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THE CANADIAN CRAFTSMAN,

AND

MASONIC RECORD.

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

"The Queen and the Craft."

{ \$1.50 per annum
in advance.

VOL. XXI.

PORT HOPE, ONT., MAY 15, 1887.

No. 5.

NINETY-SECOND ANNIVERSARY OF BARTON LODGE, HAMILTON.

Barton Lodge, No. 6, G. R. C., of Hamilton, Ont., commonly known as "Old Barton Lodge," celebrated the ninety-second anniversary of its formation by holding a grand reunion and banquet on the evening of the 24th March. A very large number of brethren, many of them of distinction, were present from a distance. A meeting of the lodge was held in the evening. Among the visitors present were the officers and members of St. George's Lodge, No. 248, of St. George; Brant Lodge, No. 45, of Brantford; and Doric Lodge, No. 121, of Brantford. These three lodges have recently been added to Hamilton district. W. Bro. I. J. Berchard, W. M.; W. Bro. Wm. Watt, P. M.; and Bros. C. Whitney, W. H. Thuresson and W. F. Smith represented Brant Lodge; W. Bro. Secord, M. D., W. M.; Benjamin Nuttall, S. W.; Dr. Heath, J. W., and Bros. W. E. Weskes, W. Hamilton, Geo. J. Kirchner, Thomas H. Jones, J. E. Berks, Joseph Schill and George Hargreaves represented Doric Lodge; and Bros. E. E. Kitchen, Phillips Ruddell, F. Smith, C. P. Keefer and others represented St. George's Lodge. These brethren were received with the usual honors, and then the officers of the Grand Lodge were introduced. They were M. W. Bro. Henry Robertson,

Collingwood, Grand Master; M. W. Bro. Hugh Murray, P. G. M.; M. W. Bro. J. Seymour, St. Catharines, P. G. M.; M. W. Bro. Otto Klotz, Preston, P. G. M.; R. W. Bro. Henry Macpherson, Owen Sound, Chairman of the Board of General Purposes; R. W. Bro. J. J. Mason, Grand Secretary; R. W. Bro. Edward Mitchell, Grand Treasurer; R. W. Bro. J. W. Murton, P. D. D. G. M.; R. W. Bro. D. McPhie, P. D. D. G. M.; R. W. Bro. Gavin Stewart, P. D. D. G. M.; R. W. Bro. Tifton, Jarvis, D. D. G. M. of Niagara District; R. W. Bro. Slater, D. D. G. M. of St. Thomas District; R. W. Bro. Geo. J. Bennett, Toronto, Grand Registrar, and others. Among the eminent local brethren present were the Worshipful Masters of all the city lodges; R. W. Bro. Geo. H. Bull, W. Bro. Geo. Mason, W. Bro. Thomas Clappison, R. W. Bro. Col. Magill, P. D. D. G. M., and others. V. W. Bro. C. R. Smith acted as director of ceremonies. After the Grand Lodge officers had been fittingly received the W. M., W. Bro. John Hoodless, called upon W. Bro. Thomas Clappison to read the following address of welcome:—

M. W. Bro. Henry Robertson, M. A., LL. B., Grand Master of the Grand Lodge of Canada, A. F. & A. M.

MOST WORSHIPFUL BROTHER,—The brethren of Hamilton and surrounding district desire to express the great pleasure they feel at having you with them on this auspicious occasion. Whilst the Grand Mas-

ter of our ancient and honorable fraternity is always received by us with unswerving loyalty and dutiful obedience, we have specially to congratulate ourselves on your presence this evening, as the celebration of the 92nd anniversary of the Old Barton has been seized upon by the brethren as a suitable occasion for carrying out the resolution of Grand Lodge to mark its sense of obligation to one whom we all delight to honor, and we ask your fraternal office in presenting and investing M. W. Bro. Hugh Murray with the Past Grand Master's regalia unanimously voted him for the eminent services rendered to Grand Lodge whilst occupying the exalted position of Grand Master. We rejoice that you, with whom he has been so long associated in Grand Lodge, in the discharge of the many and important duties appertaining to the members of the Board of General Purposes and whose eminent abilities and personal qualities constitute you such a worthy successor of, are with us this evening, and we take this opportunity, M. W. Brother, of expressing our hearty and fraternal feelings in welcoming you to Hamilton in your official capacity. May your sojourn amongst us be pleasant and profitable, and may T. G. A. O. T. U be ever with you and preserve you in the discharge of every duty.

Signed on behalf of the Masonic fraternity,

JOHN HOODLESS, W. M. Barton, No. 6.

H. F. MCGIVERIN, W. M. Strict Observance,
[No. 27.]

W. B. JOB, W. M. St. John's, No. 40.

ALEXANDER SMITH, W. M. Acacia, No. 61.

H. A. MACKELCAN, W. M. Temple, No. 324.

J. J. MASON, W. M. Doric, No. 362.

Hamilton, Ont., March 24th, 1887.

In reply, the Most Worshipful the Grand Master expressed the pleasure it gave him to be present, and to see the evidences of the loyalty of old Barton Lodge, a lodge which had always been a leading Masonic light in Canada, one of whose Past Masters had been the Chairman of the first convention which was held in reference to the formation of the Grand Lodge of Canada. He regretted very much that the regalia which was to have been presented to immediate Past Grand Master, M. W. Bro. Hugh Murray, had not arrived from the old country, so that that part of the proposed ceremony would have to be dispensed with at present.

W. Bro. Hoodless then presented the Grand Master and the immediate

Past Grand Master each with a very handsome basket of cut flowers for Mrs. Robertson and Mrs. Murray respectively.

R. W. Bro. Richard Bull, the oldest living affiliated member of Barton Lodge, who has been a member of the lodge ever since the year after its revival in 1841, then read an interesting paper on "Reminiscences of Barton Lodge." He spoke of its formation in 1795, when Capt. Joseph Brant was a member. Most of the incidents related, however, were such as had occurred in his own recollection. When the lodge was revived in 1841, after being in a dormant state for 28 years, Mr. Richard Beasley, who was Master in 1813, was re-elected Master. Among those who have occupied the chair since that time a good many have passed away. Col. Chas. Magill was elected W. M. in 1851, again in 1854 and 1855, again in 1857 and 1858, still again in 1861 and 1862. In 1864-5-6, W. Bros. B. E. Charlton was Master; 1867-8, Wm. Edgar; 1870-1, R. Brierley; 1872-3, Gavin Stewart; 1874-5, G. Davidson; 1876, W. Gibson; 1877, J. F. McClure; 1878, the late A. Macal-lum; 1879, Colin Monroe; 1880, Geo. Russell; 1881, H. Munzie; 1882, T. Clappison, 1883, Geo. E. Mason; 1884, Dr. H. S. Griffin; 1885, Geo. H. Bull, and 1886 John Hoodless. The first meetings, after revival, were held in the Police Court room, now King William Street Fire Station; then in the Town Hall, then in a frame house on Hughson street; then in rooms on MacNab street south; then in a hall fitted up on the southwest corner of Court House Square, then on the southeast corner of the same square, and then in the present hall. A vote of thanks was accorded R. W. Bro. Bull, on motion of M. W. Bro. Seymour, seconded by M. W. Bro. Klotz.

THE BANQUET.

Shortly before ten o'clock the brethren repaired to the Alexandra

Arcade Hall, where a banquet had been prepared. About 200 Masons sat down around a magnificent spread. W. Bro. Hoodless occupied the chair, and about him were gathered all the eminent brethren who were present. After the repast had been thoroughly sampled, "The Queen and the Craft" was proposed and drunk with three cheers and a tiger. Then the Secretary of the Committee, W. Bro. T. Clappison, read fraternal letters from R. W. Bro. Kivas Tully, Toronto, representing the Grand Lodge of Ireland; R. W. Bro. Robert M. Stewart, Dresden, D. D. G. M.; R. W. Bro. R. Walkem, Kingston, D. G. M.; R. W. Bro. W. J. Simpson, Brookville, G. J. W.; R. W. Bro. T. P. Smith, Elora, D. D. G. M.; R. W. Bro. E. H. D. Hall, Peterboro', P. D. D. G. M.; Rev. C. L. Worrel, Morrisburg, Grand Chaplain; R. W. Bro. J. C. Gunn, Walkerton; R. W. Bro. Robert Hendry, jun., Kingston; R. W. Bro. Fred Walsh, Kingston, D. D. G. M.; R. W. Bro. James H. Burnett, Pembroke, D. D. G. M.; R. W. Bro. A. L. Riddel, Brookville, D. D. G. M.; R. W. Bro. C. H. Webster, Binghamton, N. Y. (a member of Barton Lodge), R. W. Bro. Thomas Sargent, Toronto; R. W. Bro. R. B. Hungerford, London; W. Bro. Henry Bickford, Dundas; R. W. Bro. Kearns, Burlington, D. D. G. M.; W. Bro. F. M. Carpenter, Stoney Creek; R. W. Bro. J. S. Dewar, London, P. G. J. W.; and Bro. E. E. Sheppard, Toronto. The toasts were then proceeded with, that of "The Governor-General and Lieutenant-Governor" being next on the list. Then that of "The M. W. Grand Master and Grand Lodge of Canada" was honored with rousing cheers, Grand Master Robertson, Past Grand Masters Seymour and Klotz, and Grand Secretary J. J. Mason replying. "Our Guests" was responded to by the M. W. Past Grand Master, Bro. Hugh Murray. "The Army, Navy and Volunteers," "Canada Our Home," "The New Lodges in Hamilton District," "The

Mayors and Corporations of Hamilton and Brantford," "Sister Lodges" "The Press," "The Ladies," and a number of volunteer toasts followed, intermingled with good songs and rousing speeches, and the company broke up at an early hour in the morning.

A FRATERNAL VISIT.

One of the most important events in Freemasonry, which have taken place in Hamilton, Ont., for a good while was the visit of St. John's Lodge, No. 209, of London, to Lodge of Strict Observance, No. 27, on the 15th March. Besides the thirty or more visitors from London, and a number from Toronto and other places, there was a turn-out of 250 or 300 members of the city lodges. Those from St. John's Lodge, London, were:—W. Bros. A. E. Cooper, W. M.; James Smith, S. W.; Geo. C. Davis, J. W.; John Siddons, Secretary; Arthur Carrothers, S. D.; J. T. Stephenson, J. D.; Jas. H. Hodgins, I. G.; R. W. J. S. Dewar, W. A. Reid, H. Armitage, H. J. Brown, John A. Rose, J. M. Duffton, J. M. Shaw, Alex. McDonald, Wm. Ryan, Geo. McComb, Geo. Pelton, John Harris, D. Ferguson, H. S. Rhyoard, T. A. Rowat, O. W. Smith, Geo. H. G. Hawthorne, Geo. P. Lilly, D. Burns, J. Graham, John Burns and others. There were also present from a distance Bro. T. B. Bobb, Constitution Lodge No. 241, New York City; W. Bro. T. F. Lash, Ionic Lodge, Toronto; W. Bro. M. MacLeod, Zetland Lodge, Toronto; W. Bro. J. D. Crockett, King Solomon's Lodge, Jarvis; R. W. Bro. Simpson, King Solomon's Lodge, London; W. Bro. Wm. Crawford, Valley Lodge, Dundas; W. Bro. B. C. Moolay, Mountain Lodge, Thorold; A. R. Beymington, Rehoboth Lodge, Toronto; and W. Bro. Henry Bickford, Dundas. The M. W. P. G.

M. Bro. Hugh Murray; R. W. Bro. J. J. Mason, Grand Secretary; R. W. Bro. Gavin Stewart, P. D. D. G. M.; R. W. Bro. J. W. Murton, P. G. S. W.; V. W. O. R. Smith and many other distinguished members from the city were present, as well as Past Masters E. W. Klotz, W. C. Morton, Thos. Irwin, F. F. Dalley, Wm. Carey, Charles Lemon, B. J. Morgan and R. A. Hutchinson, of Lodge of Strict Observance. The work of the third degree was exemplified in the Irish ritual by W. Bro. Cooper, W. M. and officers of St. John's Lodge, London, which is the only lodge in Canada using that ritual exclusively. When the meeting was closed the brethren were invited to a banquet which had been prepared in honor of the visitors. A large number of those present accepted the invitation, about 200 sitting down around a magnificent repast, spread in the most delicate manner. W. Bro. W. F. McGiverin, W. M. of Lodge of Strict Observance, presided, and occupying seats on his right and left respectively were W. Bro. Cooper, of St. John's Lodge, London, and M. W. Bro. Hugh Murray. The first toast proposed was that of "The Queen and the Craft." The national anthem was sung in chorus. The toast of "The Grand Lodge of Canada" was given, after which the Masonic Glee Club sang "Ye Shepherds Tell Me," Prof. James Johnston and W. Bro. W. C. Morton taking solo parts. M. W. Bro. Hugh Murray responded to the toast. He said that in no Grand Lodge of any country in the world was better work done than in the Grand Lodge of Canada. That lodge was composed of the best merchants, doctors, lawyers and ministers of the country, and other Grand Lodges were vying with each other to see which could equal Canada. He knew this from the reports he had received while Grand Master. He alluded to Bro. Col. Charles Magill as having been Chairman of the first committee appointed for the purpose of forming a

Grand Lodge of Canada. The late M. W. Bro. Wm. M. Wilson was the first Grand Master and the late R. W. Bro. T. B. Harris first Grand Secretary. In M. W. Bro. Henry Robertson, the present Grand Master, the Grand Lodge, he said, had a very fine officer, and in R. W. Bro. J. J. Mason, Grand Secretary, and R. W. Bro. E. Mitchell, Grand Treasurer, both of Hamilton, the Grand Lodge had two as efficient and careful officers as it was possible to find the world over. He had been delighted with the manner in which the officers of St. John's Lodge had worked the third degree in the Irish ritual. After complimenting the officers and members of Lodge of Strict Observance, he resumed his seat amid applause. Bro. Alex. Calder sang "The Land Where the Shamrock Grows" and was encored. The toast of "Our Sister Grand Lodges" was responded to by R. W. Bro. J. S. Dewar, of London; that of "The Officers and Members of St. John's Lodge, No. 209a, London," called for a hearty reception. After "The Old Oaken Bucket" had been sung by Bros. J. Johnson, E. Hodgkiss, W. C. Morton and T. M. Davis, W. Bro. Cooper responded, thanking the officers and members of Lodge of Strict Observance for the kindness they had shown the members of his lodge. R. W. Bro. Simpson, of King Solomon's Lodge, London, also replied. Mr. Cooper then proposed the toast of "The Officers and Members of Lodge of Strict Observance," which the St. John's Lodge members received royally. W. Bro. McGiverin, W. M., responded. The toast of "Our Visitors" was responded to by W. Bro. McKay and Bro. O'Brien, and Mr. Morton sang "Drinking." Other toasts were given, speeches made and songs sung until the hour of departure, when all expressed sorrow at parting and a desire to meet again.

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A RELIC.

LETTER FROM POPE GANGANELLI TO A
YOUNG COUNT.

Since you wish that I should lay down a plan to guide you, I shall simply trace out such a one as my weak understanding but strong friendship inspires. It shall be short. The Commandments of God, these first and sublime laws from whence all others are derived may be reduced to a few words. Precepts that are clear and founded upon reason as well as happiness, have no need of commentary or dissertation. Read every morning the parable of the Prodigal Son,—repeat the Psalm of Miserari, with an humble and contrite heart; that may serve for prayer.

Read some religious books in the course of the day, not like a slave to finish his task, but as a child of God, who returns to his father and hopes every thing from His mercy; and that it may not disgust you, your reading need not be long. Acquire the habit of going to mass as often as you can, but never fail on Sundays and festivals—assist them like a supplicant who beggeth pardon with hopes to obtain it. Make it a duty to scatter some charities every day into the bosoms of the poor, that you may repair the wrongs you have done them, in squandering on common pleasures and superfluities what was due to them. Renounce those companions who have estranged you from God, from yourself, and from your true friends, and from such new connections, as honor, decency and religion may avow.

It is easy to dismiss debauched associates, without affronting them. Speak openly to them of the plan of life you mean to pursue, propose to them to follow it, talk to them only of regretting the past, and forming good resolutions for the future, and they will soon disappear, and if they

return it will be a proof that they have altered their conduct; and then instead of shunning them, receive them with more pleasure than ever. Walk often, lest retirement should make you grow melancholy, and provide if possible some one for a companion. Walk alone as seldom as possible and especially in these beginnings while your resolutions are not well confirmed.

It may happen that by giving way to vague thoughts you may soon grow tired of yourself and again relapse into your former course of life. Read some agreeable but instructive books to entertain you in virtuous cheerfulness.

Melancholy is the wreck of young people who are employed about their conversion. They are always drawing a parallel between the dissipated life they have led, and the serious life, which is presented them, and they end by returning to their former courses. Take an exact account of your debts and your income, and by your economy you will find wherewith to pay your creditors. A man is always rich, when he is in the habit of depriving himself of indulgences, as he is always poor, while he refuses himself nothing. * * *

When opportunities offer of enjoying a little society do not refuse them, because you will be secured from the raillery of the world, which is fond of turning piety into ridicule. Dress like the rest of the world, according to your rank in life, without being either too foppish or too negligent. Free religion shuns extremes, it is only when counterfeited, that men affect a slovenly dress, a declining head, an austere countenance and a whining tone. * * *

You are still young enough to secure your heart with proper guards and fences. With your domestics, whose abilities and fidelity have been properly recommended to you, you should live as a master who knows the duties of humanity, and as a Christian who knows we are all equal

in the sight of God; notwithstanding the inequality of conditions; you will set them none but good examples; watch over their manners, without either being a tyrant or a spy, and attack them to you by your gentleness and your beneficence. Nothing can be so flattering as to render those happy who live with us. You must think of taking some charge upon you which will give you employment; we always do amiss when we do nothing. Examine your understanding, consult your taste, ask your heart, but above all address yourself to God, that you may know what is fit for you whether civil or military; the life of an Ecclesiastic is by no means proper for you. We ought not to carry into the sanctuary the remains of a heart stained by a commerce with the world, unless the will of God is manifested in an extraordinary manner, which is very rare; and the example is much more to be admired than imitated.

Your friends will not think of marrying you, and it is my advice not to defer it too long.

Marriage when made with purity of heart preserves young people from a multitude of dangers; but do not reckon upon my choosing a wife for you. From the moment I embraced my profession I promised to God that I would never meddle in marriages or testaments.

A monk is a man buried, who ought not to show any signs of life, but for things purely spiritual, because the soul never dies.

Religion and reason ought to be consulted more than inclinations in an establishment that is to last for life. We rarely see marriages happy which have no other motives than love, that passion does wonders in poetry and romance, but in real life produces no good effect.

I cannot speak of your expenses nor of your table. With such principles as I lay down they should be moderate. Frequently invite some virtuous friends to dinner. I do not like to see you alone, and I recom-

mend to you to be so as little as possible, except when you are at your prayers or reading.

It is not good for man to be alone saith the Scriptures. Visit your estate only now and then.

If you take up your residence in the country, it at this time will bury your good resolutions as well as your admiration. Rural societies lead only to dissipation; and however little they are frequented, the effect is that you forget what you know and become rustic, illiterate and clownish.

Hunting, love and wine often become the portions of men who live constantly in the country. Towns polish the manners, adorn the mind, and prevent the soul from gathering rust. Do not be scrupulously exact about the hour of rising or going to bed. Order is necessary to all ranks, but constraint and formality too often produce narrow mindedness. If you look upon religion in the light, as it ought to be viewed, you will not find in it the trifling of puerile devotion. Never open those mystical or apocryphal books, which under pretense of nourishing piety, amuse the soul with insignificant ceremonies, leaving the mind without light and the heart without compunction.

"The devotion" written by the celebrated Muratori will preserve you from all dangers of a mistaken credulity. I advise you to read that work again and again, and you will profit by it. Do not receive indiscriminate counsels; for in the disease of the soul as in those of the body, every one offers his advice. Avoid the hypocrite as well as the dissipated; both the one and the other will hinder you from aiming at the point we propose. I do not look upon you as a convert till you have been a long time proved.

It is not easy to put down evil to the practice of virtue. Above all things let there be no excess in your piety, take no violent courses; they will be the means of your relapsing.

Behold, my dear son, my dear

friend, what I thought it my duty to sketch out for you. I would not use more tenderness if you were my own.

You will make me die with grief if the resolutions you so lately entered into in my presence should vanish. What encourages me is, that you are a man of truth, that you have a regard for me, and are fully convinced that I sincerely wish you well, and in the last place, that you have found a disorderly life to be an assemblage of vexations, torments and remorse. Harken to the voice of a Father crying to you from the bottom of the heart. There would be no happiness in this world but for the friends of God, and charging you to keep the promise you formerly made Him of living the life of a good Christian.

Convent of the Holy Apostles, Nov. 20th, 1750.

NOTE.—The original is in possession of Ill. Bro. B. D. Hyam, 33°, and the paper as well as the penmanship shows the age record.—EDITOR.—*Masonic Era and Analectic.*

GRAND LODGE OF MANITOBA.

The proceedings of the Twelfth Annual Communication of the Grand Lodge of Manitoba, held at Winnipeg, on the 9th, 10th and 11th February, 1887, have just been issued, and we have to thank R. W. Bro. Wm. G. Scott, Grand Secretary, for a copy, from which we are pleased to learn that the craft is in a prosperous condition in the Prairie Province. Twenty-one Lodges were represented by their proper officers, and three by proxy.

M. W. Bro. Alfred Pearson, Grand Master, delivered an excellent address, from which we make a few extracts:—

"I hope brethren, you will not take it amiss if I speak very plainly to you about

something which is on my mind, and draw your attention to a glaring discrepancy which too often occurs between the precepts of Masonry and the practices of many of those who belong to our institution. You all know well enough with how few of us it is the case, that to be a Mason is a passport at once as to our integrity and honor.

"Now, is this as it should be? A man's being a Mason ought to be a guarantee of his honesty and fidelity, not only with his brethren but all mankind. He's a Mason, should be synonymous with he's true as steel, actuated by all that is honorable, whose word is his bond.

"You and I know that such is, I am thankful to say, often the case, yet it is not always so. What is needed to enable us to attain this great end? Is it greater rigor in the examination into applicants' antecedents, or more of what I may term kindly mutual surveillance, or a more severe and strict pursuit of any whom we may find violating any of those sacred principles which we have at our Masonic altar sworn to obey and maintain. It does seem to me as if we ought to be to a certain extent our brother's keeper. A resolute upholding of the high moral standard of the noble tenets of our institution is, I think, what each one of us individually and collectively should set up before himself as his "Ultima Thule."

"Think carefully of this, and may the Most High grant, that from our deliberations there may spring a clearer conception of our duties as units in this great fraternity, and a firm determination to perform those duties even more faithfully in the future than in the past.

"No doubt many of you will have noticed that a certain great ecclesiastical dignitary has of late been pouring out the vials of his displeasure upon our Order. Could that dignitary but be made aware of the sublime morality of our teachings he would, I am confident, extend to us the hand of fellowship, and welcome us as worthy coadjutors in the work of raising poor suffering humanity to a nobler plane, and perhaps end by honoring himself by seeking admission to our ranks.

"Glad am I to be able to congratulate you as I do upon the wonderful strides Masonry continues to make the world over, but more especially is it the case in our own jurisdiction, despite the depression which we are still laboring under. The accession to our ranks outnumbers any previous year. For the credit of this satisfactory showing, "*palman qui meruit ferat,*" let him bear the palm who deserves it."

POWERS OF GRAND MASTER.

"Having given you a detailed statement

of the dispensations I have issued during the year, I cannot do better, I think, than quote the words of M. W. Bro. Day, Grand Master of the Grand Lodge of Maine, every sentiment of which I endorse most heartily, and would recommend them to your most earnest consideration:—"There seems to be an idea in the minds of not a few brethren (Masters of lodges, too) that the Grand Master has power to set aside for the time being any provision of the book of Constitution of the Grand Lodge, and that in their case he ought to do so. I have tried to explain that, while the Grand Master has almost unlimited power to do what he thinks best for the good of the whole fraternity, he is as much bound to observe and obey the Constitution of the Grand Lodge as any member of a subordinate lodge, in fact, more so, for he is specially obligated to obey them, and he could not consistently punish others for violating laws which he has himself disobeyed." Allow me also to express the hope that the brethren in future, when applying for dispensations, will apply only for such as are not a clear setting aside of the Constitution, thereby relieving your Grand Master (being a constitutional one) of the pain of having to refuse to allow them to issue.

"I am glad to be able to inform you that the action of Grand Lodge last session in doing away with an affiliation fee, has had a marked tendency in inducing a very large number of non-affiliates to renew their fealty and resume labor with us, to the subordinate lodges also which abolished the joining fee, much credit must be given. May the day soon come when a joining fee will be unknown in this jurisdiction. * * * * *

REPRESENTATIVES.

"During the year the following brethren have received commissions representing Grand Lodges near this Grand Pension:

"England—M. W. Bro. Alfred Pearson.

"Alabama—R. W. Bro. James Leslie.

"British Columbia—W. Bro. Hough, vice R. W. Bro. W. G. Scott, resigned.

"Iowa—R. W. Bro. Thomas Clark, re-appointed, triennial period ending October 1st, 1889.

"Kansas—R. W. Bro. James Ovas, vice V. W. Bro. S. R. Marlatt, term of office expired.

"South Australia—R. W. Bro. Peter McGregor.

"In this connection it is with much satisfaction that I am able to report that the United Grand Lodge of England has at last consented to an interchange of representatives, and have appointed me their representative near this Grand Lodge. The patent of appointment, under the hand of H. R. H., the Prince of Wales,

Grand Master of the United Grand Lodge of England, came duly to hand on January 19th, ultimo.

"The Grand Lodge of Ireland is, I believe, the only English speaking Grand Lodge with which we have not an interchange of representatives. I have instructed the Grand Secretary to open up a correspondence with it about the matter, and I have no doubt that in a very short time it also will be consummated.

"Representatives appointed near other Grand Lodges:—

"Alabama—W. Bro. Jesse W. Carmichael.

"Arkansas—W. Bro. A. A. Gibson, vice Bro. John W. Rison, deceased.

"Kansas—W. Bro. Abijah Wells.

"I congratulate these brethren upon the honors they have received, and commend to them the interests of their respective jurisdictions, trusting that they will not follow the example, in many instances, of their predecessors, but will officially report after each session of the Grand Lodge near which they may be placed, such matters of interest as may concern the Grand Lodge whose accidental representatives they are. I would also urge upon all representatives from or near this Grand Lodge to take this unto themselves and go and do likewise.

"Owing to the decision of the Privy Council in the disputed territory case, which gave a large portion of Keewatin to the Province of Ontario, thereby placing Pequonga Lodge (which until this time owed its allegiance to our Grand Lodge) in the Province of Ontario, and placing us in the position of having a lodge in occupied territory. Being a firm believer in the Sovereignty of each Grand Lodge in its own territory, I would recommend that Pequonga Lodge be notified to return its warrant to us, and make application to the Grand Lodge of Canada for one from that Grand Body. A great deal of correspondence has passed in this matter, but from the assurances I personally received that full justice would be done in the premises, I feel certain that none of the members of Pequonga Lodge will have any cause to feel themselves aggrieved. * * *

GRAND SECRETARY.

"I cannot, I think, in a more appropriate place than just here, express through you to our able and efficient Grand Secretary, R. W. Bro. W. G. Scott, the high appreciation I have of his invaluable services, not only to me personally, but to the whole jurisdiction. I have no fear of contradiction when I say that never in the history of our Grand Lodge has it had so efficient an officer occupying the Secretary's desk. After much correspondence to and fro, grave errors and irregularities have at last

been rectified, and now he, (the Grand Secretary), is able to present for your inspection a set of books in his office that, I firmly believe, are second to none, and may the Most High long spare him to us in that position which he now so worthily fills." *

OPENING AND CLOSING.

"Owing to our Constitution requiring business to be done in the third degree, and the bulk of our lodges working what is commonly known as the "Canada Work," a great deal of time is taken up in lowering and raising into the different degrees, and as our ritual does not allow of any short form being used, I would ask the Grand Lodge to consider the advisability of appointing a committee of well skilled brethren to adopt a short form, or allow lodges to open directly in the degree. I found my predecessor allowed a short form of lowering and raising, which I continued, provided always that the lodge opened regularly in the first, second and third degrees, and then when closing down for that communication, doing so regularly in the third, second and first degrees."

LODGES OF INSTRUCTION.

"Immediately on taking office I determined to hold Lodges of Instruction, knowing, as I did, the great benefit they would be to all concerned, and what an impetus it would give to the better rendering of the work. The enthusiasm manifested at each meeting was most gratifying to me, and the evident desire to get the work up correctly warrants me in the belief that the good done by this means is beyond estimation. The only cause for regret was the fact that there were so few attending from the country lodges, by whom these Lodges of Instruction are needed much more than by the City Lodges. * * *

FRATERNAL RELATIONS.

"It affords me very much pleasure to be able to inform you that the fraternal relations of this Grand Lodge with that of the other Grand Lodges throughout the world are of the most fraternal and satisfactory character. During the year there has not been the slightest approach to a cloud in the skies to mar the peace and harmony which should at all times characterize not only Masonic lodges but Masonic Grand Lodges. Long may this continue. * * *

"This is the year in which nearly the whole civilized world is celebrating the fiftieth year of the reign of our beloved Sovereign, Her Most Gracious Majesty Queen Victoria, over that Empire which, during her reign, has attained that position amongst the nations of the earth which warrants us in calling it the leader of civilization and progress, and of which, I am proud to say, this Canada of ours forms no

inconsiderable part. The progress of that empire during the last fifty years makes our hearts pulsate with a pardonable pride, and its future destinies, we believe, this our adopted land will have no small share in making as brilliant as the past has been.

"I would recommend for your consideration the propriety of appointing a committee to draft and forward, through the Board of General Purposes, an address of congratulation to our Queen, indicative of our loyalty and love for her. More especially do I think it would be appropriate from the fact of her high and gracious appreciation of our Order, as evinced by her sanctioning the acceptance by H. R. H. the Prince of Wales, of the position of Grand Master of the United Grand Lodge of England, further testified also by the admission into our ranks but a short time ago of the Prince of Wales' eldest son, the heir presumptive to the British Crown. * *

"Let us with all reverence express the hope that the fraternal dead of all jurisdictions, who have been summoned from this earthly Lodge, have given the Pass-word and been permitted to enter the Celestial Lodge above, which knows no East, West, South or North, but where all bask in that radiant glory emanating from the effulgent Centre, and are now seated at the right hand of our Heavenly Father.

"The God who hath made mankind
one common brotherhood,
Himself their Master, the world
their lodge.

"In conclusion, brethren, my official relations with you are now about to terminate, a large volume of most important business awaits your consideration. It has been my desire to make the report of my acts as concise as possible, but owing to the variety of subjects that I have deemed it my duty to bring to your notice, I have not been able to accomplish the object aimed at; however, for this I crave your indulgence. Finally, for my part I can honestly say that I have performed the duties appertaining to my high office to the best of my ability, and with a full sense of their importance, and an earnest desire to prove myself not quite unworthy of the trust you reposed in me but a year ago. As I return to you the emblem of authority, thankfully, reverently realizing how far short I have fallen from the ideal I set up, let me offer up a prayer to Him who doeth all things well, imploring a blessing on your deliberations, that you may be so guided in all your acts as will redound to the honor and glory of His holy Name, the Builder of Heaven and of earth, the Most High."

The D. D. G. M.'s made very in-

interesting reports, giving full details of the work of the Lodge.

R. W. Bro. W. J. Ptolemy, D. D. G. M. of District No. 1, had a peculiar case, in which we think he decided properly. A brother had applied by letter for his dimit to the Lodge, but before a meeting was held wrote the Secretary withdrawing the request for his dimit. The Lodge, however, acted on the first communication (though the W. M. and Secretary were aware of the second), and ignoring the second, the dimit was granted. On the latter letter being read at the same meeting the Lodge decided the brother could only regain his membership by petition for affiliation! The D. D. G. M. very properly ordered his re-instatement, and the Lodge appealed against his decision. The action of the D. D. G. M. is the more commendable, we think, because the majority of the members of the Lodge seem to have been anxious to be rid of the brother. If there was no other ground upon which he could be deprived of his membership except by such means as this, the members were guilty of a very unworthy and un-masonic action in availing themselves of a small "fluke" to get rid of him. On the other hand, if the brother had been guilty of improper conduct, his ejection from the Lodge would be easy, after proper trial, on his being proven guilty. Because a member is unpopular in a Lodge is no reason that he should be unfairly dealt with.

The Grand Secretary reported that Dispensations for eight new lodges had been issued during the year.

There are 30 lodges under charter, and 9 U. D. The cash on hand, after paying all liabilities, amounted to \$868.46.

[The list of officers have already appeared in THE CRAFTSMAN.]

PRESENTATION AT STRATFORD.

At the March meeting of Tecumseh Lodge, No. 144, G. R. C., Stratford, Ont., R. W. Bro. Geo. J. Waugh was presented with a handsome Past-Master's Jewel, and a very flattering address. After the presentation, about one hundred sat down to an excellent supper provided by Bro. Alderman Gibson, when the following toasts were offered:—

The Queen and the Craft.

The Grand Lodge of Canada, responded to by R. W. Bro. Chris. McLennan and W. Bro. J. E. Harding. Guest of the evening,—R. W. Bro. G. J. Waugh.

Song,—Bro. Alf. Hirst.

Educational department,—Bro. J. M. Moran.

Civic authorities of Stratford,—Bro. Alderman Gibson.

Visiting Brethren,—W. Bro. S. Hodgins, W. Bro. Moore, W. Bro. McFadden.

Song,—Bro. Rattray.

The Learned Professions,—Bros. Gearing and Harding.

W. M. and Officers of Tecumseh Lodge,—Bro. A. Denne, W. M., Bro. Wm. Boles, S. W., Bro. A. Hurst, S. D.

Past officers of Tecumseh Lodge,—Bros. Hurrell and Knox.

After joining hands and singing Auld Lang Syne and God Save the Queen, the members retired to their homes in the "wee sma' hours" after a most enjoyable evening.

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CANADIAN MASONIC NEWS.

It is said the Kingston Masonic Relief Society, an organization that did much good in the past, but through loss of membership has dwindled down, has been ordered to be wound up, and the reserve fund distributed among the members.

The death of Bro. John Plummer, of Kilwinning Lodge, No. 64, London, Ont., will be heard of with regret by all who had the pleasure of his acquaintance. He was genial, kindly disposed, and when in good health was a regular attendant at Lodge meetings.

St. John's Lodge, 82, Paris, Ont., presented W. Bro. J. W. Trennaman, of that Lodge, with an elegant Past Master's jewel, a few evenings since. R. W. Bro. Hegler, D. D. G. M., of Ingersoll, and W. Bros. W. J. Underwood and A. J. Reid, of the same place, were also present.

The annual banquet of the fratres of Richard Cœur de Lion Preceptory, No. 4, Knights Templar, was held in the Templars' Room, London, Ont., on the 11th March, "In memory of the founder of the Order, Jacques de Molai." R. E. Sir Kt. J. S. Dewar, P. G. Registrar, presided, and among others present were R. E. Frater A. G. Smyth, V. E. Fratres W. Hawhorn and H. A. Baxter, E. Frater Brock, and Fratres Thornton, Gray, McDonald, Lilly, Rose, Irvine, Vincent, Borland, Smith, Hood, Rowe (of Montreal) and others. The usual Templar toasts were given and responded to by the Sir Knights in attendance, while songs from Sir Knights Lilly, Thornton, Smith and Rowe enlivened the proceedings. The evening was pleasantly passed, and "Auld Lang Syne" terminated the enjoyment shortly after eleven o'clock.

The brethren of Beaver and Euclid Lodges, A. F. & A. M., Strathroy, Ont., are considering the project of erecting a Masonic Temple on the corner of Frank and Centre streets there.

On the evening of the 26th March, R. W. Bro. T. P. Smith, of Elora, D. D. G. M. for Wellington District, paid his official visit to Waverley Lodge, No. 361, Guelph, Ont. After the work had been exemplified the D. D. G. M. expressed himself as being well satisfied with the manner in which the officers, especially W. Bro. Little, had acquitted themselves, and also with the standing of the Lodge, both as regards its membership and finances. The R. W. Bro., who was accompanied by Bro. Godfrey, of Irvine Lodge, Elora, left for home soon after 11 o'clock, after expressing the pleasure the visit to Waverley Lodge had given him.

HAS "THE SPHINX" SPOKEN?

To the Editor of CANADIAN CRAFTSMAN.

DEAR SIR & BROTHER,—There appear to be very grave reasons for enquiring whether all Grand Lodge jurisdictions are alike exposed to "invasion" by British Grand Lodges?

The Craft universal, ought to be informed whether or not the Grand Lodge of Scotland, recently "chartered" a lodge in the City of Alexandria, within the jurisdiction of the Grand Lodge of Egypt, and whether "Egypt" thereupon ordered the Grand Representative of the G. L. of S. at "Egypt" forthwith to return his commission, and also "fraternally requested" its G. R. at S. to remit his to "Egypt."

Let "Edinburgh" (or "London!") break the "oppressive silence," or let a "voice" be heard from.

"THE SPHINX."

"Quebec," March, 1887.

JACK'S MATCHMAKING.

CONCLUDED.

Matters had gone on in this fashion for some time, when one day, as Maude and Gerald made their way into the garden prepared for a walk, they found Jack and his wife still sitting under the cedar. Jack announced that Margaret was not feeling very well, that he meant to sit quiet and keep her company, and concluded by telling the young folks to go off for their stroll. They, nothing loath, sauntered off down the valley, talking on every conceivable subject but the one nearest their hearts—namely, their approaching separation; for Gerald was to leave at the end of the week. At last the conversation turned on the Melfords.

"What a happy marriage theirs is!" said Maude, in reply to a remark of Gerald's.

"Yes, it is," he answered warmly, "and thank Heaven for it! Jack's a right good fellow, and deserves a good wife, if ever man did—even as good a one as Mrs. Melford. Still, I always fancied that Jack's matrimonial prospects were not good, that he would be the victim of some adventuress—I can't exactly say why; and I confess my heart sank when I heard of his engagement to a regular London girl like Margaret Thornleigh. I beg your pardon," he added quickly; "I forgot she was your cousin. You can the more easily forgive me, seeing, as you do, how fully now I appreciate her merits—she is quite the most perfect wife I have ever seen."

"Yes," answered Maude slowly, "I suppose she is. I dare say you wonder at my coldness; but, though I do honestly love and admire Margaret, I have seen so little of her till lately that, although she is my cousin, I seem to know scarcely anything of her."

"Of course, from a worldly point of view, it was a preposterous match, for poor old Jack has not a penny, thanks to that bank failure; and I suppose Mrs. Melford was not a daughter of Cæsus. Yet I can't say the absence of money has disturbed their happiness much."

"Do you think money such a necessity of life, then?"

"Well, I suppose a certain amount is—at least, if one is to keep on a satisfactory footing with one's butcher and baker. Personally I hate the feeling of always having two ends which not only won't overlay, but require violent exertion to bring them within sight of one another. Still, there's one thing, poor as I am," he continued hotly. "I

could not do, and that is—marry for money. Fancy, 'My horses, my house! Ugh! Horrible!'"

"Well; but all rich women don't talk that way."

"Perhaps not," rejoined Gerald, with a half-laugh at his own vehemence; "but, you see, the only two heiresses I ever knew anything of did—at least, one used those very words, and the other clearly thought them. You look scared at my heat, Miss Thornleigh; but judge for yourself. I had a very old and dear friend, who married abroad. He was a poor man, certainly, but no better, nicer fellow lived; and we all rejoiced over Foster's luck when we heard he had married a rich and attractive woman. A short time after their marriage I met them, and of all the awful warnings he was the worst. She was certainly pretty and undoubtedly rich; but the life she led Archie was too awful. Everything was 'my' and 'mine'—never 'ours.' The very chques were hers. Don't be astonished at my knowledge. She openly told every one. She actually did me the honor to consult me as to what could be found for her husband to do. 'Not that he need work, you understand,' she informed me, 'for I have plenty for both of us; luckily; but it is a good thing for a man to have employment—it keeps him out of mischief—and I fear Archie is rather extravagant for a man in his circumstances.' Brri! It took me weeks to get the taste of that woman out of my mouth!"

"You were unlucky, certainly. But you spoke of two heiresses. Was the second as bad?"

"Well, in common fairness, I can't say, for I never actually met her. It was her treatment of a poor fellow, a friend of mine, that set me against her. She is, I believe, a very pretty, clever girl, well known in London society—a Miss Alverton. Did you ever meet her? It seems that a few years since she was not nearly so well off as she is now; and, when Dick Warburton proposed, his offer was very willingly accepted, though the marriage was deferred till she was a year or two older and Dick had got through his time in India. He went off; but meanwhile an old uncle turned up and announced his intention of making the young lady his heiress. Of this Dick was told nothing, and he had no idea of the change in his lady-love's condition. Just as he was starting for home however, he received a letter from Mrs. Alverton, coolly telling him that altered circumstances precluded her daughter from fulfilling her engagement, requesting him to return the young lady's letters, and adding that

his own and all his presents had been sent to his agent. Furious, he went home as fast as he could, and there found the altered circumstances were Miss Alverton's expected fortune and engagement to some young man whose title and position the uncle considered a proper equivalent for his niece's beauty and his own wealth. Mrs. Alverton tried hard to prevent any interview; but Dick was determined, and at last managed to see the young lady, who simply told him that she had never cared for him, and had only been induced to tolerate him by her mother, winding up by showing plainly her delight at being rid of him. Such was my second heiress. Now what do you say to my dislike of rich women?"

Luckily for Maude, Gerald Foulis had walked on beside her, looking straight before him; otherwise the growing pallor and agitation of his companion would certainly have betrayed her. She suffered horribly, for in fact it was an episode in her own life Gerald had related, and truthfully enough. From not knowing some of the persons concerned however, he had failed to realize how far less blameworthy the poor girl was than the excited account of his friend had led him to believe. Neither knew how the daughter had been compromised by the artful scheming of Mrs. Alverton, who had led Captain Warburton on to an extent Maude would never have permitted.

The harsh view Gerald took of the affair hurt her terribly, and it was only with difficulty that she could steady herself. Gerald broke the silence after a minute or two, saying in a lighter tone—

"I beg your pardon for this long yarn; but Dick's story has been running in my head all day, and my heart aches whenever I think of him, poor old fellow—for he has never rightly got over the blow; and, though he'll probably live long and, I trust, see good days, there's a bit of the best part of life gone from him, and he will never be the same again. There—I am as bad as ever! But you have granted me so much license in the way of speaking my thoughts that I grow encroaching. Forgive me."

"Readily enough. Why, it is a pleasure to me to feel you care for my sympathy!"

"Care for it! Why, Miss Thornleigh—Maude, do you really not know how precious it is to me—when it is all the world to me? Look here! I'm not a clever fellow like Jack; I'm a very poor man too; I know I have nothing to win your love with; but, if loving you and you only could do it, faith, there

are few men could beat me, I think! It has been growing on me since the day I first saw your face at the window over the porch yonder, till now it has taken such hold of me that I hardly know how I shall live if you cannot care for me. Tell me, darling; will you give your self to me, or must I go away heart-broken and dejected?"

Maude, utterly taken aback at this sudden appeal, and still shaken by her recent agitation, could not speak; but, if her lips were silent, her eyes apparently were not, for the next minute she found herself clasped tightly in Gerald's arms, and kisses were showered upon her face ere she recovered strength and sense to release herself.

"Mr. Foulis—Gerald—you don't know me! This is utter madness!" she exclaimed.

"If it is, I infinitely prefer it to sanity," was the cool rejoinder; and Gerald again drew her to him, his eyes glowing with love and mischief. "Still I hardly see why it should be madness either. We shall be paupers, doubtless; but, as we agreed just now, that does not seem seriously to interfere with Jack and his wife's happiness. Besides, I can work, I know, any way."

With a start, some considerable time later, they bethought themselves of the time, and turned toward home. Their confusion was not diminished on their meeting Jack and his wife close to the garden-gate.

"So here you are!" said Jack, looking sharply at them. "The good wife chose to fancy you had fallen over the lin, or been stung to death by adders, and buried by the robbers, like the babes in the wood; and, as nothing would suit her ladyship but going off to discover the whereabouts of your mortal remains, I was in duty bound to accompany her."

They turned, and all went into the house, Maude at heart very thankful it was so close.

As soon as the two ladies had gone in, Gerald seized Jack's hand and shook it violently, exclaiming incoherently as to his gratitude to Jack and the fulness of his own happiness, till Jack suddenly caught him by the shoulders, pushed him down into a chair, and himself dropped into another, dryly remarking—

"Now, just calm yourself, young man, and try to tell me coherently what all this excitement is about. At present all I know is that I am a trump, that you are the happiest fellow alive; and that some third person is an angel—all three possibly true enough statements, but scarcely explanatory."

"It all came from that walk. You see, when I went off with Miss—with

Maude—we began to talk of you and your marriage; and then—I don't know how—we found ourselves discussing poverty, money, *et-cetera*; and I told her of the horror I had of heiresses. Thanks to poor Warburton's affair with Miss Alverton—

"The deuce you did!" put in Jack much amused.

"Yes, and then—and then— Oh hang it, man, I can't tell how it all came about exactly! But I found myself kissing her, and it was particularly jolly. You know," continued Gerald meditatively, "she's an awfully nice girl to kiss!"

"Well, you are the coolest haud!" laughed Jack. "I wonder if Miss Maude reciprocates the sentiment? But, to come to more serious matters, may one inquire what you two young people propose living on?"

"Oh, I shall have to buckle to, and try for some appointment! I think I can manage that somehow. I expect there'll be a deuce of a row about it, though. The *mater* will be wild, for I know she has some fearful heiress in tow for me; and truly I think that prospect added a zest to the present affair."

"Well, my dear fellow, I'm prepared to admit that you've reckoned up your own share of the row; but how about Maude's people?"

"Maude's people!" repeated Gerald slowly. "I never thought of them. Somehow I had a notion she had none. I suppose I fancied I should have to come and ask your consent, if I thought of the matter at all—which, now that I come to consider, I don't believe I ever did. The worst is, I never told her about myself—not that it matters much, after all, for I can tell her at any time."

"No, thank you!" put in Jack sharply. "You'll do nothing of the sort. Maude most certainly has 'people,' and I will only undertake to smooth your way with them on the condition that you promise faithfully to sink 'Lord Foulis' till I give you leave to resume your name."

"Oh, come, I say!" protested Gerald. "This my only condition; but I stick to it. You will not breathe a syllable about your title till I give you leave, or I shall leave you in the lurch; and, if I do, I wouldn't give much for your chances."

This shot told; the promise was given, and Gerald departed to dress for dinner and dream of his happiness. But Jack's troubles were not over. Hardly was Gerald gone when Margaret entered.

"Oh, Jack, Jack, what on earth shall we do? What will aunt Eleanor say?

Really, Jack dear, it was too foolish of you having Gerald Foulis here now, and he an artist too!"

"Why, my child, don't you like him?"

"Like him! That's not the question. I like him immensely, and think he would be a capital husband for Maude; but her mother—her uncle?"

"Her mother and her uncle, my dear, will do what dozens of mothers and uncles before have them have done—bluster a little, growl, grumble, and give in. Now don't you go fretting yourself ill, little woman; it will all come right. Just tell me—has she said anything to you?"

"Nothing exactly. Only just now she turned and kissed me, which, by-the-way, she has never done before of her own accord—and began to say something; but then she checked herself, asking me at what time the post went out, and begging me to excuse her appearing at dinner, as her walk and the heat had given her a headache."

"If that is the case my dear, let us dine. I am not a lover, and I am hungry."

Meanwhile Maude, having got rid of anxious little Madge, sat down to her desk and wrote—

"Dear Mother—What your real intention may have been in sending me here I cannot certainly say, though at times I fancy I can guess it. If I am right in my conjecture, your plan has simply failed. Mr. Melford and Margaret have been kindness itself, and my life during the past two months has been a very happy one. About three weeks since Mr. Foulis, a friend of Mr. Melford's, came on a visit; he is an artist, very clever, very pleasant, and very poor. You see I put the facts clearly, if badly, before you. This afternoon, knowing nothing more of me than he has seen here, thinking me simply Margaret's cousin, as poor as himself, he proposed, and I have accepted him. That this will cause you some annoyance is, I fear, inevitable; and for this I am truly sorry, as I know that you have always intended to do the very best and kindest for me. At the same time, I must tell you frankly, my mind is thoroughly made up, and, as long as Gerald Foulis cares to have me, I am his. I may also add that he has not the slightest idea of my former prospects; and I certainly shall not tell him, for, from one or two unfortunate circumstances, he has a perfect horror of heiresses. If you do not care to tell uncle Ralph my news, I will do so.

"Please let me have an answer as soon as may be, and believe me

"Your affectionate daughter,

"MAUDE ALVERTON."

Having dispatched this letter, Maude felt easier. She had now put matters out of her own hands, and, be the issue what it might, intended fully to keep troth with Gerald.

The next morning passed uneasily.

Margaret was unanxiously frightened, dreading the following day's post. Maude, though determined, yet looked forward with dismay to the struggle she well knew was before her; still, she thoroughly gave herself up to the happiness of the moment, fairly startling Margaret and Jack by her wild spirits and girlish devotion to her lover, as if bent on indemnifying herself beforehand for future trouble.

Gerald was thoroughly happy, though even he was worried when thinking of his promise to Jack, and also of his mother. The Honorable Mrs. Foulis had cost her husband his father's affection and his share of the parental inheritance; and, when the eldest son died unexpectedly in the hunting-field, the old lord bequeathed to a favorite niece every sixpence he could possibly alienate, leaving his grandson Gerald (the father being long since dead) nothing but the title and the wreck of the family property. Thus Gerald, when he returned to take up his inheritance, found that there was only too great cause for his mother's off-repeated dictum, "Gerald must marry money," and soon had a shrewd suspicion that the worldly old lady's affection for her "sweet cousin," Lord Foulis's niece and heiress, could be accounted for by her desire once more to bring together the Foulis title and property. His first sight of Maude at once dissipated even the haziest idea of such an arrangement; and now he was firmly resolved that in the present matter he would have his own way, even if, to get it, he had to go to the Colonies in search for a living.

But, when counting on the morrow's post, they had not reckoned on Mrs. Alverton herself.

Gerald instinctively drew Maude to him, while Margaret sprang forward to meet her aunt, and if possible to stem the first rush of her anger.

"My dear aunt, how good of you! We did not expect—"

"I suppose not, Margaret; but a letter I received from Maude this morning made me uneasy, and I determined to come at once and see her. Maude, my dear"—and she turned to her daughter, who, recovering from her surprise, now came forward calmly and quietly—"your uncle has returned, and I fear I must cut short your pleasant visit, even at the risk of interfering with some of your arrangements. Sir Ralph has brought back Lord James Bertie."

"I hardly see what possible connection can be between Lord James Bertie's movements and mine," exclaimed Maude haughtily; "and, as matters stand at present, I do not

think Sir Ralph would care very much to see me. But, mother, you seem strangely to overlook the cause of my yesterday's letter. Allow me to introduce Mr. Gerald Foulis, my future husband."

"It's all her height and statuesque beauty," said Mrs. Melford later, when talking over the scene with her husband. "I was shaking in my shoes, and am morally certain Gerald would have preferred being a few miles away; but there she stood so calm and haughty that I should have thought her utterly unmoved, had not her face worn the cold hard look it had when she first came to us."

Mrs. Alverton seemed at first struck dumb; but in a very few minutes she recovered herself. A perfect tornado of words fell upon their ears; her suave company-manners were thrown to the winds, and the natural temper of the woman showed itself.

She railed at Maude for her selfish ingratitude, her monstrous folly, in throwing up Sir Ralph's heiressship for the sake of a penniless adventurer, of whom no one knew anything. Then she opened the flood-gates of her wrath upon Gerald, declaring in the same breath that he was scheming to secure Maude's fortune, that he intended to deprive her of her inheritance, but that Sir Ralph Alverton would not allow his niece to throw herself away in such a fashion, even if Miss Alverton were such a consummate fool as to do so.

Gerald had hitherto stood quietly at Maude's side, as if asserting his right to protect her even from her mother; but, when he heard her name, he turned toward her, exclaiming—

"Miss Alverton! Maude, what does this mean?"

"It means, sir," exclaimed the angry mother, "that that silly girl will lose all claim to Sir Ralph Alverton's estate and affection, simply from listening to your foolish wooing. Don't imagine you will profit by her fortune! Not one penny will she get if she marries an artist."

"Oh, hush, mother, hush!" cried Maude, driven at last from her composure. "Don't look at me like that, Gerald! I know I deceived you about my name; but don't you know what a life mine has been; and, when I saw you despised poor Maude Alverton, I had not the courage to tell you I was she. But do trust me; for indeed, indeed there are two sides even to Captain Warburton's story, black as it seemed to you!"

Margaret could scarcely believe her ears. Was this passionate, pleading woman her cold stately cousin? Even

Mrs. Alverton dropped the handkerchief with which she had been hiding her angry face to stare at her daughter.

Gerald looked longingly at the beautiful girl who, reversing their positions, now pleaded so anxiously for the love that but a few minutes since it had been his greatest happiness to offer her.

Just at this moment Jack came quickly out of his studio, with a preternaturally innocent expression, somewhat belied however by the mirth in his eyes. He greeted Mrs. Alverton with solemn courtesy.

"So you have discovered the lovers! Really it is something to be thankful for, that the folly of these young people should have procured us the pleasure of a visit from you. I must apologise for not receiving you; but a poor artist must work, as you know."

"Mr. Melford, I do not know which to admire most, the calm way in which you ignore my justly-wounded feelings or the extraordinary view you seem to take of Maude's engagement to—
—"—and she stopped, unable, in her anger, to remember the name of her daughter's unwelcome suitor.

"Now really this is too bad!" returned Jack. "I should have thought that some one might have introduced *monsieur le futur* to you! Allow me"—and, placing his hand on Gerald's shoulder, he forced him to face the astonished lady—"allow me to introduce to you Gerald, Lord Foulis, fourteenth or fifteenth—which is it, Jerry?—baron of that name, of the Grange, Downshire, and Auchindarach. I think, Miss Alverton, that just now you had a slight difficulty with this gentleman as to your own name. May I suggest that you put the one deception against the other and settle matters quietly—with Mrs. Alverton's permission, of course?" he added sarcastically.

That lady, as soon as she had somewhat recovered from the state of confusion into which Jack's *coup de theatre* had thrown her, became as cloyingly civil to Margaret as ten minutes before she had been openly insolent, and half smothered her "dear love" Maude with her embraces and congratulations.

Peace being thus restored, Margaret gained courage to suggest that her aunt had better step up and remove her wraps, pending the arrangements for her sleeping there. Jack meanwhile had to confess and apologise for the trick he had played on the lovers.

"Well, I suppose, old boy, you won't want to run me through for mating you with your detestation, an heiress, will you?"

"Perhaps not," laughed Gerald, "see-

ing that the heiress is Maude; otherwise—"

"Otherwise you'd hanker after pistols for two and coffee for four—eh? Ah, well, never mind; you'll survive it, old fellow! As for you, Maude, you have only yourself to thank. Your change of name and our talk under the cedar both set me thinking whether, in some way, I could not find you a man disinterested enough for a lover; and then I thought of Gerald. Certainly his artistic genius would never save him from starving—it's the truth, my boy, so you need not look as if you would eat me—but he can paint enough to swear by; and I was convinced—forgive me if I was wrong—that you would feel far more interest in Gerald Foulis, the struggling artist, than you ever would in Lord Foulis, one of the lot Madge treacherously told me you called uncle Ralph's Philistines. Besides, to confess the whole truth, I had a score to settle with Mrs. Alverton, and I must say the result has exceeded my fondest expectations. However, all's well that ends well; so bless you, my children—may you be happy!"

Jack's good wishes were realized. Lord and Lady Foulis were happy themselves and the cause of happiness to all around them. Sir Ralph Alverton was delighted at the match, and used laughingly to shake his head and say his little Maude was far too much of an Alverton to fling herself away on a beggarly artist.

The Melfords never became rich; they were always much too anxious to help others for such an event to happen. But they got along comfortably, and, as every one said—"Who would not help the children of Jack and Margaret Melford?"

JURISPRUDENCE.

Page 247 Robertson's Digest says—"The times and places of meeting are stated in the Dispensation." Does this imply that Lodges U. D. cannot hold Emergency Meetings, and if so, does the same rule hold good with regard to new Chapters?

Ans.—No. Both lodges and chapters, U. D., may hold emergent meetings as provided by the Constitution.

—Ed.

The Canadian Craftsman.

Port Hope, May 15, 1887.

GRAND LODGE OF "CANADA."

The general custom of giving to Masonic Grand Bodies the names of the countries (or the sub-divisions of countries) over which they exercise jurisdiction, is a very happy one.

This goodly practice comports with what is right and just,—is also a great convenience,—prevents many mistakes, and avoids much confusion. The names of Grand Lodges have therefore not infrequently been changed.

The question has often been raised both at home and abroad, whether the Grand Lodge of Canada ought not to change its name, since its former geographically correct designation, was, by the Imperial "British North America Act, 1867," transferred to the whole Confederation.

The discussion of this question has not always been conducted in the most conciliatory manner, and hence perchance, a final decision thereon has been unduly deferred.

It appears to us that the time has now arrived when not only this question of re-christening, but all connected therewith and involved therein,—should be taken up,—judiciously considered,—and fraternally acted upon by all true Craftsmen in this goodly Province of Ontario.

In the adjustment of all such matters not affecting the "Landmarks," or involving fundamental principles, mutual concessions must frequently be made, and such are often to the general advantage of the craft. For instance, it will be readily called to mind, that we owe the happy designation, "Ancient, Free and Accepted Masons" to the wise concessions of the so-called "Ancients" and "Moderns," the union of whom auspiciously resulted in the formation

of "The United Grand Lodge of England" in 1818.

If, as we hope, it will be decided to change the name "G. L. A. F. & A. M. of Canada," to the Grand Lodge or the United Grand Lodge of A. F. & A. M. of Ontario,—there might, for a time at least, be placed, after the new name, a brief explanatory parenthetical clause. The name proposed in the new Constitution is clumsy, and does not get over the difficulty that exists in the present title.

The question of name involves that of union; and in the question of union is involved much which pertains to the future welfare of the Craft in Ontario. Let us have union.

"QUEBEC'S DIVARICATION."

In a late number of "The Voice of Masonry," M. W. Bro. Bromwell, of Colorado, many years ago G. M. of Illinois, has been telling "what he knows" about the "Quebec-England" controversy; and in "The (London) Freemason" of February 19, Bro. Woodford has been "picking out of it" some crumbs of comfort, and he has framed a few extracts therefrom, and some comments of his own, into one of his "keep on keeping on" anti-Quebec "leaderettes" under Bro. Bromwell's ponderous "double entendre" heading,—"Quebec's Divarication."

Bro. B. asks *inter alia*, (and Bro. W. approvingly quotes)—"What American jurisdiction, ever demanded the surrender of lodge charters older than itself, and its claim was allowed by the general voice of the Grand Lodges of the world?"

Bros. B. and W. evidently think that this is a clincher. Now, if "spike this big gun" of theirs, they "give it up?" Let us see what they will do. "VIRGINIA.—In 1779, the Grand Lodge of Virginia in the exercise of her constitutional prerogatives

'ordered' all Lodges within her territory, holding charters from England, Scotland and Ireland to become enrolled on her Registry."

"MASSACHUSETTS.—In 1782, the doctrine of the British constitutions (vs exclusive G. L. sovereignty) was formally annunciated by the Grand Lodge of the Commonwealth of Massachusetts, and St. Andrew's Lodge, Boston, Scottish Constitution, having refused to become of obedience to the United Lodge at the union of the two theretofore Grand Lodges in 1792, and the G. L. of Massachusetts having for four years tried 'invitation and persuasion' to induce St. Andrew's Lodge (S. C.) to become enrolled on her Registry, and such means having proved of no avail, she adopted in 1796, the following resolution, or rather, permanent regulation:—

"The Grand Lodge will not hold communication with, or admit as visitors, any Masons in this State, who hold authority under, and acknowledge the supremacy of any foreign Grand Lodge; or who do not, by their representatives, communicate with, and pay their dues to this Grand Lodge."

"CONNECTICUT.—In answer to an appeal from the Grand Lodge of Massachusetts to the other Grand Lodges of the United States, to endorse and uphold the action which she had taken,—the Grand Lodge of Connecticut passed the following resolution:—

"That this Grand Lodge will not hold communication or correspondence with any Mason or Masons, citizens of the United States, lodge or lodges, who acknowledge the supremacy of any foreign Grand Lodges, or who do not by their representatives, communicate with and pay their dues to the Grand Lodge of the State where they are constituted or where they

PAENSIYANIA.—In the succeeding Grand Lodge of Pennsylvania the following:—

"That this Grand Lodge will not hold communication nor correspond with any Mason or Masons, who do not admit as visitors, any Masons in this State who hold authority under, and acknowledge the su-

premacny of any other Grand Lodge within the same, and do not, by their representatives, communicate with and pay their dues to the Grand Lodge."

"Other Grand Lodges took substantially the same action."

"St. Andrew's Lodge, Scottish Constitution, Boston, Mass., was thereby completely isolated, and shortly thereafter she took measures looking toward 'passing' under the jurisdiction of Massachusetts; and in the year 1809, she happily gave in her adhesior to the same, and has ever since been one of the most prosperous and honored lodges on the Registry of the G. L. of the Commonwealth of Massachusetts."

"OHIO.—In the year 1808, and for some years afterwards, the Grand Lodge of Ohio sought by 'argument and persuasion' to induce Marietta Lodge, situated within its limits but of 'exterior' constitution, to become of obedience to that Grand Lodge, but without avail. In 1815, the G. L. of Ohio passed, among others, the following resolutions:—

"Resolved,—That 'American Union Lodge, No. 1,' at Marietta, by refusing to surrender her charter, and denying the jurisdiction of this Grand Lodge, has forfeited her privileges to labor and has become an unauthorized lodge."

"Resolved,—That no member of any lodge of the State of Ohio, who may enter that lodge after a knowledge of these resolutions, and labor in any of the duties pertaining to the Craft, or any member of that lodge, who shall sit in, or assist in any labor (while working under their present charter) shall ever again be received in any lodge under the jurisdiction of this Grand Lodge, provided that nothing herein contained shall prevent American Union Lodge from once meeting for the sole purpose of considering these resolutions."

"Resolved,—That no person hereafter initiated in that lodge under its present charter, shall be ever considered and acknowledged as a Mason, in any lodge within the jurisdiction of this Grand Lodge, by virtue of such initiation."

"All which action, in my opinion, was in strict accordance with the principles and practice enunciated in the Constitutions of the Grand Lodges of England, Scotland (and Ireland)

in the old world, and with what had been affirmed and enforced by the Grand Lodges of Virginia, Massachusetts, Pennsylvania and other Grand Lodges on this Continent."

All these quotations we make from the Annual Address of Grand Master Graham, Quebec, 1881.

We take it that these undeniable historical facts completely demolish the main proposition of Bro. Bromwell,—which has been so triumphantly reproduced by The (London) Freemason, as upholding their "priority of lodge existence" theory, (for it is nothing more) and leave it like the late lamented Bro. Gouley's famous anti-Quebec "Pyramid" without even an "apex" to stand upon.

We reproduce for their edification, the vulgar "chestnutty" story repeated by both Bro's B. and W.:—"They may take courage from the assurance of the venerable coloured apostle to his parishioners, that in the worst condition, 'dere is always one place whar dey (they) kin find consolation, for shuah and that is in de Dictionary.'" *Requiescat in pace.*

"THE GRAND BUMPER DEGREE."

"Say are you a Mason or a nod-fellow, or anything?" asked the bad boy of the groceryman. "Why yes; of course I am." "Well, do the goats bunt when you nishiate a fresh candidate?" "No; of course not. The goats are cheap ones, that have no life, and we muzzle them and put pillows over their heads, so they can't hurt anybody," said the groceryman, as he winked at a fellow nodfellow, who was seated on a sugar barrel, looking mysterious. "But why do you ask?" "O nothin, only I wish me and my chum had muzzled our goat with a pillow. Pa would have enjoyed his becoming a member of our lodge better. You see, pa had been telling how much good the Masons and Oddfellows did,

and said we ought to try and grow up good so as we could jine the lodges when we got big, and I asked Pa if it would do any hurt for us to have a play lodge in my room and pretend to nishiate, and Pa said it wouldn't do any hurt. He said it would improve our minds and learn us to be men. So my chum and me borried a goat that lives in the livery stables. You see, my chum and me had to carry the goat up to my room when pa and ma was out riding, and he blatted so we had to tie a handkerchief around his nose, and his feet made so much noise on the floor that we put some baby's socks on its feet. Gosh, how frowsy a goat smells don't it? I should think you Masons must have strong stummix. Well, sir, my chum and me practised with that goat until he could bunt a picture of a goat every time. We borried a book beer sign from a saloon man, and hung it on the back of a chair, and the goat would hit it every time. That night pa wanted to know what we were doing up in my room, and I told him we were playing lodge and improving our minds, and pa said that was right, there was nothing that did boys half so much good as to imitate men and store by useful knowledge. Then my chum asked pa if he didn't want to come up and take the grand bumper degree, and pa laffed and said he didn't care if he did, jest to encourage the boys in innocent pastime that was so improving to our intellect. We had shut the goat up in a closet in my room, and he had got over blating, so we took off the handkerchief, and he was eating some of my paper collars and skate straps. We went upstairs and told pa to come up pretty soon and give three distinct raps, and when we ask him who was there he must say, 'A pilgaric who wants to join your Ancient Order and ride the goat.' Well, we got all fixed, and pa rapped, and we let him in, and told him he must be blind-folded, and he got on his knees a-laffing, and I tied a towel around his

eyes, and then I turned him round and made him get down on his hands also, and then his back was right towards the closet door, and I put the bock beer sign right against pa's clothes. He was laffin' all the time, and said we boys were as full of fun as they made 'em, and we told him it was a solemn occasion, and we wouldn't permit no levity, and if he didn't stop laughing we couldn't give him the grand bumper degree. Then everything was ready, and my chum had his hand on the closet door, and some kyan pepper in his other hand, and I asked pa in low bass tones if he felt as though he wanted to turn back, or if he had nerve enough to go ahead and take the degree. I warned him that it was full of dangers, as the goat was loaded with beer, and told him he yet had time to retrace his steps if he wanted to. He said he wanted the whole business, and we could go on with the menagerie. Then I said to pa that if he had decided to go ahead, and not blame us for the consequences, to repeat after me the following:—"Bring forth the royal bumper and let him bump!" Pa repeated the words, and my chum sprinkled the kyan pepper on the goat's moustache, and he sneezed once and looked sassy, and then he sees the lager beer rearing up, and he started for it just like a cowcatcher and blatted. Pa is real fat, but he knew he got hit and grunted, and said 'Hell's fire! what you boys doin?'" and then the goat gave him another degree, and pa pulled off the towel and got up and started for the stairs, and so did the goat, and ma was at the bottom of the stairs listening, and when I looked over the bannisters pa and ma and the goat were al in a heap, and pa was yelling murde, and ma was screaming fire, and the goat was blating and sneezing and bunting; and the hired girl came into the hall, and the goat took after her, and she crossed herself just as the goat struck her, and said, 'Howly Mother, protect me!' and went down stairs the

way we boys slide down hill, with hands on herself, and the goat reared up and blatted, and pa and ma went into their room and shut the door, and then my chum and me opened the front door and drove the goat out.

Correspondence.

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

To the Editor of CANADIAN CRAFTSMAN.

DEAR SIR,—There is a theory floating about here in the minds of many Macons that I have never been able to find any authority for. Will you therefore kindly lay the matter before your Jurisconsult so that he may tell us if there is any bottom to it, viz:—1. That in the event of any brother bringing a charge against another Brother Mason that the accuser is unable to substantiate, that the punishment that would have been awarded the accused, had he been found guilty, falls on the accuser, as a punishment for his crime, in bringing a charge that he could not sustain by evidence. 2. (a) That the only member of a Lodge who can bring charges against other members without incurring such liability is the Junior Warden. (b) And that he is ex-officio the prosecutor in such matters.

3. Some Macons hold that the J. W. in order to claim any such exemption from responsibility must be authorized or requested to do so by vote of the Lodge; must not do so of his own accord or at the request of the W. M. or any other member of the Lodge.

Your compliance with the above request will much oblige

AN UNSOPHISTICATED MASON.
Montreal, March, 1887.

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

THE RESPONSIBILITY OF MASONIC OFFICERS.

Office in the Craft is unlike office in any other organization under the sun. In State and Church, in societies, civil, religious and beneficial, it is true that the office-holder is always a personage of importance, but there is that in Masonic office which distinguishes it from, and lifts it above, all others. There is a dignity about it, an authority, a responsibility, a power, which render it incomparable with any lower or lesser station. Whether you take the Mastership of a Lodge, or the Grand Mastership of the Grand Lodge, the office is unique. A pure democracy in its essential character and features, the Masonic Fraternity is presided over by a practically absolute sovereign, whose will is restrained only by the Landmarks and Constitutions of the Craft. He must see to it that the ancient usages and customs be preserved in all their integrity. Here arises the highest responsibility of Masonic office. It is a trust. It is not for personal aggrandizement, but for the welfare of the Brotherhood. It is not a compliment, but a sacred charge. It is something that is not to be sought, nor to be refused. The idea of electioneering for Masonic office is abhorrent to its very nature. It is a gift, not a purchase, a moral and intellectual treasure, not merchandize. The better any Brother called to fill a supreme Masonic station appreciates all this, the better officer he becomes, and the more the Fraternity prospers under his rule.

Freemasonry has no low aims, but all of its principles tend to exalt the higher nature in its initiates, and render it dominant. It distinctly recognizes the Creator of our bodies and spirits as the Grand Architect of the Universe, and it teaches every supreme officer in the Craft, be he Worshipful Master or Grand Master, that he is a subordinate architect—a

disciple of the Supreme Architect, and himself supreme in his special sphere. He is a ruler and a judge entrusted with power and authority which liken him in some measure at least, to the Father of us all, and it is this sense of fatherhood over the Brotherhood which should pervade the mind, control the will, and dignify the action of every ruler in Freemasonry. His responsibility is as absolute as his authority.

This responsibility is manifold, being co-ordinate with duty. A Master of a Lodge, primarily, is responsible for good work. He should be the "first among his equals," superior to all of his officers in ability, and able, willing and anxious to surpass all of his predecessors. The Masonic officer who is "slothful in business," slovenly in work, ambitious only to end his year of official life, and receive a Jewel—for doing nothing! such an officer deserves to have a perpetual seat on the floor. He is a figure-head, a shadow, a delusion and a snare. But the Master who is worthy of the name, and the honors which accompany it, becomes master of the Work, master of himself, and Master of the Lodge. He obtains the true work; he renders it with effect—not as an automaton, or a sort of Pretty Poll, but as a man and a Mason who knows what he is about, who is anxious to make a due impression, and determined that the reputation of Freemasonry shall be untarnished while he is responsible for it as a presiding officer.

The Master is responsible for the punctual and regular attendance of himself and officers at the meetings of his Lodge. He is an example, and they are examples. If he or they neglect their duties, very many other Brethren will likewise do so, and the Lodge will become a shadow. And it is always his duty to actively promote harmony and Brotherly Love. He is the representative of no class, but of the entire membership. He is the visible cement that unites them.

together. Without the spirit of fraternity the Craft is nothing—if we are not Brothers, we are strangers and enemies. One of the highest duties of the Master of a Lodge is to see that this spirit of fraternity is maintained within the limits of his jurisdiction in its purity, simplicity and integrity. It is the very bond of peace and all perfectness. Without it there is no Freemasonry.

One thing is certain—in the Lodge, as in the profane world, men will not stately meet together unless they are interested in what occurs. It is a primary duty, therefore, for a Master to make the proceedings of his Lodge interesting. The humdrum way some Masters have of doing business, the lame and laggard manner in which they tarry over everything they do, is enough to drive any Brother from the Lodge. Life and briskness are indispensable in this age of movement. If we were all Methuselahs, expecting to live a thousand years, the Master might open his Lodge an hour late, occupy five minutes in putting a motion, halt in the work at pleasure until he could recall what he ought to say, and behave generally like a man of leisure, with no responsibility to “act in the living present.” But this world at the present time is a busy one, life is short, and “be as expeditious as possible” is advice which the Master ought to take as well as give.

The Masonic officer who realizes all of his responsibilities! what a jewel he is! Let Masonry make more such jewels, ever esteeming them highly, rewarding them with due appreciation, and honoring their memories when they are translated to the Lodge above.—*Keystones.*

Any one sending to this office a copy of the Proceedings of the Grand Lodge of Canada for the years 1858, '59 and '60, and a copy of Grand Chapter of Canada Proceedings for 1877, will confer a great favor, or a reasonable price will be paid for them.

FREEMASONS LOYAL.

“On May 15, 1800, the King was fired at from the pit of Drury Lane Theatre, and at a Special Grand Lodge, held June 8, the Earl of Moira, (afterwards Marquis of Hastings), informed the brethren that it had been convened for the purpose of considering a suitable address to be presented to His Majesty.”

The Acting Grand Master “took occasion, in the course of his Speech, to allude to certain modern publications holding forth to the world the society of Masons as a league against constituted authorities; an imputation the more secure because the known conditions of our Fellowship make it certain that no answer can be published. It is not to be disputed, that in countries where im-politic prohibitions restrict the communication of sentiment, the activity of the human mind may, among other means of baffling the control, have resorted to the artifice of borrowing the denomination of Free Masons, to cover meetings for seditious purpose, just as any other description might be assumed for the same object. But, in the first place, it is the invaluable distinction of this free country that such a just intercourse of opinions exists, without restraint, as cannot leave to any number of men the desire of forming or frequenting those disguised societies where dangerous dispositions may be imbibed; and secondly, profligate doctrines, which have been nurtured in any such self established assemblies, could never have been tolerated for a moment in any Lodge meeting under regular authority. We aver that not only such laxity of opinion has no sort of connection with the tenets of Masonry, but is diametrically opposed to the injunction which we regard as the foundation stone of the Lodge, namely, “Fear God and Honor the King.” In confirmation

of this solemn assertion, what can we advance more irrefragible, than that so many of His Majesty's illustrious family stand in the highest order of Masonry, are fully instructed in all its tendencies, and have intimate knowledge of every particular in its current administration under the Grand Lodge of England."

We take the above excerpts from the fourth volume, p. p. 488-489 of Bro. R. F. Gould's History of Freemasonry,—than which nothing could be more true or more applicable at the present day.—[ED. CRAFTSMAN.]

CATHOLIC G. M. OF ENGLAND.

Times have Changed, But Freemasonry has not.

"Lord Petre was succeeded as Grand Master, by the Duke of Manchester, who was invested with the ensigns of his office on May 1, 1777, after which the former nobleman returned thanks for the honors he had received in the Society, and assured the brethren of his attachment to its interests. Nor were these mere idle words. The amiable character of Lord Petre, and his zeal as a Mason, may—to use the words of a contemporary—be equalled, but cannot be surpassed. He was a Catholic, but held his religious faith without bigotry, and by his liberality and worth, won the esteem of all parties. He was generally regarded as the head of the Catholic body in this country (England), and therefore his continuing to preside for five years over a branch of the Society, against which the thunders of the Vatican had been launched in 1788, and again in 1751, affords proof that in England, towards the close of the eighteenth century, the two Bulls issued by Roman Pontiffs against the Free Masons, had been devoid of any practical result.—Gould's History of Free Masonry.

THE LIQUOR TRADE AND THE CRAFT.

In view of the fact that the following forms an item of the new Constitution to come up for discussion at the next meeting of the Grand Lodge of Canada, the action of other Grand Bodies on the subject is of interest:—"No Lodge shall permit to be used in any room used by them for either hall, lodge room—or at the refreshment table—wines or spirits or other intoxicating liquors."

The G. L. of Illinois interdicts the use of intoxicants in lodge quarters.

Nebraska, by resolution passed in 1885, declares "that it is the sense of this G. L. that it is a Masonic offence for a Mason to engage in retailing or wholesaling intoxicating liquors as a beverage."

In Oregon the following resolution was passed in 1885:—"That the keeping of what is commonly known as a liquor saloon, or the attending to the bar of the same, shall be considered as sufficient grounds for the indefinite suspension of Masons engaged therein, and that any candidate for the degrees, engaged in such business, shall be deemed ineligible."

In Wyoming, in 1884, the Grand Lodge adopted the following:—"Resolved,—That it shall be unlawful for, and constituent lodges are hereby prohibited from, initiating or admitting to membership in their respective lodges any person engaged in the manufacture or importation of any spirituous or malt liquors as a beverage, either as a proprietor, clerk or otherwise, and if any person shall, after becoming a member of any lodge in this jurisdiction violate the provisions of this section he shall, upon conviction thereof, be liable to expulsion."

In 1885 an edict was issued in Washington Territory making it unlawful for lodges to receive and act upon the petition for the degrees of

Masonry from any man engaged in the manufacture or sale of intoxicating liquors, other than for mechanical or medicinal purposes.

Colorado, in 1886, prohibited intoxicating liquors in both lodge and ante-rooms, and also decided against the initiation and affiliation of any person engaged in the liquor traffic.

Missouri, in 1886, declared saloon-keeping a Masonic offence.

In 1886, the Grand Lodge of Kentucky adopted the following resolution:—"Resolved,—That the business of saloon-keeping or selling as a beverage intoxicating liquors by the drink, be decreed a Masonic offence, and punishable as other offences against Masonry."

In Gould's History of Freemasonry, Vol. IV, page 107, we find that it was a regulation as far back as 1725, in the Ancient York Masons, that "no more persons shall be admitted as brothers of this society that shall keep a public house."

LET THERE BE UNION.

Few Grand Lodges in the world, have enjoyed a greater degree of prosperity than has the Grand Lodge of Canada.

During its brief existence of but about a third of a century, it has well continued to fulfil its beneficent mission.

Its two goodly "off-shoots,"—the Grand Lodges of "Quebec" and "Manitoba,"—are children of whom "The Mother Grand Lodge of the Dominion," may well be proud.

The temporary difficulties incident upon the establishment of the former of these, were long ago happily adjusted and inter-jurisdictional union, harmony and prosperity have ever since prevailed; and it is devoutly to be hoped that this Victorian Jubilee year may not pass by without the removal of all "confusion amongst

the workmen' and the attainment of "perfect union" amongst all worthy Craftsmen in this "Keystone" Province of Ontario.

The circumstances which led to the existence of more than one Craft or Capitular Grand Body in Ontario, need only be referred to, at present, for the purpose of emphasizing the deep regrets of many good brethren on either side, that such should exist; and for the consideration of the important question whether the time has not now arrived for the making of serious efforts for the speedy removal of what must to most, at least, be deemed to be wholly unnecessary and injurious divisions.

Similar much to be desired unions have hitherto been happily effected by mutual fraternal efforts in the removal of obstacles and hindrances of longer standing, and more difficult and complicated in their nature, than these now existing in Ontario.

"The United Grand Lodge of England," is a happy illustration of what may be accomplished, chiefly by the prudent, persistent and zealous efforts of two such brethren as were the Duke of Sussex and the Duke of Kent,—the chiefs of what had long been somewhat antagonistic Grand Bodies.

Ontario is not without brethren of like fraternal spirit and ability. Let there be union.

There never has been a time when perfect union amongst the Craftsmen everywhere was more needed than now.

Let there be but one fold and one shepherd. So mote it be.

The Grand Master of Washington strikes the key-note when he says "that an habitual gambler for money is guilty of unmasonic conduct, and should be dealt with accordingly." The craft is well rid of that class of barnacle, who frequently further their villainous trade by a wholesale exhibition of flash emblems on their person.

A FEW QUALIFICATIONS REQUISITE TO FORM A WORTHY MEMBER OF OUR ORDER.

BY A. BORNGASSER.

Lycurgus, Solon, Numa, and all other political legislators could not make their establishments durable; however wise their laws might have been, they could not extend them into every country and every age. As these laws had in view only victories and conquests, military violence, and the elevation of one people above another, they could not become universal, nor agree with the taste, the genius and the interests of every nation.

Philanthropy was not their Basis. The love of country, badly understood and carried to an excess, often destroyed in those warlike republics, the love of humanity in general. Men are not distinguished by the difference of the language they speak, the dresses they wear or the dignities with which they are invested. The whole world is but one great Empire, of which every nation is a family, and every particular person a child. To revive and spread abroad those ancient maxims drawn from the nature of man, is one of the ends of our glorious establishment. We wish to unite all men into one great brotherhood and enlightened understanding; not only by the love of the polite Arts but still more by the great principles of virtue; and from such a union the interest of the Fraternity becomes that of all mankind. From such, every nation may draw solid knowledge and the subjects of the various kingdoms may conspire without jealousy, live without discord, and mutually love one another, without renouncing their country.

Masonry instructs us in our duty to the S. A. O. T. W., to our neighbors and ourselves; it instructs us to be loyal to the civil powers, and never

to be concerned in plots and conspiracies against the sovereign of the realm in which we reside; it teaches truth and peace, it bids us to listen to the cries of the unfortunate, and extend our hands to them with the cup of consolation. It shews us that we are all upon a level and that merit is the only just distinction; it directs us to live within the compass, and always to act upon the square with the world and with one another; it strongly objects to intemperance, but is by no means averse to innocent mirth and pleasure. In short, it is a superstructure fixed with solid firmness on the broad basis of moral and social virtue.

Sound, good, upright and moral men are required in our Society. Let man's religion be what it will, we do not exclude him from the benefits and advantages of our Order, provided he believes in the glorious Architect of heaven and earth, who rewards virtue and punishes vice. We are directed to expand our hearts with the most generous sentiments, to root out bigotry and arrest the cruel hand of persecution. We are enjoined to unite with virtues, men of the most distant countries and opposite opinions—to unite with them in the closest bond of fraternal love, to regard them with the truest affection.

We are in possession of a universal language so useful for a Mason which enables him to find amongst men of every nation kind friends—a home in every climate. We banish from our Lodges every dispute which may tend to alter the tranquility of the mind, or to destroy those sentiments of pure friendship and perfect harmony to be found only in the retrenching of all indecent excesses and discordant passions. The secrets entrusted to us compose a language sometimes mate, and sometimes very eloquent, and may be communicated at a distance, and to know a brother by, let his country or his language be what it will. Our Lodges have been established in, and are spread over, the whole world, and yet I venture to

say that amongst so great a multitude of men no Brother ever ventures to betray our secrets; dispositions the most volatile, the most indiscreet, and the least trained up to secrecy, learn this great science as soon as they enter amongst us, so great an empire over the mind has the idea of brotherly union. This inviolable secrecy powerfully contributes to link together the subjects of different Kingdoms, and to facilitate and render mutual between them, the communications of benefits. We have many examples of it in the annals of our Order. Brethren travelling on the continent of Europe, through unforeseen circumstances, finding themselves distressed, upon making due application to our Lodges, invariably receive all necessary assistance. We are linked together by solemn vows, and if we fail in the performance of these solemn promises which connect us, the result will be of a great punishment, the remorse of our conscience, the infamy of perfidy, and occasionally exclusion from the Order. There is yet another qualification necessary to enter into our Order, viz: a taste for useful Sciences and liberal Arts of any kind, as they improve the heart as much as the understanding; moderate the selfish affections, sweeten and harmonize the temper, and better fit men for social happiness, which Freemasonry most zealously endeavors to promote. The name of Freemason ought not to be regarded in a material sense, as if we were simple workmen in stone or marble. We do not consecrate our talents and our toil to the construction of external Temples, but to rear a Temple not made with hands eternal in the Heavens. Thus I have given some account of Masonry and the Qualifications requisite to make a worthy member of it, and strictly in conjunction with the teachings of so important and far spread a Society,—an institution founded on the most exalted principles of moral and social virtue. May it be our glory to practice the duties it prescribes.

May we be disposed to every humane and friendly office, ever ready to pour wine and oil into the wounds of our afflicted brethren and gently bind them up, so that when the outsider beholds our conduct, and sees by our means the hungry fed, the naked clothed, and the sick sustained, they will cease to speak with disrespect of our noble order; their foolish prejudices will be removed, and they shall be convinced that Masonry is a useful and venerable structure, supported by the great and everlasting Pillars of Wisdom, Strength and Beauty.

SHARON, APRIL, 1857.

HOW TO SECURE ATTENDANCE.

We quote the following by Grand Master Emerson, to the Grand Lodge of Utah, with approval:—

The Master of a Lodge should be a studious and thoughtful man, and above all, a man fruitful in resources. Should the energy and zeal of the members of his Lodge begin to slacken, and their attendance become more and more reluctant and infrequent, he should be able to devise some scheme, to put into operation some plan by which he may win them back to their allegiance. The Lodge Room should be made, next to home, the most delightful and attractive place on earth; a pleasant retreat from the cares and dividing influences of everyday active business-life. Every Mason should regard his Lodge as a perennial fountain to which he may come at all times, and have his own moral courage, and his confidence in his fellow-men increased and strengthened. Does business annoy him, or financial disaster threaten, he here learns that no man should be regarded for his worldly wealth or honor. Is he discouraged and disheartened by the repeated instances of dishonesty and speculation in high places, in the world around him, he is here encouraged and strengthened by the fact that Masonry not only teaches, but demands of her thousands of votaries everywhere, and by a constant symbol, to walk uprightly in their several stations before God and man, and act upon the Square in all their dealings. From under such teachings a reflective mind comes out strong and self-reliant, ready to fight life's battles, and gain honor in the conflict. As means to so desirable an end, I would suggest that as often as time will permit,

when the Master makes the usual enquiry if any Brother has anything to say for the good of Masonry, that it be something more than formally done. Insist upon something being said upon the subject of Masonry. If found necessary, go to some Brother before Lodge night, and tell him that you shall call upon him, and he must be prepared if only for a five minutes talk. Invite others to express either their assent or dissent as to what has been said, and you would soon be surprised at the readiness with which your call would be answered, as well as at the general increase of knowledge upon Masonic subjects. In this connection I have one further suggestion to make. If no Work offers, exemplification of the degrees and other modes of schooling the members may be substituted, and thus social intercourse stimulated, and attendance upon Lodge meetings made interesting and agreeable. Such a course persisted in, although it may be against difficulties and opposition at first, cannot fail to bring work, and will inaugurate a season of great prosperity, while the simple opening, hurrying through with whatever is to be done, closing and hurrying to extinguish the light of the Lodge Room, dispersing in the quickest possible time, as is often the case, will leave your minds and hearts as dark as the room you leave behind, so far as any good the meeting together has done you, and will result in depleted attendance, and loss of interest among the membership, and will serve to still further increase the already large army of non-affiliates.

BUFFOONERY IN THE LODGE.

The Louisville Masonic Home Journal is thus outspoken concerning the late un-Masonic proceedings in Crescent Lodge, New York, at a public installation:—

Burlesquing the ceremonies may seem funny to the thoughtless, but this will drive away the more wise, whose presence cannot be dispensed with without damage. A man would be set down as a knave or a fool, who would make sport at a funeral; he would be esteemed an ass or an idiot, as a rule, who would mourn on festive occasions. Is not he who makes sport of solemn ceremonies in the same category? There is a time to dance and a time to mourn; a time to be merry and a time to be dignified. He who is out of time and out of tune

for the occasion, is out of joint and out of place.

Making sport of dignified ceremonies, as was done in a New York City Lodge at a public installation, was in such exceedingly bad taste that the Grand Master himself will be censurable if he fails to reprove the Lodge for such indignities and disrepute brought upon the fair name of our Fraternity. What have we to do with it? Everything. Whatever affects the reputation or well-being of the Craft at large touches every Brother, and each has the right to raise his voice against it.

We recognize it as an unintentional discredit, brought upon the Craft through thoughtlessness. While "I didn't think" may mitigate the punishment, it does not make right the wrong, or excuse the Grand Master for failing to notice the irregularities. His silence may be fairly construed into approval of that which the Craft universally condemns, and will give license for a continuation of such disreputable conduct.

We trust we have not spoken too severely to be kind, but the case cannot be suffered to pass unrebuked by the Masonic press, and a vigorous remonstrance seems to be the only appropriate way to treat the subject. "Eternal vigilance is the price of liberty," and jealous care of the reputation of the Fraternity is essential in maintaining the respect of the community. Have all the fun possible, but do not burlesque our solemn ceremonies and moral teachings.

KILDONAN.—Following are the officers of Hiram Lodge, No. 5, installed by R. W. Bro. W J Ptolemy, D D G M:—W Bro G A Sadler, I P M; W Bro N Matheson, W M; Bros R R McDonald, S W; F G Argue, J W; A Polson, Treas; J A Bell, Sec; J Fraser, Chap; P Dickson, S D; A Munroe, J D; J F Campbell, S S; J B Todd, J S; F White, Tyler; D Matheson, D of C;

UNMASONIC CONDUCT.

There never has been since history was first known, any institution made by man, but was perverted from its original intent.

We take that of Egypt as our primary predicate. He that searches the records of this most extraordinary land and people, and traces back their origin, cannot fail to discover, that they at the first foundation of their theology by Ham, held the belief in the one Ever Living and Existing God. This acceptance of the truth was in existence at the time of Moses' birth, and so remained long after the irruption of the Shepherd Kings into Egypt.

Moses was educated in all the then knowledge of the Egyptian Priesthood and Philosophy, and was made one of their members at Heliopolis. In the Temple of Thebes, the inscription over the arch of the Sanctum Sanctorum was inscribed "I am that I am, and no man has lifted my veil."

We trace through his progress; while leading the Hebrews in the Wilderness, that all his laws for their governance were framed to a great extent on the models acquired by him from his instructors and education.

They contain as is seen in Leviticus and Deuteronomy, the whole duty of man to his neighbor. The laws of the civilized world at this day are copied from and founded on them.

Masonry as we have it—as all Masons have it—be their creed or faith whatever it may; have adopted the better parts thereof as the guide and rule of action. No finer theory of moral philosophy could be framed. The founders of our Masonry, went one step further; and gave Toleration as the Watch Word.

If Masons,—be their Faith or Creed what it may,—were to confine themselves and strictly adhere to the rules prescribed in the second above-named Book, adding thereto the

Golden Rule "To do unto your brother, that you wish he should do unto you," there certainly would not be witnessed, as is daily; the flagrant violations of Masonic Duty, as is most unfortunately in vogue.

To see Masonic O B's. so constantly and interminably outraged, is indeed painful.

To notice as many do, the perversion of Masonry to sinister motives is heart-rending.

To observe those who fill high places, degrading the Order, in order to gratify self-interest, is in violation of all the Morals, Dogmas and Ethics, taught in our Sanctums and Temples.

The days of Dermott, Ramsey and others of like ilk have passed away.

The squabbles of Phillips, Herring and others have been, thanks to common sense and propriety, buried in oblivion.

Harmony—the great Beacon Light of Masonry, has predominated in Great Britain since 1813.

The self-same inspiring Polar Star has shown its dominant in Symbolic Masonry in the United States, since the Union of the Grand Lodges of New York, and peace prevails within her borders and boundaries in the original Freemasonry.

But withal, we find a rancorous and venomous spite interminably budding forth among single members of the Order,—among Master Masons.

To those we especially address ourselves, for albeit, many thereof are and may be members of the Chapter, Commandery, Scottish Rite and possibly of numerous others of the "haute grades," even up to the Sat B'hai with its 360 Degrees, and hold the ruling positions therein; nothing in the O B's thereof can supersede those taken by a brother, who has and must first become a Hiramite ere he can aspire to that of the *ne plus ultra*, or any of those exalted titles? of which some are so anxious to obtain, and when obtained, tickle their vanity, and induces them to actually believe they are better than those who

are satisfied to remain in the more humble ranks.

The Unmasonic Conduct herein referred to, requires no comment. It would be supererogatory to expatiate thereon. Our readers will understand that we write not in an invidious strain. We merely desire attention to a growing evil, one that is antagonistic to all the well known and established principles of Symbolic Masonry, as taught in a Blue Lodge. There is nothing—there can be nothing to excel them.

Therein is all the "Law and the Gospel," and he who deviates therefrom, forsooth because he by chance, or intrigues, mendacity, or meretricious vilification, has arrived to the pinnacle of his ambition, is by no means absolved from his duties, so solemnly pledged by him to do, keep and perform as a Master Mason. It is high time that the fraternity where-soever dispersed over our broad land, take heed of their ways and thus prevent reproach from assailing us; and thereby bring our time honored Institution into scorn.—*Masonic Era and Analectic.*

A. A. S. RITE.

The A. A. S. Rite 33°, cannot, like Symbolic Masonry, boast antiquity or a traditional lineage.

The latter, as is shown by all the commentators and archæologists, came into existence in 1717, when Anderson and Desaugaliers; both men of fine philosophical minds and charitable hearts, seeing that the Operatives were going into decay, under the progress of the then Age; and analyzing the old Constitutions of the various Guilds of Builders; found therein, that Brotherly Love, Good Fellowship and Charity, were the foundation stones on one side, and Toleration on the other; and further, that the then age displayed, as history shows, a total abnegation thereof;

produced by the indifference displayed by Christopher Wren on the one side, and the Insolence which had sprung into life following on the determination of the "warring church powers"; resolved to utilize the "long cherished theories," which had been introduced into England centuries anterior to the days of Athelstine. Anderson has been by some writers styled "a Monomaniac" "a Charlatan." Desaugaliers has by many been looked upon as a "mere theorist," a man "who quailed under the Intolerance of the Romish Church," hence others subsequently had the right to make new Rites. When we discuss in our minds, the motives which impelled these two great benefactors to the human race, we perceptibly see that a higher and a nobler motive induced them to revive Freemasonry (and save it from ruin) as practised by the Old Operatives, descendants of the Hiramites, and transform it with its legends and usages, into an institution which could in proper hands be an instrument whereby man's condition could be ameliorated, and his progress ensured, instead of its then partially circumscribed condition.

Taking the old Gothic Constitutions and others that preceded them, they therefrom wrought out, what we now know as the Constitutions of 1717. No one who peruses them, and carefully studies the intent of each article but must perceive, that but one idea permeated the brains and heads of the two great men. Had their theories not been based on philosophy both moral and charitable, the Institution would have fallen "still born" on the world. But it followed not the fate of the "Old Guilds," which had become so effete, even with the assistance of gentlemen (non-operatives), that decay stared them in the face. The progress made by Symbolic or F. A. A. Masonry astonished even the ardent temperaments of its founders.

It spread through the British Em-

pire and the Continent of Europe with almost lightning rapidity, carrying with it the "blessing" of "Peace and good will to all men."

But no sooner had it become apparently unassailable, and impregnable, even although the Romish Church darted its arrows and anathemas against it; progress continued; but the intent and ends were laid hold of by designing and intriguing men. The notorious Chevalier Ramsay—the Prince Pretender to the British Crown and others were foremost in their endeavors to amplify it, thenceforward; every empiric—Charlatan and Masonic philosopher? grasped the idea of using the Symbolic degrees as a foundation to erect new Rites thereon. From these sprang what is known as the Council of Bordeaux, which took under its wings the Chapter of Clermont. Thus the Body known as the Scotch Rite was formed into 25 degrees.

But that did not satisfy the wisecracks in Masonry. It expanded itself into Thirty-three Degrees, as we find, not only in the work of the Metropolitan Council at Geneva, working under its name-sake of Scotland, but also that of Namur and other places. We find the following in Bro. Gould's "Freemasonry":—

"The A. and A. Rite 33^o, can boast of a very respectable antiquity, being descended in a direct line from (the Degrees) the Emperors of 1753, and possibly from the Chapter of Clermont, of 1754.

We may ungrudgingly confess that the compilers of their *Historia Ordines*, have displayed more moderation and greater respect for the unities than are generally found in the history of the high degree rites."—Gould's Freemasonry.

The good and learned brother might have gone further, and compared the A. A. S. Rite with Symbolic Masonry; as well enquired what actual benefit has the latter been to the world. Do we not see that one Supreme Council at least receives into its bosom Masons so-called, who have dis-severed their connections with their parent lodge and pay nothing toward

its sustenance? Does it not thereby destroy what is looked upon as a "Landmark?" Has it not essayed to depreciate Symbolic Masonry and set it aside by introducing a new theory of "Symbolism?" Does it not preach one thing and act contrariwise?

Has it not assumed a line of arrogance and insiduousness in teaching of Symbolic Masonry? Is it not in violation of the vows its members have all taken; to scatter with an unsparing hand, tons of scandalous and malignant vituperation against brother Masons who differ with them. And we also ask, how they can conciliate the fact that all of the so-called Supreme Councils of the World, still use the Symbolic degrees, in violation of every principle of honor and honesty. None have relinquished the right to induct their neophytes into them, outside of the United States, and they have the temerity of styling their work Freemasonry.

Did not DeGrasse Tilley when a prisoner of war in 1813-15 make Masons from the first degree upwards within his prison walls? His Supreme Council in Paris, and those descended therefrom, to this day make Masons from the first to the Thirty-third Degree, and claim affiliation with Symbolic Lodges. Is this the Masonry of 1717? We say No.

There is no true Masonry, beyond the first three degrees, maugre the fact, that elaborate and subtle essays have been printed to prove the contrary. "Ancient Craft Masonry" needs no apologist. It stands like the Rock of Ages upon its own intrinsic merits. It knows no difference between the king and the peasant.

All are brothers. Not so the A. A. S. Rite, (with one honorable exception.)

The A. A. S. Rite especially in Europe ignores the rights of the poor man, for none but those who are noblemen, can rarely find an entrance into their bodies. Those who do, never attain beyond the 14th or 18th degree. Those beyond are only

given to the *Crème de la Crème*. And yet they call it Masonry.

Symbolic Masonry may have its short-comings, but the great good it has done—the Charity it has and is dispensing, will atone therefor. And what has the A. A. S. Rite done? Nothing beyond, with its *ad vitam* Hierarchy, acting as a tyrant, and issuing its “Red Letters” in imitation of the Popes of Rome.

If this be Toleration or Freemasonry, then the word should be expunged from the language we speak.—*Masonic Era and Analectic*.

THE JUBILEE JEWEL.

We have received several letters, all more or less condemnatory of that part of the approved scheme for a Masonic celebration of the Queen's Jubilee, which sanctions a jewel to be worn by all Masons who are subscribing members of our English lodges on the 20th June next, the day when Her Majesty will complete the 50th year of her reign. The gist of the argument they mostly adopt, is that there are already enough, and more than enough, jewels worn in Masonry; that there is a decided tendency in the direction of wearing more of them, and that it is desirable to discourage rather than encourage this tendency. But without stopping to consider the merits or demerits of these arguments, we take the liberty of reminding our correspondents that a Sovereign's Jubilee is of rare occurrence. Of the thirty and odd monarchs who have reigned since the Conquest, there have been only four who have occupied the throne for fifty years and upwards, namely, Henry III., Edward III., George III., and our present gracious Queen. And as her Majesty is the daughter, niece, and mother of Princess who were, or are, Masons, it seems fitting that something in the way of a numismatic token of her Jubilee should be sanctioned. If, then, a jewel is deemed objectionable on the grounds which

have been indicated, and might wound the susceptibilities of some of our best craftsmen, we think no objection can be raised to a Commemorative Masonic Medal, which may be costly or of little cost, according to the views of the brother purchasing it, while it will be to him and his always a memento of his association with the fraternity at the time when the Queen, the mother of our Grand Master, completed the Jubilee year of her reign. Let the dies for such a medal be struck, and the medals, of different values, issued only to subscribing members of lodges on the day specified, and it strikes us the objections of many worthy brethren will be overcome. Perhaps some of our readers will favor us with their views on the subject.—*London Freemason*.

THE MASONIC BALL AT CANNINGTON.—In spite of the inclemency of the weather on the night of the 25th Jan., there was a very good attendance at the annual Masonic Ball, which took place in the new hall of the Lodge. Besides the Canningtonians present a number were present from Woodville, Beaverton, Sunderland, Port Perry and other places far and near. W. Bro. Cockburn was among the visitors. Dancing, for which music was supplied by the Burnham orchestra, was indulged in until about one o'clock when an adjournment was made to the Bennett House, where the genial and popular proprietor had prepared in best style, a supper that would be difficult to equal anywhere, and met with the general approval of all. Supper over, the merry dancers again returned to the hall, where dancing was again indulged in, and kept up with gusto into the “wee sma’ hours.” The Masonic brethren are, considering the wet and stormy weather which prevailed, to be congratulated upon the success which has attended their tenth annual ball, and, as far as we have been able to ascertain, all present thoroughly enjoyed themselves.

CANADIAN MASONIC NEWS.

THE annual "At Home" of Stevenson Lodge, No. 218, G. R. O., was held in the Masonic hall, Toronto, on Friday evening, March 25th. A large and fashionable gathering was present. Amongst the guests were M. W. Bro. Henry Robertson, of Collingwood, Grand Master of the Grand Lodge of Canada; V. W. Bro. Tait, P. M. St. Andrew's Lodge; W. Bro. Davidson, P. M. Zetland Lodge; W. Bro. Manley, Sec. 11th District; W. Bro. Smallpiece, King Solomon's Lodge; V. Bro. Preston, M. P. P.; W. Bro. Brown, Wilson Lodge; and W. Bro. McDonald, King Solomon's Lodge. Music was furnished by Marciano's orchestra, and dancing was kept up till a late hour. Songs were rendered by Miss Hodgins, Mrs. Wilcock, Capt. Manley and others. An address of welcome was read to Grand Master Robertson by Bro. R. Cuthbert, which congratulated him upon his elevation to the highest dignity in the gift of the craft. The Grand Master made a suitable reply, and expressed great pleasure at being present. The following gentlemen composed the Committee of Management:—W. Bros. John Nicholson, John Patton, W. H. Woodstock, W. C. Morrison, H. N. Williams, Jas. Smith, Geo. M. White, Jas. Douglas, H. Perks, C. H. Corten, R. King, Thos. Graham, John Whitfield, Geo. Doughty, F. W. Humphreys, Geo. Guest, W. R. Wright, J. Baird, W. C. Griffiths, R. J. Durrant, Henry Kerrison, Jno. A. Macdonald, F. Hague, J. G. Holmes, J. W. A. Butler, J. B. Davis, W. Bro. R. Cuthbert, Chairman of Committee; Bro. T. H. Smith, Secretary.

ST. ANDREW'S LODGE, No. 10, G. R. C., Toronto, held its annual "At Home" in the Masonic Hall on the evening of the 4th March, when nearly 300 ladies and gentlemen enjoyed a fine musical programme, followed by dancing. From 9 till 10.30

the time was occupied with a concert, which was prefaced by an address from the Chairman, W. Bro. W. B. McMurrich, W. M. Mr. Carl Martens gave a piano solo; vocal solos were rendered by Mrs. J. T. Thompson, Miss Berryman, Mrs. McGalpin, Miss Gussie Eastwood and Mr. A. T. Oringan; Mr. J. Alexander gave a couple of readings; and Mr. T. Hurst supplied the fun with a couple of his comic songs. After the concert there was dancing to music by Seager's orchestra; twenty dances were on the programme. Harry Webb served a choice supper. The Committee of Management consisted of Bros. W. B. McMurrich, F. B. Polson, Daniel Rose, R. W. Dawson, J. T. Vincent, R. B. Echlin, F. S. Spence, L. Luke, J. H. Rowan, M. E. Snider, W. O. Wilkinson, J. Kent, J. Glanville, F. Cook, J. Watson, J. W. Lang, C. S. Kenyon. The "At Home" was a splendid success, and the Committee deserve praise for providing so varied and so pleasant an entertainment. Our thanks are extended for an invitation which unfortunately we could not avail ourselves of, though in the city at the time. We won't miss next time, if we know it.

ONE of the most pleasant events in connection with the March regular meeting of The Faithful Brethren Lodge, No. 77, Lindsay, on the 4th inst., was the presentation of Past Master's jewels to W. Bros. A. Mills and W. J. Hallett. The presentation was made by W. Bro. D. Ray on behalf of the brethren of the Lodge, a large number of whom were present. The W. Bro. spoke in the highest terms of the progress in the Order, made by each of the recipients, and of their usefulness and assistance to the craft. Both the W. Brethren were much affected, and returned thanks in a brief but appropriate manner. The jewels were suitably inscribed, and were beautiful specimens of engraving in gold.