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"THE QUEEN AND THE CRAFT."

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THE

# CANADIAN CRAFTSMAN

AND MASONIC RECORD.

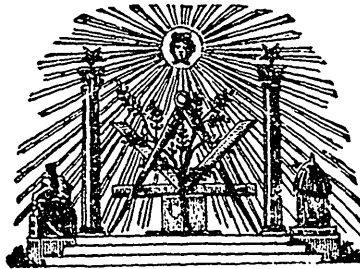
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VOLUME XVI.

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JANUARY, 1882, TO DECEMBER, 1882.

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PORT HOPE, ONT.

J. B. TRAYES, P. D. D. G. M., EDITOR AND PROPRIETOR.



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# THE CANADIAN CRAFTSMAN,

AND

## MASONIC RECORD.

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

"The Queen and the Craft."

{ \$1.50 per annum  
in advance.

Vol. XVI.

PORT HOPE, ONT., JANUARY 15, 1882.

No. 1.

### THE FALL OF THE TEMPLARS—AN EPISODE OF THE MIDDLE AGES.

BY ALEX. SOUTHERLAND.

The conquest of Rhodes, and the rapid advances it subsequently made as an independent state, filled Christendom with admiration and joy. The Hospitallers were lauded to the skies as a band of heroes whom no seductions could emasculate, and no reverses dismay; while the Templars, their former rivals in glory, were repudiated as cravens, who were contented to fatten in inglorious sloth on the rich possessions which had been bestowed on them, solely to secure their services in Paynim war. Philip the Fair, who had never lost sight of his design to exterminate the Red Cross Knights, though he had been compelled to procrastinate its execution, saw that the time had now arrived when he might with safety complete the persecution he had for several years waged against them. The most odious calumnies had long been industriously circulated against the Templars; and on the evidence of two convicted felons, who had a personal object to gain in giving false testimony, they were proclaimed guilty of a variety of atrocious crimes.

The two ruffians alluded to were Squin de Florian, or Flexian, a citizen of Beziers, and an apostate Templar called Noffo Dei, a Florentine by birth, who, having occupied the same dungeon at Paris or Tou-

louse (for the place of their confinement is uncertain), framed a scheme whereby they might conciliate the King, and extricate themselves from the thralldom to which their manifold offences had subjected them. The apostate confessed himself to Squin, of many foul and abominable crimes of which individually he had unquestionably been guilty; and his confident grounded on these transgressions a series of charges against the whole Order to which the culprit had formerly belonged. The governor of the prison was informed that Squin was in possession of a secret of more importance to the King of France than the conquest of a kingdom, but that to the monarch alone would he divulge it. This circumstance was communicated to Philip, who, eager to solve the mystery, had him brought into his presence, and promised him not only a full pardon, but a reward, if he should furnish him with veritable and conclusive testimony against the Order. On receiving this pledge, Squin boldly charged the whole Knights of the Temple with treachery, murder, idolatry, Islamism, and "many other villanies, out of the rode of humane corruption." He declared that every member of the Order was bound to defend its interests right or wrong—that the novices were mad,

to spit and trample on the Cross, and blaspheme Christ—that if any novice, disgusted with this profligacy, wished to withdraw from the Order, he was secretly murdered—that they sacrificed men to an idol that they worshipped—that they had roasted a Templar's bastard, and drank his blood—that they had sold the Holy Land to the Infidels, and, in short, that the houses were the abode of every "damnable sin and bestiality."

The precise date of Squin de Florian's confessions has escaped history; but whether they were made prior or subsequent to the justification of the Order by Jacques de Molai, as already narrated, is a matter of trivial significance. They furnished Philip with that apology which his cupidity coveted; and he urged the Pope so earnestly to acquiesce in his ruthless project, that His Holiness, whose conscience, though not particularly tender, still smote him for having leagued himself against the Order, sought to smother the King's avarice by declaring, that if the Templars were found guilty of the crimes laid to their charge, their effects and revenues should be dedicated exclusively to the redemption of the Holy Land. To a monarch of Philip's warm and imperious temperament, this dilatory mode of proceeding was anything but satisfactory. Contemning the justification of the Pontiff, he sent secret instructions to all his governors to arm themselves on the 12th of Oct., 1307; and next day all the Templars in France were arrested and thrown into durance.

Notwithstanding the sensation which this event excited over Europe, Edward the Second of England alone showed a disposition to befriend the Templars in the dire extremity to which they were reduced. On receiving an invitation from Philip to follow his example, and commence a persecution against the Order, he treated the charges submitted to him as incredible calumnies, and wrote to the Kings of Portugal, Castile,

Arragon, and Sicily, beseeching them to receive with caution the rumors that were in circulation. But a papal edict reiterating the charges, and calling on him to imitate the King of France, and place all the Templars and their goods within his dominions in safe keeping, overcame his reluctance to declare himself among their enemies. All the Templars in England were forthwith thrown into confinement, and the persecution even extended to Ireland, Scotland and Wales; but it never wore, in any of these countries, that aspect of barbarity which characterized it in France.

The fiat of Philip against the Order had gone forth at that season of the year when the cell of the captive is rendered doubly dreadful by the rigor of winter. The sufferers were deprived of the habit of their Order, and of the rites and comforts of the church; only the barest necessities of life were allowed them; and those who refused to plead guilty to the horrible crimes of which they were accused, were subjected to every species of torture. Shrieks and groans resounded in all the prisons of France; their tormentors noted down not only their words, but even their tears and sighs; and the spirit of many a knight whom the terrors of Paynim war had failed to subdue, quailed at the stake and on the rack. But if some criminated themselves to escape the torments to which a cruel and flagitious policy subjected them, many bore their sufferings with invincible firmness, and died with as much of martyr-heroism as the most intrepid of their Order had ever met the nobler doom of death in battle. The Pope examined seventy-two himself, who confessed themselves guilty. A real or pretended letter of Jacques de Molai, their Grand Master, was shown them, in which he admitted several of the charges, and exhorted the whole Order to do the same; but on a sudden, the persecutors were foiled by the recantation

of many who had previously confessed, under a protestation that they had been driven by torture to defame themselves, and that they now scorned the pardon which such cowardice had purchased. All those who relapsed in this manner were removed to Paris; and after a solemn consultation among their judges, were proclaimed recusants who had renounced Christ. The Pope having once imbrued his hands in the blood of these devoted men, showed no scrupulosity in according his unqualified suffrage to all the merciless schemes which their chief persecutor invented for their persecution. On the 12th of May, 1310, fifty-four Templars who had confessed, but afterwards recanted, were burnt alive at Paris in a slow fire. They one and all died asserting their innocence, and the honor of their Order, with their last breath.

The Grand Master, de Molai, was brought in fetters before the Commissioners, and questioned whether he had anything to say in defence of his Knights. He answered nobly that he was an illiterate soldier, more skilled in war than in forensic subtlety, and could not therefore undertake their defence as a legal advocate; but that, in any Knightly way, he should be infinitely proud to maintain their innocence in the face of the whole world. He then entreated that he might be allowed to hire counsel; but the Commissioners replied that, as heretics, the accused were not entitled to any such indulgence. They then read over to him a confession which he had made himself, vitiated by the grossest interpolations. On hearing it read, he crossed himself in great astonishment, and emphatically denounced the three Cardinals who had subscribed it, as deserving of the death which the Saracens and Tartars (with whom he had often combated) condemned liars and forgers to die.

Notwithstanding the rigor of the persecution, a few Knights were entirely acquitted. Others, whose con-

fessions had not been so unqualified, were sentenced to a canonical penance, and to shave the long beards which all the Order wore, in conformity to the custom of Eastern nations. At length the King, determined to bring the matter to a termination, held a solemn council with the Pope at Vienna, in the end of 1311. All the Bishops who attended it, with the exception of three French prelates, entreated, but in vain, that an illustrious Order, which had for nearly two centuries been one of the bulwarks of Christendom, should not be utterly swept away, without its principal functionaries being heard in their own defence. But the votes of three hundred mitred Priests were of no avail against the unjust decision of a triple-crowned dotard, and the rapacity and implacability of a merciless King. After six months of procrastination, the Pope, finding the prelates firm in their opinion, rose suddenly in the midst of them, and exclaimed that, since they would not gratify his dear son, the King of France, by passing a judicial sentence on the Templars, without a tedious and improper formality, the plenitude of the Papal authority should supply every defect. This decided the fate of the Order. In the following spring he formally promulgated its suppression, reserving to himself and the church the disposition of the persons and the estates of the whole Brotherhood.

The whole estates of the Templars, except such as were situated in Spain, which were specifically dedicated to the defence of that country against the Moors, who still retained the sovereignty of Grenada, were forthwith adjudged to the Knights of St. John.

In the following year (1313), this cruel and unjustifiable persecution terminated in the final arraignment of the Grand Master, Jacques de Molai, and the three Grand Preceptors, Guy, Grand Prior of Normandy, brother to the Prince of Dauphiny,



Hugh de Parale, Grand Prior of France, and the Grand Prior of Aquitaine. The Pope had reserved to himself the cognizance of their case, but ultimately devolved it on a commission, which met at the French capital. An earnest desire was entertained by the persecutors, that these illustrious Knights, who were the dignitaries of their Order, should adhere to the partial confessions which the terrors of the rack had extorted from them. All Christendom shuddered at the fires which burned in every corner of the French territory; and the Pope and King were consequently anxious to justify, by irrefutable testimony, the implacable pertinacity with which they had followed up the work of proscription. It was determined to mitigate the punishment of the four prisoners to perpetual imprisonment—if such a doom may be called a mitigation—provided they adhered to their former confessions; and under an impression that the populace of Paris required the most incontestable assurance that so many Templars had not been hurried to the grave without just and potent reasons, it was resolved that the Grand Master and his companions in misfortune should make a public declaration. A scaffold was erected in front of the Cathedral Church, on which the prisoners were exposed in sight of a pile of faggots, which, they were given to understand, was to consume them in case they recanted. An elaborate oration was then made by one of their judges, in which he dwelt with much bitterness on the abominations which had disgraced the Order; and when it concluded they were called upon to renew, in the hearing of the multitude, the confession of their crimes and errors. The Priors of France and Aquitaine, intimidated at the prospect of the stake, obeyed; but when it came to the Grand Master's turn to speak, that magnanimous Knight, shaking his chains, advanced with a countenance full of resolution to the

edge of the scaffold, and, raising his voice, exclaimed, "It is but just that, in this terrible day, and in the last moments of my life, I should expose the iniquity of falsehood, and make truth to triumph. I do swear, then, in the face of Heaven and earth and to my own eternal confusion and shame, that I have committed the greatest of crimes; but it has been only in acknowledging that the atrocious charges so implacably urged against the Order to which I belong, have a shadow of justice. I made that confession to suspend the tortures of the rack and mollify my persecutors. I know that this recantation will subject me to new torments; but the horrible sight they now offer to my eyes, cannot intimidate me to confirm my first departure from truth by a second lie. Life has already become hateful to me, and, on a condition so infamous, I scorn to retain it. What good purpose would it serve me, to purchase a few miserable days by a confirmation of the blackest calumnies?"

The persecuted Knight would have spoken more, but it was deemed politic to interrupt him. Guy, Grand Prior of Normandy, made his recantation in the same solemn and forcible manner; and they were both burned alive in a slow fire the same day, on the very spot which has been adorned, in modern times, with a statue of Henry the Fourth.

The Grand Master met death with the spirit of a martyr. He repeated his protestations as to the innocence of his Order; but admitted that he deserved to suffer for having, in a moment of human weakness, maligned it.

Thus died the last of the Templars—those dauntless warrior-monks, whose banner had for two centuries been always foremost in Paynim war, and who, had they not been caught, as Fuller says, like lions in a net, would, instead of being tamely hunted down, have made good their part against all the power of France.

Similar proscription and confiscation, but under more humane circumstances, overtook them in every corner of Europe. In Portugal alone was a shield thrown over them, and the persecution limited to a mere change in their title from the "Soldiers of the Temple," to the "Soldiers of Christ." In Arragon, they took refuge for a time in their fortresses, from whence they dictated a pressing remonstrance to the Pope, indignantly repelling the accusations brought against them, and imploring permission to maintain their innocence with their lances, according to the custom of knighthood and the times. This appeal, it need scarcely be said, was made in vain. James the Second of Arragon, in compliance with the Pontiff's instructions, stormed their strongholds; and, except in France, there was no country in Europe where the edict of extinction was more scrupulously obeyed.\*

Vicious and unprincipled men may occasionally have found admission into the Order; but in so vast an association, it would have been much more surprising if every postulant had been strictly pious and virtuous. The recantation and dying testimony of Jacques de Molai reduce their confession on the rack and at the stake to futilities, subscribed to avert torture and death; and it is a fact not to be lightly passed over, that the major part of their admissions related to charges which were most improbable and preposterous. They admitted, for instance, that the devil, in the guise of a cat, assembled at their conclaves—which, unfortunately for them, as respected this investigation,

were held in secret, and by night; but no Templar confessed that he had abjured Christ, or sold the Holy Land. Their true crime, in the eyes of Philip, was their wealth; and the pretence and arrogance it engendered accelerated their downfall.

Could he have despoiled them of their possessions, without impugning their principles, not one helmed head would have fallen; but so puissant and venerated over Europe was the Order, that he knew the honey was not to be come at until he burned the bees out. Their fatal errors were lapsing into slothful and luxurious habits after the loss of the Holy Land, and indulging in ease in their European preceptories, while the Knights of St. John, their rivals in chivalrous enterprise, swept the Levant with their war galleys, and claimed the admiration of Europe, by their struggles to re-establish themselves in permanent sovereignty on the Asiatic coast. Had the Hospitalers also taken refuge in their maritime Commanderies, one or the other of the rapacious monarchs of Christendom would have held it an equally laudable undertaking to effect their extirpation. The fierce zeal which had crowded Palestine with palmers and crusaders for so many years was quenched forever; and the Princes of the West were prepared to regard the military Orders as the broken tools of papal supremacy, which the father of the Christian world was imperatively called upon to throw away.

The persecution of the Templars, and the spoliation of their possessions, annihilated the Order as a political body; but its suppression as a confraternity was not entirely accomplished. Jacques de Molai, anticipating martyrdom, named a successor to the Grand Mastership, and the succession has been maintained regularly and uninterruptedly to the present day, as the archives of the Order, preserved at Paris, along with the seals, the standards and other

\* None of the other military orders ever attained, in England, the same eminence as the Templars. They enjoyed immense estates in every province of that kingdom; and the Prior of London sat in Parliament as First Baron of the Realm. The number of Knights imprisoned in the British Isles, during the persecution, was about two hundred and fifty; and William de la More, the Grand Prior of England, maintained, with nearly as much dignity as Jacques de Molai, the innocence of his Order. The number of Knights Templar in Christendom, at the time of the dissolution of the Order, was about fifteen thousand.

relics testify. Several of the bravest cavaliers of France, and, among others, the famous Bertrand du Guesclin, held the dignity in after times. The Order is still in vigorous existence in the chief cities of Europe; but the modern Templars affect no titular rank. Their bond of union is, like that of the Freemasons, mystical, and unrecognized as that of a legalized fraternity; and the prodigious changes that have occurred in the state of society, since the political annihilation of the Order, renders it almost impossible that it, or any other military brotherhood, can ever again attain princely independence.—*Freemasons' Monthly.*

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### My Beloved is Asleep.

In memory of my beloved? Does that mean that when these few words are written—words that can never interpret what a devoted heart would say, that then the loving remembrance of the happy past may be laid away in the chamber of oblivion? Oh no—surely no,—or, then let the hand refuse to write—the lips refuse to utter them. No, no—the idol of a whole life time may not be thus torn from its throne in the heart—rather let the life be torn away with it.

In memory, then, O my loved one, of those happy, blessed years of joy which thou didst bring me, I write of thee. And as thou didst bless my every day, so let thy sweet and tender influence bless now the hand that lays this tribute on the altar of love.

Our love life did not begin with the conventionality of approaching majority, nor with the judgment of maturing age, but from our earliest childhood grew with our growth and strengthened as the happy years rolled by. My very earliest remembrances are associated with her. I see her now, as then, a modest, dutiful and lovely child; and as memory carries me thence, I see the graceful girl developed into the modest, loving

Christian wife and mother. Oh how the heart wanders back to the happy years beyond the line of care—back to the old school house at the foot of the hill—up through the lane by the mill, and along the path through the meadow, by the spring and—hark!—it is her step I hear, light and graceful as the fawn, as she trips along the porch to the door. Yes, thus I see her;—again I see her kneeling before the altar in the old home church—the church where our infant ears first heard the pastor tell of the Lord of whom our mothers had taught us before—kneeling and covenanting with the dear Saviour who has redeemed His promise by giving her the crown of rejoicing in exchange for the crosses she bore through life.

On November 20, 1850, our lives were united, and for nearly thirty-one years she was the light and life of my home. Never in all that time did she weary in making home the sweetest spot on earth. She lived but for me and those whom God had given us. To me she was the safest counsellor, and to her judgment every important plan and proposition of my life was submitted in preference to my own judgment. Clear minded and careful of the words she used, she was always ready to aid me in my life work. The strength and force of her character never failed to leave its impress wherever she was known, nor to make her respected in whatever sphere she moved. For her to know a duty was that duty performed. Personal sacrifice never stood in her way, she lived for others, not for herself. She was faithful in every relation of life—as wife, mother, friend, Christian; no duty was ever left undone. And yet so modest and retiring and devoted to her home life and duties that I, myself, never knew the real strength of her character until twelve and a half years ago when a confirmed invalidism set in upon me. The latent, smouldering power was then developed, and through all these weary years she was the staff upon

which I leaned—but the staff is broken now—she's asleep.

Yes, she is sleeping—resting from her labors. But, O, why does she sleep so long? She was not wont to do so; no, she always hastened to wake at early morn and greet the matin hour with a kiss to her loved one and a song of praise to God. But, oh, the lips that at each returning morn saluted thus the new born day are faded, they are cold, they move not now; the cheery voice is hushed and silent and the matins are unsung. She still sleeps; resting after the toils of life are over—resting. Others say she is dead! but she is not. I saw her go to sleep. I just laid my hand on the eyes that had been so lovingly, pityingly fixed on mine, and when I lifted it she was asleep; asleep in Jesus. She voluntarily gave her worn body back to earth. I gave her in charge to the angels to carry her up to our other home, the home where we shall live together again. Thus she passed into life; no, she is not dead. Ah! if vaunting death can claim no greater victory in his march of terror through the world than he can claim over the dear little body that we have laid away in the churchyard, barren, indeed, is his march of spoils and vain his boast of power or pain. Death had no terror to her—she spoke of it as only the stepping into another room. The day before she passed away she asked that all should leave the room but myself. She then drew me close to her breast and said, "Papa, I see your agony and your struggles and hear your prayers for my recovery, and for your's and the children's sake I would be content to stay, but oh, the peace is so sweet; let me go, papa, let me go to Jesus. And now, dear, kneel here by my side and give me up to Him and pray that he will take me home."

Oh, the agony of that hour. How hardly the iron entered my soul. How could I give her away. How could I pray that the idol of my life should be torn away from me? But

for her sake I yielded my love to Him who gave her me. She kissed me then and laying her poor little hands upon my head, gave me her blessing. To her it was a sweet relief. The next day, August 7th, she passed into life in possession of the full force and clearness of her mind. She forgot no one nor anything. Her messages to absent ones were given in clear and unclouded sentences. Her eyes lost none of their native lustre, nor was there anything to indicate pain. It was the closing scene of a Christian's triumph. After covering her children's and her sister's heads with her hands, and giving each her parting benediction, she calmly and lovingly fixed her eyes in mine. She saw the agony of the soul that was bending over her. A look of pity told me that the earth-love would only cease when the pulse of life had ceased to flow.

I wish all men could have witnessed that closing scene. Only an angel's pen could record it. My human pen fails.

On August 9, 1880, together we had started on a long journey on account of my health; she to take care of me or bring me home in case I could not stand the travel. That night we stopped in Rockville, Maryland. The evening twilight had begun to thicken into night. Little did I think that just one year later, after the sun had sunk behind the western hills, the twilight thickening around us and the full orb moon rising in the opposite heavens, that I should carry my loved one away from the home in which she was ever a blessing. Yet so God decreed, and I am alone. I listen in vain for the coming feet that always brought a smiling face; I do not hear the sweet voice that ever cheered and encouraged me; I feel not the hand that ministered to my wants or softened the pillow for me; I look on the pillow by my side, but her dear face is not nestled there; my soul cries out come back, darling, come back, but she hears me not.

Yet I would not woo her away from the green fields and beautiful avenues, bordered by never dying flowers, of which she had such blissful views for weeks before she entered them.

Thus my loved are passing from me

But the truer life draws nigher,  
Every year;  
And its Morning-star climbs higher,  
Every year;  
Earth's hold on me grows slighter,  
And the heavy burden lighter,  
And the Dawn Immortal brighter,  
Every year.

*The Masonic Eclectic.* G. H. RANEY.

### The Working Tools of Freemasonry.

Second Series—The Compasses.

NO. III.

BY G. F., JR.

We now come to the Working Tools of the virtual Past Master's Degree. They are the Square, the Compasses, the Rule, the Line and the Gavel. We shall in this article only allude to the "Square, which teaches us to regulate our actions by rule and line, and to harmonize our conduct by the principles of morality and virtue." Here the Mason is taught, in a very few words, the very essence of Freemasonry. First, "to regulate our actions by rule and line." What material for thought there is in that one little sentence! The man who does that must be an honest, upright, noble man, obeying the moral law and living up to the principles of his religion.

No man that so lives can be a bad man. He must be one that his fellow men will look up to with reverence and respect. He will be one that will be kind and charitable to all, whether Masons or otherwise, and strive to bring the young under the influence of religion, and to save by every means in his power those of more mature years who are pursuing a downward course.

We assert, therefore, that the Square in this degree symbolizes much that is useful, and teaches the

neophyte a noble lesson. It implants in his mind in a few terse words very much of importance, if he will only remember and live up to them. Of course, many do not. Clergymen and members of Churches, who have apparently led exemplary lives for years, have fallen when temptation overtook them. We, as Masons, can only teach our neophytes and brethren by living ourselves according to the lessons taught us within our tyled doors.

The Square, secondly, teaches us another important lesson, viz., to not only regulate our actions by rule and line, but to harmonize our conduct by the principles of morality and virtue; in a word, this little implement figuratively reminds us of that which we do during our journey through life, and prepares us to a certain extent to be ready to cross the dark and turbid waters of death, when summoned by the Grand Master before His Heavenly throne, to give an account of our actions here below.

The longer and more thoroughly a Mason studies Freemasonry, the greater will appear the beauties of its marvellous symbolism. Take it in every degree, and view it from every standpoint, and in bold relief stand out its noble lessons on honor, virtue and truth. It purifies the character of the bad, it exalts the mind of the good, and enriches the intellect and ennobles the life of both. When we consider how very, very much the lessons of the working tools teach us, and remember the glorious explanation given regarding the Square alone, it is not surprising that the faithful Hiramite should exult in the study of the symbolism and hidden meaning of the traditions of the Craft.

### The Prince of Wales and Freemasonry.

The following extract from our Grand Master's speech at Swansea, fitly commented on by our contemporary the *Standard* last week, will not only interest our readers, as an evidence of that active sympathy dis-

played by the Queen and Royal Family in respect to all national concerns and local claims, but is a "happy outcome" of that great public spirit of work and utility which characterizes our Royal Family, and which renders them amongst some of the hardest worked of Her Majesty's loyal subjects. Some of us may recall to mind a famous speech of the late Prince Consort at the Trinity House some years ago, alluding in felicitous terms to the active employment of the Royal Family in the public service, the Prince of Wales being then in Canada and the Duke of Edinburgh at the Cape of Good Hope. And to-day the Prince of Wales's genial and remarkable words: "I can assure you it is always a pleasure, not only to myself but to every member of my family, to come forward upon public occasions and take part in any work which may be of utility to the kingdom," serve forcibly to remind us all of the zeal, energy, goodwill and laborious efforts made by these illustrious members of the House of Brunswick, whom God long preserve to increase the happiness and enhance the welfare of every class in the community, as well as of their ceaseless and untiring endeavors to take part in all wise and needful works, and ameliorations and changes which have either local or general benefit for their aim, which serve to advocate the municipal, the social, the religious, the patriotic and the educational requirements of the people, which tend to advance the general comfort and improvement of society, and to expedite the harmonizing civilization and safe progress of mankind.

—London Freemason.

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#### The English Board of Benevolence.

What a remarkable institution is our Board of Benevolence, and how fitly does it represent the ever active, vital, godly principles of English Freemasonry. There the claim of the poor and distressed Mason, or his widow, or his orphan child, is secure of

fair hearing and careful consideration. There, with a liberality with which some unwisely find fault, and with a sympathy which is always unaffected, much kindly and needful, nay invaluable aid, is afforded to those who have a "fair claim on our charity," who "really need assistance," who come before the Board with a good case and the honest plea of genuine poverty. Of course into all human associations and all human organizations infirmities will creep. So great is the love of money, so many the resources of the fraudulent, so debasing the outcome of the mendicant spirit, that it is unavoidable that now and then some impossible cases for help will crop up, some specimen cases of the "suppressio veri," and the "suggestio falsi," will manifest themselves unblushingly, which nothing but care can detect or caution obviate. But yet, upon the whole, how few they are. How much distressing misery do those who attend our Board of Benevolence from month to month listen to and realize. How zealously do they seek, who form part of that valuable adjunct and characteristic distinction of English Freemasonry, to mitigate the wants and sorrows of our common humanity, and to compassionate the needs of some poor suffering brother, his afflicted widow, or his helpless child. Long may the Board of Benevolence go on its honest, and upright, and useful and needful pathway, granting liberally to real distress with true hearted beneficence, a true and unostentatious charity, which is felt as a real blessing, and often a saving help, by those who have few earthly friends, and whom unforeseen circumstances and unavoidable calamities have reduced to the lowest ebb of poverty and distress. English Freemasonry, as we first learnt its goodly teaching, still manifests to the Brotherhood and the world the same consistent and compassionate—the same living and loving energy—in proclaiming and carrying out those works of charity without which, we make

hold to add, all its great prestige and honored name, the high rank of its members and the glittering paraphernalia of its assemblies, would all be, yes, all be, "sounding brass and a tinkling cymbal."—*London Freemason.*

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### Masonic Correspondence.

*We do not hold ourselves responsible for the opinions of our Correspondents.*

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#### The Bible in Connection with Freemasonry.

*To the Editor of THE CRAFTSMAN.*

At a period when Infidelity reigns rampant in the land, and Materialism and Agnosticism, those twin fiends of darkness, are being heralded forth from high places, and men of the Ingersoll stamp are, night after night, lecturing to crowded houses upon the subject of there being no God, it is hardly in place for a Masonic journal to question the inspired character of the Book of the Moral Law. On this continent, at least, it is to be found open on all our altars, and night after night we acknowledge it as the First Great Light in Masonry. We have been led to make these remarks as we notice your contemporary the *Corner-Stone*, in discussing a lecture recently delivered by our learned brother McClenachan, argues, in opposition to the views of Bro. McC., that Moses was a plagiarist and that his writings were simply a copy of older works. We do not propose to discuss this topic, what we do protest against is, introducing views in a Masonic periodical that may disturb the religious belief of any brother.

Already the Grand Orient of France has proclaimed to the world the horrible dogma that there is no God. Are we in Christian America to discuss, through the Masonic Press, any subject that may even have a tendency to introduce Atheistic or even Infidel views? In Canada, at least, the Craft would, almost to a unit, protest against the same, and from our know-

ledge of the Fraternity in the United States, with the Templar army of sworn soldiers of the Cross, such dogmas would meet with but little sympathy.

We are well aware that men of every creed and faith, so long as they but acknowledge the One Great and Universal God, are members of our glorious Brotherhood. We interfere not with the religious belief of any brother, but we would not have his faith disturbed by the propagation of another creed.

Wherever the Anglo-Saxon tongue is spoken the Bible is the First Great Light in Masonry. It is the Sacred Volume upon which the brethren on this continent have been obligated, and the majority of our traditions are taken from the Book of the Moral Law. For a Masonic journal, therefore, to discuss in its columns the divine authority of that Book in which the vast majority of the brethren in America and Canada place their faith of everlasting salvation, is, to say the least, a strange and most inadvisable proceeding.

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#### Proceedings Received.

NEW HAMPSHIRE.—The Annual Conclave of the Grand Commandery of New Hampshire was held Sept. 27th, 1881, at Concord. The address of the R. W. Sir Knight B. F. Rackley, Grand Com., is brief and to the point. We object to one decision, viz., "A majority vote removes suspension; petition and unanimous ballot restore to membership." This was in answer to a question regarding a Frate who had been suspended for non-payment of dues, and subsequently paid up. Having satisfied the "money changers and usurers," he was in good standing, and no vote was necessary. Sir Knight N. P. Hunt, of Manchester, was elected Grand Commander, and Sir Knight G. P. Cleaves, of Concord, re-elected Grand Recorder. There are nine Commanderies in the jurisdiction. The Report of Foreign Cor-

respondence is an interesting one, by the present Grand Commander. He evidently didn't think much of the Chicago circus, as he quotes some terribly hard remarks about the same. It is time the Templars of the United States gave heed to the following words of Grand Commander Bruce B. Lee of California, yet we guarantee there will be double the wanton extravagance in California in 1883 that there was in Chicago in 1880. Our limited space prevents further quotations. He says:

"To the earnest delver after truth—to the true lover of the good that is in Masonry and Templarism—Chicago taught many a valuable lesson. This Holy Order of the Temple is an organization grand and lofty in its proportions, pure and sublime in its teachings, and deep and profound in its inspirations. But how few in that vast crowd seemed to appreciate or care for its mighty truths or its real objects and purposes. To my mind it is time that it was written all over Templardom, and branded into the conscience of every Templar in this fair land, that it is the building up and creating of a nobler, higher, purer and more exalted manhood that we labor for, and not merely the perfecting of a military drill and the formation of a showy military company, to compete with our volunteer fire brigades and warlike State militia, for the applause of the rabble or the commendation of the multitude. It is the maintenance of grand principles, and the perfect rendering of our holy ritual, the teaching that in our weary pilgrimage through life, patience and perseverance are essential qualities. That in our battle with the lying deceits and vanities of the world, constancy to our vows and courage to discharge every knightly duty are pre-eminently requisite, while, at the same time, by the inculcation of that great truth, that we are but as a flower soon to be cut down,—a miserable worm of the dust soon to pass away,—we are taught that true humility which will furnish the oil for that lamp of faith, that will light our immortal, though pilgrim wearied and soldier worn souls, away from the fair but fleeting scenes of earth, and afford us a safe conduct and a hearty welcome into the society of those valiant knights, those grand souls who have gone before, and admit us to a share in the rich honors of a well spent life."

A COMMON MISTAKE.—We note many of our exchanges say "Compass and Square." The Compass is not an instrument of architecture. The word should be "Compasses."

FOR THE CANADIAN CRAFTSMAN.

A Farewell.

BY FAX HEMPESTEAD, GRAND SECRETARY, GRAND LODGE OF ARKANSAS.

River, river, flowing slowly,  
To the deep and heaving sea;  
Here I linger by thy margin,  
Sad and loath to go from thee!

Wander on thy shining pathway,  
River, river, flowing slow;  
On where sheers the mountain buttress,  
On by marsh-lands lying low!

Evermore thy current runneth,  
River, river, flowing on;  
Only we who walk beside thee,  
Flit and fade, and soon are gone.

Comrades had I, blythe and merry,  
On thy banks, Oh river clear;  
Friends to give me ready welcome:  
Youth and beauty, gathered here.

Mirth and merriment were banded,  
Joy and laughter ruled the time,  
As the wierd assembly bustled  
In the masking and the mime.

Lo! a day, and these have vanished,  
As the blown leaf disappears  
In thy ripples, go we drifting  
Down the current of the years.

Here a while we move together,  
Like, Oh river, to thy tide;  
Yonder, where a boulder pitteth,  
Lo! the broken waves divide.

Scatter we; belike beside thee.  
Never more to join again,  
So behind the joy of meeting,  
Parting trails a quickened pain.

River, river, flowing slowly,  
To the deep and heaving sea,  
May the memory of thy pleasure  
Win the wanderers back to thee!

Celebration of St. John's Day in  
Montreal.

Tuesday, being St. John's Day, the great festival of the Order of Ancient, Free and Accepted Masons, the officers of the different city Lodges were installed for the ensuing year. The installing officer of the



Grand Lodge of Quebec was R. W. Brother J. Frederick Walker, the D. D. G. M. of Montreal District, assisted by R. W. Bro. W. M. Lemesurier, P. D. D. G. M., and R. W. Bro. J. H. Isaacson, Grand Secretary. The officers of Mount Royal Lodge were installed in St. John's Hall, corner Mansfield and St. Catharine streets, last evening, by W. Bro. C. Arthur Jaques, I. P. M. The officers of the Lodges under the jurisdiction of the Grand Lodge of England were installed by R. W. Bro. Hon. Judge Badgley, Provincial Grand Master. Antiquity Lodge, No. 1, Q. R., and the St. Charles Lodge, No. 44, Q. R., re-elected all their last year's officers, and so did not require the services of the installing officers.

The following is a complete list of the officers installed:—

ANTIQUITY LODGE, NO. 1, Q. R.

R. W. Bro Alex Chisholm, W M; V W Bro C M Putney, S W; Bro W Akerman, J W; Bro P Henry, Treas; Bro J T Wright, Sec; Bro A Hamilton, S D; Bro H Harrick, J D; Bro R H Walker, I G; Bro D W Mc Coshan, and Bro C Duncan, Stewards; Bro I Richardson, Tyler.

ST. GEORGE'S LODGE, NO. 10, Q. R.

Bro D D Mann, W M; W Bro Geo Wait, I P M; Bro J D Bennett, S W; Bro S S Reed, J W; Bro Thos J Barrett, Secretary; Bro Chas Reinhart, Treasurer; Bro Flaherty, S D; Bro J R James, J D; Bro Kane, I G.

ST. GEORGE'S LODGE, NO. 11, Q. R.

Bro Dr Webb, W M; W Bro John Wilson, I P M; Bro Joseph T Bolt, S W; Bro Samuel Grosling, J W; Bro the Rev Canon Evans, Chap; Bro Gilbert F Wanless, Sec; Bro W L Perigo, Treas, re-elected; Bro W Tees, S D; Bro Robt H Brown, J D; Bro George Gornham, I G; Bro Dr Nichol, D of C; Bro W Bashan and Bro G A Boon, Stewards; Bro J Strothers, Tyler.

ZETLAND LODGE, NO. 12, Q. R.

W Bro E Higginbotham, W M; V W Bro Henry Dunne, I P M; Bro I A Richardson, S W; Bro A S Compain, J W; V W Bro C M Putney, Treas; Bro Robt Miller, Sec; Bro S S Grant, Chaplain; Bro E T Perry, S D; Bro Thos Simpson, J D; Bro J Quinn, I G; Bro Jos Reber, D of C; Bro R O Varner, Organist; Bro John Beckenham, S; Bro W Richardson, S; Bro Wm Renshaw, Tyler. The following are the Past Masters: R. W. Bro J H Isaacson, V W Bro P A Crossby, V W Bro J G T Cleghorn, V W Bro C M Putney, R W Bro Joseph Mitchell, V W Bro Wm Johnson, W Bro E Jones, W Bro E Plante, W Bro Wm Brewster, W Bro Richard Tyler, V W Bro Samuel E Moss, W Bro John Hay, and W Bro William Percival.

ROYAL ALBERT LODGE, NO. 25, Q. R.

W Bro J C Wilson, W M; W Bro W Cassils, I P M; Bro A G Fenwick, S W; Bro M H Tomkins, J W; Bro E T Scott, Treas; Bro A L Smith, M D, Secretary; Bro H W Aird, S T, Bro G W R Kittson, J D; Bro J V Calcutt, D of C; Bro A W D Howell, I G; Bro L C Barney, Bro John Auld, Stewards; Bro John Porteous, Tyler.

VICTORIA LODGE, NO. 26, Q. R.

W Bro E E J S Rothwell, W M; W Bro B J Hickey, I P M; Bro Peter White, S W; Bro A J Nutter, J W; R W Bro W V Lemesurier, Treas; V W Bro G C Boon, Sec; Bro D R B Coffin, S D; Bro D L Coffin, J D; Bro J I Newport, I G; Bro E Peterson, D of C; Bro W S Rollo and Bro B F Hedden, Stewards.

MOUNT ROYAL LODGE, NO. 32, Q. R.

W Bro David Seath, W M; W Bro C Arthur Jacques, I P M; Bro Geo O Stanton, S W; Bro G Verity, J W; Bro Alex Gowdey, Treas; Bro J M O'Loughlin, Sec; Rev Bro J Arthur Newnham, Chap; Bro H H Cromwell, S D; Bro W T Anderson, J D; Bro. D. R. Spriggins, I G; Bro Jas E Doyle, D of C; Bro J Elmsley, Bro A E Powter, Stewards; Bro B Baker, Tyler. V W Bros B Reed, Fred Massey, W S Walker, B C L, W Bros Geo W Major, M D, Jas Douglas, J Eugene D'Avignon, and V W Bro P M McTavish, Past Masters.

MOUNT MORIAH LODGE, NO. 38, Q. R.

Bro Alex Kyle, W M; R W Bro Jno McLean, I P M; V W Bro Adams, P M; V W Bro Martin, P M; W Bro Dewar, P M; Bro John Kirk, S W; Bro Thos Walker, J W; Bro W M Campbell, Secretary; Bro Thos McArthur, Treasurer; Bro Jas McKenzie, S D; Bro Jas Reed, J D; Bro Robert Dougal, I G.

ST. CHARLES LODGE, NO. 44, Q. R.

W Bro Alfred Walker, W M; W Bro Edwin Thompson, I P M; Bro P Frandson, S W; Bro R J Ritchie, J W; W Bro E Thompson, Treas; Bro James Dougherty, Secretary; Bro J Nelson, Chap; Bro Wm Price, S D; Bro T Highmore, J D; Bro J Trainer, I G; Bro J Smith, D of C; Bros Wm Page and J Stryde, Stewards; Bro W Moffatt, Tyler.

CŒURS DES UNIS, NO. 45, Q. R.

W Bro A Meunier, W M; W Bro A Bell, I P M; Bro W Chapeau, S W; Bro E Gauthier, J W; Bro T Deslaurier, Sec; Bro J Edmond, Treas; Bro Bombardier, S D; Bro Broucheron, J D; Bro Lapierre, I G; Bro Proulx, Tyler.

ST. ANDREW'S LODGE, NO. 53, G. R. Q.

W Bro David Newton, W M; W Bro Geo R Locker, I P M; V W Bro A Boisseau, P M; V W Bro Jas M Glass, P M; V W Bro W S Evans, P M; V W Bro James W Han-

nah, P M; V W Bro Arch McCallum, P M; V W Bro Daniel Rose, P M; V W Bro Thos Allan, P M; Bro Geo Nelson, S W; Bro W McLea Wallbank, J W; Bro D Guthrie, Treas; Bro Alf R Symons, Sec; Bro L F Jackson, Chap; Bro David Nelson, S D; Bro. George Hodge, J D; Bro Wm Allan, D of C; Bro A Milne, Organist; Bro M Heynes, Steward; Bro R I Wynne, do; Bro G D Reiniger, do; Bro R C White, I G; Bro Henry Benallack, Tyler.

PRINCE CONSORT, NO. 52, Q. R.

W Bro H Goodrick, W M; W Bro M Hutohinson, I P M; W Bro Jas K Whyte, P M; W Bro Will H Whyte, P M; V W Bro W D B Janes, jr, P M; V W Bro George F Durey, P M; Bro Thos Sonne, S W; Bro Hamilton Douglas, J W; Bro John Ulley, Chap; Bro Jas Patterson, Treas; Bro Lewis W. Smith, Sec; Bro John Hibbins, S D; Bro A McIntosh, J D, Bro R L Chase, Organist; Bro C Buise, D of C; Bro R Allan, I G; Bros Charles Reddy, J G Wickens, F Brain, Stewards.

IONIC LODGE, NO. 54, Q. R.

W Bro John Stewart, W M; W Bro J E Hersey, I P M; Bro C A Humphrey, S W; Bro Jas Walker, J W; R W Bro Rev J Scrimger, G Chap, G L Q, Chaplain; Bro John Dyer, Treasurer; Bro Jno McDiarmid, Secretary; Bro J H Lalande, S D; Bro Jno Yabsley, J D; Bro J C Call, I G; Bro David Stewart and Bro Johnston Mitchell, Stewards; Bro A W Harris, Master of Ceremonies; Bro R W Wiswell, Organist; Bro J C Strothers, Tyler.

HOCELAGA LODGE, NO. 57, Q. R.

Bro James W Anderson, W M; W Bro Geo Brown, I P M; W Bro Dickson Anderson, P M; Bro John Bramley, S W; Bro Jas Jackson, J W; Bro F H Ransom, Treas; Bro R A Kelland, Sec.

CORINTHIAN LODGE, NO. 62, Q. R.

W Bro Wm Lane, W M; W Bro Geo E Weldon, I P M; V W Bro Henry Dunne, P M; W Bro T J Howard, P M; Bro Robert Blackwood, S W; Bro Geo I Richardson, J W; V W Bro Henry Dunne, Treasurer; Bro Robert Miller, Secretary; Bro Louis F Lewis, S D; Bro P H Richardson, J D; Bro Fred Ricketts, I G; Bro Wm Arnott, D of C; Bro Thos Burdett, Steward; Bro J B Terry, Steward; Bro I A Richardson, Tyler.

ELGIN LODGE, Q. R. (LATE 348, R. S.)

W Bro Joseph Briggs, W M; W Bro Alex Moffat, I P M; Bro C Bosse, S W; Bro C W Dease, J W; W Bro W Simpson Walker, Treas, Bro Gavin Houston, Sec; Bro the Rev J H Dixon, Chap; Bro G Clover, S D; Bro John McIntosh, J D; Bro Jas Richardson, I G; Bro James Griffin, S S; Bro W J Watkins, and Bro J W Sutherland, Junior Stewards; Bro T Ireland, Tyler.

ST. PAUL'S LODGE, NO. 374, E. R.

Bro O G Geddes, W M; R W Bro W H Hutton, D D G M, P M; Bro Louis Sutherland, S W; Bro F R F Brown, J W; Bro D R T Godfrey, D of C; Bro James Grant, Treas; Bro G W F Carter, Sec; Bro H D Whitney, S D; Bro J W Molson, J D; Bro H Sudgen Evans, I G; Bro J Alma Wilson, Organist; Bros J O Wilgress and P A Petersou, Stewards; Bro G. J. W. Guy, Tyler.

KING SOLOMON LODGE, FORMERLY 622, R. S., NOW G. R. Q.

V W Bro Chas Byrd, W M; V W Bro W Byrd, D M; Bro Capt Anderson, S M; R W Bro Henry Stewart, I P M; Bro Henry A Eckers, S W; Bro John Owens, J W; Bro R Brodie, C L; V W Bro A B Fraser, Treas; Bro T Isaac, Secretary; Bro R Inglis, S D; Bro J Mills, J D; Bro C Sonne, I G; Bro T Ireland, Tyler.

ARGYLE LODGE, Q. R. (LATE 625, R. S.)

R W Bro E May, W M; W Bro J M Gelatly, S W; W Bro W J Barlow, J W; Bro A. Patterson, Treas; Bro A H Corner, Sec; Bro W L Falconer, Chap; Bro R Bishop, S D; Bro C W Smith, J D; Bro G Levers, I G; Bro R Smith, Tyler; Bros D Christie, T Clocker, and J Carmichael, Stewards; Bro W E Powles, Organist; Bro J Marshal, Sub-Master; Bro W M Darwint, Dep Master.

ST. LAWRENCE LODGE, NO. 640, E. R.

W Bro Geo W Sadler, W M; W Bro R Young, I P M; Bro Frank Smith, S W; Bro John B Young, J W; Bro C R Carmichael, Sec; Bro Robt Nicholson, Treas; Bro Isaac Ebbitt, S D; Bro C B Greeves, J D; Bro Wm Stevenson, I G; Bros Wm Wilson and Henry Willison, Stewards; Bro Wm Carson, D of C; Bro Curtis Clark, Chap; Bro Herbert Patton, Organist. Past Masters—R W Bro Hon W Badgley, Prov G M; W Bro J Dixon, W Bro J Leslie, W Bro J M H Dixon, W Bro J W Hughes, W Bro W Johnson, W Bro T Milton, W Bro F R Clark, W Bro Samuel Astin.

ZETLAND LODGE, No. 12, G. R. Q., Montreal, has in its possession the Bible on which General George Washington was obligated as a Master Mason. It is one of the celebrated Breeches Bibles, printed in 1599, and was presented by Mr. Eyland, of the 47th Regiment to John Doty, chaplain to His Majesty's New York Regiment, August 28th, 1799. The following is inscribed in the book: "This Bible, the one on which General George Washington was obligated as a Master Mason, now the property of the Zetland Lodge, formerly No. 731 of the English Register, afterwards No. 21 of the Grand Lodge of Canada, and now No. 12 of the Grand Lodge of Quebec, is hereby declared to be and remain the property of the said Lodge No. 12, and the following members have subscribed their

names thereto: M. Doyle, W. M., and others." The Book of Common Prayer, of date 1636, is bound with this rare and valuable work.

The anniversary was celebrated by Zetland and Corinthian Lodges, Nos. 12 and 62, G. R. Q., by a dinner at the "Terrapin." W. Bro. Higginbotham presided, and was supported by W. Bros. Lane, Plante, Tyler, Neville, Street, H. Dunne, Weldon, Percival and Crossby. After a most satisfactory menu, provided by the host of the Terrapin, the chairman proposed the first toast, that of the "Queen and Craft," which was drunk with honors. The following toasts were then proposed and all drank with *eclat*:—"The President of the United States;" "The Governor-General of Canada;" "The M. W. the Grand Master and Grand Lodge of Quebec;" "Sister Grand Lodges;" "The D. D. G. M. of Montreal District;" "Our Sister Lodges;" "Our retiring Officers and newly elected Officers;" "Our Visiting Brethren;" "Mason's Wives and Mason's Bairsns;" "The Ladies" and "The Press." During the evening deputations from the various city Lodges holding their anniversary dinners in the city were present and were well received. A deputation from the Grand Lodge of Quebec, consisting of R. W. Bro. J. Fred. Walker, D. D. G. M., Montreal District; R. W. Bro. J. H. Isaacson, Grand Sec.; R. W. Bro. I. H. Stearns, Gr. Treas.; R. W. Bro. Thos. Simpson, Gr. Registrar, and R. W. Bro. Charles D. Harrison, Grand Senior Deacon, had a very hearty welcome. A pleasant time was spent, and the party broke up at a late hour.

Anniversary dinners were also held by Royal Albert Lodge, No. 25, at their rooms, No. 6 Phillips square, Mount Royal, at their rooms, corner of St. Catherine and Mansfield streets; Elgin Lodge, at Bro. Compains', St. George's, No. 11, at the Temperance Dining Hall, and King Solomon's, at Point St. Charles.

The festival was also celebrated by St. Paul's Lodge, No. 374, E. R., by a dinner in the St. Lawrence Hall. About fifty gentlemen, including some of the oldest members of St. Paul's Lodge, sat down to a most *recherche menu*. The Chair was occupied by the Worshipful Master, W. Bro. C. G. Geddes, on his right being the District and Provincial Grand Master of Montreal and Wm. Henry; R. W. Bro. the Hon. Judge Badgley, and on his left the D. D. G. M., V. W. Bro. W. H. Hutton. R. W. Bro. Badgley has been 58 years a Mason, 52 years a Past Master, and 32 years a District Grand Master, and is a worthy representative of St. Paul's, which is in its 103d year. After dinner the usual loyal and Masonic toasts were proposed and duly honored, and the proceedings were enlivened during the evening with popular songs. Deputations

from sister Lodges, especially from the Grand Lodge of Quebec, were most enthusiastically received.

### Installations.

Rehoobam Lodge, No. 65, Toronto, installed by R. W. Bro. Jas. B. Nixon, D. D. G. M., Toronto District: W. M., V. W. Bro. Francis Gallow; S. W., Bro. Andrew Park; J. W., Bro. D. H. Watt; Secretary, Bro. A. W. McLachlan; Treasurer, R. W. Bro. J. B. Nixon; S. D., Bro. H. Rathburn; J. D., Bro. John Charters; D. of C., Bro. Thomas Clayton; S. S., Bro. James Bond; J. S., Bro. James C. Semple; Hall Trustees, Bros. Lawrence Gibb and John K. Brydon; I. G., Bro. Wm. Bain; Tyler, Bro. J. H. Pritchard. The retiring Past Master, W. Bro. U. W. Carkeek, was presented with a handsome P. M. jewel.

Prince of Wales Lodge, No. 171, Iona: W. M., W. Bro. Wm. Philpotts; S. W., Bro. N. Dewar; J. W., Bro. H. Watts; Chap., Rev. Bro. Thos. J. Brown; Treasurer, Bro. Dun. Brown, P. M.; Secretary, Bro. Dug. McColl, P. M.; I. G., Bro. F. Else; S. D., Bro. Dun. Sinclair, P. M.; J. D., Bro. Angus Patterson; Stewards, Bros. C. B. Campbell and B. McIntyre; Organist, Bro. Dun. McIntyre; Tyler, Bro. A. Dangerfield; Director of Ceremonies, Bro. James McSherry.

ORILLIA LODGE, No. 192, G. R. C.—On Friday, Dec. 9th, the following officers were elected:—W. Bro. Wm. M. Harvey, W. M.; W. Bro. A. G. Alfort, I. P. M.; Bro. W. Ironsides, S. W.; Bro. W. Moore, J. W.; Bro. W. J. Gilpin, Treasurer; Bro. A. G. Alport, Chaplain; Bro. J. Sparling, Tyler.

St. George Lodge, No. 367, Toronto, installed by R. W. Bro. J. B. Nixon, D. D. G. M.: W. M., W. Bro. Harry J. M. Wilson; I. P. M., W. Bro. J. A. Wills; S. W., Bro. A. G. Horwood; J. W., Rev. Bro. J. S. Stone; Treasurer, Bro. Thomas Murray; Chaplain, Rev. Bro. E. H. Mussen; Secretary, Bro. John Hetherington; S. D., Bro. Robert Millburn; J. D., Bro. Frederick Donovan; S. S., Bro. V. J. Wallis; J. S., Bro. Peter Grant; I. G., Bro. Robert Ridgell; D. C., W. Bro. J. Sorieuner; Hall Trustees, Bros. J. T. Jones and John Winchester; Tyler, Bro. J. B. Hall. After the ceremony of installation, W. Bro. Wills, the I. P. M., was presented by the W. M., on behalf of the Lodge, with a handsome silver service as a mark of the high esteem in which he is held by the brethren.

Florence Lodge, No. 390, Florence: W. M., W. Bro. D. Bedford; S. W., Bro. W. E. Anderson; J. W., Bro. J. Rheintgen; Chaplain, Bro. W. Little; Secretary, Bro. F. Bourne; Treasurer, Bro. Dr. Davison.

Conestoga Lodge, No. 295, Drayton, installed by R. W. Bro. Chas. Hendry, Sr., P. M., assisted by V. W. Bro. R. Pujalos, P. M., and R. W. Bro. Chas. Hendry, Jr., P. M., and R. W. Bro. S. R. Dales, P. M.: W. M., W. Bro. Wm. Jamieson; I. P. M., W. Bro. Chas. Hendry, Jr.; S. W., Bro. A. C. Woodman; J. W., Bro. J. Hambly; Treasurer, R. W. Bro. Chas. Hendry, Jr.; Secretary, R. W. Bro. S. R. Dales; Chaplain, Bro. S. W. Fawcett; S. D., Bro. S. P. Eames; J. D., Bro. T. C. Wood; I. G., Bro. J. Mannell; Tyler, Bro. R. Russell.

At the Regular Convocation of Huron Preceptory, No. 20, the following Sir Knights were elected officers for the ensuing year: Em. Preceptor, E. Sir Kt. Wm. T. Bray, of Wingham; Constable, Sir Kt. Richard Radcliffe, of Goderich; Marshal, Sir Kt. J. H. Benson, of Seaforth; Chaplain, Sir Kt. Dr. Worthington, of Clinton; Registrar, Sir Knight Joseph Beck, of Goderich.

With reference to the remarks of a correspondent in our last, relative to the qualification of Grand Wardens, we beg to remind our readers that there is no qualification respecting Grand Wardens laid down in the Book of Constitutions. The qualifications of Warden, though mentioned in the Old Charges, are not incorporated in the Constitutions, and do not even form part of the ceremonial. There are several precedents for such an appointment. A Warden's acting as Warden counts from his investment as such on the legal night of appointment. This is the only qualification needed for the Master's chair.—*London Freemason.*

The following paragraph from the Times of Monday last, suggests many interesting thoughts to Biblical and Masonic students:—"It is reported that the Sultan has given orders for the remains of Solomon's Temple to be restored, and the surrounding palace to be cleared of all rubbish. On that place stands the Mosque of Omar, the revenue of which is said to amount to £150,000 a year. Hitherto this sum has always been forwarded to Constantinople, but for the future it is to be appropriated for the above-

mentioned purpose. This act of the Sultan is said to be a result of the visit of the Crown Prince of Austria to Jerusalem." What discoveries are yet in store for us who can venture to predicate.

The Earl of Mar, in the place of Sir Michael Shaw Stewart, who has ruled over the Scottish Grand Lodge with singular dignity and effect, has been elected unanimously G. M. of the Grand Lodge of Scotland. Sir Archibald C. Campbell was also elected D. G. M., and Bro. R. F. Shaw Stewart Substitute G. M. The Earl of Haddington and the Earl of Breadalbane, Senior and Junior Wardens, the Rev. J. Barclay and the Rev. W. Tulloch, G. Chaplains. Major Crombie, S. G. D. and the Marquis of Tweeddale, J. G. D. We congratulate the Grand Lodge of Scotland upon its present position of prestige and prosperity.

At a recent lecture on "Secret Societies" a Rev. Hely Hutchinson thus spoke of anent Freemasonry: "It might be objected that his remarks might apply equally to the Masonic Brotherhood. He was not a Mason, but he knew that Freemasonry was not a conspiracy. It described itself as founded upon the practice of social and moral virtue. Its watchwords were Brotherly Love, Relief and Truth. It was a friend of order, and upheld the constituted authority and laws of the realm, and the testimony of centuries had proved that its fruits were as beneficent as its objects were benevolent." These are just and befitting words from a non-Mason. It is both amusing and interesting for the student of the past to note not only how "history repeats itself," but how often "the engineer is hoist with his own petard." Hardly a day passes (as in some curious correspondence in India which we have asked the editor to publish in the December or January number of the "Masonic Magazine,"—too long for our columns) but that we read of virulent Ultramontane at-

tacks on Freemasonry as a secret society. And yet the organization of the Jesuits is the greatest secret society in the world, with its mysterious Fourth Degree; and the Illuminati, the most pernicious and destructive society that ever existed, was formed clearly on the Jesuit lines by Weishaupt, a Roman Catholic Professor of Canon Law at Ingoldstat, and a quondam disciple of the Jesuits, although he left them and denounced them subsequently.

### Masonic News Items.

The Grand Lodges of North Carolina and Mississippi have abolished the office of Deputy Grand Master.

A movement is on foot to place General Garibaldi at the head of the Egyptian Masonic Rite of Memphis.

THE Grand Lodge of Scotland at its recent session passed resolutions of condolence regarding the assassination of our lamented Brother, President Garfield.

The Grand Lodge of Illinois, recently in session, appropriated \$10,000 for the relief of the members of the Craft who are sufferers by the recent fires in Michigan.—*Masonic Review*.

THE London *Freemason* asserts that the expenses of the great Masonic charities of England are kept up almost exclusively by the older lodges, and that the proportion of the younger lodges is ridiculously small.

The Grand Master of Missouri has decided that a brother who has received the E. A. degree, and then loses his right hand, cannot receive the M. M. degree. [That G. M. hasn't the wisdom of Solomon. We presume he has all his teeth, or else he may be debarred from taking any of the higher degrees, for he must be "perfect in all his parts." Humbug!—Ed. Cr.]

IN case the Missouri-New Mexico embroglio is settled, the *Voice* will be obliged to turn its attention to Arizona, where a Grand Lodge will soon be formed, and teach the Lodges the Unity dogma. We sincerely trust they will follow it, as these discussions in the formation of Grand Lodges cause a great deal of unpleasantness that might, by the exercise of a little common sense, easily be avoided. Exclusive Grand Lodge sovereignty must, however, be maintained.

A meeting of the United Grand Lodge of Freemasons was held in London on Wednesday, 10th ult. In the unavoidable absence of the Prince of Wales, Sir Francis Burdett

presided. He proposed a vote of condolence with the family of the late President Garfield, which was seconded by Lord Tenterden, who referred to the active part which Mr. Garfield took in the reception of the Marquis of Ripon in 1871, at the time of the negotiation of the treaty of Washington. The vote was unanimously carried.

The transactions of the Grand Chapter of Mississippi for 1881, are of more than ordinary importance to both Capitular and Cryptic Masons, as the address of Frederic Speed, Grand High Priest, discusses very lucidly the vexed question known as the "Mississippi Plan" and its relations to the General Grand Chapter. It is needless to add that the radical scheme he has been one of the most earnest advocates of, is not accepted as good policy in this jurisdiction. And we very much fear it will produce great confusion in the Temple. Comp. Speed, we observe, proposes that it shall be made penal for any Royal Arch Mason in Mississippi to give countenance to Cryptic Councils separate from the Chapters. On the other hand the regular Councils of the United States have determined to regard as clandestine and irregular all Cryptic Masons who receive the degrees in a Chapter, and not in a regular Council. This will open up the road to interminable trouble, until one or the other mode of making Cryptic Masons shall succumb.—*Masonic Review*.

One thousand nine hundred and thirty-six Lodges on the roll of the English Grand Lodge! This is indeed a fact to note and comment upon, and even this large number does not now represent the actual number, as day by day fresh applications are made for additional Warrants and new Lodges. The number of 1,936 (though, again, we ought to remember there are not so many really active), carries us back to those early lists of Lodges now so scarce and valuable—whether by Pine or Cole—and points out to us markedly the difference between the onward struggle of Freemasonry during the last century and this. At the beginning of this century the two existing jurisdictions did not exceed 700 Lodges; and it is a curious fact that we may really date the rapid development of Freemasonry from the Grand Mastership of Lord Zetland. 1,936 Lodges! There is no other jurisdiction with such a number of Lodges dependent upon it, and we can only regard the present and look on to the future of our English Grand Lodge with mingled feelings of anxiety and pride—*London Freemason*.

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

## The Canadian Craftsman.

Port Hope, January 15, 1882.

### The Templar Difficulty.

It is with feelings of profound regret that we approach the subject of the difficulty that has arisen in the ranks of the Templars, owing to the difference of opinion between the Great Prior and the Grand Chancellor as to the authority by which Col. Moore at present holds his position as head of the Order for the Dominion. The question is one that ought to be discussed simply on its merits, and we confess we think it was very inadvisable for any of the first officers of the Great Priory to enter into a controversy through the columns of the Masonic press. Since, however, the discussion has become public property, we feel that we must no longer hesitate to express our views upon the same.

Colonel Moore argues that he is Great Prior through the patent of authority granted to him by His Royal Highness the Prince of Wales, at that time Grand Master of the Templar Order. In his letter (official) which appears in the November number of THE CRAFTSMAN, he says: "The Great Priory of Canada is a supreme and independent body, ruled and presided over by the Prince of Wales, who is for life Grand Master of the Templars of Canada as well as of England and Ireland, and whose representative, lieutenant and *locum tenens* in Canada I am, representing his authority when not personally present." Now we argue that the Canadian Templars have no more to do with the Prince of

Wales than they have with the President of the United States. The Prince of Wales is not the head of the Templar Order in Canada. The moment the Great Priory declared itself a supreme and independent sovereign body, its former allegiance, as a part and parcel of Convent General, to H. R. H. the Prince of Wales ceased to exist. Col. Moore, as Great Prior, was acknowledged as the head of the Order until such time as the statutes could be so changed as to make the office elective. The patent of authority issued by the Prince of Wales only carried authority so long as His Royal Highness remained Grand Master of the Order, but when the Canadian Great Priory declared itself independent, the patent of authority became valueless, and in reality the Great Prior only held his position through courtesy. The patent was so much waste paper, and although Col. Moore pretends to view his election as Great Prior as a mere form, it was and is in reality the only authority by which he holds the position as Chief of the Templar Order in Canada.

We have written thus plainly upon the subject, as we feel that the question is a most important one. No one is more willing than we are to acknowledge the valuable services of the distinguished Great Prior of Canada, but we are afraid he has assumed a role which, if he persists in attempting to carry it out, contrary to the wishes of the Canadian Frateres, will cause lasting trouble in the Canadian Templar body. It is perfectly absurd to suppose that the Great Priory of Canada can be regarded as an independent and sovereign body when

its executive head is the mere lieutenant or representative of a Grand Master who will not in all probability ever preside personally over its members, or take the least interest, except in a formal communication, regarding its local affairs. The other Masonic bodies of Canada, even the exclusive Scottish rite, have separated from the parent bodies of England, and yet their loyalty is not questioned. If it is all-important to have the heir apparent to the throne Grand Master of the Templar Order in Canada, it is equally important that he should occupy the same position in all the Masonic Orders. Yet what an outcry would be raised if either Col. Moffat or Dr. Graham were to suggest that he would be willing to act as pro-Grand Master under the Prince of Wales as Grand Master. Yet one is really as reasonable as the other. True, neither of these gentlemen has a patent: but one might easily be drawn out. The fact is this:—the Canadian Templar body, as a body, feel that the time has arrived for its members to throw aside their leading strings. Canadian Templars perceive that under the existing state of affairs they are really only in a *quasi-independent* position, and that view is confirmed by Great Priory exchanging Grand Representatives with subordinate organizations in the United States. When the governing body in Canada was only a Grand Priory under the Grand Conclave of England and Wales, it occupied exactly the same position towards that body that a State Commandery does towards the Grand Encampment of the United States, and consequently the exchange of Grand Representatives between State Commanderies and a Provincial

Priory was right; but when that body became a supreme body, it was *infra dignitate* to exchange with an inferior body,—it could only exchange with a sovereign body such as the Grand Encampment of the United States, the Great Priory of England, the Great Priory of Ireland, the Chapter General of Scotland, &c., &c.

We have thus at some length expressed our views upon the unfortunate position assumed by the Grand Prior. We cannot believe he will persist in ignoring the wishes of the Canadian Templars. To do so would be a most suicidal policy. We readily admit a few Preceptors and a small portion of the Preceptories would acknowledge the Prince of Wales or the King of the Cannibal Islands, as Supreme Grand Master of the Order, if Col. Moore told them to do so, but the intelligent mass of the fraternity do not pin their faith upon bygone traditions, but intend to exercise their judgment on the live issues of the day. The Great Priory of Canada is either a sovereign body or it is not. The Templars of Canada have declared it a sovereign and independent body, and they intend to exercise their rights as such.

If Col. Moore supposes for an instant that the Canadian Fratres are disloyal because they desire perfect independence, he is greatly mistaken. They acknowledge their allegiance as Canadians to the Prince of Wales as heir apparent to the Throne, but as Templars they do not acknowledge any fealty to any Grand Master of a foreign jurisdiction. Col. Moore himself, as the Chief Templar, is, and always will be, we fancy, the first choice of the Templars of Canada. So long

as he is spared to us by the Supreme Architect of the Universe, we hope to see him occupy the throne of the Great Priory. He has done more to advance the interests of Templary in the Dominion than any other Fratre, and it would be gross injustice to throw him overboard now, when the Order has attained a position of importance through his efforts, his energy and his erudition.

In conclusion, we earnestly desire to see Col. Moore reconsider some of the phrases in his recent communication, because if carried out they would only produce anarchy and confusion. There is one course open, which we feel confident can be adopted with dignity and honor by the Great Prior, and at the same time without in the least compromising the position he has assumed. The Great Prior argues that he cannot consent to an election without "violating (his) vows of allegiance to the Grand Master." Now, since Sir Knight Macleod Moore conscientiously so thinks, it will be very easy for him to write to His Royal Highness stating the exact position of affairs in Great Priory, and asking him to graciously withdraw or annul the patent, declare the Great Priory of Canada, so far as he is concerned, a sovereign and independent body, and wishing us "God-speed," cut us adrift to float in whatever direction we like. The Prince has no desire to retain the Canadian Templars against their will, and it must be unpleasant to him to find himself thrust *volens volens* upon the Great Priory of Canada. Let Col. Moore think over this matter calmly, and perceiving the tone of the Canadian Templars, we feel confident that he will as heretofore bow to their wishes,

and thus advance the best interests, as he has always done, of the Templar Order in the Dominion.

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### The Ballot.

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It has often been declared that "the Ballot is the great safety guard of the Masonic Institution," and whilst we are willing to admit that such is the case, we must also acknowledge that at times it has been employed to stab the pure and good in the dark, and to injure the fair name of Freemasonry. It is very annoying, and at the same time very sad, to think that Masons can ever be guilty of thus revenging themselves upon an innocent man in order to spite some one else, or that they can be so debased as to use the blackball "through sheer paltry spleen." Masons should know better. There are few things more contemptible than thus hiding under a cloak of hypocrisy their real feelings towards a candidate. We hold that in the majority of instances it is fairer, better and more honorable for a Mason, objecting to the candidate proposed, to openly tell his proposer his reasons and prevent him presenting the petition. Masons can afford to be straightforward in these matters, and there is no reason why any brother should not openly object to a candidate, for either initiation or affiliation. Any brother taking offence at another for so doing is clearly in the wrong, and the Lodge, as a Lodge, would always sustain the brother objecting. We know Lodges that have existed and prospered for years that have never had "a dark ballot." The system adopted was that we just mentioned. All was harmony and peace in a Lodge where such confidence existed amongst the brethren, and the miserable wrangling, petty jealousy and hardly concealed "dislike" that at times disgrace some of our bodies were unknown. Everything done in a Masonic Lodge-room should be



open and above board, and the man who allows his own personal feelings to drown his Masonic judgment, is unfit to be a Hiramite. He has not learnt the very alphabet of the Order.

The Worshipful Master of a Lodge should particularly impress upon the neophyte, in fact upon every member of his Lodge, the sacred character of the ceremony of balloting. In some Lodges the box is deposited on the altar, and "as the name of each officer and member is called by the Secretary, he approaches the altar, and, having made the proper Masonic salutation, deposits his ballot and retires to his seat. The roll should be called slowly, so that at no time should there be more than one person present at the box, for the great object of the ballot being secrecy, no brother should be permitted so near the member voting as to distinguish the color of the ball he deposits." This system of voting is far better than the general one of "passing the ballot-box" adopted in the generality of Lodges. Every brother is bound to vote on the application of a candidate for either initiation or affiliation, and if he is not personally acquainted with the applicant, he must accept the report of the investigating committee.

Now, in the vast majority of Grand Lodge jurisdictions, the ballot must be unanimous—one black ball excludes. Some Lodges in Ontario permit two, and England and Scotland permit three. The majority of Lodges, however, in Canada prefer unanimity. This is right, for certainly every member of a Lodge has the right to object to the acceptance of material that would be objectionable to him. Better keep out two good men than offend a brother; better exclude one hundred good men than accept one worthless ashlar. What a solemn and sacred duty, therefore, is imposed upon every brother when he casts his ballot. In the words of the learned Mackay: "Balloting for membership for initiation or affiliation is subject to the

same rules. In both cases 'previous notice one month before' must be given to the Lodge, due enquiry into the reputation and capacity of the candidate must be made, and 'the unanimous consent of all the members then present' must be obtained. Nor can this unanimity be dispensed with in one case any more than it can in the other. It is the inherent privilege of every Lodge to judge of the qualification for its own members, nor is this inherent privilege subject to a dispensation." Bro. Mackay is in error with regard to "previous notice of one month," for although such is the law under the Grand Lodges of Canada (Ontario) and Quebec, it is not so in New York, Ohio, etc., where Lodges meet more frequently than once a month. For example, a petition may be received in New York on January 2nd, and if that Lodge meet every week the ballot can be taken at the following meeting on January 9th. Again, as before pointed out, "unanimity" is not demanded in all Grand Lodge jurisdictions.

The importance, therefore, of using the ballot with due caution cannot be too frequently alluded to. By casting a black-ball against a worthy candidate a good man is kept out and an honorable brother or brethren at times offended. It is the duty of every brother to investigate the character of all material presented, and if he find a flaw in the same to reject it. We do not want numbers—we require good and true men. Negative qualifications are useless. Positive ones are those we demand. Every Lodge can secure such, if it works with harmony and dignity, and not only teaches but practices the fundamental principles of the fraternity. Since, therefore, the ballot is in this respect the great safety guard of our institution, let us always exercise it for the welfare and honor of Freemasonry.

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

### The Holy Trinity in Templarism.

We do not propose at the present time to re-open the controversy regarding the doctrine of the Holy and Indivisible Trinity, which we view as an essential landmark of the English and Canadian Templar Bodies, but in order to show that the dogma is one accepted by some of the leading minds of the Templar organization of the neighboring Republic, we have much pleasure in quoting some of the remarks of Past Grand Master Sir Knight Jas. H. Hopkins, of Pennsylvania, at the Grand Commandery of that State last year, upon the same:—"I concur most cordially," he says, "with the sentiments expressed in the report on Foreign Correspondence (the report advocated the doctrine of the Holy Trinity as the foundation stone of Templary), and with the remarks just made in reference to the belief of Knights Templar in the doctrine of the Holy Trinity, I have always contended that our Order rested upon that foundation or upon nothing; that all our ceremonies, symbols and lessons declare our belief in the Holy Trinity.

"Having this strong conviction, when I was called on some years since to prepare the code of statutes of the Grand Encampment of the United States, I incorporated a clause requiring a candidate for our Orders to declare his belief in the Trinity. When the full committee came together to consider the code there was some discussion as to the necessity for this explicit declaration. I remember that Sir Knight Drummond argued as he states in the extract just read from his address; but I also remember that the majority of the committee held unqualifiedly that belief in the Trinity was requisite to gain admission to our asylum, and it was considered this belief was affirmed by a declaration of faith in the Christian religion; hence a further avowal upon this proposition was unnecessary.

"I am surprised that Sir Knight

Drummond should leave the impression which his remarks might convey, that the Committee on the Code designed to 'palter in a double sense.'

"The requirement of a specific declaration of belief in the Holy Trinity was omitted from the code simply because it was deemed an unnecessary addition to an avowal which unquestionably implied full faith in the Trinity. I feel sure a majority of the Committee on the Code had no other thought."

Sir Knight Hopkins has placed rather a different version upon this subject to that which Sir Knight Drummond did when he entered into a controversy upon the same with Sir Knight Robert Ramsay and Sir Knight McClenaghan some two or three years ago, when the last named Fratres insisted and conclusively proved that the doctrine of the Holy Trinity was originally acknowledged by the Templars of the United States, especially since some of the Encampments at that time conferred the grade of Knight of the Holy Sepulchre, in whose ceremonies the Gloria Patri is used.

Sir Knight Samuel Harper, Chairman of the Foreign Correspondence Committee of the Grand Commandery of Pennsylvania, says: "We agree with Sir Knight Corson that the Holy Trinity is a cardinal doctrine of the Christian religion to-day, and that it is beyond doubt that it has been so ever since the second century. It was formulated in the Nicene Creed, which was adopted by the Council of Nice in A. D. 325 and perfected at Constantino-ple in 381. It is embodied in the Apostles' Creed, which is to-day recognized throughout Christendom and used in all our Asylums. Knights Templar throughout the length and breadth of the jurisdiction of the Grand Encampment are required over and over again to repeat it.

"The forms for the institution of Commanderies and the installation of officers, which were recently promulgated under the authority of the

Grand Encampment, are nothing if not Trinitarian. They embrace the Apostles' Creed, slightly emasculated, it is true, 'the Holy Catholic Church' being omitted, but retaining everything else; the Gloria Patri; the Gloria in Excelsis, and the Te Deum, all of which are intensely Trinitarian. No one can conscientiously take part in either of those ceremonies who does not accept the Holy Trinity as part of his religious belief."

The views of the erudite Great Prior of Canada upon this subject are therefore endorsed by many of the leading Templars in the United States, and it is gratifying to our Canadian Fratres to notice the respectful attention always accorded by our American Soldiers of the Cross to any views advanced by Col. Moore upon subjects connected with Templary. We regret our space this month prevents us quoting from the exhaustive review of Sir Knight Corson upon the subject.

#### Editorial Notes.

The John Hervey Memorial Fund has reached the sum of £856 1s. 6d. We do not know what form it is to take.

Virginia is one of the very few jurisdictions that recognizes dual membership. In England the practice is the same.

The Grand Lodge of Virginia grants loans to children of Master Masons requiring aid to enable them to obtain an education.

King Kalakaua, K.T. 33°, during his recent visit to Scotland was at a special Grand Conclave of the Imperial Order of Constantine, created a Grand Cross of the Order.

The Grand Lodge of Florida has recognized the "Supreme Council of the United States of Columbia" as a legitimate Sister Grand Body. This shows a liberality in strict accordance with the Masonic spirit of the age.

The Grand Lodge of Ireland is flourishing, and has six Provincial Grand Lodges, to wit: Victoria, New South Wales (?), New Zealand, South Australia, Queensland and Ceylon.

Grand Master Taylor of New York has appointed R.W. Brother Edward M. L. Ehlers, Grand Secretary of the Grand Lodge of New York, to fill the vacancy caused by the death of the late Grand Secretary, R.W. Bro. Jas. M. Austin, M.D.

The *Freemason*, London, asserts, in capitals, "There is great reason to fear that many enter into Masonry knowing well that ere long, through failing health or pecuniary disabilities, they will have to come on the charity of the Order." We sincerely trust our contemporary is in error.

Bro. Albert C. Smith, of Boston, at the Annual Convocation of the Grand R. A. Chapter of Massachusetts, held on Dec. 13th, was elected Grand High Priest, and Comp. Alfred F. Chapman, Editor of the *Liberal Freemason*, was re-elected Grand Secretary.

In round numbers, the records of the Masonic Mutual Benefit Society of Indiana show that \$2,176,000 have been paid to widows, orphans and dependents of deceased brothers during the past twelve years. What a glorious tribute to the energy and zeal of our Indiana brethren.

The controversy as to whether Luther was a Freemason doesn't amount to a row of pins. If he was, he was a German one, and Brother John W. Simons says the German Masons are of no account, because, we presume, they will not swallow American Grand Lodge dogmas "holus bolus."

Bro. Samuel C. Lawrence was re-elected Grand Master of Masons of Massachusetts, at the meeting of that Grand Lodge, held on Dec. 14th, and our esteemed friend and brother, P. G. M. Sereno D. Nickerson, was elect-

ed Grand Secretary, to fill the place left vacant by the death of the late Grand Secretary, Brother Tracy P. Cheever.

Our thanks are due to R. W. Bro. Col. Isaacson, G. Sec. G. L. Quebec, for copy of Proceedings of that Grand Lodge. Our limited space this month prevents a review of the same. The volume contains 176 pp., and has changed its old color for a light gray, which we must say we do not like as well as the old Canada and Quebec style of black.

The "Masonic Review" says: "If our Grand Body (G. L., Ohio) had filled the pay roll with two days instead of three, and given at least \$1,000 to the poor sufferers in the forests of Michigan, it would have looked better in the day of judgment." G. L. of Illinois devoted \$1,000, not \$10,000, as the secular press had it.

The Grand Master of Iowa advocates taking away the right to ballot upon an application for affiliation,—that if a brother is in good standing he has a perfect right to join any Lodge he pleases. To this a great many will decidedly dissent. We know many good and excellent men who are Masons, but with whom we should not desire to associate as members of our Lodge.

Scotland has more dependencies than any other Grand Lodge. She has twenty-six Provincial Grand Lodges outside of Scotland, having under their sway one hundred and twenty-four Lodges, viz.: West India Islands, 6; Jamaica, 11; Bermudas, 1; India, all, 33; Newfoundland, 2; Victoria, Aus., 11; New South Wales, 32; Trinidad, 4; New Zealand, 23; New Zealand North, 9; Queensland, 4; Cape of Good Hope, 8; China, 6; Mauritius, 1; Lima, Peru, 15; Bahamas, 1; Brazil, 1; Turkey, 1; Gibraltar, 1; South Australia, 4.

The Grand Lodge of the youngest and most northerly Grand Jurisdiction on the Pacific coast, the Grand Lodge of British Columbia, was organized at Victoria in 1871, being the same year in which the Province was admitted into the Dominion of Canada: There are at present nine lodges under that far off jurisdiction, with a total membership of 306 Masons. Their proceedings show vigorous and active work. Three years ago the Grand Lodge erected, at Victoria, a Masonic Temple, at a cost of \$12,000, and the best part is, the building is paid for.

THE *Freemasons' Chronicle* thus alludes to the Grand Lodge of New South Wales. We recollect the time when the Masonic journals of England and the United States spoke of the Grand Lodge of Canada (Ontario) and the Grand Lodge of Quebec in similar terms. The Grand Lodge of New South Wales has only to bide its time, and its brow will be crowned with the laurels of victory: "The self styled Grand Lodge of New South Wales has had the assurance to apply to our United Grand Lodge for recognition as an independent Masonic body."

Eighteen Grand Councils of R. and S. M. have ratified the Constitution of the General Grand Council, viz., New York, Ohio, Minnesota, Indiana, Tennessee, Maryland, Massachusetts, Alabama, Louisiana, Maine, New Hampshire, Vermont, California, Georgia, Missouri, Kansas, Florida, and South Carolina. Connecticut and New Jersey referred the matter to committees to report next year. Michigan and North Carolina voted against it. Pennsylvania determined to stand on her own dignity. Arkansas remained true to Chapter. Note error under Arkansas on page 381, (CRAFTSMAN), in which "Chapter" instead of "Council" degrees appeared.

In England, Lodges that have enjoyed an uninterrupted existence of

one hundred years, upon proof thereof, have a centenary warrant granted to them, and its *bona fide* members wear a peculiar jewel. Within the last few years the medal has been of uniform pattern, according to a design prepared by Sir Albert W. Wood, Garter King-at-Arms at the Heralds' College of England, and Grand Director of Ceremonies of United Grand Lodge. The design is a circle bearing the name of the Lodge and the date of its charter, and enclosing a serpent devouring its tail. The ancient emblem of duration without end, and a double knot of cable tows, signifying that the flight of the centuries but strengthens the ties of fraternal affection. On the centre is the letter C, the Roman numeral for one hundred, and the initial letter for Centenary. They are attached to a ribbon on a bar, and can only be had from the Grand Secretary. The idea is a good one, and might be copied by certain Lodges in Canada.

In the Churchyard at Wensley, England, Brother the Hon. W. T. Orde Poulett, of Wensley Hall, discovered an old monumental slab recording the death of a Freemason in 1689. Bro. T. B. Whytehead has a reduced sketch of the same in the "Masonic Magazine." The original slab is about two feet six inches by two feet. On the upper part are a square with compasses lying on the same, in the same direction, i.e., the angle of the compasses resting on the angle of the square. The inscription is:

GEORGE BOWES,  
Freemason,  
Buried Decem.  
ye 26 1689

On the 17th May, 1813, the Duke of Sussex was re-elected Grand Master of the Supreme Grand Chapter of Royal Arch Masons of England. Will our English contemporaries inform us at what period the title was changed from "Grand Maeter" to "Grand First Principal Z.?"

Bro. Chas. E. Myer, IX<sup>o</sup>, of Philadelphia, has forwarded to the York College of the Rosicrucian Society of England "some immortelles and sprigs of yew from the casket of the late brother J. A. Garfield, President of the United States." York College under the auspices of our distinguished brother, Fratre T. B. Whytehead, IX<sup>o</sup>, Chief Adept, appears to be in a highly flourishing condition. The quarterly meeting was held at the Masonic Rooms, York, on Nov. 26th, and in addition to the above interesting presentation Fratre J. C. Thompson read a deeply interesting paper, entitled "A few short notes by a Mason in Egypt," in which he gave a short sketch of some of the discoveries made, and endeavored to indicate the similarities between the ancient Egyptian faith and the teachings of Masonry, and referred to the study of Egyptology as one of the most interesting sciences of the present day. He alluded to several works on the subject, and to the Boulak collection, and expressed a wish that all Masons on their travels would, like Fratre Thompson, make notes for the benefit of their brethren at home. It was agreed that Fratre Thompson's paper should be published. Several Masonic relics and curiosities were then produced by the members, and handed round for examination. Fratre Cumberland exhibited his interesting collection of Masonic jewels, several of them being old and rare. Fratre Whytehead showed a curious old cartoon, or emblematical illustration, published by a Dutch androgynous Lodge in the last century, which had been forwarded to him by Brother Thomas Frances, of Havant. The Chief Adept announced that for the annual meeting, to be held at York in February, two papers had been promised, one by Fratre C. A. Mason, of Leeds, on the Legend of the Third Degree, and one by Fratre the Rev. W. C. Lukis, on the Papal Bull against Freemasons, and some replies thereto. The College was then closed. The

members afterward partook of tea together.

**Death of Past Grand Master Potter.**

The Craft in Pennsylvania are called to mourn the loss of one of their best known members—one who had justly received the highest honors in Ancient Craft and Capitular Masonry—Past Grand Master and Past Grand High Priest, Brother Alfred R. Potter. Brother Potter died at his residence in Germantown, on Thursday, Dec. 22nd, at the age of sixty-five years, his death being the result, probably, of an accident that befell him over a year ago, on a street car, by which two of his ribs were fractured. He was widely known, and as widely esteemed and loved. He possessed marked traits of character, that fitted him for being a leader among men. While always kind and courteous, he was self-reliant, quick, and just in forming his judgments, and inflexible in carrying them into practice. Owing to his illness for a year past, he has not, during that period, been often seen in Masonic circles, but prior to that he was a very active Freemason, having been for thirty years a member of the Craft.—*Keystone.*

**Mark Grand Lodge of England.**

On Tuesday, the 6th ult., the Mark Grand Lodge of England and Wales was held in the Great Hall of the Freemasons' Tavern, and was indeed a red letter day to our English Mark Masters. In alluding to the coming event (Dec. 3rd) the *Freemason's Chronicle* says:—

Mark Masonry has been of late years extremely popular, and, what is still more satisfactory from our point of view, an eminently prosperous body. The Grand Lodge has been in existence only for a quarter of a century, though the degree in itself very justly lays claim to a most respectable antiquity. In Scotland the Mark is part and parcel of the Craft; in England it would have been, but for the conscientious objections of the then Grand Master, the late Earl of Zetland, who did not see his way clear to any de-

parture from the lines which were laid down in 1813 at the Union of the Ancients and Moderns as to the exact definition of Free, Antient and Accepted Masonry. At all events, there are now not far short of 15,500 registered Mark Masons, while the Lodges on the roll of the Grand Lodge are 291. There are a General Fund, a Benevolent Fund, and an Educational Fund, and the invested moneys are not far short of £1,000. There are no less than thirty-two Provincial and District Grand Lodges, those of the North and East Ridings of Yorkshire and the Mediterranean having been constituted during the current year. The Degree of Ark Mariner, which is under the wing of the Mark, or, to speak more reverently, is attached to it much in the same way as a Royal Arch Chapter is to a Craft Lodge, has likewise made considerable progress during the year which is now on the eve of closing. Great, however, as has been the well-merited prosperity of the degree, it has not yet had the opportunity of enrolling amongst it magnates a Prince of the Blood Royal. Yet on Tuesday next, H. R. H. Prince Leopold, Duke of Albany, K. G., will be installed as M. W. Past Grand Master, and doubtless the attendance will be in every respect worthy of the auspicious occasion. That the degree has prospered solely from its own deserts is undeniable, but it will not grudge the additional fame it will acquire in the world of Freemasonry by the installation of the youngest and justly popular son of Her Majesty the Queen. True, our men of Mark will be only one the stronger, but it will be a graceful, as well as a formidable addition, to their strength.

**Jurisprudence Department.**

EDITED BY R. W. BRO. HENRY ROBERTSON,  
P. D. D. G. M.

Q.—Can the W. M.-elect (he not occupying either of the Wardens' chairs) rule the Lodge, previous to his installation, if any P. M. and the Wardens are present?

A.—No.

Q.—Has the W. M.-elect the right to choose his own installing officer, or does the choice remain in the hands of the retiring W. M.?

A.—The W. M.-elect has no choice in this matter. It is the prerogative of the retiring W. M. to install his successor, but he may request any other P. M. to perform the ceremony.

Would you be kind enough to inform me at your earliest convenience if it is regular

to initiate a candidate under the following circumstances?—

Candidate was balloted for twice in open lodge, the second ballot being taken to prevent possible mistake on the part of members, and was rejected on both ballots. The lodge was then called from labor to refreshment, and from refreshment to labor; a third ballot being proposed after private consultation between members, and on this ballot the candidate was declared elected.

*Ans.*—No. The third ballot should not have been taken. The second ballot is final; the candidate was rejected, and it would be illegal to initiate him.

### Installations.

Ancient St. John's Lodge, No. 3, Kingston, installed by R W Bro Geo M Wilkinson, P D D G M, Dec 27: I P M, George Durnford; W M, G W Gaden; S W, N Wilmot; J W, H J Wilkinson; Treas, E R Welch; Sec, John Sutherland; Chap, Rev R Garrett; Organist, John Trowell; S D, James Yule; J D, E H Smythe; S S, Allen Bond; J S, W Boakes; I G, G W Andrews; Tyler, E Ball; D of C, Forshaw Day.

The regular communication of King Solomon Lodge, No. 22, G. R. C., Toronto, was held on Thursday evening, Dec. 8th, when the election of officers took place. There was a large attendance of members and of visitors from sister Lodges. The following were elected officers for the ensuing year:—Bro. N. T. Lyon, W. M.; V. W. Bro. J. Ross Robertson, I. P. M.; Bro. Wilber Grant, S. W.; Bro. P. J. Slatter, J. W.; V. W. Bro. W. S. Lee, Chap.; V. W. Bro. W. J. Hamblly, Treas.; Bro. Joseph Purvis, Sec.; Bro. J. H. Pritchard, Tyler. The retiring W. M., V. W. Bro. J. Ross Robertson, having been voted a testimonial, said that he considered that the honor of being Master of King Solomon's Lodge was of itself sufficient recompense for any services he had been able to render, not to mention the esteem and goodwill of the members, which he had as W. M. enjoyed. In regard to the testimonial which had been so handsomely voted to him by the Lodge, he would say that after mature deliberation, and considering the large amounts expended in presentations to retiring Masters, he must decline the acceptance of it. Members of the Craft generally are in comfortable positions in life, so that it might be said that they could well afford to follow the practice, still he would have them remember that those of the brethren who were "at rest" had left behind them widows and orphans, some of whom were nearly desti-

tute, and that our first duty was to minister to their wants. The amount proposed to be spent in a testimonial could be more wisely and beneficially expended in carrying out one of the fundamental principles of the Order—that of "Charity."

St. Francis Lodge, No. 24, Smith's Falls, installed by W Bro Ogle Carss, Dec 27: I P M, Ogle Carss; W M, John T Fairgrieve; S W, Geo Brown; J W, Jos A Clarke; Treas, John Shields; Sec, Stewart Moag; Chap, Samuel M Barnes; S D Wm Corbett; J D, David M Stewart; I G, Henry D Chalmers; Tyler, Edward Chalmers; D of C, Richard Locke.

Ionic Lodge, No. 25, Toronto, invested by W Bro C W Postlethwaite, Dec 6: I P M, A F Maclean; W M, C W Postlethwaite; S W, Wm Roaf; J W, J R Roaf; Treas, A R Boswell; Sec, J B Booner; Chap, Rev W H Davies; Organist, Harry Holden; S D, V Sankey; J D, F F Manley; S S, J Massey; J S, A G Leanard; I G, W S S Jackson; Tyler, J H Pritchard; D of C, G S Ryerson.

Ontario Lodge, No. 26, Port Hope, installed by V W Bro Nichols, assisted by V W Bro Chas Doebler and R W Bro J B Traves, on Dec. 27: I P M, Jas Evans; W M, D J Goggin; S W, B D Deering; J W, Thos Long; Treas, T F Janes; Sec, W B Wallace; S D, T E Shipley; J D, G F Hall; S S, J A Thompson; J S, S Roddy; I G, W Andrew; Tyler, G Reading; D of C, E Peplow.

Strict Observance Lodge, No. 27, Hamilton, installed by R W Bro Reid, D D G M, Dec 27: I P M, C H Foster; W M, F F Dalley; S W, B J Morgan; J W, O S Hillman; Treas, Alex Turner; Sec, J Poole; Chap, John Glasgow; Organist, W Spencer; S D, W C Morton; J D, E W Klotz; Stewards, A McLaughlin, J M Rousseaux, A E D Mackay; I G, W F McGiverin; Tyler, W W Summers; D of C, J Raynor.

Amity Lodge, No. 32, Dunnville, installed by W Bro Parry, Dec 27: I P M, Wm N Braund; W. M, Arch'd Couper; S W, John W McCallum; J W, John Sowerby, jr; Treas, David Price; Sec, Wm F Parry; Chap, G A Yeomans; Organist, Wm Scholfield, jr; S D, Richard Flowers; J D, Robt Hall; S S, Samuel Amsden; J S, Geo R Smith; I G, Rich'd Ennis; Tyler, G Wallace; D of C, A Brownson.

King Hiram Lodge, No. 37, Ingersoll, installed by W Bro Wm Woolson, Dec 27: I P M, Robt Vance; W M, Wm Thompson; S W, H O'Conner; J W, S Martin; Treas, Wm Woolson; Sec, J L Perkins; Chap, Rev E M Bland; S D, H Richardson; J D, O T Wright; S S, R H Young; J S, Jas Jones; HG, W Boles; Tyler, A McLeod; D of C, C I Slawson.

Wellington Lodge, No. 46, Chatham: I P M, James Holmes; W M, Joseph E Peers; S W, Chas P Lennox; J W, A M Livingston; Treas, Jas Marquand; Sec, Jas Birch; Chap, Wm Richards; S D, Fred Bates; J D, Robt Floeter; S S, Joseph Quinn; J S, W T Chapman; I G, B W Burton; Tyler, Chas Crofts; D of C, Jno H West.

Great Western, 47, Windsor.—W. Bro. Peter A. Craig, W.M.; John R. Donnelly, S.W.; Bro. Busch, J.W.; William Blow, C.; Joseph McNally, Sec.; J. D. Sullivan, (re-elected), Treas.

Consecon Lodge, No. 50, Consecon, installed by V W Bro T H Thornton, Dec 27: W M, T H Thornton; S W, R J Osborne; J W, F Jones; Treas, Jas Baird; Sec, Geo J Waddell; Chap, P V Beech; S D, J P Cameron; J D, J A Arthur; S S, R L Smith; J S, Hugh Baird; I G, T G Noxon; Tyler, W H Weeks; D of C, W C Killip.

Acacia Lodge, No. 61, Hamilton, installed by W Bro W G Reid, Dec 27: I P M, Henry Sweetman; W M, Alfred Foulter; S W, Alexander McKay; J W, W W Greenhill; Treas, Wm Murphy; Sec, A R Whyte; Chap, A T James; S D, J L Dalrymple; J D, Richard Fish; Stewards, Frank Rowlin, Jesse Linger, Chas Hess; I G, Chas Frank; Tyler, W Summers; D of C, T R Honeycombe.

Rehoam Lodge, No. 65, Toronto, installed by R W Bro J B Nixon, D D G M, Dec 1: I P M, A W Carkeek; W M, Francis Gallow; S W, Andrew Park; J W, D H Watt; Treas, J B Nixon; Sec, A W McLachlan; Chap, Rich'd Dinnis; Organist, F Warrington; S D, H Rathburn; J D, John Charters; S S, Jas Bond; J S, J C Semple; I G, Wm Bain; Tyler, J H Pritchard; D of C, Thos Clayton.

Oxford, 76, Woodstock.—Wm McKay, W M; W T Wilkinson, S W; A S Ball, J W; C H Whitehead, Treas; H Sproat, Sec.

King Hiram, No. 78, Tilsonburg.—Bros. G. W. Hare, W. M. (re-elected); P. M. R. Delmage, S.W.; J. McIntosh, J.W.; W. McDonald, senr., Treas. (re-elected); P.M. W. S. Law, Sec. (re-elected); P. M. John Darrow, Chaplain; W. Wright, Tyler.

Simcoe Lodge, No. 79, Bradford, installed by W Bro J F Williams, Dec 27: I P M, J F Williams; W M, Robt Walls; S W, C Elliot; J W, W T Lathwell; Treas, B F Kendall; Secretary, Jno Kelly; Chap, W J Sturgeon; S D, Albert McVittie; J D, A Frizzell; S S, Jno E Stoddart; J S, Donald Ferguson; I G, Geo Bannerman; Tyler, G Usher; D of C, Richard Tyrwhitt.

St John's, 81, Mount Brydges—D Campbell, W M; W E Sawyer, S W; J Betts, J W; G Lockwood, Chaplain; F Thompson, Treas; C Northon, Sec'y; G Burwell, S D;

T C West, J D; W Rose, D C; J Hadden, I G; B F Bartlett, Tyler.

Clinton, 84, Clinton.—J. McWhirter, W. M.; James Young, S.W.; W. Foster, J.W.; T. L. Fortune, Sec.; T. Cooper, Treas.; J. Ross, Tyler.

Wilson Lodge, No. 86, Toronto, installed by R W Bro J B Nixon, D D G M, Dec 20: I P M, Henry Sheard; W M, A R Riches; S W, Joseph Raffan; J W, Joseph Clare; Treas, Samuel Harris; Sec, George Clarke; Chap, John Walker; S D, Samuel Brown; J D, Robt Oliver; S S, Geo L Hatch; J S, Frank Adams; I G, John A Mills; Tyler, John H Pritchard; D of C, Jas G Gibson.

Colborne Lodge, No. 91, Colborne, installed by W Bro W L King, Dec 27: I P M, W L King; W M, Wm H Smith; S W, Robt J Parker; J W, D M Christie; Treas, Geo O Fowler; Sec, Geo Keyes; Chap, Geo Gaslee; Organist, V G Cornwell; S D, Jos Priory; J D, G F Sytz; S S, W W Tuttle; J S, John D Rutherford; I G, E J Wesley; Tyler, M Tuttle; D of C, E B Hinman.

Cataraqui Lodge, No. 92, Kingston, installed by R W Bro R Hendry, Dec 27: I P M, E S Boyden; W M, Wm Waddington; S W, Abraham Shaw; J W, John R Smeaton; Treas, James Shannon; Sec, D Callaghan; Chap, Rev T W Joliffe; Organist, G W Andrews; S D, W S Smyth; J D, Chas Porter; S S, C Livingston, jr; J S, Alexander Snodden; I G, James Crawford; Tyler, Edward Ball; D of C, Robert Bell.

Tuscan Lodge, No. 99, Newmarket, installed by W Bro J H Widdifield, Dec 27: I P M, R M Cooper; W M, R Flood; S W, J H Millard; J W, L Atkinson; Treas, T J Robertson; Sec, J E Hughes; Chap, S Sykes; S D, J Savage; J D, D Lloyd; S S, J Gascoigne; J S, T T Bailey; I G, J A Bastedo; Tyler, T Ratcliff; D of C, T H Lloyd.

Corinthian Lodge, No. 101, Peterboro', installed by W Bro E H D Hall, Dec 27: I P M, R A Morrow; W M, H C Winch; S W, R E Wood; J W, N D Beck; Chap, Rev V Clementi; Treas, R P Boucher; Sec, E J Toker; S D, F T Winch; J D, Adam Dawson; I G, James English; D of C, J H Glass; S S, J H Green; J S, W Irwin; Tyler, T D Belcher.

Albion Lodge, No. 109, Harrowsmith, installed by W Bro Langmuir, Dec 27: I P M, John G Ewart; W M, Joseph Watson; S W, George Bertrem; J W, Alexander Grant; Treas, Charles Stewart; Sec, James Cooke; Chap, Hram Allen; S D, Edward Luddard; J D, John Bertrem; I G, Philander Myers; Tyler, Richard Parkin.

Central Lodge, No. 110, Prescott, installed by W Bro J H Kenning, Dec 27: I P M, C C Brouse; W M, W H Dunn; S W, C Plumb, jr; J W, J Carruthers; Treas, C Leslie; Sec, J P McCarthy; Chap, C Sten-



tiford; S D, J A McKenzie; J D, R W Ross; S S, A Carmichael; J S, J Smith; I G, A Hill; Tyler, D Campbell; D of C, W Mowatt.

Wilson Lodge, No. 113, Waterford, installed by W Bro L Beam; I P M, E H Long; W M, E H Long; S W, A M Barber; J W, C Whale; Treas, D R Foster; Sec, E W Burgess; Chap, A B Walker; S D, D J Horning; J D, W Messecar; S S, J B Clifford; J S, S Lawrence; I G, J S Wilson; Tyler, John Newell; D of C, L Beam.

THE principal officers of Hope Lodge, No. 114, A. F. & A. M. are  
W. M.—W. Bro. John A. Cheer.  
S. W.—Bro. W. Mimms.  
J. W.—Bro. James Yoe.  
Treas.—Bro. A. Purslow.  
Secy.—Bro. J. Armour.  
Tyler.—Bro. Geo. Reading.

Renfrew Lodge, No. 122, Renfrew, installed by W Bro R Campbell, Dec 27: I P M, E Mayhew; W M, D C McDougall; S W, Jos Plaut; J W, Dr Jas Mann; Treas, James Ward; Sec, A Inglis; Chap, W J O'Harra; S D, Robt Lagan; J D, Mackie Barr; S S, J Reynolds; J S, T Henderson; I G, Sam'l Gray; Tyler, Sam'l McDougall; D of C, Robt Leitch.

St. Clair Lodge, No. 135, Milton, installed by W Bro Geo Smith, Dec 27: I P M, J Lyon; W M, Jas A Frazer; S W, W H MacNab; J W, J W Rolls; Treas, H L P Eagor; Sec, E Dixon; Chap, H Watson; Organist, J W Rolls; S D, John Pattison; J D, J W Moyes; S S, — McNair; J S, A Smith; I G, John W Fraser; Tyler, Wm Scott; D of C, Chas Nichons.

Pythagoras Lodge, No. 137, Meaford, installed Dec 27: I P M, J S Raper; W M, J H Parsons, M D; S W, J A Ellis; J W, F S Clarke; Treas, D McCann; Sec, A H Watson; Chap, P Cameron; Organist, J D Burritt; S D, H McDonald; J D, J D McGee; S S, G F Vanwyck; J S, A Tait; I G, G Hair; Tyler, A Burritt; D of C, J Cleland.

Friendly Brothers Lodge, No. 143, Iroquois, installed by W Bro D Fink, Dec 27: I P M, Thomas A Thompson; W M, James Stephenson; S W, Thos Edwards; J W, Samuel Larne; Treas, R Dillabough; Sec, J N Tuttle; Chap, Geo H Feader; S D, Josiah Baldwin; J D, Hiram A Wallace; S S, Thos Harbottle; J S, David Cleland; I G, Peter P Everett; Tyler, Thos Dillon; D of C, Wm L Redmond.

Tecumseh Lodge, No. 144, Stratford, installed by W Bro Chris McLellan, Dec 27: I P M, Chris McLellan; W M, Hugh Grant; S W, A M Campbell; J W, Thos Savage; Treas, G I Waugh; Sec, Albert E Neil; Chap, Rev E W Waits; S D, W R Knox; J D, Geo Nursey; Stewards, John Bernhard, Samson Gill; I G, E Bilbee; Tyler, A Hepburn; D of C, John M Moran.

Peterboro' Lodge, No. 155, Peterboro', installed by W Bros Boucher, Hall and Morrow, Dec 27: I P M, Wm Toole; W M, R S Davidson; S W, Walter Patterson, jr; J W, B Shortly; Treas, D Bellegham; Sec, R W McFadden; Chap, Rev Dr Harper; Organist, D Pentland; S D, Hugh Robertson; J D, James Alexander; S S, J Watt; J S, T M McFadden; I G, Wm Thompson; Tyler, D Cameron; D of C, Wm Menzies. After the installation, W Bro Davidson, on behalf of the officers and members of the Peterboro' Lodge, presented to their immediate past master, W Bro Toole, the jewel and apron of a past master, reading the following address:—

#### *To Worshipful Brother Toole.*

DEAR SIR AND BROTHER,—The officers and brethren of Peterborough Lodge No. 155, G R C, being desirous of showing you some mark of their respect upon your retiring from a position which you have held for two years, with so much pleasure and profit to the Lodge, and of tendering you some tangible proof of their hearty appreciation of the manner in which you have performed your arduous duties as their Worshipful Master, have through a Committee appointed for the purpose, procured you a Past Master's apron and jewel. It is now my pleasant duty, on behalf of the officers and members of this Lodge, to present you with the same, along with earnest wishes that you may long be spared to enjoy as you do now the hearty good will and esteem of the brethren.

W Bro Toole replied in appropriate terms.

Percy Lodge, No. 161, Warkworth, installed by W Bro Baily, Dec 27: I P M, A E Mallory; W M, F Baily; S W, G H Boyce; J W, G McEvers; Treas, W T Wiggins; Sec, J F Carleton; Chap, N D Richards; S D, A Sanborne; J D, G Duncan; I G, E Stone; Tyler, E Outram; D of C, T G Smith.

Burlington Lodge, No. 165, Burlington, installed by W Bro Kearns, Dec 27: I P M, Robt Hammond; W M, Wm Kearns; S W, S M Durkeo; J W, Thos Campbell; Treas, Wm Richardson; Sec, Fred Bray; Chap, Dan Henderson; S D, H E Colter; J D, Robt Graham; S S, Wilber Kearns; J S, J Easterbrook; I G, J H Burns; Tyler, W Henderson; D of C, J Ewing.

Britannia, 170, Seaforth.—H. Cameron, W.M.; W. G. Duff, S.W.; G. W. Brent, J. W.; D. D. Rose, Sec.; A. Strong, Treas.; R. N. Brett, Chaplain; and J. Williams, Tyler.

Prince of Wales, 171, Iona.—W Philpott, W.M.; N. Dewar, S.W.; H. Watts, J.W.; D. Brown, Treas.; D. McColl, P.M., Sec.; Rev. J. Brown, Chap.; A. Else, I.G.; A. Brothers, C. B. Campbell and B. McIntyre,

Stewards; J. McSherry, Organist; W. Brothers, A. Patterson and D. Sinclair, P.M., Deacons.

Speed Lodge, No. 180, Guelph, installed by W Bro S R Moffatt, Dec 27: I P M, Jno Scoon; W M, John Mackenzie; S W, H K Maitland; J W, Wm Parker; Treas, G H Skinner; Sec, J Mimmack; Chap, Wm Watson; Organist, C D Pringle; S D, Thos C Rundle; J D, R Hunter; S S, E Gallo-way; J S, G R Bruce; I G, Thomas New; Tyler, John F Murray; D of C, O H Ainsworth.

Scotland, 193, Scotland.—James Hagerman, W.M.; Gordon Wood, S.W.; Marcus Malcolm, J.W.; J. D. Eddy, Sec.; R. Durham, Tyler.

Saugeen Lodge, 197, Walkerton, installed by V W Bro J F H Gunn, Dec 27—I P M, J F H Gunn; W M, W A Green; S W, Wm Barrett; J W, Geo Seigner; Treas, John Lee; Sec, Wm Allardyce; Chap, E A Healy; S D, James Fairbairn; J D, Wm C Moffatt; I G, W Davey; Tyler, H Clark.

Elysian Lodge, No. 212, Garden Island, installed by W Bro Anthony Malone, Dec 27: I P M, Duncan Bole; W M, Jno Agnew, M A, M D; S W, Richard Raymond; J W, John Mullin; Treas, Geo Cumming; Sec, A Malone; Chap, Henry Roney; Organist, Ed A Booth; S D, Thos Lappin; J D, George Boyd, S S, Isaac Boyd; J S, Robt Simons; I G, Thos C Smith; Tyler, David Kennedy; D of C, John Donnelly.

Craig, No. 214, Ailsa Craig.—Rev. John Wells, W.M.; J. W. Tibeaud, S. W.; John Stevenson, J.W.; Rev. George Jackson, C.; John Cameron, Treas.; John T. McKay, Sec.; A. Brownley, Treas.

Stevenson Lodge, No. 218, Toronto, installed by W Bro Martin, Dec 12: I P M, Alex Donaldson; W M, G H Under; S W, J Stevens; J W, W G Happer; Treas, Jas Smith; Sec, W H Woodstock; Chap, Geo Doughty; Organist, John Atkinson; S D, J A Austin; J D, W Tate; S S, A H Barclay; J S, A White; I G, John Blair; Tyler, J H Pritchard; D of C, D H Dow.

Mountain Lodge, No. 221, Thorold, installed by R W Bro J M Dunn, D D G M, Dec 27: I P M, W J Macartney; W M, Wm Winslow; S W, E Culverhouse; J W, Alex McClenchy; Treas, J C Lampman; Sec, W T Fish; S D, Jas Upper; J D, W H Bone; S S, Jas Weeks; J S, H N Summers; I G, Evan McPherson; Tyler, C H Bridger; D of C, Wm Ball.

Prince Arthur Lodge, No. 228, Oaessa, installed by W Bro Geo A Aylsworth: I P M, N L Smith; W M, A P Booth; S W, M McDonald; J W, T W Beaman, M D; Chap, F B Stratton; Treas, I F Aylsworth; Sec, J A McKay; S D, G A Aylsworth; J D, R W Aylsworth; I G, L H Stover; Organist, B Derbyslure; D of C, P A Maybee; Stew-

ards, C A Jenkins, A Stover; Tyler, Henry Benjamin.

Ionic Lodge, No. 229, Brampton, installed by R W Bro Nixon, D D G M, Dec 27: I P M, A J Little; W M, Adam Morton; S W, Thos Clark; J W, Jas Sharp; Treas, J Clarke; Sec, Wm W Woods; Chap, M Treadgold; Organist, Jas Crawford; S D, J Calvin; J D, E T Stork; S S, W J Ewart; J S, A Kitto; I G, Wm Dafos; Tyler, Chris Thanburn; D of C, Wm Wilson.

Minden, 253, Kingston—J F McEwen, W M; F Welch, I P M; W D Gordon, S W; W M Drennan, J W; Rev R J Craig, Chap; G M Wilkinson, Treas; G W Andrews, Sec; W Newlands, S D; A LeRicheaux, J D; J Weir, I G; W C T Bethell, M C; H Youl-den, J Bunt, Stewards; E Ball, Tyler.

Farran's Point Lodge, No. 256, G R C, Farran's Point, installed by W Bro Geo P Eaman, on Dec 27: W M, Chas A Summers; S W, Edward C Robertson; J W, Simeon Gore; Treas, S P Stata; Sec, C C Farran, jr; Chap, W J McCloverty; S D, J Stubbs; J D, Geo Gillard; I G, Charles Bockus; Tyler, David Shaw.

Keeno Lodge, 274, Keeno, installed by W Bro T Campbell, Dec 27—W M, Thomas Campbell; S W, Richard Proutt; J W, Jas McNeil; Treas, Dr A McCrea; Sec, Robert English; S D, Richard Hope; J D, John Moffatt; I G, Thomas Blazard; Tyler, Geo Read.

Grafton Lodge, No. 308, Grafton, installed by W Bro Webster, Dec 27: I P M, — Webster; W M, T N Webster; S W, Rich'd Clark; J W, J T Mulholland; Treas, Henry Lawless; Sec, Wm Lawless; Chap, John Grimison; S D, Geo R Hare; J D, W W Muirhead; S S, Wm Usher; J S, Frank H Hall; I G, Robert J Nobles; Tyler, Thos Patterson; D of C, John T Webster.

Blair Lodge, No. 314, Palmerston, installed by V W Bro H Hyndman, Dec 9: I P M, H Hyndman; W M, T H Bennitto; S W, A Hobson; J W, H Clements; Treas, A Stewart, M D; Sec, J Nicoll; Chap, Rev J H Fletcher; S D, H McEwen; J D, R L Alexander; S S, Geo Kerr, J S, H Danley; I G, R Munroe; Tyler, J Westgate.

Temple Lodge, No. 324, Hamilton, installed by W Bro Gavin Stuart, Dec 3: I P M, Robt K Hope; W M, John B Young; S W, Chas Mulligan; J W, William Goering; Treas, Edward Mitchell; Sec, Jas H Mills; Chap, A F Forbes; Organist, Wm E Brown; S D, D Rennie; J D, C Bartlett; S S, D J Campbell; J S, I V Teetzer; I G, F Wanzler; Tyler, W W Summers; D of C, John Gault.

King Solomon Lodge, No. 329, Jarvis, installed by W Bro J A Hoshal, Dec 27: I P M, Jas D Crichton; W M, W A Howell, M D; S W, Rev Gabriel Johnston; J W, Thos Turner; Treas, Diddel Dennis; Sec, David

Hill; Chap, Wm Walker; S D, Daniel T Hind; J D, Samuel Cherry; S S, Brice Allen; I G, James Duncan; Tyler, James B McMicken.

The installation of officers of Occide it Lodge, No. 346, Toronto, took place on Thursday evening, Dec. 22nd, in Occident Hall. The ceremony was performed by R. W. Bro. J. B. Nixon, assisted by V. W. Bro. J. Ross Robertson and W. Bro. Wm. Simpson. The chair was occupied by V. W. Bro. James Wilson, W. M. The following is a list of the newly-installed officers:—W. Bro. J. S. Williams, W. M., Bro. J. R. Dunn, S. W.; Bro. S. P. Pollard, J. W.; Bro. F. Donovan, Sec.; V. W. Bro. W. Walker, Treas.; Bro. James Armitage, S. D.; Bro. Mark Saunders, J. D.; Bro. Bernard Wolf, S. S.; Bro. J. Curran, J. S.; Bro. A. M. Brown, D. C.; Bro. John Gordon, Chrp; Bro. Geo. Ward, I. G.; Bro. J. B. Hall, Tyler. After the ceremony a pleasant hour was spent at the social board.

Mercer Lodge, No. 347, Fergus, installed by R W Bro S S McCormack, D D G M, Dec 27: I P M, John Tindale; W M, John Tindale; S W, Hugh Hanlan; J W, T H Cummings; Treas, John Beattie; Sec, Hy Vincent; Chap, Rev Jas Morton; S D, A Deans; J D, Jas L Drainie; S S, W Ritchie; J S, Malcolm Dow; I G, G A Reid; Tyler, T C Allardice; D of C, John Beattie.

Georgian Lodge, No. 348, Penetanguishene, installed by R W Bro Robert King, Dec 27: I P M, John J Buckley; W M, H F Switzer; S W, Harry Jennings; J W, Wm Lummis; Treas, R B McRoberts; Sec, W J Keating; Chap, Rev Samuel Mills, M A; S D, Preston Lambert; J D, Geo H Wright; S S, Nelson McRae; J S, Jas Martin; I G, George Charlwood; Tyler, John McGirr. On Wednesday, the 28th Dec., R W Bro King, of Corinthian Lodge, Barrie, acting under warrant from D G M, D Spry, assisted by W Bro Ward, Corinthian Lodge, consecrated and dedicated the new Lodge lately erected for the Penetanguishene Lodge, Georgian, 348. The new Lodge Room is very large and comfortable, is built in the centre of the business portion of the town, and will, for that reason, be a great improvement in comfort over the one lately occupied by the Lodge, which was too isolated from the business centre. After the installation of the officers, R W Bro King, on behalf of Georgian Lodge, presented I P M, Bro Buckley, with a very feeling address and a handsome Past Master's jewel. To the efforts of the retiring Master, Georgian Lodge owes its present prosperous condition, and the mark of the Lodge's esteem was well deserved. After the ceremonies were concluded, the Lodge and their guests partook of a splendid banquet at the Georgian Bay Hotel, at which the usual loyal

and Masonic toasts were given and heartily responded to.

Elgin, 349, St. Thomas.—N.W. Ford, W. M.; S. Dubber, S.W.; J. Bennett; J W.; T. Rawlinson, Chap.; J. M. Glenn, Treas.; T. Decow, Secretary; J. C. Stacey (re-elected), Tyler.

Vittoria Lodge, 359, Vittoria, installed by W Bro A Wood, Dec 30—I P M, Fred Cope; W M, W Kennedy, M D; S W, W H Wells; J D, Joseph McCall; Treas, A Reid; Sec, Goo L Reid; Chap, W Dawson; sr; Organist, J W Rusling; S D, D W McCall; J D, W Mitchell; S S, Wm Dawson, junr; J S, Eli C Tisdale; I G, Thos McCall; Tyler, A Wood; D of C, G Hewitt.

Frontenac Lodge, 363, Cataraqui, installed by W Bro R Hendry, P I D G M, Dec 27—I P M, J F Gibson; W M, Joseph L Haycock; S W, Thomas F Cordukes; J W, R E Aiken; Treas, Joseph Northmore; Sec, W J Purdy; Chap, John Cook; S D, J H Berry; J D, A L Smith; S S, D Nicol; J S, J H Hughson; I G, W Rowe; Tyler, Angus Burnett.

Prince of Wales Lodge, No. 371, Ottawa, installed by W Bro W H Baldwin, Dec 27: I P M, Jas Whiteford; W M, Sam'l Rogers; S W, Gavin S Macfarlane; J W, Thos Porter; Treas, J Stewart; Sec, Thos Parkinson; Chap, Wm Mills; S D, J W Turley; J D, George A Harris; S S, W J Pain; J S, Hubert Kerr; I G, Jno B Highman; Tyler, J Sweetman; D of C, D A Welch.

Copetstone Lodge, No. 373, Welland, installed by R W Bro I P Wilson, Dec 27: I P M, R H Dyer; W M, Marcus W Bridgeman; S W, D McConachie; J W, F C Wilson; Treas, J McGleshen; Sec, Robt Morrison; Chap, J M Dunn; Organist, T H McCoomb; S D, T H McCoomb; J D, John McCappen; S S, R Bridges; J S, J Tennon; I G, J W Perine; Tyler, Casper Ramey; D of C, R H Dyer.

Lorne Lodge, No. 375, Omeme, installed by W Bro Wallace, assisted by W Bros Melville, Burton, and McWilliams, Dec 27: I P M, G McWilliams; W M, Wm Miller; S W, James Balfour; J W, John Kincaide; Treas, M R Micks; Sec, W H English; Chap, Thos Richardson; S D, Chas Dawson; J D, J D Thornton; S S, Wm Brundrett; J S, G M Miller; I G, Alex Redmond; Tyler, Wm Walker; D of C, James Evans. The ceremony of installation being concluded, a pleasant evening was spent by the Brethren assembled. An eloquent lecture was delivered by Rev Dr Smithett. It is seldom, indeed, that the Brethren of any Lodge in Ontario are favored with such a treat.

Lorne Lodge, 377, Shelburne, installed by W Bro A McLochan, Dec. 27—I P M, J F Belfry, W M, J F Matthews; S W, H J Rolstin; J W, B Tansley; Treas, R B

Wilcox; Sec, F A Campbell; Chap, H Carson; S D, A Fead; J D, T Jennings; I G, G A Bichard.

Middlesex, 379, Bryanstone.—Isaac Nicholson, W.M.; E. G. Sale, S.W.; Thomas Gowan, J. W.: Geo. Woods, Chaplain; Jos. Sinclair, Treas.; Isaac Nicholson, Sec., D. McPherson, Tyler.

St. John's Lodge, No. 579, R. E., St. John, Nfld, installed by Past Master Monroe, assisted by Past Master Geddes, Dec 27: W M, H Cook; S W, E W Lyon; J W, J F Lash; Treas, H D Carter; Sec, J Jeans; S D, S Clift; J D, S J Boone; Stewards, A G Warren, R Pearce; I G, C D Garland, Tyler, H Earle.

Morris Lodge, Manitoba.—Dr McTavish, W M; C A Skeffington, SW; J C Kennedy, J W; James Hooper (formerly of London), Sec; C Orton, Treas.

FOLLOWING are the officers of Victoria Chapter, No. 37, R. A. M., for the ensuing year, viz:—

I. P. Z.—E. Comp. J. B. Trayes.  
Z.—E. Comp. James Evans.  
H.—R. E. Comp. Chas. Doebler.  
J.—E. Comp. B. D. Deering.  
Treasurer—Comp. T. F. Janes.  
S. E.—Comp. W. B. Wallace.  
S. N.—Comp. E. Budge.  
P. S.—Comp. G. B. Salter.  
Janitor—Comp. Geo. Reading.

### Masonic Gems.

Grand Master Byrne, Indian Territory: "In some localities the slanderer has run his head above his fellows, and wriggled his poisonous tongue like a snake in the grass. There is only one way to deal with these snakes: \* \* If in the shape of Masons turn them out. Better burn the Lodges and run away by the light of the fire than be smothered and destroyed by a nest of slanderers and drunkards. \* \* The question of intemperance is becoming a vital one. \* \* What right has a drunkard, gambler or slanderer in the Masonic Lodge-room, or to be a Mason under any circumstances? No Mason should be permitted to bear the name who will use intoxicating liquors to excess, or who will gamble, or slander his neighbor. How would a snake look clothed in purple and gold?

Grand Master Hinche, of Idaho, says: "There are charities beautiful and holy, but they are only as the flower to the fruit. The flower may be very beautiful and fragrant, but if it be not followed by fruit, its beauty and fragrance will be forgotten. Sympathy may soothe mental distress, but it will not clothe a naked body. A smile may encourage the weary one, but it will not lighten the burden. Prayer is holy, but it will not still the cry of hunger. The purse is needed, with sympathy, with the smile and with prayer. Be ye clothed and be ye fed, have never yet been realized as effective, without the presence of food and raiment. While we pour the oil of consolation into the broken heart, let us see that the meal barrel is not empty, and when we offer sympathy to the unfortunate, let us see to it that the misfortune is mended. Nor is spasmodic charity, Masonic charity—that which Masonry inculcates, is as continuous as the necessity for relief. Gifts and relief should not be without discretion, and an open hand should only be extended when the eye beholds virtue and merit coupled with want.

Theodore S. Parvin, in the obituary page in proceedings of Grand Lodge of Iowa, to his father, after extolling his energy, his virtue, his honor and his truth, refers in the following words to a damnable doctrine: "A Masonic veteran was Josiah Parvin, who in his old age and honest poverty, was denied the privilege of 'Masonic burial,' by a third and fourth generation who knew him not, because 'unaffiliated;' he loved the institution dearly, but left his curse to rest upon a damnable law which degrades the poor man and makes affiliation the sole test of worth and merit."

LET every brother who advocates suspension for non-payment of dues, read the following from the address of Grand Master French of Mississippi in 1881. It is simply brutal. "In

April last I received a letter from Malone Lodge asking for a dispensation to bury Brother B. with Masonic honors in case of his death, which was imminent. The old brother had been a member of that Lodge for more than twenty years, and half that time its Worshipful Master, but had dimitted and moved into the jurisdiction of Jefferson Lodge, and affiliated with it and was suspended by it for nonpayment of dues, and was thus under suspension. \* \* \* It was hard to refuse the dying request, but Masonry compelled me to do it." Comment is unnecessary. We drop the veil. Thus was Parvin's father buried and thus are good men drawn from our ranks. We hire bands of music to bury the opulent profligate, if his dues are paid; we refuse to grant the prayer of a dying, honest, faithful servant, if he is poor and has not paid his dues. It would be wrong—a sin, we presume—to drop a tear upon, or cast a sprig of acacia into the grave of a pauper brother. No! publish his name to the world, and brand him as suspended. Fie upon such Masonry.

The Grand Master of Alabama, M. W. Bro. Henry Clay Tomkins, to his credit be it said, thus discourses upon suspension for non-payment of dues. "We view with anxiety and alarm the increasing annual loss to the Fraternity resulting from this mode of unlodging Masons, causing also dimits for fear of suspension, claimed by parties whose incomes are diminishing. It commenced by hundreds, and now aggregate thousands annually. Such suspensions are easily effected, generally without trial or even summons, under stringent if not inflexible Lodge rules. These by-laws authorizing such deprivation of Masonic rights, are often cruelly enforced. We know of cases where wise and true Masons have suffered from the overstrict enforcement of such laws, and doubtless could the facts be ascertained, many of the recent suspensions for N.P.D. are cases where poverty alone caused

the dereliction. Shall good Masons be disgraced for such cause? Verily, we fear the almighty dollar has closed the eyes of Dame Charity." This is all too true.

A MAN in Nevada who has hurt himself and limps, cannot be made a Mason. What if he is suffering from bad chilblains or troublesome corns? Humbug! Grand Master Bown, of Texas, decided: "An E. A. who had been elected to receive the F. C. degree, was the victim of a railway accident, resulting in a partial stiffness of the hip, but it was so that he could be 'placed in position.' I decided that he could not be advanced; I think I should have added 'while in that condition,' as I have since learned that he had a fair prospect of recovery." This is certainly "high toned" nonsense. Grand Master Foster of Tennessee decided that the loss of "a left hand was not a bar to initiation," whilst in another jurisdiction, Colorado, the question of a "rupture" came up. It was left an open question, to be guided by circumstances. We shall have a mole and a wart next. Some of these Landmark (?) men are wonderful fellows. We advise to disqualify when the ears are too long.

Union Lodge, G. R. C., London, on the 12th ult. elected E. R. Robinson, W.M.; O. J. Bridle, S.W.; D. Schwitzer, J.W.; R. B. Walker, Treas.; A. C. Stewart, Sec.; Rev. Bro. Dimmick, Chap.; F. J. Hood, Tyler. Immediately after the election of officers, the Lodge, at the hands of Bro. E. R. Robinson, prescuted the retiring Master, Bro. L. G. Jarvis, with a magnificent and costly silver tea service consisting of seven pieces, and valued at \$100. An address was also read by W. Bro. Robinson, which was feelingly and suitably replied to by W. Bro. Jarvis. Nearly all present, to the number of fifty-two, then repaired to Bro. Campbell's, where an ample spread was made in Frank's usual style. The supper was presented to the Lodge by the officers elect. The chair was occupied by Bro. E. R. Robinson, and the vice-chair by Bro. O. J. Bridle.

Sharon Lodge, A. F. & A. M., has a Silver Cornet Band of eleven pieces.