wish we could see the remotest chance of settling this new difference, and escaping the vexations and annoyances—to say nothing of the probable injury to Templar Masonry in Canada—which are sure to follow, if the two Great Priorities continue for long in their present state of antagonism to each other. But, as we have remarked already, there is but little prospect of any such fortunate contingency, and we suppose we must resign ourselves, with what philosophy we are able to command, to the condition of non-intercourse with Canada which our Great Priory has had no alternative but to declare.

We reproduce the above “unconscionably” long editorial from the London *Freemason*, of date the 14th ult., in order that the Canadian Templars may clearly see through what “spectacles” our Metropolitan contemporary views mere “Colonists,” “Colonial Freemasons,” and their rights, privileges and prerogatives.

In our leading article of the 15th of April last, we succinctly stated the Canadian constitutional argument *in re*, and to which our “English” contemporary has not as yet vouchsafed a reply. We now respectfully request it to do so if it can, or will; and we further ask it to state by what constitutional right or title “the Great Priory of England and Wales” claims

for itself and for the other Great Priorities of “Great Britain and Ireland,” *exclusive jurisdiction* in “the dependencies” of the said “Great Priory of England and Wales” throughout the British Empire, in which “dependencies,” colonies, dominion or province, a Sovereign Great Priory or Grand Commandery of Knights Templar does not exist?

We fancy that the “right” or “title” thereto of said British Grand Bodies will, on due investigation, be found to be about equal in value to that of a certain “personage” to “all the kingdoms of the world” which he offered to give to the “Nazarene” if he would fall down and worship him!

Personally, we are not at all concerned about the “edict of non-intercourse” (the Pope’s Bull against the comet!) which the “Great Priory of England and Wales and the *Dependencies thereof*” has fulminated against the Sovereign Great Priory of (the Dominion of) Canada, because if our Great Priory is not about to prosper more as an Independent Grand Body than it has as a Colonial “Dependency” of the Great Priory of England and Wales, why the sooner it “liquidates” the better it will be for all concerned. Canadian Knights Templar are now “on trial,” and the real question at issue is whether they are or are not “fit” for sovereign Masonic self-government.

Time and space do not permit us at this present to perform the easy task of utterly demolishing the many essentially erroneous statements in the foregoing article from our contemporary. We will therefore now conclude by plainly telling the writer

of the *Freemason's* "double-header," that he was erroneously (if not maliciously) "coached" when he said that "these advisers include the very men (not Brothers) who are chiefly responsible for the hostile action of the Grand Lodge of Quebec towards that of England," etc. He was very "greatly mistaken," for the official records of our Great Priory and of the Grand Lodge of Quebec, prove beyond peradventure that whatever "Quebec" knightly influence contributed towards the formation of the Sovereign Great Priory of the Dominion, or may have since been manifest in defending its rights, is not identical with that which was instrumental in "issuing" the recent "Quebec edict" against the Grand Lodge of England, and if it had been, a different story would be told to-day.

No true Canadian Sir Knights, or Sir Knight, however attacked, will ever desert his or their post of duty, or haul down their colors, and if our contemporary, or its "coachers" or "coachmen," will have the courage to name the Quebec "men" or "man" alluded to above, we can promise him and them more personal and general instruction than he or they seem ever to have acquired *re* "Colonists" and "Colonial Masonry."

The fraternal battle of Canadian and Australian Masonic Sovereignty is even now as good as won.

WEEKLY notices appear in the "Masonic and General Tidings" page of the London *Freemason*, which read as follows:—"The Fifteen Sections will be worked at the ——— Lodge of Instruction," at such a place and date, under the officers named, etc.

"THAT ENGLISH MUDDLE."

"THE CANADIAN CRAFTSMAN for December last contains a communication by 'Jurisdiction,' on what the writer is pleased to describe as 'That English Muddle.' From this we gather that the edict of non-intercourse issued some time back by the Grand Lodge of Quebec against the Grand Lodge of England and all its belongings has recoiled on the devoted heads of its own people, instead of on those of English brethren, and especially those in Montreal, whom it has declared to be outside the pale of its own Masonic law. This is only another instance of the engineer being hoist with his own petard, and if it had occurred with any other than that venerable and reverend body, the Grand Lodge of Quebec, we should have felt inclined to be amused, and have pronounced the usual verdict in all such cases of 'served it right.' But the Grand Lodge of Quebec, with its sixty or seventy lodges and 2,500 brethren, and its prolonged experience, as a separate organization, of less than twenty years, is far too serious a subject to be amused about, and instead of jeering and sneering at it in the midst of the misfortunes which, according to 'Jurisdiction,' it has created to its own detriment, we prefer tendering it our sincere sympathy and wishing it a speedy release from its present difficulties. It is not in accordance with our ideas of the principles of Masonry to refuse to lend a helping hand to one who has fallen into a ditch on the ground that we had cautioned him against going too near the edge or he might fall in. The Grand Lodge of Quebec, in spite of all warnings to the contrary, has issued its edict against England and all English lodges, and the only practical result we have as yet heard of is that some brethren of the Quebec Constitution are overwhelmed with shame and consternation at finding that the representative of our Anglo-

Montreal lodges at the Montreal Masonic Board of Relief remains at his post, and that among 'the transient Masons, their wives, sisters, and children,' who have received of the funds at the disposal of the Board, have been sundry of those very brethren, with 'their wives, sisters, and children,' whom the Grand Lodge of Quebec 'has declared outside the pale of Masonry.' Of course, this is a very terrible calamity, and we can well understand the chagrin of 'Jurisdiction' because the 'Montreal Masonic Board of Relief,' or rather its Quebec members, instead of joining in the chorus of denunciation against all English Masons, great and small, rich and poor, as ordered by the Grand Lodge of Quebec, appear to have been kindly and firmly discharging their duties and administering such relief as the funds allowed to poor brethren and their relations of all jurisdictions alike. This conduct, though it is not in accordance with the edict of the Grand Lodge of Quebec, is in complete harmony with the principles of the Craft, and perhaps Quebec Masons will not take it amiss from us if we suggest that the sooner an end is put to this conflict between the Masonic practice of their Grand Lodge and the Masonic principles of the entire Craft, the better it will be for them, and the more will it redound to their credit as an aspiring Grand Lodge of yesterday's creation. As for 'Jurisdiction,' let him give up writing about the 'misapplication of trust funds' and 'soliciting money for one purpose and applying it to another.' So far as we understand the matter as presented by him, it strikes us as the Quebec members of the Montreal Masonic Board of Relief have done the right thing, and are the most sensible people we have as yet heard of in the jurisdiction of the Grand Lodge of Quebec."

The foregoing lengthy lucubrations we clip in full from the London *Freemason* of January 24th. Amongst

other things, it shows that our metropolitan contemporary is an attentive reader of *THE CRAFTSMAN*, and even of its correspondence, some of which from Quebec and elsewhere is well known to our readers to be, in many respects, not in accord with our own views upon the various matters dealt with therein, and upon which we frequently refrain from comment. It is, moreover, often-times something more than amusing to the readers of the *Freemason* to note that it significantly prefers to make most of its pseudo "knightly wind-mill" assaults upon articles from correspondents, rather than to attempt to reply to the arguments, or to endeavor to controvert the statements, contained in our editorials, on the same or similar topics.

We respectfully ask our readers carefully to read, and if their indignation permits, to re-read the above from the would-be official "organ" of the Grand Lodge of England, and then say whether for "maudlin wit," police-court pettifogging efforts at sarcasm—contemptuous sneering,—and unbecoming ridicule in dealing with a subject of real intrinsic importance,—they have ever seen anything much surpassing, or beneath it, in intent, expression, and purpose, in the rude fledgling political weekly press on the borders of our Western civilization?

In fact, if our good Bro. Kenning, of regalia manufacturing fame, desires his "organ" to be other than productive of disgust in the minds of its better class of readers in England and abroad, the sooner he orders a "right about face" in its treatment of and dealings with "Quebec" and "Canadian" Masons and Masonry, the better he will find it to be for himself, the *Freemason*, and for all concerned. A word to the wise is generally sufficient.

THE ROYAL CRAFT IN BARRIE.

On Friday, the 2nd December, a District Chapter of instruction was held in the Masonic Hall, at Barrie, under the direction of R. E. Comp. Dr. Widdifield, Grand Superintendent of the Toronto District of Royal Arch Masonry of Canada: There were a number of distinguished members of the Royal Craft present, as well as the Most Worshipful the Grand Master of the Grand Lodge of Canada, Henry Robertson, Esq., of Collingwood, who arrived in the evening, and to the greatest regret of all present, the distinguished Companion was taken ill, and thus unfortunately prevented from attending the meeting. There was also present in the person of Judge Cowan one of the oldest members in that locality of the Masonic fraternity. The four degrees which comprise the work of a Royal Arch Chapter, were worked in full, and are classed as follows, namely:—"The Mark Master Degree," "The Past Master Degree," "The Most Excellent Master Degree," and "The Supreme Degree of the Holy Royal Arch." The first and second of those degrees were exemplified by E. Comp. George Monkman and his staff of officers of Signet Chapter, Barrie. The third was exemplified by E. Comp. Thomas Batcliff and staff of officers of Doric Chapter, Newmarket. The fourth—most important, "The Holy Royal Arch"—was exemplified by the Grand Superintendent, R. E. Comp. Widdifield, assisted by the officers of Doric Chapter. This degree was exemplified in admirable style, the tact and precision displayed by R. E. Comp.

Widdifield being greatly admired by members who, at one time, were chief rulers in the Royal Craft.

The three Principals of Doric Chapter, E. Comps. Batcliff, J. Allan, Jr., and E. Hollingshead, discharged the duties of their several offices with great facility, being ably assisted by Comps. Dr. Bentley, L. T. Bailey, L. Atkinson and A. Borngasser. E. Comp. Monkman and his staff of officers of Signet Chapter, Barrie, were also second to none in the execution of their work.

Owing to the train arriving somewhat late, M. E. Comp. D. Spry, of Barrie, took charge of the proceedings until the arrival of the Grand Superintendent and party from Newmarket. Owing to the elections usually held in Toronto at this season of the year, the Companions from that city were prevented from being present, but it is expected that the Grand Superintendent will hold a Chapter of Instruction in Toronto at no distant day, and undoubtedly the officers of Doric Chapter will again accompany him *en bloc* and exhibit their talent to a Toronto assembly.

The following motion was unanimously carried:—

Moved by M. E. Comp. D. Spry, and seconded by R. E. Comp. J. Stevenson,—That the Companions of Signet Chapter, Royal Arch Masons, No. 34, Barrie, and the Royal Arch Masons present in this Chapter of Instruction assembled, desire to convey to R. E. Comp. J. H. Widdifield, Grand Superintendent, their heartiest thanks for calling this Chapter in Barrie, and for the able manner he has, with his officers, exemplified the work of the several degrees.

"VISHNU."

"Christna" or "Chrisna," also "Vishnu," is one of the most popular of all the Hindoo deities. An immense number of legends are told respecting him, but the following, condensed from the Anacalypsis of Godfrey Higgins, will well repay perusal. Christna is represented as the son of Brahma and Maia, and is usually called "the saviour," or "the preserver." He being a god, became incarnate. As soon as he was born, he was saluted by a chorus of devotars, or angels. His birth-place Mathurea. He was cradled amongst shepherds. Soon after his birth he was carried away by night to a remote place for fear of a tyrant, whose destroyer, it was foretold, he would become, and who ordered all male children to be slain (an episode marked in the sculptures at Elephantia.) By the male line, he was of royal descent, though born in a dungeon, which, on his arrival, he illuminated, whilst the faces of his parents shone. Christna spoke as soon as he was born, and comforted his mother. He was preceded by his brother, Ram, who helped to purify the world of monsters and demons. He descended into Hades and returned to Vaicontha. One of his names is "The Good Shepherd." An Indian prophet, Nared Saphos, or wisdom, visited him, consulted the stars, and pronounced him a celestial being. Christna cured a leper; a woman poured on his head a box of ointment, and he cured her of disease. He was chosen king amongst his fellow-cowherds. He washed the feet of the Brahmins, and when

Brahma stole the sheep and cowboys of his father's farm (Nanda's) Christna made a new set. He had a dreadful fight with the serpent, Caluga. He was sent to a tutor, whom he astonished with his learning. He was crucified—went into hades, and afterwards into heaven.

Christna and his mother are almost always represented as black (as also are the Bambino at Rome, and the Virgin and Child at Loretto.) His statue in the temple at Mathura is black, and the temple is built in the form of a cross (Ptolemy calls the place Matura Deorum.)

As Vishnu, he is painted with a Parthian coronet round his head when crucified. As Wittoba, he is painted sometimes with stigmata in his hands—sometimes in his feet—and one of the pictures representing him has a round hole in his side—to his collar hangs a heart, and on his head is a Linga yoni. In another picture he is called Ballaji, and he is contending with a seven-headed cobra. His most celebrated temple is at Terputty. The date assigned to Christna's first mystic birth, is about 600 before Christ.—*Ancient Faiths, embodied in Ancient Names, by Thomas Inman, M. D.*

BRO. SADLER, London, Eng., in his "Masonic Facts and Fictions," recently published, has pretty clearly shown that the "Ancients" were originally, in great part, "Irish Masons" residing in England, and that their "work" was substantially that which then prevailed in Ireland. This is a new theory, and it appears to be established by known facts. This removes another Masonic historical "crux."

JUPITER.

Jupiter was the name of the supreme divinity of the ancient Greeks and Romans. It was often used to denote the heavens, the air, and especially the upper regions of it. It is composed of two words, "Ju," or Zeu, Zeus (deus—god), and "Piter," pater—English, "father." Hence, "Father-Zeus."

The "root" word and its primal signification were for ages a scholastic "orux" until a few years ago, while engaged upon the translation of the "Rig-Veda"—the sacred books, or bible, of the ancient Hindoos—Prof. Max Muller found it in the Sanscrit, denoting the air, the heavens, the sun, etc., and, hence, Jupiter was the most ancient sun-god—the god of day—the god of heaven; and hence, also, the remarkable and suggestive deduction, that the initial clause of the Lord's Prayer: "Our Father which art in heaven," is but a paraphrase of the name "Ju piter"—heaven-father, or father of, or in heaven.

Moreover, the god Jupiter, or Zeus, was deemed by those ancients to be both "male" and "female"—an idea not absent from the old and new Testament scriptures,—and consequently embodying the concept of "fatherhood" and "motherhood," the latter, somehow, having almost wholly disappeared from modern thought and literature.

The "Fatherhood of God and the Brotherhood of Man," is a cherished and expressive Masonic formula. What, also, of the "Motherhood of God and the Sisterhood of Man?"

DAYS OF THE WEEK.

"Sunday," so called because anciently dedicated to the sun, or to its worship. The only words used in English for the first day of the week, before the existence of Puritanism, were "the Lord's Day" and "Sunday." "Sabbath," the Jewish name for the seventh day, and frequently now applied to our first day of the week, is from a Hebrew word, signifying "rest."

"Monday," the second day of our week, is the "moon's day," formerly dedicated to "Luna," the "Queen" orb of the night.

"Tuesday," consecrated to "Tuesco," the Saxon Mars, or god of war.

"Wednesday," so named after "Wodnes," a Scandinavian deity, whose attributes were similar to those of "Mercury" among the ancients.

"Thursday," the day dedicated to "Thor," the principal deity of the northern European nations. "The Jupiter tonans" of the ancient Romans.

"Friday," named in honor of "Freya" or "Friga," the northern "Venus," wife of "Wodnes" or "Odin," to whom the day was sacred.

"Saturday" "Sætern-dæg," "Saturn's-day," dedicated to "Sæturn," or "Saturn," an ancient Roman deity, answering to the Greek "Chronos," "Time," one of the oldest and principal gods. How much of the ancient polytheistic cults is embodied in the very names of the days of the week!

THE consecration of Lodge No. 2,228 on the Registry of the United Grand Lodge of England, is recorded.

"SILVER-WEDDING DAY."

There is no doubt that during the thirteen years the Prince of Wales has presided over Grand Lodge, Freemasonry has made astounding progress, not only numerically, but substantially, and not in one direction or offshot only, but in all. Over 700 lodges have been added to the roll of Grand Lodge since the beginning of the year in which he was installed Grand Master at the Royal Albert hall, and a proportionate number of Royal Arch chapters has been added to that of Supreme Grand Chapter. Templar Masonry has shown less inclination to keep pace with the other branches and off-shots of the society, but the Mark Degree has almost rivalled Constitutional Masonry in the rate of its progress, while the Ancient and Accepted Rite is in ever-increasing favor with the brethren. As regards our Institutions, the advance is even more astounding. The Girls' School has been augmented by about one hundred children, and the Boys' School by as many, while in the case of the Benevolent Institution there are, taking the male and widow's funds together, nearly twice as many annuitants now as there were at the beginning of 1875. Indeed, whether we turn our attention to the metropolis, to the provinces, or to the colonies and foreign parts, we find visible everywhere alike the evidences of a real and substantial progress, and not, as we have said already, in one section only of the Masonic body, but in all. And to these evidences of prosperity which are visible within the Craft itself must be added the increased respect which is entertained for it by the general public, which, since it has had more frequent opportunities of knowing what our aims and objects are, has exhibited towards us a deeper and truer sense of esteem. To this internal prosperity and the increasing regard with which we are looked upon by the country generally, we are principally indebted to the

quiet and unobtrusive, yet firm and sagacious, rule of His Royal Highness, and it would ill become us if, at his approaching "Silver Wedding," we did not join with the rest of our fellow subjects of the Queen in offering to him and the Princess of Wales, Grand Patroness of our Girls' School, some fitting tribute of our love and respect.—*London Freeman.*

FIFTY YEARS OF FREEMASONRY IN THE BRITISH EMPIRE.

BY BRO. G. BLIZARD ABBOTT.

It must not be imagined that at the Queen's accession to the throne, Freemasonry was in a condition otherwise than prosperous. From the period of its organization as a non-operative brotherhood in 1717, it had held on its way, steadily increasing in numbers and reputability at home, and establishing for itself new homes in our colonies and in foreign countries. It had had its times of difficulty and danger, but had survived them all. It had learnt by experience how exceedingly bitter is the strife that is begotten of internal differences and dissensions, but the bitterness of feeling thus engendered had been at length assuaged, and the schism of three-quarters of a century healed in a manner advantageous to the general body, and, at the same time, honourable to both the dissentient parties. In 1837 the same conciliatory spirit prevailed everywhere, which had so happily effected the Union of 1813, and the same illustrious personage—H. R. H. the Duke of Sussex, one of the Queen's uncles—still supported by many veteran Brethren of that glorious epoch, occupied the Masonic throne. Our Lodges, notwithstanding the disappearance of many from the roll, were as numerous and as widely and beneficially distributed throughout the Queen's dominions and in foreign parts. Grand Lodge was financially

stronger and better organized, and our Institutions for Girls and Boys as flourishing. It must not, therefore, be imagined that, with the beginning of the present reign, Freemasonry entered upon an area of prosperity; it had always been—even, marvellous to relate, when divided against itself—in the main a prosperous and progressive body. Yet, undoubtedly, its progress in all the elements of sound and enduring strength since 1837 has been astounding. In that year there were some 650 Lodges, of which 105 were located in London, 370 in the provinces, and 175 in the colonies and foreign parts, while of about 200 R. A. Chapters only 20 met in London. From a return published in Dr. Oliver's (the 17th) edition of Preston's "Illustrations of Masonry," there were in 1860 just 960 Lodges, 150 of them being located in London and Middlesex, 386 in the provinces, and 324 in the colonies and abroad, while of 325 R. A. Chapters there were 33 in London and Middlesex, 218 in the provinces, and 74 in the colonies and abroad. In the present year 1887, there are some 2020 Lodges, of which 350 meet in London, 1300 in the provinces, and 570 in the colonies and abroad; and about 700 R. A. Chapters, of which 140 meet in London, 420 in the provinces, and 140 abroad. In the same period, Scotland has about doubled the number of its Lodges, there being some 680 now on the roll of its Grand Lodge as compared with some 340 in 1837, and as nearly as possible one-half of the Lodges under the Grand Lodge of Ireland have been warranted since that year; while as regards those British colonies which are now Masonically independent of the Mother Country, where there were in 1837 only about 100 Lodges, all told, holding under the Grand Lodges of England, Scotland, and Ireland, there are now some 600 Lodges, distributed as follows among the following separate and independent jurisdictions:—

Under the Grand Lodge of Canada, established in 1855, some 360 Lodges; in Quebec founded in 1869, 60 Lodges; in Nova Scotia, founded in 1867, 70 Lodges; in New Brunswick, founded in 1877, some 32 Lodges; in British Columbia, 7 Lodges; in Manitoba, founded in 1875, 30 Lodges; in Prince Edward Island, about 12 Lodges; and in South Australia, 36 Lodges. Thus, there are 3,650 English, Irish, Scotch, and Colonial Lodges in the British Empire now, as against 1,350 English, Irish, and Scotch Lodges in 1837.

The foregoing figures give as nearly as possible an absolutely correct statement of the comparative numerical strength of our Society in Her Majesty's dominion in 1837 and 1887 respectively.—*The Freemason.*

JURISDICTION.

“The jurisdiction of a Grand Lodge extends over every Lodge working within its territorial limits, and over all places not occupied by a Grand Lodge. (1.) The territorial limits of a Grand Lodge are determined in general by the political boundaries of the country in which it is placed. Thus the territorial limits of the Grand Lodge of South Carolina are circumscribed within the settled boundaries of that State. Nor can its jurisdiction extend beyond these limits into the neighboring States of North Carolina or Georgia. The Grand Lodge of South Carolina could not, therefore, without an infringement of Masonic usage, grant a warrant of constitution to any Lodge located in either of these latter States. It might, however, charter a Lodge in Oregon Territory, because there is not in existence a Grand Lodge of that Territory. Thus the Lodges of France

held of the Grand Lodge of England, until the formation of a Grand Lodge of France, and the Grand Lodges of England, Scotland and France granted warrants to various Lodges in America, until the Revolution, when the States began to organize Grand Lodges for themselves. For the purpose of avoiding collision and unfriendly feeling, it has become the settled usage, that when a Grand Lodge has been legally organized in a State, all the Lodges within its limits must surrender the charters which they have received from foreign bodies, and accept new ones from the recently established Grand Lodge," (2.)—(MACKAY.)

In the formation and procedure of the Grand Lodge of Quebec,—the rulings of Grand Master GRAHAM coincided with the foregoing, except in the following limitation (1) and dissent (2),—in both of which, after careful examination and mature deliberation, the leading Masonic brethren of the world agree with Bro. GRAHAM.

(1) Any Grand Lodge may charter private lodges in any territory unoccupied by a local Sovereign Grand Lodge; but the exercise of this right, is with propriety, restricted to unoccupied territories belonging to the country within whose domain the chartering Grand Lodge is situated,—or to exterior countries within whose limits a Grand Lodge does not exist.

(The "propriety" regulating the exercise of the "right" herein enunciated, clearly indicates that by common consent, it would not, *exempli gratia*, be deemed to be in "good form" for a Grand Lodge in the United States of America, to grant a Warrant for the establishment of a subordinate lodge in "unoccupied" territory within the British Empire, and *vice versa*.)

SURRENDERING OF WARRANTS.

(2.) Some brethren speak of irregularity on the part of "Quebec" because the Lodges did not deliver up their Warrants. We hold that our course has been strictly correct.

1st. Because the surrendering of the Warrants before forming the G. L. would have been the extinction of all the Lodges so doing, and no G. L. could have been regularly formed by a convention or assembly of Masons, not actually representing Lodges.

2nd. The Warrants have not since been surrendered, because if not forfeited, they are the property of the Lodges, which may constitutionally do what they will with their own.

3rd. The Warrant is retained as the original evidence of the regular formation of the Lodge, and, if by unnatural conduct, the mother Grand Lodge has not forfeited the respect of her offspring, is much more highly esteemed than any copy or duplicate would be, and consequently there is generally a strong desire to retain it for its antiquity, and for the kindly remembrance of "auld lang syne."

4th. It is not only not required by common right, nor sound Masonic law, to surrender the Warrants to the parent Grand Lodge, but it is a dangerous thing to do when imprudent or unfaithful men happen to be rulers in the Craft, for such have been known to deliver up returned Warrants to certain brethren who were found to take them, and create "duplicate Lodges," to the great detriment of the Craft; and a few G. L. officials have been known to do worse things than these, when inflamed with passion, or otherwise actuated by bad feelings or principles.

5th. It is held to be the inherent and inalienable prerogative of all Grand Lodges, at all times and under all circumstances, to hold and exercise constitutional control over the Warrants of all Lodges situated within its territory, and consequently, in due time, the G. L. of Q. will settle and determine all questions pertaining thereto.

All the original warrants of the constituent Lodges of the Grand Lodge of Quebec were duly endorsed by the Grand Master, the said Lodges being of obedience to the aforesaid Grand Lodge, and duly enrolled on its Registry.

M. E. Comp. P. G. Z., E. Fitch, of the city of Quebec, was compelled to return to England, about the middle of January, on business, and hence was unable to be present at the Annual Convocation of the Grand Chapter of Quebec. His address was read by the second Grand Principal, R. E. Comp. W. H. Whyte.

CAPITULAR AND CRYPTIC MASONRY.

The Masonic student who has taken only the first three degrees must often feel, in his researches in Masonry, that there is something lacking; that there are many things in connection with its history and traditions that are not fully explained, and that a more complete knowledge of them would afford him great satisfaction. In taking the Chapter degrees he will find that much has been supplied to his store of information that is satisfactory. So when he takes the next step, and becomes a Royal and Select Master, he finds such additional knowledge as prepares his mind to accept the statement that he has now reached the summit of Ancient Craft Masonry. He will then have taken nine degrees, and from the first to the ninth, they have been added as links in a chain, which is now completed. If he made suitable proficiency in each degree after receiving it to entitle him to advancement, as is always declared to be the case, when he presents for the following one, he has added a strong link to his Masonic chain, and the last one will find him a well-informed and devoted Mason. His standing in the lodge has not been affected by his becoming a member of the chapter and council. His rank there is still that of Master Mason, and his rights and privileges remain the same as those of every other member who has taken but the three degrees. The only advantage he has gained as a Master Mason is an increased knowledge of Masonry, which will enable him to become a more useful member of his lodge.

It must be apparent, then, to every Master Mason that there is nothing in Capitular or Cryptic Masonry in which he is not directly interested. If he takes the trouble to make an investigation, he will find a very large proportion of the officers and active working members of most lodges are

also officers or working members in chapters and councils in every locality where these bodies have been established. One does not detract from the other, but all work in the interest of each other to promote the general good of Ancient Craft Masonry. Prosperous lodges build up strong chapters and councils when the same brethren are interested in each organization. There is no antagonism between them, and whatever promotes the interests of one must necessarily be of benefit to the other. We think, therefore, that there is no impropriety in saying to any worthy Master Mason, we think you will be benefited, if you can afford to do so, by taking the chapter and council degrees. While we would, under no circumstances, solicit our dearest friend to become a Mason, after he has of his own free will and accord become one, we feel that our relationship toward him has changed, and as a brother-Mason we are at liberty to suggest to him anything in connection with Masonry that will benefit him. The chapter and council degrees are a continuation of the ideas and tenets taught in the lodge. They rest upon the same foundation, teach the same principles, and strive to promote the same interests. They are simply an advance step in Masonry, which every Master Mason should take when the opportunity and his own convenience will permit.—*Masonic Advocate.*

"THE Freemason's Pocket Book, Diary and Calendar, for 1888," is one of the most valuable works of the kind we have ever seen. It contains a vast amount of valuable information, and should be in the hands of every member of the Craft. Bro. Geo. J. Bennett, in the issue of this work, has placed the Craft under a great obligation to him, and we trust he may realize handsomely out of it, though we cannot see how he will get his own back unless there is a very large sale—the price being so low—only 50 cents.

ROMANISM IN QUEBEC vs. FREEMASONRY.

In order that the readers of THE CRAFTSMAN and others may have some little idea of the warfare being carried on in the benighted Province of Quebec, by the Jesuits and other ultramontane Romanists, against Freemasons and Freemasonry, we insert the following:—

"No FREEMASONS.—We shall not support *vendard* and Freemason candidates, either at Shefford or elsewhere. And Mr. Noyes will not have our support if what is said of him in this respect is true."—*La Justice*.

"FREEMASONS ARE DANGEROUS.—It appears that the leader of the St. Francis district Freemasons, a Mr. Johnson, advocate, is to be named registrar at Sherbrooke. This personage, like Mr. Noyes, will owe to his title of Freemason the success that crowns his efforts to reach honors and position. If Mr. Mercier begins coddling Freemasonry, his reign will be of short duration, in spite of his present triumphs."—*La Verite*.

L'Electeur says:—"Frankly, we deem it our duty to protest against such intolerance. We could appreciate such criticism if there were Catholic Freemasons in question. But to wish to extend this ostracism to Protestants, goes beyond all bounds. Is the Government obliged, before naming an English-speaking Protestant to any public office, to hold an investigation so as to ascertain whether he is a Freemason or not? In that case, it would be just as well to declare all Protestants at once ineligible for public office, for it is well known that there is no harm in Protestants belonging to the Freemason Society, and that even ministers of their worship often are members of the lodges, and open their proceedings with prayers."

J. P. Noyes, of Waterloo, Que., Eastern Townships, who has been nominated as a candidate for the representation of the County of Shefford in the Quebec Legislature, is a Past Grand Z. of the Grand Chapter of Quebec, and E. R. Johnson, of Magog, late of Stanstead, Que., is a Past Grand Master of the Grand Lodge of Quebec. *Hinc illae Romanicae lachrymae.*

A few years ago, when Past Grand Master Graham was a candidate for the representation of Richmond and Wolfe, Que., in the House of Commons, the ultramontane Romanist war against him was waged with relentless fury. He "faced the music," however, and so "improved" the campaign as to tell his ultramontane adversaries many wholesome Masonic truths, which some of them will never forget. Of course, he was defeated, and Rome rejoiced.

In certain Quebec constituencies, during the last Federal election, the principal war-cry was "Anti-Masonry," and in a multitude of French campaign pamphlets, the Hon. Edward Blake was declared to be "the avowed enemy of Freemasonry and of all secret societies."

R. W. Bro., H. F. H. the Duke of Connaught, has been installed as District Grand Master of Bombay, India, and also as Past Grand Master of the Grand (?) Lodge of Scottish Freemasonry in all India.

THE YEAR.—Martius, Aprilis, Maius, Junius, Quintilis (quintus, five), Sextilis (sex, six); September (septem, seven); October (octo, eight); November (novem, nine), and December (decem, ten)—are the names of the ten months into which the year was divided by the ancient Latins. Their year began with our March, the month of the vernal equinox. Numa Pompilius (circa 650 B. C.), divided the Roman year into twelve months, as at present—naming the two added, Januarius and Februarius, and calling January the first month of the year instead of March as theretofore. The names Quintilis and Sextilis were afterwards changed to Julius and Augustus, in honor of Caius Cæsar, whose Gentile name was Julius, and of Augustus Cæsar.

QUATOR CORONATI LODGE.

A meeting of this famous Lodge, No. 2076, E. R., was held at Freemasons' Hall, London, England, on November 8th,—V. W. Bro. Rev. A. F. A. Woodford, late editor of *The Freemason*, in the chair.

Bro. R. F. Gould, the author of "The History of Freemasonry," was installed W. M. Bro. Sir Charles Warren is I. P. M., and Bro. G. W. Speth, Secretary.

The W. M. delivered an admirable inaugural address, suggesting, among other things, that such be made an annual custom. He also proposed that besides the valuable papers on antiquarian and other like Masonic matters, there should be prepared, read, and afterwards printed for the general use of the Craft, a brief series of papers of an elementary and purely Masonic character. He also read a paper on "English Freemasonry before the era of Grand Lodges (1717)."

The after-banquet speeches were of an unusually high order of excellence,—more especially that of Bro. Gould, on the "toast of the evening," the health of Bro. Sir Charles Warren, I. P. M., who is better known abroad as Captain Warren, of the "Palestine Exploration" Survey, 1875-'76, and also as having performed many important military and civil services, both at home and abroad. He is at present in command of the Metropolitan Police force. A valuable presentation of forty volumes of recent Masonic works was made to the I. P. M. by twenty-three authors, who are members of the lodge!

Besides an excellent address in reply by Bro. Sir Charles, very ap-

propriate responses were made by Rev. Bro. Woodford, Bro. W. Lake, editor of *The Freemason*, Bro. Speth, Secretary of the lodge, and others.

The Correspondence Circle of this famous "Literary Lodge" has already reached a total of 155 members, residing in all parts of the globe! *Floreat.*

KNIGHTS TEMPLAR.

The Grand Master of the Grand Encampment of the United States Remembered.

In response to the courteous and fraternal invitation extended by E. Sir Stephen Berry, Templar Correspondent for Maine, to all Knights in this and other countries, to join the Templar Correspondents on Christmas Day, at noon, Eastern standard time (equivalent to 5 o'clock p. m. Greenwich), in a libation pledge to the Grand Master of the Grand Encampment of Knights Templar of the United States, M. E. Sir Charles Roome, the members of the Order generally throughout the world, at the appointed hour Sunday, pledged to him the following sentiment:—

"To our Grand Master."

To this sentiment Grand Master Roome, from his home in New York city, sent the following response:—

"To all regular Masons of whatever obedience throughout the world."

R. W. Bro. W. J. Hughan, of Torquay, was the Templar Correspondent for England, where this pleasing annual custom is observed by many. The London *Freemason* had given an editorial commendatory notice thereof. A goodly number of Canadian Knights Templar and others participated therein. The pledge will doubtless be to our M. E. Sir Knight, the Prince of Wales, upon Christmas 1888, and on the year following to the M. E. the Supreme Grand Master, K. T. of the Dominion of Canada.

CANADIAN MASONIC NEWS.

A HIGH MASON.—There is a Mason under the jurisdiction of the Grand Lodge of Manitoba who is 7 feet, 11 inches high. His name is Small, and he lives in Pigmyville in that territory. This is hard to beat.—*Freemasons' Journal*. We don't believe it. There is nothing small about the Masons of Manitoba.

We learn that two preceptories of Knights Templar have been established in Victoria under warrant from the Sovereign Great Priory Knights Templar, Dominion of Canada, of which Most Eminent Colonel W. J. B. MacLeod Moore is Supreme Grand Master. The Australian Preceptory will be under E. P. (designate) Frater David Munro, and the Daniel Spry Preceptory will be under E. P. (designate) A. W. Musgrove.—*Victorian Freemason*, Oct. 7.

A fever and accident ambulance, after the style of those used by the Metropolitan Asylums Board, London, England, with rubber beds and appliances, has been purchased by R. W. Bro. John Ross Robertson, and presented to the Board of Police Commissioners of Toronto, on condition that the ambulance be kept in a central location for the use of citizens free of charge. The ambulance arrived from England recently, and will be ready for service as soon as the patrol waggon stables on Court street are built.

At a regular communication of Vancouver Quadra Lodge, No. 2, A. F. & A. M., held on Nov. 17th, Past Master Isaac Oppenheimer was presented with a handsome gold jewel, studded with diamonds. The jewel was a combination of emblems of the Blue Lodge and Royal Arch Chapter, Bro. Oppenheimer having recently passed the chairs in the chapter. The presentation was made by Past Grand Master Eli Harrison, who

eulogized the Brother as to his work as a Mason and Past Master of their lodge. The M. W. Grand Master, Bro. Milne, being present, also made some flattering remarks. Bro. Oppenheimer, in response, stated that he now was a resident of the Terminal City, and he was always ready with his advice and help to do anything Masonic; he should always remember the courtesy of the brethren in Victoria, their flattering remarks and handsome present. The jewel is quite a work of art, and was made by Bro. Pennock, who has more than once proved his abilities as a Masonic jeweller.

RESOLUTION OF CONDOLENCE.

By the kindness of our esteemed Bro. C. Ellis, we are favored with the following extract from the minutes of a meeting of Avalon Lodge, St. Johns, Newfoundland, held on the 8th Dec. last:—

At the regular meeting of Avalon Lodge, A. F. & A. M., No. 776, R. E., the following resolution of condolence was duly recorded on the books of the lodge, that by the sudden death of the late Secretary, Brother Samuel Colton, this lodge has sustained a loss which is duly appreciated by every member; and therefore be it

Resolved,—That with feelings of heartfelt sympathy for the wife and family of our worthy Brother, who has lately been removed from our midst by the hand of death, we beg to tender them our sincere condolence at this time when it has pleased the Great Ruler of heaven and earth to visit their household with such sore affliction, and take from amongst them a good husband, a kind father, a zealous and faithful brother and worker, and just at the high noon of life, when he could reasonably hope to enjoy the well earned social comforts which were so justly his due. His vacant chair at home will be reminding to you all of the terrible uncertainty which surrounds us in this life, and should be a lesson to us all, that the swift messenger of death may summon us at any time, and we should therefore be ready for that long journey, that journey through the valley of the shadow of death,

to that undiscovered country, from whose bourne no traveller returns.

Tho' in the Grand Lodge above,
We remember thee in love;
Yet our lodge has lost thee here—
'Tis for this we shed a tear.

In the earth we lay thee low,
Yet upon thy grave shall grow
Evergreens, like these we bring
As our last sad offering.

This lodge feels deeply the loss of a faithful Brother and zealous officer, one who discharged his duties as a Mason with credit to himself and pleasure to the fraternity.

Let us all hope that, having been removed from the cares and troubles of this life, he has entered the Grand Lodge above, where the Great Architect of the Universe, rules supreme.

Wm. WINSBORROW, W. M.,
J. L. DUCHEMIN, P. M.,
Acting Sec. Avalon Lodge.

EDITORIAL ITEMS.

THE *Masonic Chronicle*, of Columbus, Ohio, quotes our recent editorial on "A Lodge Safe," and makes some valuable comments thereon.

How is THIS?—The racket in Ohio, and at present particularly at Cincinnati, occasioned by forcing Scottish Rite troubles into York Rite bodies, still continues, to the great detriment of Templar Masonry in that jurisdiction. It will still go on, and grow in intensity, so long as Commanderies, as bodies, are forced to do what a large majority of the members, in many instances, believe to be wrong. The result is that numerous *Cerneau* Scottish Rite bodies are being established in that State, and that organization is having a growth that it could not otherwise have gained. All of which goes to prove that it is the part of wisdom for each branch of Masonry to attend strictly to its own business.—*Masonic Advocate*.

THERE are 777 lodges in the jurisdiction of Illinois.

DISTINGUISHED FREEMASONS.—The London *Freemason* says:—"We feel a national pride in the fact that half a dozen members of Mr. Gladstone's Cabinet were, and some four or five members of Lord Salisbury's Cabinet are, members of the great Masonic fraternity. We do not concern ourselves about their politics; but we are proud that men of such intellectual calibre are among us."

THE *Masonic Token*, Portland, Me., says:—"THE CANADIAN CRAFTSMAN says the Grand Pricy is arranging to form Provincial Priories in each Canadian Province where three preceptories exist. That will probably heat the New Brunswick difficulty, as we suggested two years ago." "THE CANADIAN CRAFTSMAN suggests that when the Grand Master of Canada says the Templar Order is not military, he forgets its title, 'United Religious and Military Order,' and overlooks its seal, 'two Knights on horseback.'"

Our eminent brother, R. F. Gould, the Masonic historian, has published in the London *Freemason's Chronicle*, an admirably written and deservedly eulogistic "In Memoriam" of Bro. A. F. A. Woodford, M. A., late editor of the London *Freemason*. He has also published in both these journals some scathing articles under the headings, "English Authors and American Pirates," and "Under the Black Flag," re Bro. Yorston's proposed United States edition of his great history, to be supplemented by M. W. Bros. Drummond, Carson and Parvin.

The Masonic Home Journal, of Louisville, Ky., U. S., is published for the benefit of the Masonic orphans at the Kentucky "Home" for such. It thus especially merits patronage from all, besides Kentuckians, who can conveniently do so.

"THE BIZARRE," Notes and Queries, Manchester, N. H., U. S., is one of the most welcome of our many valuable exchanges. One dollar a year.

VICTORIA, AUSTRALIA.—At the quarterly communication of the Grand Lodge of Victoria, held in Melbourne, September 16th, M. W. Bro. Hon. J. B. Patterson, M. L. A., was re-elected Grand Master, and R. W. Bro. Rev. D. Meadowcroft, Grand Secretary.

MASONRY MULTIPLIES FRIENDSHIP.—Man's greatest need on earth is friendship, constant, true and helpful. Masonry multiplies friendship. The quality of sweet friendship, like that of her sister, mercy, is not strained. It blesses him who gives and him who takes, and so on to the end. Let our aim and efforts ever be to establish and maintain true and abiding friendships, and life will teem with richer blessings.—*P. G. M. Congdon, of New Jersey.*

At a meeting of the brethren of Trent Lodge, No. 38, held some time ago, for the purpose of presenting a Past Master's jewel to the I. P. M., Worshipful Bro. R. Weddell, the following songs, adapted by R. W. Bro. the Rev. W. T. Wilkins for the occasion, were sung, and are now furnished to *THE CRAFTSMAN* for publication by request.

Tune—I lo'e na a laddie but ane.

I lo'e na society sae

As the A. and the F. A. M.;

'Twas willing to make me E. A.

And to be an E. A. was my aim.
I chappit ae night at their yett,
And said that I cam' tae them free;
But I vow I was a' in a sweat
At the way the yett opened tae me.

They coft me a pund o' tow,
And with it a pair o' guid shoon;
I vow'd that I'd ever be true,
And I plighted my troth that e'en.
O I lo'e na society sae
As the A. and the F. A. M.;

'Twas willing to mak' me E. A.
And to be an E. A. was my aim.

In time I was made an F. C.,
And then what a sight struck my een,
The light o' the second degree!
By Craftsmen alone ever seen.
Let warldlings ae hoard up their store—
And tremble for fear aught they tyne—
Guard their treasure wi' lock, bar and door
Wi' fidelity I can guard mine.

At last an M. M. I became,
In due form receiving the Word—
The points and the parts o' the same,
A' ken wha ha'e seen them and heard,—
O brithers the heart that is true
Has something mair costly than gear;
Ilk e'en it has naething to rue,
Ilk morn it has naething to fear.

Let ithers brag weel o' their gear,
Their lands and their lordly degree;
The Lodge I ha'e ta'en for my dear,
Its degrees are a' lordly tae me.
Its words mair than sugar are sweet;
Our Tyler o' cowans tak's care;
On the level our brethren we meet;
And as brethren we part on the square.

Air—O this is no my ain lassie.

Mere friendship's no our mystic tie,
Fair tho' the bond may be;
O weel ken I a Mason chiel,
Kind lo'e is in his e'e.
He's seen the light—can gi'e the grip—
To cowans he can gi'e the slip—
Tho' ne'er a word should pass his lip
He's ken'd by a' in Masonrie.

A brither leal's Past Maister Bob—
No brither e'er would try to rob—
A cowan loon maun tak' that job—
But tent caro c' Masonrie!
Mere friendship's no our mystic tie,
Fair tho' the bond may be;
O weel ken I a Mason chiel,
Kind lo'e is in his e'e.

It may escape the courtly sparks;
It may escape the learned clerks;
But weel the brither Mason marks
The kind lo'e that's in his e'e.
Mere friendship's no our mystic tie,
Fair tho' the bond may be;
O weel ken I a Mason chiel,
Kind lo'e is in his e'e.