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THE CANADIAN CRAFTSMAN,

AND

MASONIC RECORD.

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

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No. 2.

"TALL OAKS FROM LITTLE ACORNS GROW."

BY FRANK W. BAXTER.

In the primitive days of the world, long before the intellect of man had been developed, or had assumed the proportions that it has assumed within the past few centuries, the principal employment or characteristic of the people was agriculture, with attendant features. Sacred and ancient history informs us that the patriarchs of old "tilled the soil and tended their flocks and herds." The worship of their all-wise God was performed by words, deeds, and by the sacrifice of peace and burnt offerings, such as were "pleasing in the eyes of the Lord," and on altars erected by them in holy places by hallowed hands. The habitation of the people in those days was in tents; walled towns, and buildings of brick and stone being unknown. God, in his infinite wisdom, created man, and endowed him with full reasoning faculties. Man, having those reasoning powers, at once proceeded to put into practical form the idea of self-preservation, and providing for himself places of abode that would give him ample protection against the elements and the influences of heat and cold; which also would afford him a secure place to retire into when weary, and afford him a full sense of security. At first, his habitation was rendered primitive, but "necessity, the mother of invention,"

soon caused him to devise some means whereby he could add to his comfort, by improving his places of habitation. His progress was indeed slow for a time, but, by continually adding to what he already had, he built for himself abodes that afforded him ample protection against the elements, and at the same time gave him a secure place to protect himself against the attacks of his enemies. He continued his efforts until the stupendous structures of the Romans, the Greeks, and the Egyptians were designed and executed. After seven years of herculean efforts, aided by the master talent of the age, King Solomon's Temple assumed its massive proportions, and was completed. The Pyramids of Egypt, the Mausoleum of Rome, the Temple of Diana at Ephesus, the walls and hanging gardens of Babylon, the Colossus of Rhodes, the statue of Jupiter Olympus, the Pharos or watch tower of Alexandria, and many other remarkable structures, whose very remembrance we hold in awe, were but the outgrowth of the crude ideas of the primitive builder. From habitations of tents and "trees placed on end to support a covering," is but a step in the imagination to the palatial residences of more modern times, which were built by men whose bones have

long since crumbled into dust, but the works of their hands still live and are recorded in the history of past ages as events of the day and time in which they lived.

We, of the nineteenth century, in reviewing the past by the means of the works of eminent scholars, view with awe and astonishment the master workmanship of the ancient builders, many of which are clear and distinct at this late day. The mind can hardly take in the magnitude of their works—the difficulties encountered and surmounted, and the zeal, time, labor and money that was employed in their erection. Well may such structures as the “seven wonders of the world” stand forth as monuments of their architectural skill. Well, we may say, that they are “lost arts,” as, indeed, they are. Can the architectural talent of the present century erect a pyramid, a sphynx, a colosseum or an obelisk, that time, with all its decaying influences, will not obliterate? Can the workers of steel temper a blade that will stand the test of the Damascus? Can the painter mix his colors that will not fade as those of ancient Pompeii? We, in our egotism, call the ancients ignorant, yet, do not the excavations of Rome and Pompeii prove that we are ignorant and they are wise? We boast of an age of culture and refinement. Is it culture to invent machines that will produce untold destruction? Is the hand that destroys at one foul blow the beloved chief of the nation refined? From the architecture of the antediluvian period has sprung the architecture of the past and present; “from little acorns tall oaks have grown;” from a race of semi-barbarians has sprung a race of intellectual beings.

Now, some one may ask what has all this to do with Masonry? Let us continue and see if we can find an analogy. From whence Masonry originated, or when, or where, or who were its founders, is not for me to say. It must suffice that it did ori-

ginate somewhere, and was founded by some one, whether it be the Dionysian before the time of Solomon, or Solomon himself, or by the Roman emperor, Numa Pompilius, or of a more recent date, I for one must plead ignorance; but one thing is a fact, at the commencement of the eighteenth century it was transposed from an operative to a speculative body. When those few Masons, the representatives of four lodges, gathered together in London, in the year 1717, to form a Grand Lodge, they realized full well the vast importance of their scheme. Previous to that, operative Masons were eagerly sought after by those whose desire was to build and erect monuments that would withstand the ravages of time. At that time it was thought best to make it such an organization that all classes could be received within its body; the poor as well as the rich, the peasant as well as the noble, the low as well as the high, eagerly sought admission, for they all met upon the same line of equality. With but the exception of about twenty years, when it seemed as if the institution must fall, it has steadily increased in size, numbers and importance, as, for instance, in 1878 there were 12,986 Lodges in the world, the United States alone having 8,768 of that number. Can there be a better comparison of from four lodges in 1717, to 12,986 in 1878, made of the truth of the adage, “Tall oaks from little acorns grow.”

The desire of the founders of Masonry was to place it on a sound basis of Truth and Morality. They knew full well that to exercise brotherly love towards all men, to relieve the distressed, to be truthful in all of our dealings with ourselves, our fellows, and our God, and to be always guided by the laws of morality, implied the full import of Divine command. Yet how little did they dream of the importance those lessons would bear towards our lives. Little did they dream that the society they were so

zealous in promulgating would become one of such magnitude, and would exert the power for good that it does. Little did they think that their names would be remembered by us of the present generation with reverence. The question often arises in our minds, What is there in Masonry that should cause it to stand as it does? What is there that should cause men of all creeds, classes and opinions to eagerly ask for admission at its doors? Other societies have been formed, and have displayed as much intellect as ours, yet they have lived but a few short years, and were numbered among the things of the past. There are even societies at the present day that would rival Masonry in good works. Masonry has many imitators, but not one that is like it. We, as Masons, recognize the Holy Bible as the Book of the Moral Law, and as such it is displayed upon every true Masonic altar. Our tenets are Brotherly Love, Relief and Truth, and we attempt to live up to them, not only with our own brethren but with all mankind. On the outer door of our Mystic Temple is written, in letters of pure gold, Faith, Hope and Charity, the principal of which is Charity. Our foundation is the impregnable rock of Justice, and on that rock is inscribed Temperance, Fortitude and Prudence. The points that lead us onward are those five that are deeply cherished in our hearts, and on which we not only reflect but act. From the dead level to the living perpendicular is but a step, yet that step is the resurrection of the intellect from the dead level of ignorance to the perfect perpendicular of right, displayed by the means of knowledge; a knowledge of what? a knowledge of ever remembering that God rules above, and that we, as his children, should live in obedience to his law.

In all lodge rooms where Masons are wont to assemble we meet as one; the political, social or religious questions which at times shake the very foundations of society, are left "out-

side the Masons' door." In our assemblies we know no political, social, or religious dogmas. Masonry is universal; it knows no North, no South, no East, no West; and by its height, depth, length and breadth, it covers every known point of the compass. That "starry decked heaven" which covers the Mason of Egypt covers him of the Pacific. In whatever language they may be spoken, its principles are the same. With but one exception (France), the Volume of the Sacred Law is fully displayed upon its altars. That one example stands alone and unrecognized amongst the lodges of the world. She took from her altars the Book of Law, and for such sacrilege is condemned by all. From a little acorn has sprung a tree whose magnitude is untold, whose influence to dispel ignorance is most powerful, whose warning cry of "peace toward all and good will toward men" is heard and felt by all mankind. In the deadly conflict of arms, where the battle rages the hottest, a Mason's hand will be found to save. Its charity is as boundless as the heavens above. When the Mason seeks for that which was lost, he never loses sight of that which he already has. None should despise small beginnings. A Mason should ever remember the time when he first received the Light of Masonry, and should from the very onset strive to obey the moral law, as well as all the laws of the land in which he lives. Years ago the small acorn produced a shoot which has grown into a tree that we will call Masonic. There clings to its body innumerable branches. These branches are our lodges; the leaves upon these branches are our brethren. Now, my brethren, see to it that you do not clip off any of those branches, but carefully prune them, that they may grow and expand. See to it that the principles we love so well will for ever shine to guide us on our way to the future, and then we will prove the truth of the adage, "Tall oaks from little acorns grow."—*Keystone.*

What is the Practical Worth of Freemasonry.

BY BRO. FRANK W. BAXTER.

The question has been and is often asked, by those not members of the Fraternity, What is its practical worth and of what practical use is it to its members? It is not meant, practical worth in the light of dollars and cents, but in a moral, intellectual and religious point of view.

I am only too well aware that it is a question that is difficult to answer in a language that the uninitiated can understand. Perhaps the same remark may apply to many who are members of the Institution, or who call themselves so.

Masonry, as every one of its followers fully understands, is something more than an idealism—a creation of the imagination—a mere farce which means nothing, and is productive of no good results. It is a stern, strict, undeniable reality, based upon facts, founded upon principles fraught with all that pertains to truth and justice, which are inculcated at every step forward that a Mason takes in every grade of membership.

Those anti-Masons whose chief aim in life is to vilify and traduce our good name, base their ideas of facts upon a mistaken view of the Institution. It is not that reality which they would have others believe; as, for instance, they would have it that one Mason is bound to support another whether right or wrong, through weal or woe, good or evil, that we must stand by and protect a brother Mason in every instance, even if he flagrantly violates the laws of morality as well as the laws of the land in which he lives. Such is not a fact of Masonry; it is but the creature of the diseased imagination and bigoted brain of those who promulgate such ideas. In the majority of instances, such views are promulgated by malice backed by ignorance.

The Masonic Order has ever proved

itself to be a law abiding, peaceful, God fearing institution. It obeys, as a body, strictly the laws of the country in which its followers reside. It ever endeavors to enforce upon its members the full intent and purposes of the moral law. It is not bound by any of its covenants to shield the wrong-doer because he is a Mason; on the contrary, it plainly condemns him. It first endeavors to "whisper good counsel in the ear of an erring brother," and to "assist in his reformation" by pointing out to him the error of his ways; if that fail—if he will not listen to the good counsels of his brethren, then the full sentence of the Masonic law is imposed upon him, and he is deprived of his membership amongst us, and is debarred from all the benefits that Masonry has to bestow. Neither is the Masonic Fraternity known to conspire against the laws of the country, or to promulgate sedition or conspiracy in any form. Our opponents wrongfully accuse us of being such an institution, but it is as false as the hearts and lives of those who so accuse us. Its mission is one of peace and good will to all men; it is not the promulgator of envy and discord; it bears malice towards none; it meets the attacks of its fanatic supporters with contempt and scorn, resting secure in its own professions.

Its absolute refusal to recognize sectarianism only proves that it gives its members perfect freedom of thought and action in all matters pertaining to the worship of the Supreme Power above. But it does most emphatically stipulate that its followers shall profess faith in an All-Wise Power, which rules all things, and decidedly and firmly insist that all who apply for admission shall assert their belief in Deity before they can enter even the outer doors of Masonry; but it leaves the manner and form of his worship of the Deity to the individual's own choice. It is enough that it insists on a recognition of the existence of Deity, without prescribing

the manner and form in which the Deity shall be worshipped. Again, by its persistent refusal to recognize any political faction or creed, it holds itself aloof from the petty aspirations of political schemers; and by so doing it more closely unites its members with the cement of brotherly love and affection.

Our opponents see fit to accuse us of being bound together by oaths which no Mason dare, as he values his life, deviate from, but must, under all circumstances and conditions, live up to, right or wrong. To a sober-minded, candid, thinking mind, such wild-cat assertions must be the very height of folly and nonsense, as they indeed are. It is an undeniable fact, and every member of the Fraternity will bear me out in it, that such assertions are absolutely false and have not the least semblance of truth in them, but they are prejudicial nothings of an imaginative brain. I will admit that we are bound together, but it is most firmly by the sacred ties of brotherly love. I knowingly say that the obligations the Masonic Fraternity does impose upon its members contain not the least word or sentence that can, in any way, manner or form, conflict with our duties to God, our country, our neighbors, or ourselves. Not one single clause can be found whereby we are even asked to countenance wrong, or to uphold anyone in a course of wrong and sin, even if he be a Mason of the highest grade.

Now, what is Practical Masonry? I answer, that Practical Masonry is the exercise of brotherly love towards each and every one of the human race but more especially towards his Masonic brethren. It is relief, because it attempts to relieve suffering humanity, in whatever form it may be found. To "relieve the distressed is a duty incumbent upon all men, but particularly on Masons, who are bound together by an indissoluble chain of sincere affection;" while "truth is a divine attribute, and the foundation of every virtue." At the very com-

mencement of a Mason's career, he is taught to be truthful, to be good and true in every thought and action of his life. In obeying the lessons laid down by the tenets of his profession, he is not only obeying the commands of the Higher Power, but the command that Masonry imposes upon all of its followers.

She, by her laws, teaches temperance and moderation, not only of our appetites and passions, but of our purposes in life. Temperance means something besides a due restraint upon the appetites of man; it adds to that the principle that we should be temperate in all our dealings with our fellows; that we should curb all the baser passions of our nature, holding them always under control. Fortitude enables us to submit to the attacks of our enemies, and not let our tongue betray our purposes by argument or loud boasting; it "is that noble and steady purpose of mind which enables us to undergo any peril, pain or danger when prudentially deemed expedient." Prudence teaches us to weigh our words carefully before we speak, and not to bring reproach upon our institution by words spoken which had better been unspoken, and to "think twice before we speak." Justice, the last, but by no means the least of the cardinal virtues, is that which teaches us to "render unto all men their just due without distinction," and, that which is paramount of all, to temper every deed of our lives with justice and mercy, ever remembering that we "should do unto others as we would have others do unto us."

Practical Masonry is founded upon Faith, Hope and Charity, and it is displayed by every word and act of the fraternity. Let the opponents of the institution say what they may, it is a fact that cannot be denied, that the charity of the Mason means something beside empty words; it means deeds performed to as great, if not a greater, extent than by any other known institution. Should

any doubt this statement, I have but to refer them to the statistics of any great calamity where help was asked for; to the yellow fever epidemic of the South; to the fires of Chicago, Wisconsin, Michigan, and scores of other instances, when it was proven by its acts that it is eminently practical in its definition of charity. It does not spend its time in idle talk, but acts, and that, too, quickly.

Its practical worth is untold. By the perusal of its literature it presents to the mind of the student a line of thought that cannot but prove of interest and value. If the mind is improved the whole intellectual condition of mankind receives the benefit of such improvement. To the philanthropist it presents a vast field in which he can exercise his philanthropy, and as the Masonic Institution claims to be a philanthropic one, it is not slow in using every known means to practice the principles of philanthropy. To the Christian it presents an institution founded upon every known principle of truth and morality. To the lovers of the arts and sciences, it offers the seven liberal arts and sciences, which comprise all that art and science can give, and unfolds the secret laws of nature. To the Architect it presents the Five Orders of Architecture, a thorough knowledge of which has enabled the architect to plan and execute the stupendous works of architecture of the past and present generations. To the Geometrician, it presents geometry, "the basis of our art;" the initial of which alludes to that Power which all good men and masons revere and serve. In fact, to a man it presents everything that a true man desires or cares for. It does not present to its followers immorality in any of its forms. It does not teach its adherents vice or sin in any shape. It does not command us to shield the wrong-doer because he is a Mason. It does not uphold anything that pertains to wrong, in or out of its ranks. Its obligations do

not even ask us to violate either the moral or the civil law, or to protect or shield in the least any one who has been guilty of disobeying its commands; but it does tell the evildoer that his sins must rest upon his own head, and that he alone must pay the penalty of his own misconduct, and he is not upheld by the Masonic Institution in any form.

If such is the practical worth of Masonry, it is well worth the patronage and support of all Masons, at all times, and in all places. Further than that, it is well worthy the utmost endeavors of all its members to maintain it in the highest place it has assumed among the societies of the age; it is well worth our support in every particular. Let us see to it, my brethren that we put forth our best endeavors to maintain our Institution in its exalted position. Let us see to it that we keep it pure and unsullied, as its originators gave it to us. Let us purge our ranks of all that is unclean and impure. Let us trim out the dead and useless branches that bear no fruit. Let us cast out the drones from the hive of Masonry, destroy the bad material, to the end that the star of Masonry may forever shine resplendent in its own glory. Let us as Masons—

"Do the deeds their Master did;
The naked clothe, the hungry feed—
They warm the shivering poor;
They wipe from famished eyes the tear,
A brother's joys and griefs they share,
As one has done before.
They earn the mead of honest toil,
Wages of corn, and wine and oil."

—Keystone.

Individual Obligation.

Masonry directs its teachings with a direct appeal to the hearts and consciences of individuals, and it calls first of all to the performance of personal duty. It is not sufficient that there should be a massing of obligations—that a solemn weight of responsibility should be made to attach to the lodge or other organization; there

must likewise be an individual recognition of the varied claims of morality and beneficence which Masonry asserts, to the end that there may be some willing performance of duty in those fields where each soul walks by itself, having its special opportunity of work and sacrifice. If in anything Masonry has deteriorated in these latter times, it is by the growing disposition to merge individual responsibility and duty into organized movement and endeavor. It is by no means an auspicious sign that brethren seem so much inclined to make the system and the institution responsible for the expression of Masonry and the performance of its work. Certainly it is a departure from the original purpose thus to set aside the direct and personal force of obligations taken—to put forward the organization instead of the individual when any ministry of good work is to be undertaken.

In the matter of Masonic charity and helpfulness, the prevalent idea is that lodges are to perform such services. If a brother pays his dues and contributes to the relief fund, he assumes that he has performed all that is required of him in the way of benevolent endeavor. He forgets that he has pledged himself to an individual ministry at the call of his needy brethren, and that it is not possible to put the whole work of beneficence upon the lodge or other organization.

Masonry is more than a mutual aid society organized to receive and pay out funds according to specified rules. It is a system of moral teaching and obligation that appeals to the mind and conscience; a great brotherhood wherein the conditions of related life are recognized, and the obligations of an individual helpfulness declared. In this personal relation brethren are to sympathize with each other, are to render aid when assistance is required, thus illustrating the character of the association in which they have membership. It makes no difference how strong the lodge is—how fruitful the organization is in works of bene-

volence—there is still a duty for the individual Mason to perform towards his distressed brother, and he may not always discharge the duty through the instrumentality of the lodge. Sometimes he must give of his own means, extend the hand of helpfulness to a distressed brother, and, by a direct personal bestowment of goods, afford the proof that he realizes the character of the vows he has taken, and has the disposition to be faithful thereto. The true Mason will show forth love and charity in his daily life. He will manifest a practical adherence to the injunction: "Do all the good you can and make no fuss about it."

Masonry thus illustrated may well stand forth in its pride, taking to itself in the way of an individual application the language of the patriarch: "When the ear heard then it blessed me, because I delivered the poor that cried, the fatherless and the widow, and him that had none to help. The blessing of him that was ready to perish came upon me, and I caused the widow's heart to sing for joy.—*Freemasons' Repository.*"

Bro. W. J. Hughan's Letter on Quebec and the English Lodges in Montreal.

Had I known that my endorsement of the "leaderette" in the *Freemason* of Oct. 29 would have resulted in my receiving so much correspondence on the subject, I should have done well to think twice before embarking on such an enterprise. As it is, I must ask the favor of replying to the several letters from the Province of Quebec and elsewhere in this general manner. The kind remarks of the editor have, I understand, been duly appreciated, though several correspondents wish he had gone a little farther, and advised the Lodges to at once join the Grand Lodge of Quebec. I cannot take that view myself. The brethren in Montreal must be left to please themselves. We in this country can only hope that what they decide on in 1881-2 will be for the best. I think

that the sooner they decide to join the Grand Lodge of Quebec, the better terms they will make, for it is quite evident to me that to preserve the three Lodges from ultimate extinction, and in order to continue to hold their prominent position in the city of Montreal, they should not any longer preserve their independence. Having said this much, however, simply as a matter of opinion, based upon the evidence accumulated, and especially noting the fact that the contributions or fees from these Lodges are nothing like so large as they used to be, I must again reiterate my support of the editor of the *Freemason* in declaring our hearty support to such Lodges so long as they elect to remain under England, "even to the last man!" How far it is wise to hold aloof any longer from the Grand Lodge of their own Province, must be left wholly and solely for the members directly interested to determine.

One of my correspondents complains that the English Lodges require smaller dues, etc., than those paid under Quebec. This is entirely wrong. The Grand Lodge of England has made no special rule for the Montreal Lodges whatever. Colonial Lodges are relieved from the payment of the annual subscriptions to the Grand Lodge paid by London and country Lodges, but simply because District Grand Lodges are allowed to require larger fees from their Lodges than those payable by Provinces in England. If there are no fees payable to the District Grand Lodge of Montreal, of which the esteemed Judge Badgely is District Grand Master, that has nothing to do with the authorities. The smaller dues thus allowed, is because of the supposed, and usual increase locally, and District Grand Lodges are permitted to have four meetings in each year. Then again a worthy brother suggests that if our gallant Grand Secretary is at all anxious for the peace and prosperity of the Craft in Quebec, he

should suggest to the District Grand Master of Montreal the desirability of his resigning his office, and then leaving the Lodges free to join! When District Grand Masters consider it is good for their Districts to resign office, they should do so, and any right thinking Masons would consider they did well by so doing; but I never heard any receiving "quiet hints" to that effect from headquarters, and to my mind, it would savor of want of confidence to make any such suggestions.

Then we are told that no District Grand Lodges are held in Montreal now by the District G. M. Doubtless the Hon. Judge Badgely has valid reasons for not holding them. Anyway, it is not my business to enquire, and it is no part of the argument as to the present independence (so to speak) of the Lodges in Montreal. I am very pleased to hear that the able Grand Master of Quebec has in many ways exhibited his fraternal interest in the English Lodges by several acts of kindness, and for my part I hope most ardently that whenever the three Lodges decide to unite with the Grand Lodge of Quebec, if they ever do so, it will be under the genial rule of M. W. Bro. Dr. Graham. However, I am still of the opinion that the Grand Master of Quebec made a mistake in declining the conditional recognition of the Grand Lodge of England, and I still fail to see any legitimate reason why the same exchange of Masonic courtesies could not have taken place between England and the Grand Lodges of Canada and Nova Scotia. Notwithstanding this, however, the Grand Lodge of England has refrained from granting any new warrants in Quebec, and I trust, in common with many of the fraternity at home and abroad, that the friendly correspondence between the Grand Masters of England and Quebec will result in the consummation of a union alike honorable to all concerned.

W. J. HUGHAN.

[NOTE.—The above important communication from Bro. Hughan appeared in the *London Freemason* of the 10th ult., and doubtless reflects to a great extent the opinion of the English Craft. Bro. Hughan counsels the English Lodges in Montreal to unite with the Grand Lodge of Quebec, so as to “preserve them from ultimate extinction.” He then adds: “and in order to continue to hold their prominent position in Montreal, they should not any longer preserve their independence.” “The contributions or fees from these Lodges are nothing like so large as they used to be.” Our limited space prevents us reviewing this able letter this month, but every Brother must see the time has arrived when it is inadvisable for these Bodies to remain in their present anomalous position. We shall refer to the matter again at an early date.—ED. CRAFTSMAN.]

Lodge Refreshments.

To the Editor of THE CRAFTSMAN.

I have read the letters of “Old Time Sociality,” in your June and September numbers, and the letter of John Kent, S.D., in your July number, with some interest and some regrets, more particularly regrets as to the manner in which the subject is handled by O. T. S.

I belong to a Lodge whose members some years ago used to boast of their lavish banquets. It became customary for the newly elected three principal officers to emphasize their installation with a banquet reeking with wines, and as the Lodge embraced many with means as well as ambition it seemed natural, under the prevailing usage, that the succeeding officers vied in sumptuousness with the retiring officers. The temporary result, of course, was that the Lodge membership was largely augmented, and principally by those who cared for such things, and not for much else they found there after gaining admittance.

Opulent officers were not always elected, though the effort was always made to keep those in who could give the best spread, and those elected who were not fairly able to bear the burden of this lavishness had either to do it and suffer at home, or endure sneers or insinuations of meanness. The Fraternity is recruited necessarily from the profane, and in Ontario, with very few exceptions, the men who would ornament any lodge shrank from seeking membership, solely on account of these excesses; and it is now only after the lapse of two or three years that our Lodge is beginning to regain the reputation all true lodges should bear.

Again, there are brethren who have been victims of drink, who have made good resolutions and are striving to stick to them. Is it not the greater charity for the majority who favor wine suppers to forbear, lest a weaker brother should be led to sin? “Old Time Sociality” would kick those weaker brethren out. Would it not, also, be the greater charity, to show his strength and help his weak brother to stand by his resolution, than to kick him out regardless of his destiny or the condition of the family left behind him?

I am strongly in favor of making Lodge meetings pleasant and attractive. The mere routine, night after night, without more, to the older members at least, becomes after a time wearisome. Hospitality and brightness at all the meetings should be the studied desire of every member. One of the tenets of our Order is to pursue our researches into the mysteries of nature and science, literature and learning. Each member can do something, if he will, to make our meetings more cheerful, and the deadness, if any there be, can be apportioned, a share to each man.

I am in favor of refreshments on the occasion of every meeting. I am not a total abstainer, and would not object to the (always) moderate use of wines upon special occasions, provid-

ed, however, that I was absolutely certain I was not offering a brother a serpent.

Who, I may ask, is the stronger man—he who says, “let him look out for himself, I can take care of myself,” or he who says, “I have myself sufficiently guarded, I must look after my weaker brethren”?

“Old Time Sociality” forgets that the fundamental principles of Masonry (contained in the volume of the Sacred Law) are not designed only for the righteous, “those moderate men who have learned to control their appetites,” but also for those who acknowledge themselves weak and are looking for light and strength, and who may fairly expect the manly aid of those amongst whom “Old Time Sociality” autocratically places himself.

Does he not, for his seeming want of Charity, and her sister Mercy, deserve suspension from that class, if he ever belonged to it?

Fraternally yours,

MODERN TIMES SOCIALITY.

The Grand Lodge of Ohio has a rule whereby it is made the imperative duty of the master of a lodge to cause the Secretary to enter “suspended” every member who shall be in arrears for six months after the time fixed by the by-laws for payment. This is execrable. Properly, no Mason can be deprived of any of his Masonic rights or privileges without due process of Masonic law, and hence an order for suspension, without notice, charges or trial, is exceedingly unjust. Indeed, there is no charity or brotherly love in such a proceeding, nor even the justice of the common law. In view of this ruling, and others closely akin to it, we think it is high time that some Grand Lodges began a study of the elementary principles of government and of Freemasonry.—*Voice of Freemasonry.*

Freemasons at Tripoli have organized a society, and devoted the income of a convent to establish a school, and contribute about 20,000 francs from their own money. They have corresponded with a lodge to furnish them with brethren teachers, to sow Masonic principles in the minds of the pupils.

Sleep and Death.

JOHN G. SAXE.

Two wandering angels, Sleep and Death,
Once met in sunny weather:
And while the twain were taking breath,
They held discourse together.

Quoth Sleep (whose face, though twice as fair,
Was strangely like the other's.—
So like, in sooth, that any where
They might have passed for brothers):

“A busy life is mine, I trow;
Would I were omnipresent!
So fast and far have I to go;
And yet my work is pleasant.

“I cast my poppies forth,
And lo!—the cares that cumber
The toiling, suffering sons of earth
Are drowned in sweetest slumber.

“The student rests his weary brain,
And waits the fresher morrow;
I ease the patient of his pain,
The mourner of his sorrow.

“I bar the gates where cares abide,
And open Pleasure's portals
To visioned joy; thus, far and wide,
I earn the praise of mortals.”

“Alas!” replied the other, “mine—
Is not a task so grateful;
Howe'er to mercy I incline,
To mortals I am hateful.

“They call me ‘Kill-joy,’ every one,
And speak in sharp detraction
Of all I do; yet have I done
Full many a kindly action.”

“True!” answered Sleep, “but all the while—
Thine office is berated,
’Tis only by the vile and weak
That thou art feared and hated.

“And though thy work on earth has given
To all a shade of sadness;
Consider—every saint in heaven
Remembers thee with gladness!”

The Landmarks of Freemasonry.

Brother Henry Sutherland, in his “Notes on the History of Freemasonry,” just published by Brother Geo. Kenning, of London, claims the following as the Landmarks of Freemasonry. The list is the best that we have seen:

- 1—The Modes of Recognition.
- 2—The Division of Symbolic Masonry into Three Degrees.
- 3—The Legend of the Third Degree.

- 4—The Government of the Fraternity by a Grand Master elected from the body of the Craft.
- 5—The prerogative of the Grand Master to preside over every assembly of the Craft.
- 6—The prerogative of the Grand Master to grant dispensations for conferring Degrees at irregular times.
- 7—The prerogative of the Grand Master to grant dispensations for opening and holding Lodges.
- 8—The prerogative of the Grand Master to make Masons at sight.
- 9—The necessity for Masons to congregate in Lodges.
- 10—The Government of the Craft, when congregated in Lodges, by a Master and two Wardens.
- 11—Necessity of every Lodge when congregated being duly tyled.
- 12—The right of every Freemason to be represented in all general meetings of the Craft, and to instruct his representatives.
- 13—The right of every Freemason to appeal from the decision of a Lodge to the Grand Lodge or General Assembly of Masons.
- 14—The right of every Freemason to visit and sit in every Regular Lodge.
- 15—No visitor unknown to the brethren present, or to some of them, as a Freemason, can enter a Lodge without an examination.
- 16—No Lodge can interfere in the business of another Lodge, nor give Degrees to brethren who are members of other Lodges.
- 17—Every Freemason amenable to Masonic Jurisdiction.
- 18—Certain qualifications of candidates for Initiation.
- 19—Belief in the existence of God necessary to Masons.
- 20—Belief in a Resurrection to a future state necessary to Masons.
- 21—The "Book of the Law" is an indispensable part of the furniture of every Masonic Lodge.
- 22—The equality of all Freemasons.
- 23—The Secrecy of the Institution.
- 24—The foundation of a speculative science upon an operative art, and the symbolical use and explanation of the terms of that art for religious and moral purposes.
- 25—The Landmarks can never be changed.

Having enumerated the Landmarks Bro. Sutherland goes on to classify them. The 3rd and 4th Landmarks, "explain what Masonry consists of: the 9th, 11th, 15th and 23rd refer to the secrecy of the Order; the 4th, 5th, 6th, 7th, and 8th point out the

exclusive and exceptional privileges of the Grand Master, the 12th, 13th, 14th and 22nd show the rights of every Mason; the 17th, 18th, 19th, 20th, and 21st, demonstrate what is expected of Candidates and Brethren; the 1st, 2nd, 10th and 16th, indicate points in the working of a Lodge; and the 25th informs us that the Order is conservative."

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Masonic Obsequies.

The body of the late Edwin Harris, of St. John's Lodge, St. Andrew's Chapter, and Geoffrey de St. Aldemar Preceptory of Knights Templar, lay yesterday in the Templar Hall, Masonic Buildings, and was viewed by about a thousand persons. The casket was an elaborate and costly piece of workmanship. On it rested several floral offerings from friends and members of the Craft. The East was shrouded in crape, and to the right and left of the chairs of the H. and J. were the banners of Geoffrey de St. Aldemar, with their mountings in black. Near the East, and at the head of the coffin, on an altar draped in black velvet, lay the mystic emblems of Templarism. To the West, the emblems of Royal Arch Masonry, and on a handsome altar of pure white lay the golden tablet with its triangle and circle. In front of the Em. Preceptor's chair was a handsome Carrara marble cross, entwined with lilies of the valley, by Bro. Lockington. The West end of the hall was draped like the East, and on the North and South sides hung bannerettes of the Chapter. The hall was lighted by a twenty light chandelier from the centre, and triple lights from the seats of the scribes E. and N. The service for the dead was read by Rev. D. J. Macdonell, of St. Andrew's Church. The cortege moved from the hall at 2.40, the body being carried through the blue room by the pallbearers, Sir Knights Hovenden and James Adam, representing Geoffrey de St. Aldemar Preceptory; Ex. Companions Geo. Hodgetts and W. Brydon, representing St. Andrew's and St. John's Chapters; and W. Bros. Wm. Milligan and Thos. Hutchinson, representing the blue. At the St. James' Cemetery the body was deposited in the vault, the service of the Church being given by Rev. Mr. Brydges, of St. James Cathedral, and that of the Craft by W. Bro. Wm. Simpson. The relatives of the deceased followed in carriages, the chief mourner being Mr. Alfred Harris, son of the deceased. Brother John Barker, of St. John's Lodge, was master of the ceremonies. The decorations were arranged under the supervision of Sir

Knight R. J. Hovendon, Eminent Preceptor of Geofirey de St. Aldemar, assisted by E. Comp. Geo. Hodgetts, of St. Andrew's Chapter, and W. Bros. Wm. Simpson and U. Boddy, of St. John's Lodge. Bro. John Young had charge of the obsequies. This is the first funeral that has taken place from the Masonic Hall in Toronto.—*Toronto World, Dec. 29.*

Grand Lodge of Ireland.

At the Stated Communication of Grand Lodge, held at Freemasons' Hall, Dublin, on the 1st ult., R. W. Bro. Robert Shekleton, Q. C., Deputy Grand Master, on the throne, the following were unanimously elected as the Grand Officers for the ensuing year: M. W. Bro. His Grace the Most Noble Duke of Abercorn, K.G., Grand Master; R. W. Bros. the Most Hon. the Marquis of Headfort, S.G.W.; Lord Arthur Hill, M. P., J. G. W.; Robert Warren, D. L., G. Treas.; Rt. Hon. the Earl of Bandon, G. Sec.; Rev. John J. Macsorley, and Right Hon. and Most Rev. Lord Plunket, Bishop of Meath, G. Chaplains; W. Bros. Theoph. E. St. George, S.G.D.; George Moyers, LL.D., J.P., J.G.D.; G. A. Stephens, J.P., G.S. of W.; Harry Hodges, G.D. of C.; J. T. Banks, M.D., G. Steward; J. C. Meredith, LL.D., G. Sword bearer; C. F. Phillips, G. Organist; W. J. Chetwode Crawley, LL.D., G. I G.

Installations.

Picton Lodge, No. 18, Picton, installed by R W Bro D Ross, Dec 27: I P M, Geo N Rose; W M, John Warring; S W, Wm S Blakley; J W, M R H Toby; Treas, W P Reynolds; Sec, D W Johnson; Chap, Gideon Striker, M P P; S D, Edward Merrill; J D, Hiram Welbank; S S, Lewis E Garrison; J S, M H Spafford; I G, Edward Doney; Tyler, Patrick McFadden; D of C, J H Richard.

Composite Lodge, No. 30, Whitby, installed by W Bro Huston, Dec 27: W M, J Brown; S W, E J Johnson; J W, W R Howse; Treas, J B Powell; Sec, Robert Willis; S D, T G Whitfield; J D, Thomas Chapple; I G, James Shaw; Tyler, John Tilden.

Jerusalem Lodge, No. 31, Bowmanville: W M, W McKay; S W, John Lyle; Chap, J Gilfillan; Treas, R R Manning; Sec, W Wright; S D, W B Coutes; J D, T Spry; I G, J Percy; Tyler, W Wright, sen; Stewards, Geo Lee and W T Scott. After the installation was over, the brethren were entertained at a supper at the Eastern House, gotten up by mine host, Mr Thos Brodie. A pleasant evening was spent.

Goderich Lodge, No. 33, Goderich, installed by V W Bros Jos Beck and W B Bolton, Dec 27: I P M, Harry Bolton; W M, Henry Cooke; S W, Alex McD Allan; J W, John Robinson; Treas, Samuel Sloane; Sec, Jos Beck; Chap, Geo Swanson; S D, James Robinson; J D, William Dickson; S S, James Craigie; J S, C F Straubel; I G, Henry Martin; Tyler, M McPhail; D of C, H Bolton.

St. Thomas Lodge, No. 41, St. Thomas, installed by W Bro G W Morgan, Dec 27: I P M, A H Pettitt; W M, James J Teetzel; S W, L Slater; J W, B Dougherty; Treas, S Bradshaw; Sec, B Stilson; Chap, J H Thompson; S D, W Meek; J D, Dr Every; S S, W Webb; J S, J Mann; I G, P Ostrander; Tyler, J Stacey; D of C, J Midgley.

Doric Lodge, No. 58, Ottawa: W M, A Smirle; S W, W Smith; J W, J Smith; Sec, S Rothwell; Treas, John Graham; S D, R W Stevens; J D, T R Davies; I G, W E Soper; D of C, — Harris; Stewards, Jno Cawthra and W Hudson.

St. John's Lodge, No. 63, Carleton Place, installed by V W Bro McNab, Dec 27: I P M, — McNab; W M, George Douglas; S W, E D Edwards; J W, R F Preston, M D; Treas, A Sibbitt; Sec, W F Latimer; Chap, H Sykes; S, P McEwen; J D, Jno Code; S S, W Moffatt; J S, W Patterson; I G, E Code; Tyler, S Moffatt; D of C, Joe Cram. After the installation the brethren adjourned to the Chatterton House, where they partook of an oyster supper, when the usual loyal and Masonic toasts were given and responded to.

St. James Lodge, No. 73, St. Mary's, installed by R W Bro J E Harding, Dec 27: I P M, J T Wright; W M, Wm Wooldridge; S W, Jos Iredale; J W, David Swanson; Treas, Ed Long; Sec, A Carman; Chap, Rev J T Wright; Organist, Jos Ingram; S D, Samuel L Robinson; J D, L D Brown; S S, Jos F Wright; J S, Hamilton Purdy; I G, James Leany; Tyler, Thos Gordon; D of C, Thos Bennett.

Faithful Brethren Lodge, No. 77, Lindsay, installed by W Bro Ingle, Dec 27: I P M, Alex Burton; W M, Duncan Ray; S W, Peter Mitchell; J W, Jas R McNeillie; Treas, Chas Britton; Sec, Thos Beall; Chap, John F Cummings; Organist, Thos Walters; S S, Alex Ross; J S, Hy Rogers; I G, John C Finley; Tyler, Wm J Irwin; D of C, John McMillan.

Beaver Lodge, No. 83, Strathroy, installed by R W Bro W Milner, D G M, L D, Dec 27: I P M, W H Armstrong; W M, Jas H Robbs; S W, Jos Bishop; J W, A Cockburn; Treas, A Goodwin; Sec, Chas Mole; Chap, J W Barber; S D, John V Black; J D, Arch Ballantine; S S, Wm Richardson; J S, James Bogue; I G Thos Jackson; Tyler, Hiram Dall; D of C, T O Currie.

Sharon Lodge, 97, Sharon, installed Dec 27: I P M, J Wayling; W M, S E Souls; S W, Robt Briggs; J W, M Douglass; Treas, Jno McCarty; Sec, W Dodds; S D, G P Smith; J D, Geo White; Organist, J D Graham; I G, Geo Taylor, Tyler, John Ough. There was a large attendance of the brethren—greatly due, no doubt, to the event of the day, viz: the presentation to Worshipful Bro Wayling, by the members of the Lodge, of a handsome gold Past Master's Jewel—bearing an appropriate inscription, as a mark of their esteem and appreciation of his past services.

Maple Leaf Lodge, St. Catharines, installed by R W Bro E Goodman, Dec 27: I P M, W A Mittleberger; W M, Moses Mann; S W, Geo B Coy; J W, J A Grobb; Treas, E Goodman; Sec, E J Leavenworth; Organist, H Carlisle; S D, W Bradley; J D, T H Taylor; S S, N A Trenbroeck; J S, T O'Neil; I G, J C Grobb; Tyler, R Ratcliffe; D of C, G W Clench.

Excelsior Lodge, No. 142, Morrisburg, installed by W Bro C E Hickey, Dec 27: I P M, John Cryan; W M, S B Fell; S W, Jas Gillespie; J W, J F Millar; Treas, Wm Parlow; Sec, W A Nash; Chap, C De Castle; S D, J F Walt; J D, R G Nash; S S, Alfred Dense; J S, A G Snyder; I G, J B Bell; Tyler, J C Warner; D of C, George Morris.

J. B. Hall Lodge, No. 145, Millbrook, installed by V W Bro Dr James Night and W Bro Dr Henry Turner, Dec 27: W M, Hy Turner; S W, Hamilton McCartney; J W, John Kells; Chap, Wm Bateson; Treas, G Campbell; Sec, Jacob Atkins; S D, John Beatty; J D, Lewis S Clary; D of C, Thos Medds; I G, Wm Wilcox; Tyler, W Piercy. At the conclusion of the installation ceremonies, the ladies were admitted, and the evening passed pleasantly in dancing, singing, music and supper. The occasion was one long to be remembered by all who had the pleasure of being present. The Master and Wardens were indefatigable in their exertions to make all feel at home. They were ably sustained by the other officers and members of the Lodge.

Civil Service Lodge, No. 148, Ottawa, installed Dec 27: W M, A F Rogers; I P M, L W P Cottle; S W, E Plant; J W, R Cassels; Treas, J W Harper; Chap, Rev C V F Bliss; S D, A N McNeal; J D, R M Bonfellow; I G, Jos Potts; Tyler, John Sweetman; M of C, Colin Campbell; Stewards, W S Pettegrew; J K Arnoldi; Organist, F A Dixon; Auditors, F H W Leggett, W S Pettegrew; Masonic Hall Committee, — Walsh, A F Rogers; Rep Board of Relief, John Moore; Rep Burial Plot Committee, John Walsh.

Erie Lodge, No. 149, Port Dover, installed by R W Bro Geo Eden, D D G M, Dec 27: I P M, H W Ansley; W M, W F Tibbetts;

S W, J J Vancy; J W, W T Duncan; Treas, T B Barritt; Sec, W R Reid; Chap, Rev D Chalmers; S D, A F Parker; J D, J D Riddell; S S, H Fairchilds; J S, Alf J Dill; I G, R Hillyer; Tyler, Wm Cayley; D of C, Ed Dorquay.

Burns Lodge, No. 153, Wyoming, installed by V W Bro Dr J Newell, Dec 27: W M, A N Wood; S W, Robt McGregor; J W, Wm McLaren; Treas, Henry Pye; Sec, J Newell; Chap, A E Harvey; S D, W B Collins; J D, Jas A Couse; I G, Andrew C Climie; Tyler, John Roberts.

York Lodge, No. 156, Eglington: W M, S T Humberstone; I P M, Jas E Hopkings; S W, John McCarter; J W, John Shepard; Treas, Wm Norris; Sec, Chas C Norris; S D, Jas Leaman; J D, John Burke; D of C, W J Langrill; Stewards, Jas Ramsay, John S Stibbard; I G, Jas McGlashan; Tyler, W W Edwards.

Wentworth Lodge, No. 166, Stoney Creek, installed by R W Bro Gunn: W M, Hugh Murray; S W, J W Jardine; J W, G S Fisher; Chap, Rev Mr Whitcombe; Treas, Henry Lutz; Sec, — Carruthers; S D, Geo Milne; J D, R Dewar; D of C, H Combes; Stewards, Geo Slingerland, J D Lutz; Organist, Peter Reid; I G, J Milne; Tyler, H Lee; Auditors, F M Carpenter, Dr Thornton.

Burlington Lodge, No. 167, Hamilton: W M, Wm Kearns; S W, S M Durkee; J W, Capt Thos Campbell; Treas, Dr Wm Richardson; Sec, Fred Bray; S D, Harvey Cotter; J P, Robt Graham; D of C, J Ewing; Stewards, Wilber Kerns, J Esterbrook; I G, Hill Burns; Tyler, W Henderson; Auditors, W B Springer, H B Hammond; Charity Committee, W B Richardson, F Bray; H B Hammond; Chap, Capt D Henderson.

Merritt Lodge, No. 168, Welland, installed by W Bro D D Hooker, Dec 27: I P M, E H Burgar; W M, S J Sicely; S W, H Thomas; J W, C Swayze; Treas, S Larnout; Sec, D D Hooker; Chap, Wm N Garden; S D, D Kennedy; J D, Geo Andrews; S S, J Phelps; J S, J W Crow; I G, T R Griffith; Tyler, C Ramey; D of C, T W Hooker.

McNab Lodge, No. 169, Port Colborne, installed by W Bro P M J B Neff, Dec 27: I P M, D M McKay; W M, DeWitt Carter; S W, S R Cleveland; J W, F D Thureson; Treas, John Mathews; Sec, Chas Lugsdin; Chap, Jos Priestmunk; S D, Geo Zimmerman; J D, Edward McRae; S S, Robert Gilles; J S, Andrew Hamilton; I G, Thos O'Neal; Tyler, Geo Christmas.

Prince Albert Lodge, No. 183, Port Perry, installed by W Bro Baird, Dec 27: I P M, D Ledingham; W M, H Campbell; S W, Wm Spence; J W, J W Davis; Treas, J Rolph; Sec, Jas Prince; Chap, Dr Ware; S

D, Wm Bennett; J D, Jno Pearce; S S, G Walling; J S, — Chisholms; I G, J Ruddy; Tyler, Hy Foy; D of C, — Baird.

Harris Lodge, No. 216, Orangeville, installed by W Bro John Flesher, Dec 27: I P M, John C Fox; W M, Hugh E Reid; S W, W H Robinson; J W, Robt Hewitt; Treas, Jas K Decatur; Sec, Wm A McLim; Chap, Zacharias Culham; S D, John Scott; J D, Wm Cruickshank; S S, John Witter; J S, John Crozier; I G, Wm Fleming; Tyler, David Dick; D of C, Geo Irwin.

Credit Lodge, No. 219, Georgetown, installed Dec 27: I P M, L Grant; W M, Wm Freeman; S W, Geo Anderson; J W, W J Roe; Treas, G S Goodwillie; Sec, T J Wheeler; Chap, L Rose; S D, J Hainer; J D, J Newton; S S, J F Taylor; J S, W G Tubby; I G, R C Strange; Tyler, W Scollen; D of C, J Bradley.

Zeredatha Lodge, No. 220, Uxbridge, installed by W Bro D M Card, Dec 27: I P M, D M Card; W M, John Haggis; S W, Duncan Campbell; J W, Wm Gordon; Treas, R Phillips; Sec, Geo Bettis; Chap, Rev W J Smyth; S D, Wm Hogg; J D, E Anderson; S S, Geo Card; J S, H Madill; I G, M D Crosby; Tyler, Fred Hunt; D of C, W H Vivyan.

Marmora Lodge, No. 222, Marmora, installed by W Bro J L Auinger, Dec 27: I P M, David Fitchett; W M, Jno L Auinger; S W, Thos Warren; J W, Dr S H McKay; Treas, Thos C Pearce; Sec, David Fitchett; S D, Adam Louks; J D, John Stanley; I G, T C Caskey; Tyler, John F Purdy.

Norwood Lodge, No. 223, installed Dec 27: W M, W E Roxburgh; S W, S J Griffin; J W, Thos Rorke; Chap, Rev W A Pattysen; Sec, Thos Burke; Treasurer, — Stephenson; S D, S P Ford, M D; J D, A McMillan; D of C, Thos Fraser; S S, P W Reynolds; J S, W H Minaker; I G, John Harper; Tyler, J Powell. In the evening, on the close of the Lodge, the members adjourned to one of the ante-rooms, where an ample spread of oysters and other inviting condiments was prepared for the refreshment of the brethren. After partaking plentifully of the luscious bivalves, a couple of hours were pleasantly spent, as members of the mystic tie only know how to do such things. During the evening, the departure of Bro Archibald Fowler was feelingly alluded to, and the hope expressed that he would reach the top rung of the ladder of prosperity in the Prairie Province, whither it is his purpose of removing. The members separated with the old Masonic maxim, "Happy to meet, sorry to part, and happy to meet again."

Bernard Lodge, No. 225, Listowel, installed by W Bro S M Smith, Dec 27: I P M, S M Smith; W M, Wm Forbes; S W, T G Fennell; J W, A M Morrow; Treas, J W

Scott; Sec, Wm Spears; Chap, Rev J W Bell; Organist, B B Sarvis; S D, W C Kidd; J D, C Hacking; S S, A Galloway; J S, J F Schwalm; I G, G B Taylor; Tyler, Geo Lortz.

Prince Arthur Lodge, No. 228, Odessa, installed by W Bro Geo A Aylsworth, Dec 27: I P M, N L Smith; W M, A P Booth; S W, M McDonald; J W, T W Beeman, 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 Derbyshire; D of C, P A Maybee; Stewards, C A Jenkins, A Stover; Tyler, Henry Benjamin.

St. George Lodge, No. 243, St. George, installed by W Bro E E Kitchen, Dec 15: W M, E E Kitchen; S W, John Mullin; J W, Jas A Lorimer; Treas, Jas Mullin; Sec, R G Lawrason; Chap, H W Stanilan; Organist, H W Stanilan; S D, J H Cornell; J D, C P Keefer; S S, Robt Bennett; J S, A Dargie; I G, W B Wood; Tyler, L J Poole; D of C, Purvis Kenzie.

Ashlar Lodge, No. 247, Yorkville, installed by W Bro Blackwood, Dec 27: I P M, A Dixon; W M, Sanderson Pearce; S W, Wm Lowry; J W, R H Matson; Treas, J T Blackwood; Sec, Wm Roaf; S D, A Dixon; J D, J H George; S S, Geo Vair; J S, S G Allen; I G, J S Donaldson; Tyler, J H Pritchard; D of C, W S Robinson.

Harriston Lodge, No. 262, Harriston, installed by W Bro Alex Irvine, Dec 27: I P M, Henry Leighton; W M, James Smith; S W, A J Stewart; J W, Richard Dowling; Treas, D Hamilton; Sec, Alex Yule; Chap, M Bateman; Organist, S R Lennox; S D, P Lavin; J D, Jos Fisher; S S, John Detwiller; J S, Peter McBeth; I G, Frank Birss; Tyler, Philip Clapp; D of C, John Prain.

Seymour Lodge, No. 277, Port Dalhousie, installed by W Bro Robt Patterson, Dec 27: I P M, Robt Patterson; W M, M Henry; S W, C E Rose; J W, G H Anderson; Treas, John Lawrie; Sec, Jno Green; S D, John Johnston; J D, John Read; S S, Alf Coons; J S, J S Buckbee; I G, Geo Mackay; Tyler, Alex Read; D of C, H Neelon.

Dufferin Lodge, No. 291, West Flamboro', installed by W Bro N Greening, of Valley Lodge, Dundas, Dec 27: I P M, David Bell; W M, J B Plastow; S W, W J Stutt; J W, Angus Fraser; Treas, Alfred Jones; Sec, G H Ford; Chap, David McMillan; S D, Robt Thompson; J D, G M Biggs; S S, John A Stutt; J S, John Burbank; I G, William Clark; Tyler, Samuel Adams; D of C, Christopher Fry.

Moore Lodge, No. 294, Mooretown, installed by W Bro Linton, Dec 27: I P M, — Linton; W M, Geo Leslie; S W, Rev D Armstrong, D D; J W, J W Bowman, M D; Treas, M Bezo; Sec, Geo B Johnston;

Chap, John Linton; S D, Robt Richmond; J D, Wm O'Neill; I G, A C Brown; Tyler, Wm Abernethy.

Mt. Olivet Lodge, 300, Thorndale, installed by W Bro G F Bryan, Dec 28: I P M, G F Bryan; W M, N Dickie; S W, C Fitzgerald; J W, S S Murray, M D; Treas, A Griffith; Sec, Robt Smith; Chap, Richard Mills; S D, E Scatchard; J D, N McNee; S S, E Nicholson; J S, Wm Dunlop; I G, B Gourley; Tyler, J D Salmon, D of C, Wm Harrison.

Chesterville Lodge, No. 320, Chesterville, installed by W Bro G P Sills, Dec 27: I P M, H W Moad; W M, James Holmes; S W, Miles Brown, M D; J W, G W Bogart; Treas, Isaac Wineyard; Sec, Edward Kerr; Chap, Rev J B Saunders; Organist, S S Reveller; S D, R Casselman; J D, Wm Kennedy; S S, F D McNaughton; J S, R Marcellis; I G, James Stallmayer; Tyler, W M Smith; D of C, Simon Heberly.

Port Elgin Lodge, No. 350, Port Elgin, installed by W Bro Wm Mitchell, Dec 27: I P M, Wm Mitchell (grocer); W M, Cyrus Carroll; S W, Wm George; J W, George Gairns; Treas, Hugh McLareu; Sec, D McArthur; Chap, John George; S D, B B Boyd; J D, Wm Mitchell (cutter); I G, D Wood; Tyler, Roderick McKenzie.

St. Mary's Lodge, No. 351, St. Mary's, installed by W Bro J E Harding, Dec 27: I P M, J E Harding; W M, J E Harding; S W, Jas Chalmers, jr; J W, Kingston Warring; Treas, H F Sharp; Sec, W Williams; Chap, D H Harrison; Tyler, W Hyland.

Granite Lodge, No. 352, Parry Sound, installed by W Bro Geo W Webb, Dec 27: I P M, Wm McGown; W M, Thomas McGown; S W, D Macfarlane; J W, James Forsyth; Treas, Chas Skene; Sec, Charles Clarke; Chap, F Strain; Organist, Geo Kelcey; S D, C E Scofield; J D, R Spring; S S, Jas Moffatt; J S, M H Conner; I G, Jos S Rogerson; Tyler, T W George; D of C, T E Johnson.

Waverley Lodge, No. 361, Guelph, installed by W Bro C Pettiford, Dec 27: I P M, A Wier; W M, W Anderson; S W, F B Skinner; J W, R Gemmill; Chap, J C Smith; Sec, J Davison; Treas, J A Nelles; S D, J F A Stull; J D, J W Lowry; Stewards, Wm Douglas, H E Richardson; D of C, Wm Dyson; I G, J G Garno; Tyler, Jno F Murray.

Unity Lodge, No. 376, Huntsville, installed Jan 4: W M, Bernard Wickett; S W, John R Matthews; J W, B G Beattie; Sec, John R. Reece; Treas, Thos E Ambler; Chap, L E Kinton; Tyler, Fred Francis; I G, Jno W Birtch.

St. John's Lodge, No. 40, Hamilton, installed by R W Bro W G Reid, Dec 27: I P M, J B Bishop; W M, J A Malcolm; S W,

John Dickson; J W, A Doherty; Chap, H Torrance; Treas, John Moodie; Sec, D Hill; Organist, W Spence., S D, W R Job; J D, T McCallum; D of C, W Pease; Stewards, H Wilson, W Malcolm, E Hill; I G, W J Reid; Tyler, W W Summers; Auditors, C R Smith, D McPhie, J Malloy. The Worshipful Master in this Lodge was also pleased to appoint the following brethren as Sick Committee: G M Franklin (chairman), A Taughlin, F Barnfather, J Hopkins and W T Wilkinson.

BELLEVILLE.

The following officers of the Belleville Lodges were installed on the festival of St John the Evangelist by R W Bro James Smith, assisted by R W Bro L H Henderson:—

Moira Lodge, No. 11: Immediate Past Master, Robert Dick; W M, Arthur McGinnis; S W, S McCullough; J W, G W Fredrick; Treas, A Ellis; Sec, Chas Lockerty; Chap, Rev D Mitchell; Organist, L Sharp; S D, Chas Allen; J D, J Landsberg; Stewards, C J Stirling and W N Pontin; I G, S S Moore; Tyler, D Urquhart; D of C, Wm Doctor.

Belleville Lodge, No. 123: I P M, James Macoun; W M, A McKeown; S W, Jos R Wilson; J W, S G Retallack; Treas, James Smith; Sec, Wm McKeown; S D, S Armistead; J D, L H Bottoms; Chap, Rev M W McLean; I G, W Sutherland, jr; Tyler, D Urquhart; D of C, W F Graham; Stewards, S R Earle, H A Rowe; Jas Macoun, J P Thomas, D McLean, and H Blair, B of G P.

Eureka Lodge, No. 283: W M, P H Hamby; S W, Wm Webster; J W, J H Garbutt; Chap, Dr Clarke; Treas, Angus McFee; Sec, Wm Sutherland; S D, W J Galling; J D, J L C Ostrom; D of C, D Pitceathly; I G, James Gordon; Stewards, T Kelso, W Smeaton; Tyler, D Urquhart; S S Lazier and C J Starling, Board of Gen'l Purposes.

LONDON.

The installation of the officers-elect of the city and suburban Masonic Lodges took place shortly after two o'clock on Dec 27th in the old Masonic Hall, and the ceremony was witnessed by a large number of the brethren. R W Bro Richard B Hungerford, P D D G M, of London District, officiated as installing officer, being assisted by R W Bro Evan Davis, Grand Chaplain, and others. The officers of King Solomon Lodge, of London West, were installed in the evening by W Bro John Simpson, P M. The following is a list of the elective and appointed officers of the different Lodges:—

St. John's Lodge, No. 20: I P M, W McCadden; W M, Robt Geary; S W, Jos Hook; J W, James Dunn; Chap, Thos Stiles; Sec, M D Dawson; Treas, John Smart; S D, J

H Wilson; J D, W Cooper; D of C, Richard Whetter; Stewards, Thos Taunton, and — Monroe; I G, W Elliott; Tyler, F J Hood.

St. George's Lodge, No. 42: I P M, James Priddis; W M, Geo Angus; S W, Thomas H Brunton; J W, T J W Burges, M D; Chap, W R Vining; Sec, Andrew Ellis, jr; Treas, Wm Skinner; S D, A Dale; J D, Dr Millman; D of C, W Y Brunton; Stewards, W T Strong, and Chas Priddis; I G, W Buskard; Tyler, F J Hood.

Kilwinning Lodge, No. 64: I P M, Rev E Davis; W M, John Hargraves; S W, A O Jeffery; J W, A L McMullen; Chap, Rev Evans Davis; Sec, W R Browne; Treas, R B Hungerford; S D, H Sutherland; J D, T W Smart; Stewards, — Butler, and J H Ferguson; I G, C F Hanson; Tyler, F J Hood.

St. John's Lodge, No. 209a: I P M, Harry C Owen; W M, John S Dewar; S W, W J Johnstone; J W, Wm Noble; Chap, James Taylor; Sec, John Siddons; Treas, W Willis; S D, Alex McDonald; J D, W A Reid; D of C, J A Burns; Stewards, P Barrett, and J Walton; I G, Wm O'Brien; Tyler, F J Hood.

Corinthian Lodge, No. 330, London East: I P M, H C Simpson; W M, Geo F Childs; S W, Robert Bonney; J W, Chas N Spencer; Chap, John Bradley; Sec, H C Simpson; Treas, Jas Ardill; S D, John Piggott; J D, Alex Irwin; D of C, J J Cuthbertson; Stewards, J Blackburn, and J Cunningham; I G, Otto Brenner; Tyler, Geo Minhinnick.

Union Lodge, No. 380, City: I P M, L G Jarvis; W M, E R Robinson; S W, O J Bridle; J W, D. Schwaitler; Chap, Rev M Dimmick; Sec, A C Stewart; Treas, R B Walker; S D, T W Parker; J D, R Griffith; D of C, T W Chennel; Stewards, J Peace, and J Aldager; I G, J Levi; Tyler, T J Hood.

King Solomon Lodge, No. 378, London West: I P M, Peter Grant; W M, M J Glass; S W, W H Heard; J W, J E Platt; Chap, S Moore; Sec, R R Bland; Treas, John Simpson; S D, B J Nash; J D, T Carruthers; D of C, John Wattam; Stewards, John Pritchett, and J Evans; I G, J Nichol; Organist, Chas C Keene; Tyler, W H Greenway.

Tuscan Lodge, No. 195: I P M, Jno Taylor; W M, John Macbeth; S W, Geo Macbeth; J W, R W Barker; Chap, R W Smylie; Sec, R B Hungerford; Treas, Chas F Goodhue; S D, J W Hyman; I G, J S Macbeth; Tyler, F J Hood.

Kilwinning Lodge, No 20, Q R, Montreal: I P M, John Smilie; W M, Wm Greig; P M's, W R Cuthbert, John A Perry, James Cleland, David Wright, John Wilsen, I H Stearns, Jno Renshaw; S W, W H Fraser; J W, R Thomson; Treas, Francis Morgan;

Sec, Wm E Cooper; Chap, James Rodger; S D, J W Morris; J D, John Fletcher; D of C, A Forbes; Organist, Wm McKee; I G, Edmund Neve; Stewards, W C White, S A Moore, John Anderson; Tyler, H Vallance, sen.

Exeter Chapter, No. 85, R A M, Lucan, installed by R E Comp Thos Parkinson, P Z, of Wawanosh Royal Arch Chapter, No. 15, assisted by E Comps James Sutton and Wm Matheson, P Z's, of Exeter R A Chapter: Z, W D Bright; H, Richard Tilden; J, Geo A K McLeod; S E, Geo Samwell; S N, Benjamin O'Neil; P S, W E Wilkins; S S, Edrid Drew; J S, W H Ross; J, S Jones.

Editorial Items.

The Royal Masonic Benevolent Association of England is one of those noble institutions that add so much to the lustre and prestige of the English Craft. From the "Freemasons' Chronicle" we learn that "Just before the election in May last there were 150 male and 155 female annuitants, the former being in receipt of £40 stg. per annum each, and the latter £36 stg. There were likewise fourteen widows, receiving each a moiety of her late husband's annuity, namely £20 stg. The male and female annuitants have since increased to 155 and 160 respectively. Thus the Royal Masonic Benevolent Institution is called upon to provide annually £12,240 stg. (\$70,000), or but little short of £3,200 stg. more than it was at a corresponding period in 1875." This is indeed a wonderful increase in six years, and should it continue to increase in like proportion, what a vast amount of good this one institution will accomplish. What a noble monument this is to Masonry! Yet the Grand Lodge of England cannot afford to build a Temple like Boston or New York. Which is the better part?

GEN. ALBERT H. PIKE, author of "The Arkansas Gentleman," and the oldest Freemason in the United States, has been travelling through Texas administering the Scottish Rite Degrees. Gen. Pike is 72 years of age, and no one would at first sight suppose him to be over 50.

The Canadian Craftsman.

Port Hope, February 15, 1882.

Unaffiliation.

The question of unaffiliation is one of those that are constantly attracting the attention of the leaders of the Craft, and calling for earnest legislation from the Grand Easts of different Grand Bodies. Still recruits are daily added to the "Army of the Unaffiliated." Mild legislation and coercive legislation have alike failed to produce the slightest change in the position, and in some jurisdictions the losses per annum to the Fraternity are greater than the gains. This is really a very serious matter. What can be the cause of this great efflux from our ranks? Thousands are eager to gain admission to our portals, and the door is constantly being knocked at by neophytes, eager and anxious to participate in our mysteries. Our lodges, as a rule, are well supplied with material, and yet old members drop off—old faces gradually disappear. Why is this? Surely there must be some reason for this drain upon our resources that threatens us with such a vast amount of injury.

Some jurisdictions have even enacted coercive legislation in order to prevent unaffiliation. As well try, like Canute, to keep back the tidal waves of the ocean, Forced membership is an unquestionable evil. What interest can or will a brother take in the society, who longs to leave it? Is it worth while keeping members amongst us who have tired of our ceremonies, or, worse still, have actually taken a distaste to them? Such men should be allowed to go, and we

should be glad to be rid of them. They are a direct injury to us. Masonry is free. The neophyte enters of his own free will and accord, and the moment he desires to leave he should be equally permitted to depart of his own free will and accord. Still it is very grievous to think, as we initiate the candidate, all eager and anxious to become "a Mason," that in all probability in a few short years he will drop out from our ranks and become one of the unaffiliated.

We believe the principal reason of this constant offence is in a great measure our never-ceasing, continuous fever of "work." In many lodges it is "work, work, work," until the Mason is as wearied of it as the poor seamstress is of "stitch, stitch, stitch." Night after night, from year's end to year's end, it is "initiating," "passing," or "raising," and the intelligent brother begins to think that surely there is not much science or philosophy in an institution that goes over the same routine for generations, and never apparently has a thought beyond it.

If we desire to have our lodge rooms "crammed," and intelligence and intellectuality occupying seats of honor in the Craft, we must exert ourselves to render our Masonic gatherings more agreeable, more sociable, and more instructive. It is absolutely necessary that we should do this. If Freemasonry is a science, it must be progressive in its character. No science ever came to a stand-still. The fact is, fellows with retentive memories and glib tongues have made themselves masters of the situation, and by teaching ritual instead of exemplifying Masonry, have driven from

our ranks those whom we should be more desirous to retain.

The man of refinement and culture seeks more light in the lodge-room in vain. For years he has heard the same set phrases, and seen the same peculiar signs. He wearies of it, and either leaves the institution in disgust or anxiously seeks for that which is lost amongst the mysteries of the higher degrees. He is in either case lost to the lodge. Now, this is the real secret cause of unaffiliation. Render the lodge-room attractive, make the meetings a re-union of happy thoughts and the free exchange of Masonic sentiment; in all cases have a library attached to it, and we are not afraid to say that the members of such a lodge will seldom desire to withdraw.

Affiliation fees should also in all cases be abolished. Our doors should be thrown open wide to a brother, and a cordial, fraternal welcome ever extended to a visitor. Why do we not make our lodges more attractive, and greet those who come from afar "with an holy kiss," as they literally do to this day in Syria and Egypt? As for affiliation fees, they are unjust. A brother has paid once for his degrees and lodge membership. If circumstances compel him to leave his own jurisdiction, and seek a Masonic home in a distant land, no bar should be placed in his way to prevent him so doing. It is neither fair, just nor right. "Why tax the stranger who comes to dwell amongst you?" is an old adage, and very appropriate in this case.

In conclusion, we advise little or no legislation upon this vexed question. Legislation cannot settle it—coercion

feeds it. Let the lodges set to work to clear away the mists that becloud their halls; let them study Masonry, and not learn Ritualism; let them read the views and peruse the thoughts of the leading Masonic writers of the age; let them become identified with the active, real outdoor work of the Craft, and then they will be interested in Masonry, and few will be desirous of leaving our ranks. So mote it be.

Masonry from Different Standpoints.

How much might be written upon the above heading. It is a garden through which thousands might roam, and each individual gather blossom and fruit according to his fancy, and yet none would be satisfied—no one would be wearied. There is a charm about Masonry different—entirely different—from any other art, science, philosophy or association. Men, as widely different as men can be, meet upon the level on the tessellated floor of the lodge-room, and although both are thorough, earnest Craftsmen, they have not an idea in common. Bro. A. is a thorough ritualist, and enjoys the quaint ritual and odd verbiage of the ceremonial; he views Masonry as a magnificent liturgy; he sees naught beyond, and cares not a straw for the musty charters and worm-eaten parchments that delight the minds of men like Hughan and Woodford. Another brother looks with scorn upon any and every degree "beyond the blue" as a bastard offspring of some brazen-faced connection, but in no way related to Freemasonry. He shudders at the thought of allowing his hall or lodge-room to be even contaminated by a chapter or

a preceptory, and the regalia and jewels of the higher degrees put him out of temper. On the other hand, there are men like Albert Pike, who are absorbed in a rite and care very little about Craft Masonry. Then there are juriconsults; Christian Masons *christianizing* the third and seventh degrees of Ancient Craft Masonry under the cloak of Constantinianism, and others devoting their attention exclusively to the mysteries of chivalry and Trinitarianism as expounded in the *asyla* of the Templars. Others, again, care for neither rites, grades, degrees, ritualism nor history, but love the Order for its universality, whilst many bow at its shrine on account of its practical utility.

From these different standpoints do the members of the fraternity view the Masonic institution. Men of all shades of opinion and of the most opposite trains of thought, find much to cultivate in the different features of the society. What is a source of pleasure and profit to the student of the "hidden meaning" of our mysteries is mere nothingness to the ritualist and historian, and so it is with all our students. Some prefer one rite, some another. The literature of the Craft is the most pleasant reading to some, whilst to others it is very wearying work. Some are absorbed in tracing our history to the mysteries of the ancients, whilst others fancy in the "book of the law" they can actually trace our origin. To all true Freemasons, Freemasonry is a source of unmixed pleasure and profit. It matters not what particular branch the Hiramite studies, he will find sufficient to enlarge his ideas; and as they expand he will be aston-

ished to find how much there is to study.

We sometimes hear the profane, sneeringly insinuate that our mysteries are mere idle ceremonies, and that our history dates no further back than the last century. To dispute these assertions is nonsense. None but those who have been brought to light can ever thoroughly appreciate Hiramism. It is indeed a wondrous study, that few can comprehend and that no living man has ever yet completely mastered. It is in reality the study of a life-time. View it from whatever standpoint we please, it is grand in its magnificence and magnificent in its grandness.

What other society can compare with ours? It is a universal language,—a science superior to all other sciences,—a philosophy that holds the keynote to all other systems of philosophy. It is the mother of morality and twin sister of religion. It teaches man the grandest, purest, holiest moral lessons that ever were combined in a single code. The exemplifying life of the gentle Nazarene, the founder of the moral law eighteen hundred years ago, inculcated these same doctrines, although His followers have too often really annulled them by bigotry, partizanship, intolerance, jealousy and sectarianism. There is not a single narrow-minded idea in Freemasonry universal. A bigoted thought can find no abiding place in the Masonic mind.

Freemasonry is the only society basing its principles upon the grand belief of the Fatherhood of God and the Brotherhood of man, that unites men of every nationality, creed and color into one common fraternity.

willing to bind the race before one common source of good—"Our Father which art in heaven." Little cause then is there for wonder that the students of our mysteries are so earnest in their labors, so devoted to the cause. Year after year fresh fields are apparently opened out to him; new discoveries seem to be made; the silken cord of love is becoming stronger in its ties every day, and the longer a brother remains within the fold, and the deeper he delves within the mine, the more entranced is he with our system of morality, veiled in allegory and illustrated by symbols.

We therefore earnestly advise our brethren to drink long and deep of the mystic spring. The crystal water will ever refresh them and invigorate them, morally and intellectually. A Mason cannot study too much. There is much to be learnt in every branch of the institution, and no true Mason should fail to read the works of the leading minds of the fraternity that are yearly being published, nor neglect to carefully peruse the current literature of the Craft, which is now so generally distributed through the columns of the Masonic press. No Mason in the present age can afford to neglect his local Masonic periodical. Note the difference between the reading Mason and one who never opens a Masonic paper. The former is a brother and a Mason—the latter merely a member of the mystic tie. The difference is immense. A Mason must read if he hopes ever to become anything beyond a mere ritualist. It is time that this was thoroughly understood, and it will always be the aim of THE CRAFTSMAN to diffuse more

light into every branch of Masonry, in order that all its readers may gain a knowledge of the mysteries of the fraternity.

A Contrast.

We note by *The Kneph* that, in Egypt, a treaty has been concluded between the Ancient and Accepted Rite and the Ancient and Primitive Rite of Memphis. This is what we have always felt would be the proper course to pursue between these sister rites. In Roumania a somewhat similar system exists. Now, how much better this is than wrangling with regard to precedence. All these high degrees are very similar in character, and in their esoteric work closely resemble each other. There is plenty of room for every branch of Masonry in Canada, and there is no reason why any one Rite should attempt to domineer over another; and to declare another clandestine is absurd, and beyond its inherent powers. The venerable Albert Pike, the father (in fact) of the Scottish Rite, always opposed this dogmatism, and in one of his treatises declares that he has no objection to the members of his Rite participating in the mysteries of any other. We regret, however, to note a tendency on the part of some of his less liberal minded followers to over-ride his rulings, and to stigmatize all who do not bow to their shibboleth as illegitimate or clandestine.

The day for all this "fudge" about superiority and antiquity has passed away forever. Every intelligent brother knows the history of the Scottish Rite, and many can still recollect the day when thirty-third diplomas were held out as "baits to the whales," and

thirty-seconds were sold at so much a piece to the sprats. So with many side degrees that are now systematized. Since such is the case, how absurd it is to assume a superiority and exclusiveness to which it is not entitled.

For our own part, we should like to see all these high degrees under one supreme governing body, as they are in Egypt and Roumania. If in those countries the brethren can work amicably side by side, can they not do so here? It would be decidedly for their best interests to do so, and to the mutual advantage of all. There are good men in all of them, and there can be no reason why there should be the least rivalry amongst any of them. The contrast between the action of the brethren of *les hautes grades* in Egypt and Roumania, and those in this country and the United States, is not very flattering to the latter.

The Fatherhood of God.

It has been asserted by those opposed to us that the Masonic Fraternity is one devoid of all those principles of religion that man should hold most dear. The reverse is the case; yet extremists in the Protestant Church, allying themselves with their arch enemy, the ancient Church of Rome, dare to proclaim—the one from some second or third rate seat of learning, or before an ignorant rabble; the other from the Vatican—that Freemasonry is the ally of the devil and a society for propagating the doctrines of atheism and infidelity. The miscreant perjurer who proclaims he has taken our vows before God to keep inviolate our secrets, and

then attempts to divulge them, is hailed by both parties as a saint immaculate, his lying words are greeted with applause, and the hand of him who has broken faith with man and lied before God his Creator, is grasped by these saintly men, who pretend to follow in the footsteps of Him who taught "Blessed are the Peacemakers."

Freemasonry, however, cares naught for these things. She has passed through persecution by the State, and martyrdom by the Church. Her followers have been driven from office by a fanatical mob, her very halls have been desecrated, and she has been proscribed, denounced, and vilified; yet she lives, and is stronger to-day than she ever was before. Even in Italy she is firmly established. In Spain she is powerful. In every country that the hand of civilization has reached, she is in the forefront. In Russia alone, the country of Terrorism and Nihilism, does a despotic Czar drive from his empire a society that might prove a protecting ægis to his terror-stricken soul.

What is the reason of all this? It is that every Mason, before he could enter the lodge-room, had to acknowledge his belief in a Divine Being. It is because every brother, before he could be brought to Light, had to admit before his future brethren that in times of difficulty and danger his reliance was in God. It is because his solemn obligations are taken on the Book of the Law. It is because our whole symbolism teems with thoughts of the Godhead, and our ritual is pregnant with pure, moral and holy lessons. It is because every Hiramite is taught within the tyled door that

God is good, great, powerful—in a word, that from the day of his initiation until the call shall come, he must view God as his Father and every son of Light as his brother. What can traitors, perjurers, bigots of every church, and despots surrounded by spies, police and soldiery, do against a fraternity whose first watchword is the Fatherhood of God, and who teach the purest principles of morality, and inculcate the profound lessons of truth? Literally, not anything.

The earnest Craftsman recognizes in his faith a realization of all that is good, noble and great. He is not the bigoted fanatic who would drive men into a narrow groove of thought. He allows all the most perfect freedom of conscience, and interferes not with the religion of any. In the words of the learned and much lamented brother, the late Rev. Dr. Oliver, in his "Symbol of Glory": "I cannot throw odium or even doubt on the Cross of Christ; nor can I allow any contempt to be cast on that sacred atonement whereby I hope to inherit the Kingdom of Heaven, either by my silence or connivance. I will admit my Hebrew brother into a Masonic lodge. I will exchange with him freely all the courtesies of civil and social life; but as he will not abandon his faith, neither will I. We each pursue our own path under the consequences of our own free choice, like Thalaba and his companion in the cavern of Haruth and Maruth. It is a false species of liberality which influences the minds of many good and estimable men at the present day, and induces them to concede, out of respect to the prejudices of others, what they ought to hold most sacred. Ask

your Hebrew brother to lay aside his prejudices and eat with you, and he will reject your proposal with scorn and abhorrence. And he acts on a correct and laudable principle, for it is in accordance with the injunctions of his religion."

We have quoted thus extensively from the writings of one whose name whilst living was a password for all that was honorable and good, and whose memory is held dear by tens of thousands, wherever the Anglo-Saxon tongue is spoken. We quote from him to prove that the Fatherhood of God, the cherished principle of the Freemason, does not interfere with the religious belief of any man. In the Masonic Hall, around our sacred altar, we welcome all alike, who confess their faith in the one Creator, whom we as Masons designate as the Great Architect of the Universe. It is a glorious creed that thus causes men of every nationality to meet upon a common basis, and enjoy a common faith, without infringing upon the creed of any man. This is the Fatherhood of God that Masonry teaches.

NEW MEXICO AND MISSOURI.—We are pleased to learn from an interesting and important communication from the Grand Secretary of the Grand Lodge of New Mexico, R. W. Bro. David J. Miller, to R. W. Bro. Robert Ramsay, Grand Rep. G. L. of New Mexico near G. L. of Quebec, that "the resolutions of non-intercourse between the two bodies have been rescinded and amity and correspondence restored." Silver City Lodge is also to be admitted as No. 8, and her work healed from the time of arrest of her charter (April 22, 1880). We trust now all will be peace and prosperity, in this distant jurisdiction.

Editorial Items.

RT. EM. GR. COM. BEARBROOK, of Mississippi, says: "The tendency of modern Knighthood is to banquets, parades, and tawdry shows." He was asked to grant a dispensation to a Commandery to appear in uniform at a wedding, "the marriage ceremony to be performed under an arch of steel." He very properly refused.

WHO SENT THE MONEY.—On the 21st January we received through the P. O. a letter containing \$1.50, but no name or writing of any kind. The envelope is post-marked "Guelph, Jan. 19." Will the brother who forwarded the amount kindly send us his name, so that we may be able to credit him with it?

CONCERT.—A concert was given on the 3rd inst., in the Victoria Hall, Lachute, P. Que., under the auspices of Argenteuil Lodge, No. 65, G.R.Q. The music, both vocal and instrumental, was excellent. Everything passed off with *eclat*. R.W. Bro. Walker, D.D.G.M., Montreal District, made a brief but interesting address, apologising for the absence of M. W. Bro. J. H. Graham, who was unable to be present, and eulogising his talents and energy.

The Commanderies of New Jersey have adopted names in strict accord with the historical records of the Order, beginning with Hugh de Payens, No. 1, first Grand Master of the Ancient Templars; St. Bernard, Helena, Palestine, Damascus, De Molay, Cyrene, Cœur de Lion, Ivanhoe, St. John's, Olivet, Odo de St. Amand, Mileto and St. Elmo are the names of the others. The Commanderies of Nebraska are all named after some sacred mount. Both ideas are pretty and correct.

H. R. H. the Duke of Albany was invested and installed as Past Grand Mark Master Mason, on Tuesday, by Lord Henniker. We see that the negotiations for his marriage with the

Princess Helene, of Waldeck, are going on at the Foreign Office under the direction of Lord Tenterden. H.R.H.'s request is to be married in England. The King of Holland, who married an elder sister of the intended bride, has conferred on the Duke of Albany the "Grand Cross of the Dutch Lion."

PRESENTATION.—We note with pleasure that on the 3rd of November last R. W. Bro. N. Weekes, the energetic Gr. Sec. of the G. L. of New South Wales, and Past Master of Lodge Newton Kilwinning, No. 3, G.R. New South Wales, was presented by the brethren of his lodge as a slight token of their appreciation of his services as W. M. with a massive gold ring studded with diamonds and amethysts, with a suitable inscription inside. The W. M., Bro. J. F. Smith, requested P. M. Bro. John Beer to perform the pleasing duty of presenting the same, which he did to the satisfaction of all present. Bro. Weekes suitably replied. We congratulate our friend upon so handsome a testimonial.

NEW SOUTH WALES.—We devote considerable space this month to an account of the laying of the foundation stone of the Masonic Temple at Sidney, N.S. W., by the Grand Master and Grand Lodge of that jurisdiction. Our reason for so doing is that the Masons throughout the Dominion may become acquainted with the sayings and doings of their brethren in the Pacific province. The Grand Lodge of New South Wales is now undergoing the same ordeal as the Grand Lodge of Canada (Ontario) in 1855, and the Grand Lodge of Quebec in 1869-70-81. We must recognize her as a sister at the next communication of Grand Lodge. M. W. Bro Farnell's address should be read by every Canadian Hiramite, and our only regret is that our space prevents our giving even a synopsis of the oration delivered by the Deputy Grand Master, R. W. Bro. A. W. Manning, on the same occasion.

West Virginia pays a Grand Lecturer \$500 per annum to teach her Worshipful Masters "the true work."

The Grand Master of Ireland, the Duke of Abercorn, and his wife the Duchess, celebrated their "Golden Wedding" last October.

What has become of "The Masonic Eclectic?" We have not received it since November last, and it was always one of our favorites.

St. John's Masonic College, Arkansas, has about one hundred students, including twenty-four on her free list. Two thousand dollars of the old debt is about to be paid off. Bro. Colonel Blair is President of the College.

We are in receipt of "The Masonic Tablet," a monthly, combined with "The Independent Forester," and representing the Ancient and Accepted Egyptian Rite of Memphis, 96°. It is edited by Bro. Robert Ramsay, of Orillia.

Sir Knight Carpenter says regarding intoxicating liquors at Templar banquets: "It is not a question of whether we have a right to dictate what food or drink a man shall use, but whether, as Christian Knights, we have the right to exhibit that which may and does lead men and brethren right into the pathway which ends in hell. That's the grand question, barring all side issues. * * It will be the happiest day the Order ever saw, should it ever come, when everything of an intoxicating nature shall be tabooed at all our ceremonials, banquets or social occasions." Good! In the same report he adds: "Of one thing you may be sure, and that is, if we handle the affairs of the Order in such a manner as to place the matters of uniform, drill or ritual above that of beneficent work, for the upbuilding and maintenance of a great, pure and righteous manhood, its days are numbered, and there will be no first-class mourners at its funeral.

By the death of Bro. T. D. Harington, IX°, who was Senior Substitute Magus and Vice-President *ad vitam* of the Rosicrucian Society, a vacancy is left in the highest branch of the Order in this country.

The able editor of "The Keystone," Philadelphia, has been on a visit to the City of Monuments, and promises to go again shortly; and so he should if he can get many brethren there to guarantee him one hundred subscribers as Bro. Register did. We hope he will get a thousand. Baltimore is a right royal city, and "The Keystone" is a splendid conservative Masonic paper, whilst its editor, Brother Clifford A. MacCalla, is a gentleman of education and ability.

NEW HAMPSHIRE.—We are in receipt of a copy of Proceedings of the Grand Commandery of New Hampshire for 1831. The Conclave was held in Concord Sept. 28. Sir Kt. B. F. Rackley, Grand Com., presided. His address is brief and of local interest. He decided that when a Sir Kt. is suspended for N. P. D., on subsequent payment of the same, "a majority vote removes the suspension; petition and unanimous vote restores to membership." A cruel and unjust law, which makes poverty a means of robbing a Fratre of membership in his Commandery. The report of Foreign Correspondence is by Sir Kt. N. P. Hunt, and he opposes the theory of Col. Moore, Sir Kt. Carson, Sir Kt. Hopkins, and others, that a belief in the doctrine of the Holy Trinity is the foundation of the Templar organization. Referring to it, he says "*cui bono?*" The atheistical French Mason, when told that a belief in the Godhead is a Landmark in Freemasonry, sweeps it away by a scratch of a pen, and exclaims "*cui bono?*" A great deal of the report refers to the views of other jurisdictions, to the Triennial, and in many instances they are not complimentary—some ever using language too strong for our columns.

The members of the Amsterdam Lodges are imitating their Swiss brethren in discussing local questions. The Grand Mastership remains vacant since the death of Prince Frederick. The majority of members apparently favored Bro. Leuting, but this distinguished brother recently died.

WE beg to tender our condolence to the Great Prior of Canada, Col. W. J. B. MacLeod Moore, upon the demise of his brother Norman J. Moore, M.D., of Nashua, Mass., in his 65th year. Dr. Moore was a graduate of Oxford University, and subsequently obtained his diploma from the Royal College of Surgeons, England. He was one of the most distinguished physicians and surgeons in the neighboring republic, and had earned for himself a high reputation for geniality, courtesy, kindness and skill. The medical profession of his adopted home met and passed suitable resolutions.

THE TOMB.—It is our painful duty to announce the decease of Bro. A. W. Robb, Mayor of Stratford, after a long and painful illness. The deceased was universally respected, and had occupied many positions of importance and responsibility. The funeral was under the auspices of Tecumseth Lodge, No. 144, G. R. C., of which he was a member, and was largely attended. The following was the order of the funeral cortege:

Tecumseth Lodge A. F. & A. M., Stratford.
Masonic Lodges of Listowel, Palmerston,
Millbank, Milverton, &c.

The hearse and pall-bearers.

Mourners in carriages.

Stratford Town Council.

Listowel Council.

Citizens in carriages and on foot.

Rev. E. Wallace Waits, Chaplain of the Lodge, conducted the services.

In the procession, too, were several ex-Mayors of Stratford, the Warden of the County, the Mayor of Palmerston, and several ex-Wardens.

The pall-bearers were: Messrs. N. H. Warburton, J. Green, G. Simpson, J. T. Still, D. Ross, W. Still.

During the hour of the funeral, all the bells in town tolled in sad and solemn

unison. The Mayor's chair has been turned to face the wall, and has been draped with crape.

T. D. Harrington.

M. Ill. Bro. Robert Ramsay, in his address to the Sovereign Sanctuary at London, on the 1st instant, thus alludes to the demise of our lamented Past Grand Master Harrington, whose obituary was unfortunately received too late for publication this month, but will appear in our next issue:

"Before closing I feel it my duty to allude to the death of one of the most distinguished Masons within the Dominion of Canada, whose sudden demise, on the 13th ult., at his home in Prescott, has, during the present month, cast a shadow of gloom over the Masonic horizon of Canada. The name of Thomas Douglas Harrington is a synonym for honor, integrity, and truth. In every branch of Masonry he was alike distinguished. Past Grand Master of the Grand Lodge of Canada (Ontario), hon. member of the Grand Lodge of Quebec and many subordinate lodges, Past Grand Z. of the Grand Chapter of Canada (Ontario), and hon. member of the Grand Chapter of Quebec, Past Grand Master of the Grand Council of Royal and Select Masters of Ontario, Past Great Sub-Prior of the Dominion of Canada, Great Senior Warden of the Supreme Council and Grand Lodge of the Swedenborgian Rite of Freemasonry for Canada, a member of the Oriental Order of Apex or Sui P'hai, Senior Substitute Mogus and Vice-President *vitum taim* of the Rosicrucian Society of Canada, Grand Representative near the Grand Lodge and Grand Chapter of Canada (Ontario), a Noble of the Arabic Rite of the Mystic Shrine, and Most Puissant Sovereign Grand Commander of the Supreme Council of the Scottish Rite for the Dominion of Canada.

Bro. Harrington was a Mason in thought, word and deed, and his loss will long be felt by the Craft in Canada. Peace be to his ashes."

Myrtle Rose Croix Chapter, No. 5, G. R. C., of the Ancient and Accepted Egyptian Rite of Memphis, 96°, was recently instituted at Belleville. A chapter of the same rite was also organized in Port Rowen a few days before.

Masonic Items.

The Grand Lodge of Indiana prohibits those selling liquors from receiving degrees in Masonry.

The Deputy Grand Master of the Grand Lodge of North Carolina is appointed, not elected. Five new lodges were created last year. The orphan asylum is a noble charity, ably supported by the Craft of the State. M. W. Bro. H. F. Grainger, of Goldsboro', G. M.; R. W. Bro. D. W. Bain, Raleigh, Grand Secretary.

We welcome to our exchange list the *Masonic Chronicle*, of Columbus, Ohio, and thank the editor for back numbers. Bros. M. C. Lilley & Co., publishers. The sheet is neat, clean and well got up, and deserves the support of the Craft, but it will have uphill work, we fear, against such a veteran as the *Masonic Review*, of Cincinnati. There should be room, however, for both.

A burglar was recently caught in the Masonic Temple of Cincinnati, Ohio. He had swallowed the contents of sundry bottles of Masonic wine, and had picked up a silver spoon and several other articles. On his person were found burglars' tools. His counterpart, one Richard Barnes, in London, England, recently was a tyler to some of the lodges there, who stole the jewels and regalia of confiding brothers. It is to be hoped both will receive their deserts, especially the latter.

There are 44,500 Masons in Germany. The *Masonic Review* says: "A Lodge of Sorrow was held at the Masonic Temple, Berlin, on October 21st, in memory of that illustrious Mason, Bro. Prince Frederick of the Netherlands, who was an honorary member of the Grand National Lodge of the Three Globes. The Crown Prince was present at this meeting, and at the close spoke of the warm friendship existing between his royal

father, the Emperor, and the deceased prince. There were, in addition, an oration and impressive ceremonies."

The Grand Lodge of Pennsylvania, at its recent annual session, Dec. 27, 1881, passed the following resolution: "Resolved, That, as the Most Worshipful Grand Lodges of Free and Accepted Masons of Missouri and New Mexico have adjusted the cause of their Masonic estrangement and cordially united in Masonic intercourse, the Right Worshipful Grand Lodge of Pennsylvania hereby extends to the Most Worshipful Grand Lodge of New Mexico the assurance of her gratification, and offers her recognition as the sovereign Grand Lodge within her territorial jurisdiction."

THE *Keystone* cannot understand how it is that THE CRAFTSMAN should venture to assert that it sees no harm in public installations, since the G. L. of Canada (Ont.) does not countenance the same. Our explanation is that THE CRAFTSMAN is an independent Masonic organ, and does not in the least bind itself to support the action of any of the Grand Lodges in the Dominion, if it considers the statutes of any or all of them opposed to right and justice. Nor is any one of the Grand Bodies in the Dominion responsible for what appears in its pages. For example, it is and has always been strenuously opposed to the doctrine held by the Grand Lodge of Canada (Ont.) that a brother suspended for nonpayment of dues should be charged dues during time of suspension, whilst the Mason suspended for unmasonic conduct, at the expiration of his period of suspension, is a brother in good standing without paying another dollar towards the revenue of the lodge. It is an iniquitous system, that disgraces the Constitution of the Grand Lodge of Canada (Ont.) and should be repealed.

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

Grand Comp. Binbrook, in his address to the Grand Commandery of Mississippi, at Kosciusko, April 20th, 1881, very truly says: "The tendency of modern Knighthood is to banquets, parades and big shows. * * This would be all right and proper if our Order were simply a fancy military organization, remarkable only for its fine uniforms and the facility with which its members get their swords entangled between their legs, and hack each other in their efforts to give the required cuts; but such is not the case. On the contrary, the mission we have undertaken to perform is the elevation and spiritual advancement of the human race in conjunction with and as an auxiliary of the Church of Christ. Such at least is indicated in the ritual and ceremonies of the Order. If these do not mean anything, and our claim to the Christian virtues as a foundation is a fraud, then the sooner we dispense with both, and adopt the name, as we possess the other requisites, of a fancy military organization, the sooner we will be relieved from the appearance of hypocrisy and double dealing.

R. E. Sir Kt. B. B. Lee, Grand Com. of California, in his address in 1881, 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 higher, nobler, purer and more exalted manhood than 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 vanities and deceits 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 this 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 the lamp of Faith, that will light our immortal, though pilgrim wearied and warrior 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 that have gone before, and admit us to share in the rich honors of a well spent life."

Celebration of St. John the Evangelist's Day in the City of Hamilton.

The brethren of Hamilton having found it impracticable to celebrate the anniversary of St. John the Evangelist's Day on the 27th of December, concluded to do so on the 13th January by a lecture in Masonic Hall, and a banquet at the Royal Hotel, for which purpose they procured from the Grand Master the requisite dispensation. Our able R. W. Brother Otto Klotz, whose mother lodge is the old Barton No. 6, had kindly consented to prepare a lecture for that occasion, and like everything he does in that way, it was a most interesting one. At the hour appointed, a large number of brethren assembled at the Masonic Hall. Among them were the M. W. the Grand Master, and many other distinguished members of the

Craft. R. W. Bro. W. G. Reid, the D. D. G. M. of the Hamilton District, presided. He introduced R. W. Bro. Klotz, and requested him to deliver the lecture, whereupon that brother read a very interesting and instructive lecture. At the close of the lecture the audience passed a hearty vote of thanks, and desired him to permit it to be published in *THE CRAFTSMAN*, which request was assented to, and we shall take pleasure in giving it a place in our next issue. Discussions were then had in a free and easy style upon various Masonic subjects of considerable interest. Notably among these were some remarks of M. W. the Grand Master, who expressed his firm conviction that something must be done to remove the present monotony so much complained of by the brethren, and to render our lodge meetings more attractive; that in order to accomplish this object it should be the duty of every W. M. of a lodge to deliver an interesting and instructive lecture immediately after the routine business of the lodge, and "the work" (if any) has been finished. After these discussions the brethren went to the Royal Hotel, where the proprietors had prepared a most *recherche* supper, under the direction of the managing committee, who throughout the proceedings proved that they were the right men in the right place. Our genial R. W. Brother Reid presided at the banquet. Grace having been asked by the Chaplain, Brother Reid gave one tap, and like a well-drilled regiment every brother took his seat, in good earnest, fully determined to perform his duty. The viands gradually diminished in size, the animal man became satisfied, and the time had arrived when the spiritual man demanded his food; when toasts were to be given, speeches to be delivered, and recitations, songs and music were to regale the assembly; when mirth, mutual interchange of fraternal feelings, and real social enjoyment were to have full sway. It was then that the old saying, "Man proposes but

God disposes," proved again a truism. At this juncture of the festivities a telegram received by the Grand Secretary was read, announcing the death of our P. G. M., Thos. D. Harrington, who died that same afternoon at Prescott. In consequence of this mournful intelligence, it was concluded to dispense with all the contemplated toasts, and quietly to disperse. The chairman only gave the toast in memory of our deceased brother, the M. W. P. G. M. Harrington, which was drunk in solemn silence. The brethren then quietly retired, and thus ended the celebration of the anniversary at the city of Hamilton.

Proceedings Received.

Our thanks are due to R. W. Bro. F. J. Babcock for copy of Proceedings of the Thirty-first Annual Communication of the Grand Lodge of Oregon, held at Portland, Oregon, on the 13th, 14th and 15th of June last. M. W. Bro. Earhart, Grand Master, presided. From his address we learn they have an educational fund amounting to over \$18,400. He is sufficiently liberal minded to decide that the stiffening, by a wound, of a finger joint, is not a fatal bar to initiation. Under the heading of "Masters of Lodges," he says: "A master should be skilled in the science of Masonry. He should be pure in his life and conversation, free from all taint of social vice, and honored for his virtue. * * * Every mistake we make in electing a master recoils upon us. There is no Masonic cloak for evil." Bro. Gustaf Wilson, Grand Rep. of Connecticut, presented a report on the New York-Connecticut embroglio. The Grand Orator's address was excellent. He says: "Masonry has greened in the sun and strengthened in the storm, * * * demonstrating to the world that it is something more than a mere name; that it is a living, holy principle, instinct with brotherly love; a social oasis in the arid desert of the world's selfishness, where life's

wearied pilgrim ever finds cool shades and sparkling fountains of living waters." Amongst the Standing Orders and Resolutions we find the following excellent ones: "Resolved, that all fees for affiliation be abolished in this jurisdiction, and that subordinate lodges notify the non-affiliates thereof and urge them to attend to their Masonic duties." Also, "That all Master Masons in good standing, members of lodges in this jurisdiction, shall have the right when present to ballot upon the petition of any person for the degrees of Masonry in any lodge in this jurisdiction, and also the right to object to the advancement of any brother." These are just, but like Canada (Ontario) she charges brethren "stricken from the roll" for non-payment of dues, dues during the time they are stricken off. There is an excellent report on Foreign Correspondence by Bro. S. F. Chadwick. Bro. G. M. Stroud, of Portland, was elected Grand Master. The Proceedings (our copy, at least) are abominably printed.

The Working Tools of Freemasonry.

Second Series—The Rule.

No. v.

BY G. F., JR.

In the Past Master's Degree the Rule is, properly speaking, the third implement presented to the neophyte, and, insignificant as it may appear, it is employed for impressing upon the mind three lessons in our peculiar system of morality, veiled in allegory, and illustrated by symbols. In the first place, it directs that we should punctually observe our duty. There is much more in that sentence than at first sight appears. It is easy to say, "Oh! of course; I punctually observe my duty; there isn't much in that." But there is. Masons, like other men, are apt to neglect, procrastinate or shirk their duty; and in this instance we should also read for the word duty, "obligations." The true meaning of the phrase is that we

should punctually, fully and strictly observe every O. B. that we have assumed toward the Craft; that we should be prompt in our actions, where action is necessary; true to our vows on all occasions, and never hesitate to uphold right and denounce wrong. Thus only can we, as Craftsmen, "punctually observe our duty," for the Mason that is negligent regarding his own character, and careless regarding the honor of a brother and the fair name of woman, is a miscreant of the worst description and utterly unworthy of the name of a Hiramite. Such men never did and never will act in accordance with the teachings of the Rule, nor even understand or comprehend its sublime symbolism.

In the second place, "the Rule," we are told, is to remind us that we should ever "press forward in the path of virtue." Again we find Freemasonry pointing out to the neophyte that he must lead a virtuous and live an honorable life. The Son of Light is no longer free, in a certain sense; for, once having assumed our solemn obligations, and participated in our holy ceremonies, he is bound by every sacred tie to act upon the square, to be faithful and true to his brethren, to not only teach others in the lodge-room that the path of virtue is the only true road to happiness, but it is expected of him that, outside the portals, while mixing with the world, he will not disgrace the Craft and degrade himself, morally, physically and intellectually, by associating with men who are regardless of their own or their friends' characters. The Freemason, from the time the Lambskin is presented to him, must ever remember that he is to keep it free from spot or stain. "The irreligious libertine and stupid atheist" can only defile those who mingle in their society. What pleasure can intellectual men, or decent men, find in listening to the ribald jest, the coarse joke, the obscene anecdote, the blasphemous mutterings of the bar-room loafer, the fre-

quenter of the gambling hell, or the *habitué* of the gilded halls of painted vice? Freemasonry, in her glorious, pure, yet simple language, by means of the Rule, tells her followers to shun all such, and avoid all places where the name of God and virtue are alluded to as obsolete ideas. The Hiramite must ever "press forward in the path of virtue." Day after day must he aspire to become worthy of the name of Freemason, and no matter what temptations may assail him, what tempting cup may be held to his lips, what allurements in most pleasing form may be placed before him, yet,—yes, in spite of everybody and everything, if he does not desire to be regarded as a perjured scoundrel, he must cast them aside as he would some venomous reptile, and, remembering the lesson of the Rule, "press forward in the path of virtue." It is not only his bounden duty to do so, but it should be and is the pride of every faithful follower of the Widow's Son to do it. He should do it, not only for his own sake, but for the credit of the hundreds of thousands of brethren who are fighting the same glorious battle in every civilized country on the face of the earth; and he is more especially bound to do it as an example to those younger brethren who are daily entering our ranks, and who watch with an eager earnestness the actions of those who stand high in the Craft, and as they are naturally guided by those who precede them, their seniors and superiors, it is a matter of extreme importance that every Freemason should avoid even the appearance of evil, and by his every-day life show to the youngest Entered Apprentice that he is striving to "press forward in the path of virtue."

Now, in addition to all this, the Rule teaches us even a more important duty, and one that we allude to with feelings of due solemnity. We have briefly shown how it directs that (1) we should punctually observe our duty; (2) press forward in the path of

duty; and finally we are told "neither inclining to the right nor to the left, in all our actions have eternity in view." What a lesson! Let the Hiramite contemplate it in his chamber, alone with himself and his God. Some day he must return to Mother Earth; some day he expects the acacia to be cast on his grave; some day he knows he must cross the river; some day he is aware he must face the Author of his being. Dare he then, who has sworn before his Maker and his brethren to live a pure and holy life, to be true to his brethren and faithful to those near and dear to him, and to obey the Divine Law—dare he, we repeat, venture to break those obligations? The Rule teaches him neither to turn to the right nor to the left, but with eager haste, with uplifted brow and firm step, to "press forward in the path of virtue," that in all his actions, holding eternity in view, he may, when summoned by the Grand Master, be prepared to give an account of his stewardship on earth.

The thought is an awful one to those who, regardless of their vows and reckless as to principle, hasten on in that mad, downward career that must end in perdition. The drunkard quaffing the seething waters of Hades; the libertine revelling in the cesspool of obscenity; the blasphemers leaning on the quaking rocks that hang over the abyss of hell—to such the thought (if ever they think) is horrible to contemplate. And in our ranks, sad though it is to admit it, there are some such fallen creatures. That God may save them is the prayer of every true Son of Light.

But whilst the thought of Death and Eternity is like the hideous nightmare of the madman, to those who neglect their duty; to those who "press forward in the path of virtue, turning neither to the right hand nor to the left, and having eternity constantly in view," it produces naught but happiness and joy. It is the Elysium that ever produces before their

mental vision an endless series of panoramic views, too bright, too joyous almost for mortal mind to grasp or comprehend. Jacob, as he slept with his head on the stones for a pillow, on his way from Beersheba to Haran, and saw in his dream "the ladder extending from earth to heaven," with the host of heaven ascending and descending, illuminated with the effulgent light that reflected itself from God's own throne, was not happier than he who follows the lesson of the Rule, and living up to it is ever prepared to die—to meet face to face the Mason's God, the God of Gods, the Very God of Very Gods. Let every brother, therefore—no matter how poor, or lowly, or humble in life he may be, nor how high, how great, or how exalted may be his station—study with earnest prayer the sublime teachings of the third implement presented to the neophyte in the Past Master's Degree, viz., the Rule. To do this is to reap rewards and laurels on earth, and a crown of glory in the realms of bliss beyond. Then can he truly say; "Oh Grave! where is thy victory? Oh Death? where is thy sting?"

Grand Masonic Reunion in British Columbia

On Tuesday evening, Jan. 10, a very happy and pleasant reunion of Freemasons took place at the Masonic Temple, Douglas street, Victoria, B.C., under the auspices of Victoria-Columbia Lodge. No. 1, and Vancouver-Quadra Lodge, No. 2; the brethren appearing in regalia, and being in many cases accompanied by their wives and families, and in others by their friends and acquaintances who are not Masons. The entertainment comprised vocal and instrumental music, social conversation, and was supplemented by a light refreshment, consisting of tea, coffee, &c.; and was altogether one of the most enjoyable evenings spent by the brethren during the present festive season.

The lodge-room was tastefully decorated and brilliantly lighted, which, with the elegant and becoming costumes of the ladies and the handsome regalia of the fraternity, created a very pleasing effect. The guest of the evening was M. W. the Grand Master, C. M. Chambers, Esq., who was very kind and most assiduous in the musical depart-

ment, contributing greatly to the success of several of the vocal pieces. The M. W. Grand Master of Washington Territory and R. W. P. G. M. of Nova Scotia, Bro. Lawrie, and lady, were also invited guests. The R. W. Deputy Grand Master presided, and congratulated the Craft on having so goodly a gathering, expressing a wish that all might meet again on many similar occasions. The committee generally were very efficient in welcoming their friends, accommodating them with seats and supplying them with refreshments. After the programme had been exhausted, an impromptu dance was declared in order, and was participated in by a large number of the brethren and their friends until about midnight, when all returned to their homes well pleased with the evening's amusement.

Installations.

Sussex Lodge, No. 5, Brockville, installed by W. Bro. J. Minish: I P M, John Minish; W M, W J Simpson; S W, G H Weatherhead; J W, T H Sparham; Treas, Robert Crawford; Sec, Alex Stewart; Chap, Peter H Medd; Organist, Fred Kuhn; S D, Thos McEwen; J D, W H Vandusen; S S, J W Mau; J S, T G Cook; I G, Thomas Porsley; Tyler, John Dowsley; D of C, J D Buell.

St. Andrew's Lodge, No. 16, Toronto, installed by R W Bro Jas Baiu, Dec 13: I P M, Wm Anderson; W M, M E Snider; S W, J L Hughes; J W, John Kent; Treas, Jas Bain; Sec, L J Clark; S D, F Macdonald; J D, W B McMurrich; S S, A R Macdonald; J S, C S Kenyon; I G, Robt Robinson; Tyler, J H Pritchard; D of C, J B Boustead.

Mount Zion Lodge, No. 28, Kemptville, installed by W Bro W H Bottum, Dec 27: I P M, Richard Chambers; W M, Thomas Johnston; S W, Thomas Elliott; J W, C J Lindsay; Treas, George Taylor; Sec, W H Bottum; Chap, Robert Leslie; Organist, W H Anderson; S D, John McCargar; J D, A J Cameron; S S, John S Grant; J S, And. Reid; I G, Robert Kerr; Tyler, W Kerr; D of C, Geo Keating.

United Lodge, No. 29, Brighton, installed by W Bro Wellington, Dec 27: I P M, A E Fife, M D; W M, Joseph Clouston; S W, Thos Dickens; J W, Thos Wright; Treas, R Barker; Sec, W A Mayhew; Chap, T M Wellington; S D, Robert C Orr; J D, Wm Cherry; S S, D C Bullock; J S, Thos Wanamaker; I G, J Chapin; Tyler, J Stanley; D of C, J O Proctor.

Burford Lodge, No. 106, Burford, installed by W Bro W G Nellis, Dec 27: I P M, W G Nellis; W M, F D Wilson; S W, G H Fowler; J W, J R McWilliams; Treas, J H Whetman; Sec, W F Miles; Chap, M Lownsbury; S D, D H Smith; J D; A E

Kennedy; S S, C N Wooden; J S, A E Brown; I G, T H Sears; Tyler, W H Howard; D of C, S H Wetmore.

Ivy Lodge, No. 115, Beamsville, installed by W Bro Wm Forbes, Dec 27: I P M, Wm Gibson; W M, R McCarkill; S W, G F Fairbrother; J W, J H Tallman; Treas, J F Carter; Sec, John Ritchie; Chap, B Rodgers; S D, J O Henry; J D, Harry Steele; S S, H F Konkle; J S, Levi Comfort; I G, Isaac Tulford; Tyler, C Filby; D of C, J Allan.

Irving Lodge, No. 154, Lucan, installed by W Bro Quigley, Dec'r 27: I P M, W S Hodgins; W M, Wm Quigley; S W, J Fox; J W, John Murdy; Treas, R H O'Neil; Sec, J P Atkinson; Chap, Henry O'Neil; S D, Wm McLeod; J D, W E Turner; S S, C M Webb; J S, F J Lynch; I G, T Kitt; Tyler, W Hogg; D of C, D Atkinson.

Plattsville Lodge, No. 178, Plattsville, installed by W. Bro G Eded, Dec 27: I P M, George Risk; W M, Thomas Allshure; S W, George Sauer; J W, Levi Secord; Treas, T Baird; Sec, Robert J Bouchier; Chap, John W Workman; S D, James L Brown, M D J D, John Potter; S S, James Motheral; J S, Robert Neal; I G, T Cuthbertson; Tyler, J. Brindle.

Petrolia Lodge, No. 194, Petrolia, installed by V W Bro John Sinclair, Dec 27: W M, James McClung; S W, A C Perkins; J W, Robert Scott; Treas, John Sinclair; Sec, J Elias Durham; Chap, P Barclay; S D, A A McKenzie; J D, C H Chapman; I G, S Stokes; Tyler, Charles Collins; D of C, R Jackson.

Pembroke Lodge, No. 228, Pembroke, installed by R W Bro J G Cranston, D D G M, Dec 27: I P M, A E Horn; W M, J H Burritt; S W, W J Douglas; J W, R C Miller; Treas, J Cockburn; Sec, C Fraser; Chap, S E Mitchell; S D, A Cameron; J D, A Johnston; I G, Geo Schmidt; Tyler, Geo Hollinsworth; D of C, Jas Wright; Stewards, J C Robinson, James Miller and Chas Devlin.

Kerr Lodge, No. 230, Belle Ewart, installed by V W Bro Robert King, sen'r, Jan 31: I P M, John Gordon; W M, E H Belfry; S W, S J Reid; J W, Geo Moore; Treas, E M Law; Sec, J H Jack; Chap, W A Spooner; S D, Geo Baker; J D, J F Duncan; S S, L H Hagar; J S, E V Hammer; I G, J Nicholas; Tyler, T H Dickson; D of C, E U Whiffen.

Cameron Lodge, No. 232, Wallacetown, installed Dec 27: I P M, D G Ruthven, W M, Robert Gordon; S W, A S Backus; J W, L W Balby; Treas, G W Ling; Sec, Neil McLean; Chap, D G McKellar; S D, A D Urlin; J D, C McGregor; S S, T E Lillie; J S, Wm Buchanan; I G, Wm Moore; Tyler, A W Bowlby; D of C, C Schleichoup.

Beaver Lodge, No. 234, Clarksburg, in-

stalled by V W Bro Pye, Grand Steward, Dec 27: I P M, C Pye; W M, Walter Hunter; S W, Clayton W Hartman; J W, John Veitch; Treas, Thomas Gillson; Sec, J H Dickinson; Chap, H Lyne; S D, S Robinson; J D, E Bark; S S, F G Sutton; J S, Wm Sparling; I G, Thos Bailey; Tyler, B G Kelly; D of C, A Mitchell.

Chaudiere Lodge, No. 264, Ottawa, installed by W Bro E C Barber, Dec 27: I P M, P N Mason; W M, Levi Booth; S W, Wm. Hill; J W, W H Morgan; Treas, Jas. Grant; Sec, W A Jamieson; Chap, John Oliver; S D, T W Leggo; J D, T McGuire; S S, J W Cross; J S, T J Warwicker; I G, W D Jones; Tyler, John McGillivray; D of C, T Kennedy.

Leamington Lodge, No 290, Leamington, installed by W Bro T C McNabb, D D G M, Jan 26: I P M, J E Johnson; W M, W C Coulson; S W, A D Williams; J W, W E Jansen; Treas, Jas Baker; Sec, Byron Lane; Chap, Rich'd Preston; S D, Geo Russell; J D, Geo Stewart; S S, P Phillips; J S, W Young; I G, C G Foster; Tyler, John Harris; D of C, E Nash.

Temple Lodge, No. 296, St. Catharines, installed by W Bro E Goodman, Dec 27: I P M, John Henderson; W M, A Hodge; S W, L A Smith; J W, W Thomson; Treas, A Leitch; Sec, W Pattison; Organist, R P Echlin; S D, W H Charles; J D, C Young; Stewards, W G Sutton and G A Graham; I G, D Robertson; Tyler, R Ratcliffe; D of C, John Cumming.

Pnyx Lodge, No. 312, Wallaceburg, installed by W Bro Somerville, Jan 9: I P M, Harvey Morris; W M, Peter Crawford; S W, D C McDonald; J W, W E Burgess; Treas, John Fisher; Sec, Chas Chubb; C, — Phillips; Organist, John Lillie; S D, J Judson; J D, W A Fraser; S S, A T McDonald; J S, E Quinwell; I G, Sam Wellman; Tyler, Lester Judson; D of C, D C Shain.

Walker Lodge, No. 321, Acton, installed by V W Brother Pettiford, of Speed Lodge, Guelph, assisted by W Brother Lyon, St. Clair Lodge, Milton, and W Bro J Shaw, of Walker Lodge, Dec'r 27th: I P M, J Shaw; W M, Dr W H Lowry; S W, J B Pearson; J W, Jno Anderson; Treas, Jas Matthews; Sec, Geo Hynds; Chap, Rev W J Pigott; S S, J E McGarvin; J S, Robert Agnew; D of C, J C Adan; I G, J Francois; Tyler, J Kenney.

Langton Lodge, No. 335, Langton, installed by W Bro P M Ryne: Jan 16: I P M, O Dewitt; W M, J Campbell; S W, W Whitgrove; J W, J Birry; Treas, J Sullivan; Sec, R A Milne; Chap, P Haney; S D, N Chambers; J D, J McKindly; S S, J Tweedale; J S, F Linden; I G, P Milne; Tyler, P Fick; D of C, W Killey.