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THE CANADIAN CRAFTSMAN,

AND
MASONIC RECORD.

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NOTHING TO LEARN.

FRANK W. BAXTER.

Not long since, while in conversation with a brother Mason, who, as far as degrees were concerned, had arrived at the highest round of the ladder of American Masonry, I was both surprised and pained to hear him make this remark: "There is nothing in Masonry for me to learn; I have learned the whole." Knowing that the brother had not the reputation of being an over-zealous Mason, and not too much given to study; and knowing, also, that my pursuit of Masonry had not enabled me to arrive at anywhere near such a conclusion I was led to ask myself, is he the only Mason that has arrived to that point of egotism, wherein he has learned the whole?

In after conversation with the brother, I found that his boasted knowledge was only superficial, and extended no farther than the ritual of degrees which he had taken, and even that knowledge limited. Amongst the ideas that he had advanced, was, that Grand Masters and Grand Lodges were in existence as far back as the days of Solomon, King of Israel. That he is not alone in that opinion I do not deny. Our best informed students, however, tell us that Grand Masters and Grand Lodges were unknown previous to A. D. 1717.

Without study, one is very apt to confound the traditions of Masonry with the actual facts. Traditional evidences, and facts, are decidedly different. Traditions would carry us back thousands of years, while facts do not warrant such assertions.

"Nothing to learn." Let the reader stop for a moment and ponder well upon the meaning of those words.

"Nothing to learn" of an institution whose origin is clouded in mystery; whose present membership in the whole world is about a million and a half, about 600,000 of which are in North America, which spends thousands of dollars annually for benevolent purposes; whose silent, though powerful influences for good are felt over the whole world; which has withstood the anathematizations of popes, the persecutions of governments, as well as those of individuals; the fanatical tirades of unscrupulous politicians; who has traitors within its ranks as well as foes without; and one too, in spite of everything that has been done in opposition to it, stands as high above that of its enemies, as the heavens is above the earth.

"Nothing to learn" of such an institution as that of Masonry. Can it be possible that so much egotism can

be concentrated in any one person? Yet, it was so personified in the brother spoken of.

If there is so little to learn of Masonry, that one can learn it within the short space of time allotted man on earth, pray tell me why it is that there are no less than twelve distinct theories advanced by able minds as to the true origin of Masonry? Surely, if the whole is so easily to be learned, that vast diversity of opinion would not exist.

We find able writers that place the origin of Masonry back to the antediluvian period; others, to the Egyptian mysteries; others, the Pagan mysteries; others, the Dionysian mysteries; others, the building of King Solomon's Temple; others, to the days of Numa Pompilius, in the School of Architecture which was founded by him; others, to the Mound Builders, and not a few to Dr. Desaguliers and his co-workers in 1717. In theory, a period from before the flood to A. D. 1717, is embraced. Now, what period is the fact? Answer it who can. Let those, who in their egotism think that there is nothing to learn, or, that they have learned the whole, prove by facts, not fancies, which one of the twelve theories mentioned by Dr. A. G. Mackey is the correct one, and I for one, will at once say that I have found a teacher, and that he is indeed a learned Mason. For myself, I am free to acknowledge my ignorance, and I do not expect ever to be able to place the time, when, where or how Masonry originated.

It is not, however, research after the origin of Masonry that must wholly engross our attention; suffice it to say, that it has an existence; that it originated somewhere, and that to-day it stands second to none outside of religion. It is its present and future that we must look to, not its past. Let us correct the errors of the past, as far as we know them, and in the future live more closely to

the fundamental principles of our institution.

The past records of Masonry speak for themselves, and that, too, with a voice that every Mason may well be proud of. Then let us, one and all, have the records of the future excel those of the past, in brotherly love, relief, truth and charity. Let brotherly love unite us more closely together; let relief to all who are in distress be ever in our thoughts and acts; with truth as our motto, we will throw the broad mantle of charity over all of God's creatures.

Again, how about the ritualistic work of Masonry? If it is so easy to learn the whole, why is it that there is such a wide difference in the work, even in the United States? Why is it that there are so many genuine simon pure Preston-Webb-Cross words in vogue? Now, which is the correct Webb work?

Again, why that vast diversity of opinion in regard to many of the laws of Masonry? If its legal features are so easily to be learned, why is it that the best legal talent are at variance on many of its vital points? As for instance, the number requisite to form a Grand Lodge in unoccupied territory; whether three, or a majority of the lodges, or all of them; perpetual jurisdiction over rejected material; the physical qualifications requisite to become a Mason; the prerogative of a Grand Master to make a Mason at sight, as well as many other, as yet undecided questions.

The question of exclusive Grand Lodge Sovereignty, as far as American Grand Lodges are concerned, has been effectually settled, the verdict being that each Grand Lodge has exclusive jurisdiction within its own territory; neither will those Grand Lodges allow any infraction on that law; no matter whether it be an old and powerful Grand Body that would infringe upon the rights of its younger and weaker sister Grand Body, or *vice versa*.

European Grand Bodies, however,

do not recognize that law, yet even if they do not, that gives them no legal right to infringe upon, or set aside, the laws of Grand Bodies that do recognize that law within their own jurisdiction.

Again, there is seldom a sentence in the exoteric or esoteric work of Masonry but what has a meaning attached to it, that is well worth any brother's serious reflection.

There is no act performed but what has its signification. Now, he who can reasonably explain them all, can well say that he has learned that part of Masonry. The forms and ceremonies of Masonry are not senseless and meaningless ones; on the contrary, they are full of meaning; and he that knows all of Masonry must have the minds of our wisest men combined in one.

Dr. A. G. Mackey, who was one of the most diligent and learned of Masonic students, was ten years in writing his *Encyclopædia of Freemasonry*, and spent more than twenty years in study and research, in order to give the results of his labors to the world.

Now would he, with all of his learning, have ever claimed, while living, that he knew it all? Most assuredly not, yet we occasionally find a brother who egotistically claims that he knows it all. In his folly he would have his brethren think that because he has taken all the degrees of York Masonry—arrived at the dignity of a 33^o in the A. & A. S. Rite, a 96^o of the Egyptian farce; that he has arrived at the acme of Masonic knowledge, and that he is a learned Mason, setting himself up as a teacher to those of us who are unlearned.

When I come in contact with a brother that has learned the whole, I feel like turning from him in disgust and sorrow; disgust at his egotism, sorrow at his ignorance. Should this meet the eye of any brother who has the idea that he has learned all that there is to learn of Masonry, let him read the writings of Mackey, Hagan, Fort, Morris, and many other "lesser

lights," and he will soon find out how very ignorant he is. Let him study the ritualistic work of Masonry, both esoteric and exoteric, and then compare his limited knowledge with that of Preston, Webb, Cross, Barney, or Morris, and again see his ignorance. Let him apply the principles of brotherly love, relief, truth and charity to the transactions of his every day life, and he will soon discover that instead of knowing the whole, that he knows nothing at all about Masonry.

In my younger days in Masonry, after I had learned the ritual of this jurisdiction, I was vain enough to think that I was a learned Mason, but after a few years' experience and some study, I made the discovery that I was a complete ignomus in everything pertaining to Masonry, except, perhaps, the bare ritualistic work. I woke up to the fact that there was everything to learn. I set myself about the task of learning what I could, and I am free to acknowledge that as yet I am an ignorant Mason. The more that I read and study Masonry the more do I find in it to claim my attention; and, when the "grim tyrant, Death," claims me as his own, I expect to be yet an ignorant Mason. It is almost an impossibility for one in a single lifetime to master Masonry in all of its branches. One may have the impression that he is learned, but study will soon convince him that he is unlearned.

"Masonry has many features." It is not the product of one mind, but of many. The lessons which it teaches are fraught with good. As a philanthropical organization it stands without a peer; yet, it is by no means an insurance society. It bestows its charity without stint to those who are worthy, yet that charity is bestowed voluntarily, and not by compulsion. It lays no claim toward being a religious organization, yet it is a co-worker with religion. Its universality covers the whole world, and its influences for good are felt

wherever it is known. It has a history, yet who can give it in full previous to its transformation from operative to speculative Masonry in 1717. It has a literature that is well worth the attention of any mind. It has laws for its government that equal in importance any civil law. It has its customs and usages that are full of good intents. It has stood the tests, and will stand for ages to come, if the brethren will be true to themselves and its principles.

To put into practice the principles that Masonry inculcates, is not for to-day, but for all time. The forms and ceremonies of Masonry are solemn and impressive ones, containing not one word of mockery or defamation of religion, or of the Word of God.

The Holy Bible, the Great Light of Masonry, is open upon every Masonic altar; it is the guide of our faith and the rule of our conduct. Masonry eschews all religions, political or social questions, in its lodge rooms; yet it teaches each of its members to be true to God, his country, his neighbor, and himself. Such, in part, is Masonry.

If any brother is possessed with the erroneous idea that there is nothing to learn of Masonry, let him spend a few hours time in the library of any Masonic student, and unless his egotism overbalances everything else, he will soon find that there is something to learn, and that he is one of the most ignorant of Masons.

Yes, my brethren, there is everything to learn in Masonry. Then let us set about learning it; let us study its history, literature, and laws; let us be proficient in the ritualistic work; but, above all, let us put into practice those noble principles which teach friendship, morality, and brotherly love; let us not only speak but act with relief, truth, and charity; let us try to be learned Masons, and to the best of our ability, to be Masons in deed and fact, as well as in name.—
Masonic Chronicle.

WHAT IS MOST NEEDED.

Freemasonry is admitted by all to be the oldest fraternal organization in the world. It has come down from one generation to another through a succession of ages until its origin has been lost in the remote past of prehistoric time. Founded upon the immortal rock of truth, it has stood immutable while all things else have changed or have been obliterated by decay. So far as pertains to outward forms and ceremonies, it can not be claimed that there has been no change in Freemasonry, nor that they are now universally the same. So widely extended into every country and among every race of people upon the face of the earth, these must necessarily be adapted, to a certain extent, to their habits and the facilities afforded to communicate and impress upon others the sublime mystery. But there is an universal language of Masonry that is readily recognized, although the words spoken may be in an unknown tongue. The Mason traveling around the world would never find himself where the talismanic sign would fail of recognition, or his Masonic appeal for assistance would be made in vain.

Freemasonry, thus possessing as it does, over all other institutions in the world, the prestige of age and universality; enrolling at the present day among its patrons nearly all of the crowned heads of the old world and the great statesmen of the new; carrying upon its roll of honored dead the names of heroes and patriots whose noble deeds will live throughout all time, and upon its roll of living the names of hundreds of thousands of good men and true; has within itself all the elements necessary to command respect, and to commend it to the good opinion of the world at large. It requires no other advertising or clap-trap inventions of any sort, to attract attention and bring to its doors for admission such men as would be an honor to the institution,

and such as Masonry in turn would be pleased to honor. It is pre-eminently the noblest, the grandest, and the most sublime of all fraternal organizations, and stands without a peer in its ability to make men wiser, better and consequently more happy.

There are, however, some young Masons, and perhaps a few of the older ones, who are endeavoring to popularize Freemasonry. Without a true appreciation of its dignity and standing, they would resort to the methods of more modern organizations to attract the attention of those outside of the institution, and thereby gain new members. Recently, while discussing the propriety of celebrating the anniversary of the organization of the oldest commandery in Indiana, one of the oldest members urged as a reason for so doing, that the commandery would thereby gain several new members. The real benefits to be derived from such a celebration, the strengthening and perpetuating the bond of fellowship and love that should exist among all valiant and magnanimous Sir Knights, was lost sight of in a desire to gain new members. So it is always among this class of Masons who are seeking to popularize Freemasonry. They would fill columns of the secular press with the names of candidates, and the doings of Masonic bodies, hoping thereby to attract the attention of others and secure more petitions. Especially has this been the case in the A. and A. rite in this and other cities. The doings of Masonic bodies have been made public to such an extent as to almost disgust real Masons, those who would maintain the honor and dignity of the order as it has come down to them from the hands of those who defied persecution and even death to perpetuate the noble principles that were taught to them as Freemasonry.

What is now most needed is less ostentation and more real Masonic work. The grand object of Freemasonry is not to make Masons, but to

improve the condition of those who are entitled to its benefits. All who would become Masons should come of their own free will and accord, and because they are desirous of doing good to their fellow-men. When associated together upon this principle, Masons become as members of one family, seeking each others' welfare and happiness equally with their own. Peace and harmony will always prevail in the lodge-room and among individual members. The good example thus afforded will carry the beauty and attractiveness of Masonry into all the walks of life, and prove more potent in increasing its popularity and influence among the better class of men, such as would make good Masons, than the most gorgeous parade of Knights Templar, or any other public display that may be made. These things may do for more modern organizations, but, what is most needed in the time honored institution is less tinsel and more of the pure gold of Freemasonry.—*Masonic Advocate.*

FOOD FOR THOUGHT.

There are two tendencies in our modern practice each worthy of consideration by those who wish to know the right. One is in the case of those who will not think or investigate at all, and the other, those who after much thought desire to substitute their own vagaries for the actual and recognized law. A careful examination of the decisions rendered by Grand Masters and Grand Lodges, and to be found in the annual printed transactions of the several jurisdictions, will demonstrate this idea very thoroughly, and show that between the two elements just named our laws are kept in a state of effervescence; that what is done one year is undone the next, and thus uncertainty, as to the law, is destroyed. It stands to reason that the opinions of the non-thinkers are of no consequence, nevertheless they are not without danger

to the general peace of mind, because the brethren who have never read the Constitution nor studied the foundation principles upon which our laws rest, are generally the most ready to decide any question presented, not from what they know of the law, but from what they imagine the law ought to be. These opinions or decisions find their adherents, and to a greater or less degree are injected into what is termed Masonic jurisprudence, with the resulting contradictions which hamper our progress, and mar what ought to be a simple, straightforward system. The other class is composed of brethren who have given study and reflection to the general principles, and who know the written and unwritten law, but seem to imagine it their calling to discover new and recondite meanings for the words of the simplest regulation. When these people slide off on one of their tangents they do not stop to consult the regulations; they consult their mind's eye, so to speak, and tell us what they see there is the real meaning evolved from their inner consciousness, as it were, about which they entertain no doubt, and walk over the written statute with sublime indifference. The danger ensuing from the dicta of these savans is even greater than that arising from the decisions of the ignorant, because the latter, when confronted with the actual text, will generally succumb, while the former are very much in the position of the Court before which a lawyer was trying to show what a dreadful old fool Blackstone was. We have in previous articles given instances of how some of the plainer maxims of Masonic jurisprudence are subjected to opposing decisions in different jurisdictions, and we submit another to further illustrate the principle of substituting individual opinion for the absolute provisions of the written statute or the admitted practice of the common law. A Grand Master in another State, among a number of generally sound decisions reported by him in

his annual address, declared that "where a brother dies while charges are pending against him, the lodge had full power to refuse to bury him with Masonic honors." The universal opinion of right-minded men is that an accused person must be held to be innocent until his guilt has been judicially established; and though taken red handed in the act of committing a crime he cannot be sentenced until the forms of law have been applied, this not so much to shield the guilty from punishment as to protect the innocent from injustice, otherwise no man would be safe. In our institution where justice is fixed as the boundary of right, thus enabling us to give to every man his just dues, there is every reason why we should insist that the accused retains every right until, after compliance with our forms of procedure, he has been proved guilty and sentence regularly pronounced. We hold this to be all the more necessary because in these days of multitudinous law givers and fine-drawn theories, many of which are imported from beyond our lines, we should cling with unflinching tenacity to such well settled principles of action as are drawn from the wisdom of ages, and designed to hedge about and efficiently protect individual rights. In this particular branch of our work it will always be well to make haste slowly.—*N. Y. Dispatch.*

ESSENTIAL LESSONS OF MASONRY.

Masonry teaches us that the Holy Bible is the central luminary of the order, while each member forms a satellite, revolving around and drawing his lustre from the great fountain of truth hidden within the depth of its secret pages, which alone is capable of lighting his pathway through the many tangled mazes of this life. And yet, while we profess this faith in its sacred precepts, and acknowledge the ability it possesses to awaken within the soul of man aspira-

tions for and thoughts concerning his true and noblest good, do we not often permit the dust of neglect to gather like a cloud and obscure its celestial radiance from our spiritual vision? And while we are repeatedly taught that this is the immortal mine from which every Mason is required to discover and bring to light for his own personal benefit, the glorious material which the Divine Architect has stored away within its depths, out of which, by our own efforts and His assistance, we are to rear the temple of our Masonic manhood to its noblest perfection, is it not true of too many of us that we neither discover nor bring to light these important truths, but to us they still lay hidden away in their native depths? The result is that our Masonic building is imperfect; because the very blocks we most need to give it strength and beauty are wanting, for we have left them in the quarry untouched. With this lesson fully mastered, each Mason should constitute a column—rising with beauty and symmetry from the midst of the checkered mosaic of this life, which we learn to behold embroidered with the manifold blessings which a bountiful Providence strews around us along life's journey—whose foundation is laid in the wisdom of faith; whose tower is reared in the strength of hope; while charity, like a vine of beauty, winds its spiral wreaths around the whole from base to summit.

Each piece of material that is needed in this tower of our Masonic manhood is plainly drawn upon this divine *restle-board* with its due proportions, shape and place in the building, so we need not be mistaken or go far astray.

The lesson Masonry teaches in regard to the proper adjustment of our time is worthy of universal attention. It is like a mantle of light which enfolds God, our neighbor, and ourselves within the silken web of each day's experience, giving to each an equal part. He who but thinks a moment

as this lesson opens before him can scarcely fail to learn the immense value of time; it is but warp and woof in the web of life. How few Masons remember and appreciate this lesson. And yet, it is one of the foundation principles of the order; one of the first truths taught us as we cross the threshold at our entrance in the Grand Temple of Masonry. Does Masonry so impress this lesson upon our minds that we never mention the name of God but with that reverential awe which is due from a creature to his Creator? Alas! is it not lamentably true that often Masons may be found with the twenty-four inch gauge in their hands, who take that *Masonically* sacred name in vain?

Do we appreciate the fact that Masonry not only teaches, but absolutely requires that we shall do to our neighbor as we would he should do to us?

While we readily admit that all men are naturally selfish, would it not be well to inquire, are we selfish after a Masonic manner? so as to avoid all irregularities, both of intemperance or excess, which would in the least impair our faculties or render us incapable of arising to the highest point of that true and noble manhood which Masonry would have us aim at and possess. This is the selfishness that Masonry inculcates.

Here we have three great duties enjoined upon us, to God, our neighbor, and ourselves, forming the three chief apartments in the mystic temple of Masonry, which is supported by the three pillars of wisdom, strength and beauty; while it is adorned with the three essential virtues, or graces, Faith, Hope and Charity—a triple triad—denoting perfection; and yet we have only learned a few of the lessons of Masonry—have only plucked a few from the wilderness of flowers which bloom around the threshold of our mystic temple—*Rev. W. H. Grim.*

THE TWO MOURNERS.

THE DOUBTER.

Must the blossoms I have tended
 With such care the live-long day,
 By the bitter frost be rendered
 Soon to wither and decay?
 Must each prospect brightly shining
 So be lost in clouds of gloom,
 And each bridal wreath entwining
 Bring the shadow of the tomb?

Is there light for the to-morrow
 When the night is dark with dread?
 Is there respite for our sorrow
 In the chambers of our dead?
 Must the heart be ever breaking
 And yet never cease to beat,
 With no welcome refuge making
 From its grief a safe retreat?

Is this life still worth the living
 Burdened by its heavy load,
 With the heart forever giving
 Richest treasure to corrode
 In the bitter breath of scorning
 That will greet the gift so rare,
 Ne'er to find a brighter morning
 With its cheering promise fair?

Is there worse beyond the river
 We have called "the stream of death,"
 That should cause the soul to shiver
 On its brink with bated breath?
 Must my heart thus urge each question
 Seeking for a voice in vain?
 Will the grave give no suggestion
 That will ease this throbbing pain?

THE CHRISTIAN.

In the dawn of early morning
 When the day began to shine,
 With the light the hills adorning
 Like the glory of a shrine,
 Rose the sun in beauty beaming
 On my path with peaceful ray,
 And its radiant lustre streaming
 Lit with joy my earthly way.

Soon a cloud in anger rising
 Spread a dark and dismal pall,
 Must its shadow so surprising
 O'er my path in sorrow fall?
 Then our Father in his kindness
 Sent his grace to aid my sight,
 But I, groping in my blindness,
 Failed to see the milder light.

For behind that cloud was shining
 Brighter still the light of love,
 With the earth-born mists entwining
 Beauty from the realms above.
 Soon the heavy cloud had lifted
 From my path its sombre hue,
 And like vapor gently drifted,
 Showing cloud-rifts filled with blue.

Then the sun shone out more brightly,
 And my heart was free from care,
 For from mountain top so slightly
 Broke a vision rich and fair.
 Eyes of faith now scan that vision
 Opening on my future way,
 And my heart finds its Elysium
 Growing brighter day by day.

—J. H. B., in *Loomis' Journal*.

CONCERNING MASONS WHO ARE UNTRUE TO FREEMASONRY.

How the profane press delights to expose the weaknesses and shortcomings of individual Freemasons who chance to "go wrong!" Is Smith Brown charged with being a defaulter? It is not announced that this highly esteemed and trusted merchant has been guilty of fraud, but that a "high Mason" has ignored the distinction between *mean* and *true*. Is the Rev. Brown Johnson arrested for appropriating his neighbor's wife? It is not published as the act of a *clergyman* of the church, so much as the deed of a "high Mason." Is Robinson Smith, who is an Odd Fellow, a St. George's Society man, and a member of many other organizations of a highly respectable character, charged with a heinous offence, all of his individual and society characteristics are swallowed up in his Masonry, and it is lovingly announced that another "high Mason" has covered himself and the Craft of which he is a member with dishonor. This is not fair, it is not just. A man's Masonry does not obscure all of his other relations. He is primarily a man, and a member of society; secondarily a merchant (or physician, or lawyer, as the case may be) and probably a church member; and last of all he is a Freemason; and yet when he breaks the laws of man or God, or both, he is held up to obloquy solely as a Mason.

There are some men whom no obligations seem competent to restrain. They are innately depraved, and all the gloss of good they wear is the merest veneering, to be put on

for convenience, and cast off at pleasure. Such men cannot be surely known. Even the searching examination made by a Committee of Inquiry into their character, when they petition to be received and initiated into our Fraternity, often fails to disclose their secret selves. Then again, they may be respected by all their companions for years, and yield to temptation long after they have been honored with initiation, as in the case of the traitor, General Benedict Arnold. He was made a Mason on April 10, 1765, in Hiram Lodge, No. 1, of New Haven, Conn., at which time he was an esteemed bookseller and druggist in that town. It was not until fifteen years later, in 1780, that he betrayed his country. Was Masonry responsible in any degree for that dastardly deed? Was it the act of a "high Mason?"

While deprecating this unjust and improper assailing of the Fraternity of Freemasons through the individual acts of its members who are at the same time esteemed citizens, business men, and often church members, as well as Freemasons, we do not desire to shield our brethren from the just punishment due them on account of their breach of the laws of society and of the State. We owe a duty to ourselves in this matter, and it is concerning this that we shall now speak. Having rapped the profane press over the knuckles for its habit of blaming Masonry for all the ills that flesh is heir to, we shall now rap the knuckles of some of the brethren for their thoughtless and injurious conduct. Here we beg to say (in the language of Bro. Nisbet), we intend no "carping criticism," but only a fair and fraternal correction of an evil that ought not to be allowed to exist in any Masonic body. Let us suppose a case. A widely-known Mason "goes wrong," very wrong, exceedingly wrong—so wrong that he escapes justice only by flight; or standing his ground, is tried and condemned. Such a man is no longer

a pillar of beauty, an ornament of Masonry, but he is a blot upon the fair escutcheon of the Craft. No false considerations of mercy should prevent such a brother from being tried, and if found guilty, suspended or expelled from Freemasonry. Charity should be extended to worthy brethren, not to false brethren. While Freemasonry is not a religion, it is "the handmaid of religion," it is "a beautiful system of morality," and he who openly breaks the laws of God and man, and continues to be acknowledged by his brethren as a Freemason in good standing, is a false beacon-light, whose influence will continually be to lure others of his brethren to destruction. We cannot afford, we ought not to afford, to carry such "dead wood." Whoever openly and grossly forgets his character for honesty, sobriety and chastity in the community, is no longer entitled to the fellowship of Masonry. "Good men and true" only are knowingly received into the Craft, and "good men and true" only should be knowingly permitted to remain in it. To retain the other class, is to repel from us some of the best men among the profane, to lower the esteem in which Freemasonry has ever been held, and to misrepresent the character of our Fraternity. Unwittingly bad men sometimes will obtain admission to our society; men, good on their admission, will sometimes become bad; and for either of these classes we are not directly responsible—unless we adopt them after their disreputable character has been exposed, and then we make them doubly our own, once by reception, and now again by adoption. Let no false views of brotherhood shield such unworthy brethren. Let them be promptly banished from the Craft, either by suspension or expulsion.—*Keystowe.*

Triennial conclaves are expensive luxuries. That at San Francisco cost less than we anticipated.

THE PARSEES.

The Parsees of India are the descendants of ancient Persian "fire-worshippers." They claim a history back of Abraham. The Zendvesta is their holy book; and the venerated Zoroaster, who flourished B. C. 550, is their great prophet. Driven from Persia a thousand years ago, they found a refuge in India. Now there are but eight thousand left in their ancient home. Of this strange people there are about two hundred thousand in all the world. Of this number one hundred and fifty thousand are in India. Bombay, "the city of the Parsees," has seventy-five thousand, making one-tenth of the entire population. As you walk the streets of Bomba, you cannot help noticing these disciples of Zoroaster, differing as they do from both Mohammedans and Hindus. The Parsee gentleman is tall and erect, with fair complexion and dignified air. His long white coat of silk or fine muslin is buttoned closely from chin to waist, and hangs in a full, flowing skirt to the knees. He wears a tall, tapering, queer looking, indescribable hat, without a brim, inclining backward from the forehead, and looking very much like a section of a stove pipe. It is apparently of pasteboard covered with brown silk or muslin. In the top is a hole in which he puts his handkerchief. This hat is one of the badges of his religion, and he must never change it for any other style. The Parsee always keeps his head covered, indoors or out, day or night, asleep or awake. Around his waist he wears a silken cord, which he is to untie when at prayer. No bargain is binding if this cord is left off when the contract is made. These people are among the most intelligent, influential and patriotic in the community. Most of them are merchants and bankers, and as such are honest, industrious and polite, taking the lead in all the commercial enterprises. One-half of the wealth and three-fourths of the business of Bombay is in their hands.—*Selected.*

LODGE CHARTERS.

We were taught that, as a visitor, we had a right to demand the charter of a lodge at whose door we knocked for temporary admission. Why we had such a "right" we never could understand. It is no especial gratification for a lodge, at labor, to send out committees to examine every stranger who happens to pass. The opportunities for him to satisfy himself as to the character of the lodge he proposes to visit are ample. While his presence would be agreeable, the favor is sought, and why a demand that the lodge produce evidence of its right to examine him—to do the thing he asks to be done, the favor he solicits—is beyond our ken. Besides, does not the removal of the charter take away the right of the lodge to transact business until it is returned to the lodge-room? What right has a visitor stop the labor of the craft to gratify him? How long would it take him to satisfy himself if it were produced, and what does the average Mason know about it after he has examined it? The Master is the only lawful custodian of the charter. What right has a committee to carry it off? Suppose, as is frequently the case, that there is more than one demand for the charter, is it to be a circulating document, or should it be in the lodge-room while the lodge is open?—*Ex.*

BENJAH ROSE CROSS CHAPTER, No. 10, Peterboro'.—On the 5th ult. the following officers were elected for the ensuing year:—M. W., R. P. Boucher, 95°; S. W., R. Anionon, 95°; J. W., R. Davidson, 95°; Orator, C. D. Macdonald, 96°; Prelate, Sparham Sheldrake, 90°; Conductor, Henry C. Winch, 90°; Treasurer and Archivist, R. S. Wood, 90°; Capt. of the Guard, E. J. Toker, 90°; Guard of the Tower, George Stewart, 90°; Organist, John Hull, 90°; Sentinel, Joseph Newbold, 90°. The Substitute Grand Master General, Dr. Ramsay, 96°, officially visited the Chapter the same evening.

A POETIC GEM.

The following translation we first met with in 1858, and subsequently saw it in a school-book. Twenty years afterward it was published, word for word, in a Louisville daily, with an italic note: "Translated expressly for the —!" The author's name rarely appears, hence we have taken the pains to give it, with an outline sketch of his history.

This poem was written by Derzhaven, or Derzawin, a Russian, born 1748; entered the army as a private 1762; rapidly promoted, by reason of superior education and talents. A favorite of the Empress Catharine, made Secretary, or Counsellor, of State in 1791, President of the College of Commerce, etc. In 1800, Public Cashier, or Imperial Treasurer; and in 1802, Minister of Justice, from which he retired, after one year's service, on a pension; devoting the remainder of his life to the Muses. Died, 1816. An original poet, excelling in loftiness of idea, purity of sentiment, and rich vigor of language. His noblest and most popular effort is his "Address to Deity," which we have the pleasure to present in part. Translated into several European and Asiatic languages—is said to have been also translated into Japanese, by order of the Emperor, embroidered with gold and hung up in the temple of Jeddo; and written in Chinese on silk and suspended in the Imperial Palace at Peking. Here it is:—

ADDRESS TO DEITY.

BY GABRIEL ROMANOWICZ DERZAWIN.

O Thou Eternal One! whose presence bright
All space doth occupy—all motion guide;
Unchanged through time's all-devastating
flight,

Thou only God! There is no God beside,
Being above all beings! Mighty One!

Whom none can comprehend, and none
explore;

Who fill'st existence with Thyself alone;
Embracing all—supporting—ruling o'er—
Being whom we call God—and know no
more!

In its sublime research, Philosophy
May measure out the ocean deep—may
count

The sands, or the sun's rays; but God! for
Thee

There is no weight nor measure; none can
mount

Up to Thy mysteries. Reason's bright
spark,

Though kindled by Thy light, in vain
would try

To trace Thy counsels, infinite and dark;
And thought is lost ere thought can soar
so high,

E'en like past moments in eternity.

Thou, from primeval nothingness, did call
First chaos, then existence. Lord, on
Thee

Eternity had its foundation; all
Spring from Thee; of light, joy, harmony,

Sole origin—all life, all beauty, Thine
Thy word created all, and doth create;

Thy splendor fills all space with rays divine.
Thou art, and wert, and shall be glorious,
great!

Light-giving, life-sustaining! Potentate.

Thy chains the unmeasured universe sur-
round,

Upheld by Thee, by Thee inspired by
breath!

Thou the beginning with the end hath
bound,

And beautifully mingled Life and Death!
As sparks mount upward from the fiery
blaze,

So suns are born, so worlds spring forth
from Thee!

And as the spangles in the sunny rays
Shine round the silver snow, the page-
antry

Of Heaven's bright army glitter in Thy
praise!

A million torches, lighted by Thy hand,
Wander unwearied through the vine-
yards;

They own Thy power, accomplish Thy
command,

All gay with light, all eloquent with bliss,
What shall we call them? Piles of crystal
light,

A glorious company of golden streams?
Lamps of celestial ether burning bright?

Suns, lighting systems with their joyous
beams?

But Thou to these art as the moon to night.

Yet, as a drop of water in the sea,
All this magnificence in Thee is lost;

What are ten thousand worlds compared
to Thee?

And what am I, then? Heaven's unnum-
bered host,

Though multiplied by myriads, and arrayed
In all the glory of sublimest thought,

Is but an atom in the balance, weighed
Against Thy greatness,—is a cipher
brought
Against infinity! What am I then?—
Nought.

Nought but the affluence of Thy light
divine,
Pervading worlds, hath reached my
bosom, too;

Yes, in my spirit doth Thy Spirit shine,
As shines the sunbeam in a drop of dew.
Naught! but I live, and on hope's pinions
fly

Eager toward thy presence; for in Thee
I live and breathe, and dwell, aspiring
high,

E'en to the throne of Thy divinity!
I am, O God, and surely Thou must be!

Thou art; directing, guiding all, Thou art!
Direct my understanding, then, to Thee;
Control my spirit, guide my wandering
heart;

Though but an atom 'midst immensity,
Still I am something fashioned by Thy
hand,

I hold a middle rank, 'twixt Heaven and
Earth,

On the last verge of mortal being stand
Close to the realms where angels have
their birth,
Just on the boundaries of the spirit land!

The chain of being is complete in me;
In me is matter's last gradation lost,
And the next step is Spirit Deity!

I can command the lightning, and am
dust;

A monarch and a slave; a worm of God.

Whence came I here, and how? So mar-
velously

Constructed and conceived; unknown. This
clod

Lives surely through some higher energy;
Far from itself alone it could not be.

Creator: Yes! Thy wisdom and Thy
word

Created me. Thou source of life and
good;

Thy Spirit of my spirit, and my Lord;

Thy light, Thy love, in this bright pleni-
tude,

Filled me with an immortal soul to spring
Over the abyss of death, and bade it
wear

The garments of eternal day, and wing
Its heavenly flight beyond this sphere—
Even in its source—to Thee, its Author—
there.

O thought ineffable! O visions blest!
(Though worthless our conceptions all in
Thee.)

Yet shall our shadowed image fill our
breast,

And wait its homage to Thy Deity.
God! thus alone my lowly thoughts can
soar;

Thus seek Thy presence, Being, wise and
good;

'Midst Thy vast works, admire, obey,
adore;

And when the tongue is eloquent no
more,

The soul shall speak in tears of gratitude.

THREE GREAT EVILS.

The three great evils that members of the mystic tie should strive to stamp out of our fraternity are obscenity, blasphemy and immorality. Young men apparently think that jokes and ribaldry are wit and humor. They cultivate a taste that vitiates the mind and demoralizes the nobler instincts of the soul. And the fault to a great extent lies at our own door. We do not sufficiently present a solid phalanx against this custom, that apparently is gaining ground and becoming fashionable with a class of brethren who should never have been permitted to cross the portals of our lodge-rooms. Wit and anecdotes unfit for the ears of decency and truth are not suitable for a follower of Hiram. How can such an one be in earnest in his search after the hidden mysteries of our science? Since our whole theory from the instant he is first "brought to light" till the moment he nominally passes through the valley of the shadow of death, is opposed to everything that tends to man's nature and degrade his mind. Masonry, as a sequence of morality must necessarily be opposed to the coarse badinage of the low tavern. What can the outside world think of our fraternity when it hears our younger members, and at times our older ones, reciting with glee and animation questionable anecdotes for the edification of minds kindred to their own?

Is there, in all the coarseness that we sometimes hear, one feature of wit, one spot of humor, one scintillation of poetry? Is it not all degrading? Is there any point in indulging in words which delight the ear of the street Arab? Is there aught in the whole of it that can force a smile from the lips of a true man? And think of it, brethren of the mystic tie, would you air your jokes, wit, badinage or anecdotes in the presence of your mothers, sisters and daughters? If such words would bring the blush of shame to the cheek of those near and dear to you, then you know you are wrong. What is unfit for the ears of those we respect and love, surely is unfit for the lips of the follower of the martyr.

Indeed, it is a degrading sight to witness men who are possessed of intelligence and endowed with intellect, indulging in a

species of conversation that lowers them in the eyes of their companions and debases them before their fellow men.

We lay it down as an axiom that no Mason can be true to his vows who indulges in blasphemy, and yet—we pause before we say it—we hear Masons indulging in the most thoughtless oaths, and with glib tongue, on every trivial occasion, call upon the name of their Creator to witness the truth of some ridiculous assertion. Is this Masonry? No; it is Masonic perjury. No man can serve God and the devil. No man can be an honest Mason and a wanton blasphemer. They are as antagonistic as light to darkness. What is Masonry but a philosophy, explanatory of the close connection of the finite mind of man to the infinite perception of the source of intelligence and vitality? Our whole science is founded on this philosophic theory that God is a vitalized, Deified being, whose spirit vitalizes, electrifies, controls and permeates the whole essence of man, and that man being created in his image, should study the attributes of the Godhead with profound thought and the deepest awe, attention and reverence. The man that blasphemous the name of God can have no conception of the mercy and goodness of the Father of mankind; nor he cannot be a true Mason.

Masonry, from its alpha to its omega, teaches the candidate for its mysteries the purest principles of thought, which principles ever lead, sometimes by straight paths, sometimes by circuitous routes, to the contemplation of the Divine Essence of the Godhead. Our whole ritualism teems with allusions to the goodness, greatness and grandeur of the Creator, a being Omnipotent, Omniscient, Omnipresent,—a Father in whose mansion we hope to enjoy perfect peace.

Our symbolism, of what is it pregnant? Is there any one symbol the hidden meaning of which is not of the purest and holiest character?

Finally, for a moment, we will allude to immorality. Masonry, from time immemorial, has demanded that those who seek admission to her mysteries should be moral men, and although Freemasons do not profess much, they are expected to live up to moral law.

Not only in ancient craft Masonry are we taught from our initiation upwards that Masonic morality is the handmaid of religion and the sister of honor and virtue, but we find it explained in every rite, order and branch of the craft. It is the great artery that vitalizes the whole system of the fraternity and electrifies it into life and action when oppressed by the church and persecuted by the state.

It is closely identified with the crystal flowing waters of the religion of truth. It

is a morality that holds in equal respect man's honor and woman's virtue; that would uphold the former and protect the latter at any and every cost, and that would, if the one were tarnished or the other sullied, throw the broad mantle of Masonic charity over one or both, to hide, save, nourish, cherish and protect the mistaken or fallen one from the gibes of the profane, the sneers of the hypocrite, and the scoff and jeer of the Pharisee.

Now, if Freemasonry truly teaches all these things, how can brethren be true to their vows who pollute their lips with obscenity, darken their intellects with blasphemy, and stain their souls with black immorality? Such men should be driven out of our fold as unclean things.

Brethren, for the sake of our glorious institution, if you respect your mothers and love those that are near and dear to you, and if you believe in the hallowed and blessed creed of the Fatherhood of God, shun those who indulge in any or all of these great evils, and let them have neither part nor parcel in the Masonry of the nineteenth century.—*Corner Stone.*

THE LODGE HOME OF MASONS.

Home is one of the most expressive of words. It is invested with an almost magical power to rouse the feelings of the heart and set in motion thoughts and sentiments which belong to the nobler part of human nature. Its potent suggestions belong first of all to the domestic fireside, around which cluster such priceless ministries and affections. This home stands as the sanctuary of love, the school of human virtue, and the resting place where many souls may find refreshment and peace not elsewhere obtainable. Men go forth to the hard toils and sometimes grievous conflicts of life, fulfilling thus the conditions to which their earthly being is appointed; and how blessed the privilege, after such labors, of returning to the one charmed spot where they are sure to find welcome and rest, thus obtaining a fresh invigoration for whatever may be the work to which they are called.

Home, with its gracious privileges and endearments, can hardly be represented in too attractive colors. Every true and loving heart appreciates the worth of home, and holds in high esteem the comforts and virtues found within its hallowed limits. This is the home where we dwell with the loved ones and find the supremest zest of being. Here we are sure of appreciation, however the world may misjudge or misuse us; and here we may bar out much that is hard and unwelcome, so creating an ideal atmosphere of love, purity and peace. Blessed indeed are the homes of earth—

the domestic firesides—that afford these bountiful ministries of affection, and contribute so much to make human life purer, sweeter and happier than it could otherwise be.

The word home may have a wider suggestiveness than when applied to the domestic fireside. The religious home is often referred to in our common speech. The house of worship, within whose walls believers meet to offer their devotions to Almighty God, is in some sense a home. Those who bow around the same altar sustain to each other a close and sacred relation. They are constituted into one family by the bonds of a spiritual fellowship. Thus the religious home becomes grandly attractive, while its gracious ministries bless the life on its superior side. The altar and the church serve to bring men into a close companionship, so that they become helpers of each other, while together as brethren and fellow-believers they engage heartily in enterprises that look to the welfare of the human world and the glory of God. It is the Church home with its good fellowship, its tenderness of thought and sentiments, that provides large and blessed accomplishments, while it also supplies an atmosphere of moral peace and delight.

With equal propriety reference is often made to the Masonic home, meaning thereby the lodge in which brethren hold membership. A Mason's thoughts and affections should not be unduly circumscribed. He ought to have a high regard for the institution with which he is connected, and be concerned in whatever relates to its advancement and glory. He may well be interested in the several departments of Masonic work and instruction. But after all his lodge should hold the high place of honor and preferment. It should be regarded as his Masonic home. Whatever other ties and engagements may be formed in the great brotherhood, every true craftsman will hold most sacred those relations established between himself and his brethren who are members of the same lodge. He should realize the family nature of their association, the good fellowship to which they are privileged, and not less the good work for which they are called to co-operation and mutual endeavors.

Every Masonic lodge should be made to constitute a real home for its members. Its atmosphere should be that of love and restfulness—of sociability and sympathy—thus attracting brethren to such a home that they may be refreshed in their life and encouraged in the way of their mortal pilgrimage. The Masonic lodge that is not characterized by this kindredness of feeling fails to some extent in accomplishing its rightful mission. The lodge which does not provide a bright, cheerful, restful home

for its members, is lacking in what cannot be supplied by any wealth of resources or mere aggregate of numbers.

To constitute the lodge a real home—to establish the family relation among its members—should be the distinctive aim of brethren thus associated together. They must let the love of their hearts go out to one another, recognizing the special bond that unites them. They must enter into each other's joys and sorrows, as do the members of the same family. They must not only be courteous and sociable, but sympathetic also, and ready to perform the offices of pity and help as occasion may offer. Only in this way can the lodge take on the blessed characteristics of that home which it ought to do according to the genius and aims of Masonry.—*Freemasons' Repository.*

A "FUNERAL GRAND LODGE"

In memory of the late Bro. John Whyte-Melville, P. G. M. of Scotland, was held in Edinburgh, October 24, presided over by the Grand Master Mason of Scotland, the Earl of Mar and Kellie. The hall was draped in black cloth, and the jewels, etc., of the craft in crape. The ceremonials were elaborate, commencing with the procession during the playing of the Dead March in Saul, headed by the M. W. Grand Master.

The prayer of the Grand Chaplain was so appropriate, so noticeably deficient in affectation and tiresome repetitions, that we give it entire—with the single comment: Long prayers tire our weak bodies; they do no good, and when weariness comes in devotion goes out:—

"Most glorious God, Author of all good, and Giver of all mercy, pour down Thy blessings upon us, and strengthen all our solemn engagements with the ties of fraternal affection. Let this striking instance of mortality remind us of our approaching fate, and so fit and prepare us for that awful period whenever it may arrive that after our departure hence, in peace and in Thy favor, we may be received into Thy everlasting kingdom. Amen."

Bro. Whyte-Melville was initiated in St. Luke's Lodge, No. 49, Edin-

burgh, in 1817; elected Grand Junior Warden in 1840, and was elected Grand Master in 1864, on the death of the Duke of Athole, Grand Master, but resigned in 1867. While in office he instituted the "Fund of Scottish Masonic Benevolence." He was also First Grand Principal Z. (Grand High Priest); was Preceptor of the Grand Priory of Scotland, and Grand Master of the order in 1864; was also Sovereign Grand Commander of the A. and A. S. R., 53°.

MASONIC ITEMS.

Bro. Wm. James Hughan, the eminent Masonic author of England, has recently removed his residence from Truro, Cornwall, to Grosvenor House, Torquay, England. His numerous correspondents will address him accordingly.

The Grand Lodge Library of New York, under the judicious care of Bro. Herman G. Carter (of the N. Y. Custom House), Grand Librarian, is assuming not only larger appropriations, but is skillfully arranged, and the Proceedings of the various Jurisdictions have been neatly bound. It contains many rare and valuable books illustrative of Masonry, and is, as it should be, a growing collection.

CHAPTER STATISTICS.—Bro. Josiah H. Drummond reports the following statistics of Royal Arch Masonry for 1883 in North America:—

The total membership is 192,737 against 128,557 in 1882, and 127,105 in 1881; the exaltations are 10,557 against 7,424 in 1882, and 6,733 in 1881; the admissions and restorations are 2,202 against 1,868 in 1882, and 1,900 in 1881; the dismissals are 3,142 against 2,818 in 1882, and 3,078 in 1881; the expulsions are 55 against 65 in 1882, and 85 in 1881; the suspensions (including suspensions from membership) are 2,625 against 2,859 in 1882, and 3,762 in 1881; and the deaths are 1,594 against 1,633 in 1882, and 2,496 in 1881.

Thomas Darkins and Miss L. S. Jones, of 85 Clark street, were united in the holy bonds of matrimony on the 5th inst., by the Rev. Asbury. They have gone on their bridal tour to Columbus, Ohio. We congratulate them in their new relation.

GRAND LODGE FOR SOUTH AUSTRALIA.—A meeting was held in the Freemasons' Hall, Adelaide, on July 30th, to consider the advisability of forming a Grand Lodge for South Australasia. Bro. H. C. Mais, P. D. G. S. W., was voted to the chair. After a large amount of discussion, a committee of five from each constitution, with power to add to their number, was elected to take the necessary steps for founding a Grand Lodge in Australia. We wish the initiators of this movement every success, and trust that ere long similar proceedings will be undertaken in New Zealand by some of our leading Masons. —*New Zealand Freemason.*

SOLOMON'S SEAL.—Many mistakes are still perpetuated by writers as regards this mystic emblem. It is not the Pentalpha, but the Hexapla. And so Mr. William Platt, writing to *Notes and Queries* respecting Solomon's seal, says:—"The legend of Solomon's seal (Kasim Suliman) is connected with the superstitions and religious belief of the Mahometans. This signet ring is said to have come down from Heaven to Solomon, the son of David, and on it was engraved 'the most great name' (ism-i-azam) of God. It was partly composed of brass and partly of iron. With the brass Solomon stamped his written commands to the good genii, with the iron those to the evil genii or devils, of which metal they were supposed to have great dread. Over both these orders, by virtue of this talisman, he had absolute power, as well as over the winds, the birds, and even wild beasts. Hexagonal in shape, and resembling a six-pointed star, it was formed by two equilateral triangles intersecting each other."—*Masonic Student.*

PROFANE.—The word profane, very much in use in Masonic parlance, we dislike very much. It is too strong in its expression to meet our idea of distinction between those who are Masons and those who are not; and is an assumption of saint-like purity by no means intended for our Fraternity. If no better expression can be selected, we should much prefer the use of non-Mason, or even anti-Mason, to that of profane. Profane might be substituted for anti-Mason as at present defined and used.—*J. K. Wheeler.*

Concordia Lodge, No. 67, of this city (Bro. John W. Hazeltine, W.M.), at its stated meeting held on Friday evening, October 12 inst., was honored with the presence of R. W. Grand Master, Bro. Conrad B. Day; M. W. Bro. John A. Henderson, Q. C., D. C. L., of Kingston, Province of Ontario, Past Grand Master of the Grand Lodge of Canada; P. G. M. Bro. Samuel C. Perkins, Grand Representative of the Grand Lodge of Canada near the Grand Lodge of Pennsylvania, and other distinguished brethren. The work of the evening was the second and third degrees, and passing to the chair. W. M. Bro. John W. Hazeltine conferred the third degree, in so able a manner as to receive the unqualified commendation of both Grand Master Day, of Pennsylvania, and Past Grand Master Henderson, of Canada. S. W. Bro. William W. Shoe conferred the second degree in an impressive manner. The evening was thoroughly enjoyed by the large number of brethren present. Concordia Lodge, No. 67, is in a flourishing condition. Its present year has been unusually prosperous, and its officers and members are to be congratulated upon both the quantity and quality of its work.—*Keystone.*

ABOUT PAPAL BULLS.—Some of our readers may recall to mind that Governor Pownall, who had a correspondence with Horace Walpole concerning

the Freemasons, about ninety years ago, had some scabbles made in the Vatican, with the papal permission, to find if any "Bulls" existed "incorporating the Masons." None such were found, and they were averred not to exist. Quite recently, a Jesuit Father, Stevenson we think his name is, has, it seems, at the request of the English Government, it is alleged, been entrusted with the overhauling of the Vatican archives for historical purposes. He said at Edinburgh, it seems, in a lecture, as we understand, that he found the archives in great confusion, some in boxes, and some loose upon the floor. They were principally Papal Bulls. He ascribes the confusion existing to the French, when they left Rome in Pius the Seventh's time, and whether this be true or not, it is quite clear that the "Bullarium," great as it is, cannot be depended upon as containing all the Bulls of the Popes. In our opinion, if any such document as a papal incorporation of the Freemasons exists, it will be a permission to constitute a fraternity for a specific purpose. But Dugdale's authority may yet be found for the assertion, for he is the real father of it, and not Wren's "Parentalia."—*London Freemason.*

"Guard well the outer door." This is no idle word, but should be the watchword of every Mason, because if a man is a good fellow, in the general acceptance of the word, there may be some points in his character that would utterly unfit him for the claims of our brotherhood. It should therefore be the duty of the committee to whom each applicant's petition has been referred to examine into his private and moral character well and see that there is no dark spots hid back away behind the name "good fellow." If there be, report the facts at once to the lodge. It is better to settle the matter at the outer door than to settle it within the lodge years afterward. Let no man, however, be rejected because you and him have differed upon matters of business, politics or religion. The difference may have been honestly entertained by him as by you. Neither should you let poverty be a cause; for within the wrap of home spun goods often beats the noblest heart that ever warmed the body of man.—*Texas Freemason.*

The Canadian Craftsman.

Port Hope, December 15, 1883.

THE "LONDON FREEMASON" AND BRO. GEO. C. LONGLEY.

The *London Freemason* is evidently pleased at the tone assumed by Bro. Longley, the Grand Master General of the Sovereign Sanctuary of Canada, in so freely expressing himself as to his views on the connection of "high degreeism" with Ancient Craft Masonry. It has long been an open secret that the Egyptians, although practising *les haute grades*, hold and teach that their allegiance is first due to their lodge and Grand Lodge, and after that they had a perfect right to practise any degree, grade, rite, or order of Freemasonry that is founded on the principles of our symbolic art. The leaders of this favorite branch of the good old tree have been particularly careful to advocate this doctrine, and it is doubtless in a great part owing to this that the Rite of Memphis and Mizraim has met with such success in Canada. However, we will now quote the criticism in full, and can only say that we thoroughly and heartily endorse it:—

"We have been much struck with some remarks made by Bro. Longley at the proceedings of the Sovereign Sanctuary of Royal and Oriental Freemasonry 33°, 96°, 90°, held at Ottawa, Canada, in July last. Bro. Longley, who is styled Most Worthy Grand Master General, in his address, used the following language:

"Permit me, brethren, to remind you that it is to Craft Masonry, the mother and foundation of all rites, that our best allegiance is due; and that in comparison with the Blue Lodge, and the genuine and practical Masonry therein taught, all Rites and so-called High Grades sink into insignifi-

cance. It has been frequently urged, as a matter of reproach against the High Grades, that by their multiplicity of degrees and elaborate ritual, they cause in the minds of many of the brethren a distaste for and a neglect of the more simple ceremonies of the three Craft degrees. I trust that this reproach may never be brought, with justice, against the members of our Rite, but that we may, one and all, plainly show that our love and reverence for the Blue Lodge, the nursing mother of all practical Masonry, is as it ought to be—pure, fervent, and of undiminished zeal.'

"Bro. Longley's plain speaking does not end with the foregoing. Here is a further acknowledgment, couched in no less vigorous language, which we deem worthy of being recorded. He says:

"For my part, I have taken every opportunity, both by voice and by pen, to assert that before all high-sounding titles, or mysterious numbers, or ornamental appendages, I esteem and value most the simple title of a Master Mason.'

"Having vindicated the kingship of the Craft, Bro. Longley rebukes the pretensions of some members of the ruling bodies of other rites who 'elevate themselves to an equality with the genuine rulers of Masonry * * * the officers and members of the Craft Grand Lodge.' He regards such 'vaulting ambition' as ridiculous and injurious, and warns the members of the body of which he is the head against any pretensions of sovereignty in Masonry. The spirit of the whole address is excellent, and whatever may be the claims of the rites he and his followers favor, there cannot be a doubt that those of the Craft are still held in greater reverence."

PRETTY COOL! ENGLISH ARRO- GANCE!!

We clip the following from the English items of the *Montreal Gazette*. It is so thoroughly English, so too too, that we transfer it to our columns:—

"THE QUEBEC MASONIC DISPUTE.—The taking by the Prince of Wales of the degree of Grand Mark Master has resulted in giving an impetus to Mark

Master Masonic Lodges throughout the country. Efforts will be made to reconcile the differences between the Grand Chapter of Quebec and the Grand Mark Lodge of England. English Freemasons consider that the recent excommunication issued by the Quebec Chapter was ill-advised; that the Quebec Chapter has nothing to do with the Mark grade, and that the system prevailing in Ireland, Scotland, and the United States and Canada in regard to Mark Masonry is unsound."

It may appear to *English* Masons a very gentlemanly, courteous, and Masonic act for a Sovereign Masonic Body of England (not even recognized by the Grand Lodge of England) to invade the territorial jurisdiction of a Supreme Masonic Organization of Canada, recognized by its Masonic peers throughout the world, but to us, viewing it from a Colonial Masonic standpoint, we simply regard such proceedings as indecent, dishonorable, and contrary to all Masonic principle.

Again, it may appear to English Masons "that the system prevailing in Ireland, Scotland, and the United States and Canada in regard to Mark Masonry is unsound," but when we remember that the Grand Mark Lodge of England is the *only* organization of the kind in the world, and is not even recognized as a Sovereign Masonic Body by the Grand Lodge or Grand Chapter of England, it seems to us from a *Colonial* Masonic point of view rather presumptuous of this young Body, scarce a quarter of a century old, to dictate to the forty Grand Royal Arch Chapters on this continent, with a membership of one hundred and fifty thousand, and to declare that the "Quebec Chapter (or any

other Chapter) *has nothing to do with the Mark Grade.*"

Finally, although we are pleased to note that H. R. H. the Prince of Wales has taken the Mark Degree, we do not for a moment admit, that even the prestige given to the Order by the allegiance of so illustrious a brother, can weigh one feather in the scale against the cowardly presumption, and want of Masonic honor and dignity displayed by the Grand Mark Lodge of England towards a friendly power—the Grand Chapter of Quebec.

FOREIGN EXCHANGES.

Pythagoras.—We are in receipt of *Pythagoras*, a monthly journal published at Athens, Greece, in the interests of the Craft. The magazine will doubtless prove highly advantageous to the Fraternity of Greece. We trust its able editor, Professor Em. Galani, will find his efforts in the Mystic Art prove in every sense successful.

TRIUNGHIUL.—Our thanks are due to M. W. Bro. Moroin, Grand Master of the Grand Lodge of Roumania, for copies of *The Triangle*, a Masonic journal published at Bucharest, Roumania, in the interests of *all* branches of Masonry practised in that country. The paper, though small, contains a vast amount of information.

It is reported that the colored Grand Lodge of Missouri has eighty-eight working lodges, with a membership of 2,103. This shows an increase over the previous year of 220. Pennsylvania has had two colored Grand Lodges; these have now united, but we have no statistics from them.—*Liberal Freemason.*

NATIONAL GREAT PRIORY OF CANADA.—EIGHTH ANNUAL ASSEMBLY.

Ottawa, July 10, 1883.

R. E. Sir Knight John H. Graham presented the Report of the Committee on the status of Great Priory:—

To the M. E. the Great Prior of the National Great Priory of the Dominion of Canada, now assembled:

The special committee appointed at the last annual assembly of the Great Priory, for the purpose of taking into consideration the question of the independence of the National Great Priory of Canada, beg leave courteously and unanimously to report, that with the consent and acquiescence of the M. E. the Great Prior,—they recommend Great Priory to request and authorize the M. E. the Great Prior to prepare and forward to H. R. H. the Prince of Wales, the Supreme Grand Master of Convent General, an humble Address, praying that, inasmuch as Great Priory has this day unanimously declared, in the revision of its statutes, its authority in and throughout the Dominion of Canada, over all bodies of the order of the Temple and appendent degrees, His Royal Highness, the Grand Master, will be graciously pleased to absolve this Great Priory, and all officers and fraters, members thereof, from their obligations of fealty to him as Supreme Grand Master, so that this Great Priory may be enabled fully and without doubt to affirm and maintain the position which it has taken upon itself as an independent Great Priory of the order of Knights Templar, and appendent degrees; and at the same time gratefully to express their knightly obligations to His

Royal Highness and to Convent General, for all the courtesies and favors which they, as officers and members of the Temple in the Dominion of Canada, have heretofore received from His Royal Highness, and from all the officers of the order in the United Kingdom; and also to communicate their desire that the inter-jurisdictional relations of this Sovereign Great Priory toward the sister Great Priories in England and Ireland, and the Chapter General of Scotland, with the sister Grand Encampment of the United States of America, and the Grand Commanderies of the several States, and with all fraters throughout the world, be more intimate and binding than heretofore. And may the Most High evermore bestow His blessing upon all members of our beloved order whithersoever dispersed.

All of which is respectfully submitted.

† JOHN H. GRAHAM,

Chairman.

† W. J. B. McLEOD MOORE,

G.C.T.

† J. A. HENDERSON, G. C. T.,

† I. H. STEARNS, K. C. T.,

† DANIEL SPRY,

† A. G. ADAMS, K. C. T.

Committee.

Ottawa, 10th July, 1883.

Moved by R. E. Sir Knight † John H. Graham, seconded by R. E. Sir Knight † Daniel Spry, and unanimously,

Resolved,—That the report of the committee on the status of Great Priory be adopted.

Moved by R. E. Sir Knight † J. A. Henderson, seconded by R. E. Sir Knight † R. Radcliffe, and

Resolved,—That this National Great Priory of Canada hereby authorizes and empowers the M. E. the Great Prior to act on the recommendations and suggestions contained in the report just adopted by this Great Priory, and the M. E. the Great Prior hav-

ing given his assent to the movement and accorded his hearty co-operation thereto, do take proceedings forthwith to carry out the expressed wishes of this body, namely: the independence of the Great Priory of Canada.

After the report of the committee had been unanimously adopted, the M. E. the Great Prior, Colonel † W. J. B. MacLeod Moore, made an admirable address, giving in his entire acquiescence to the movement, which address we shall publish in a future number.

It was moved by R. E. Sir Knight † Daniel Spry, seconded by R. E. Sir Knight † Samuel F. Matthews, and

Resolved,—That the thanks of this Great Priory be tendered to R. E. Sir Knight † John H. Graham, for his able advocacy and efforts to secure the independence of Great Priory.

EDITORIAL ITEMS.

From an English exchange we clip the following. We confess we hardly understand the concluding clause, which we have italicised, although as far as we are personally concerned, we would rather, when the proper time arrives, be cremated, than to be left in some cold and damp soil to quietly rot away:—"A number of provincial Masons assembled to witness the cremation with Masonic honors of Warden Hanham, in Dorsetshire. This was a new departure in Masonry. There was an elaborate and sensational ceremony, *in which it was recognized that cremation is the proper ritual of the brotherhood.*"

In the last report of proceedings of Grand Lodge of Pennsylvania it is announced that that Grand Lodge extends its fraternal recognition to the Grand Lodge of Ireland.

ISLAND OF RHODES.

October 30, 1883.

EDITOR KEYSTONE,—It is with unfeigned pleasure that I seize the opportunity to write you a line from this beautiful "Island of the Sun-God," and from amidst the armorial carvings of our illustrious ancestors, and the curious ruins wrought by Turkish and Rhodian hands.

I have just concluded a round of observations, and am thrilled with the magnitude and strength of the old fortifications, and the amazing beauty of the sharply chiseled marble slabs in the walls, bearing the heraldic emblems of the successive Grand Masters of Knights Templar. These large marble tablets, set in the walls, are surrounded by elegantly carved panels of stone, and there they have remained undisturbed to this day.

There are also lying about in many places, and imbedded in the repaired breaches of the wall, many cannon balls made of stone and marble, used by the Turks in the attacks upon the place, while from June till December, 1522, our immortal Grand Master, Philip De L'Isle Adam, with a handful of brave Knights, held the place against 250,000 Turks, and then made an honorable capitulation after the last charge of powder was flashed in the face of the foe, and he had not a shot left to load his guns. On one of these marble slabs I saw blazoned his coat-of-arms.

I have visited the ruins of the old palace and site of the cathedral of St. John. All we can see of the old church are broken pillars and cariously carved stones. Upon the site now stands a Turkish school, which has been in operation about seven years, with five teachers and 130 boys.

You will excuse my lack of time to mention more at present. My health is good and I am devoting all my time to the object of my mission.

I hope to write you from some other points. I leave here about the first of next week for Cyprus.

Please accept the enclosed olive leaves from the site of the hospital of St. John of Jerusalem Priory at Rhodes.

With fraternal and courteous esteem,

HENRY R. COLEMAN.

[The leaves enclosed have been placed in the Grand Lodge Library.—ED. KEYSTONE.]

[NOTE.—Grand Master Spry has received a letter (with leaves enclosed) from the same source, and we are glad to learn from it that there is every prospect of Royal Mother Solomon Lodge at Jerusalem being re-suscitated. This body has been almost dormant for a number of years. Canadian Masons will be glad to hear of its revival.—ED. CRAFTSMAN.]

THE MARK DEGREE.

The fact that His Royal Highness the Grand Master was made a "Mark Master Mason" at Golden-square a week ago, suggests alike consideration and reflections not a few to the thoughtful Masonic student. It is not a little remarkable to realize the present distinguished position of the Mark Degree. Its practical existence under Lord Leigh may be dated only within a generation, and it has now a very effective organization and numerous adherents. Some of the most distinguished members of our craft enroll themselves in its ranks, attend its meetings, and claim its honors. And yet who can tell us anything certain about it? The learning of a Gould or Hughan would fail them, were we to press them for a clear, consistent narrative of the origin, progress, and history of the Mark Degree. As far as the grade itself is concerned it is confessedly a "crux" about which much mystery exists. "The Mark" seems to have been unknown to or passed over by the Revivalists of 1717, and though traces of it in the last century exist,

they are few and far between, and comparatively late. No early English minute book alludes to it, and the marked difference as between the English and Scottish craft in this respect deserves to be carefully noted when we treat on the subject. In Scotland on the contrary the Marks are almost, if not entirely, synchronous with their earliest authentic minutes, which go back to A. D. 1600 in round numbers; and we think Bro. D. M. Lyon, the great authority on Scottish Masonic history, will agree with us when we say that all known Masters and "Fellows of Craft" seem to have had a Mark. What then is the cause of this great divergence of custom, this absolute difference of procedure? It is neither easy to be accounted for, nor susceptible of distinct explanation. There is undoubtedly a great difference of normal procedure which confronts the most credulous, and must strike the most careless. What the relation is of the older Marks to the Mark Masons of to-day is another "crux," equally difficult and equally hazy, equally hard to digest and harder to explain. Some connexion there probably was but what that was, is reserved for the labors of a Hughan and a Gould, a Murray Lyon and a Rylands satisfactorily to explain. Up to date therefore all is mystery in respect to the Mark, and such it must remain. Much stress has been sometimes laid on the existence of Immemorial Mark lodges, as a proof of the antiquity of the degree. But knowing how often this word "immemorial" is used most improperly, and without any historic warrant, we do not ourselves set much store by that fact in itself. The ritual of Mark Masonry is undoubtedly modern, as likewise the division into two grades. Perhaps in one sense its modernity is its recommendation. At any rate it flourishes and expands, and its now many friends may surely and truly say, "nothing is so successful as success."

[We are pleased His Royal High-

ness has been "marked," and we hope he will exert his influence to infuse a little honor and dignity into the Grand Mark Lodge.—EDITOR CRAFTSMAN.]

GRAND ORIENT OF FRANCE.

It has been thought well to give to our readers an account of this important body, now so near our shores, and in which the good feelings of English Freemasons are interested, despite recent untoward proceedings and regrettable changes. The position of the French Grand Orient is a very serious one. Without intercommunication with two-thirds of contemporary Freemasonry, it seems determined, despite all the reticence that prudence might suggest and comity dictate, to adhere to those new ideas and dangerous dogmata which have nearly brought about for it such an entire uprooting of its old *entente cordiale* with England, America, etc.

We think it right to say this, as we note in Bro. Cousin's report for 1882-83 that he holds out the hope of renewing "alliances" and kindly connections, which have been broken up through a "misunderstanding," "mal entendu," as he says. Alas! we fear he deceives himself and the Grand Orient greatly as regards English and American views on the subject. Indeed, every new step taken by the authorities of the Grand Orient seem to render any prospect of reconciliation and approximation harder to arrange and more impossible to effect. A short time ago, with a "revolution" which startled the Masonic world, they gave up old landmarks and cosmopolitan principles for "fads" and theories of a purely unbelieving school, and mixed up in a most wonderful manner, almost inexplicably so, their abnegation of any religious belief with an avowal of social-political terminology alarming to the true Freemason, who utterly despises the "shibboleths" of party and the

cries of passing factions. But this new constitution is again to be altered, and in September next the "Council of the Order" is to present a fresh revision. But to our facts.

In 1882, the French Grand Orient 323 "ateliers," or "workshops," composed of 276 lodges, twenty five chapters, twelve councils, one consistory, and the Grand College of Rites, under its jurisdiction. In September, 1883, the Grand Orient numbered 329 "ateliers," twenty-seven lodges had been constituted (though we do not profess to square the figures), three lodges and one chapter revived, three lodges, two chapters, and one council suspended, eight members were suspended, and 303 struck off the books.

If any one was asked "outside the situation" what was the distinguishing feature of French Freemasonry just now, he might fairly answer that elaborate system of criminal jurisprudence so systematically carried out, which betrays alike the weakness of the position and points a moral as to the entire perversion of the Masonic idea which now dominates French Freemasonry.

For "charity," as will be later seen, the Grand Orient does practically nothing, and when its annual budget is analyzed it will be further seen how unsatisfactory is its state in every respect, financial and otherwise. To read the financial report to the "Convent" you would expect a great financial success. a "large balance at their bankers." But no, the "cash balance" in favor of the Grand Orient at the end of twelve months is thirty francs forty centimes, not one pound ten shillings; and if the anticipations of the "budget" for 1884 be realized, in February, 1884, it will be the fortunate possessor of a balance of seventy-nine francs fifty-five centimes, or not three pounds ten shillings. Its whole income amounts to 123,355 francs forty-five centimes, or not £5,000 in round numbers, and its expenses to 127,257 francs and eighty

centimes. The main receipts are from the capitation payments of 75,594 francs, 7,000 francs from publications, 17,800 francs for warrants, certificates, etc., interest of loans 8,000 francs, and various other payments, making up the amount as before specified. The expenditure is made up of payments for rent and towards extinction of debts, 28,000 francs; payment of members' of the annual assembly, 21,000 francs, management, 19,775 francs; annual pensions, 8,500 francs; printing warrants, etc., 11,000 francs; gratuitous lectures, 7,000 francs, and for the "Maison de Secours," 11,540 francs, or £422 in round numbers.

The main points in this budget then are 21,020 francs for the payment of members of the "Convent," 11,540 francs for charity, and 7,000 francs for gratuitous instruction. Must not the independent observer ask the question, "Est ce que le jeu vaut la chandelle?"

We have said before we believe that suggestions are made of friendly arrangement with severed jurisdictions. But we give the concluding paragraph of the Grand Orator's speech in closing the Convent, and we ask any reasonable Freemason how, with the avowal of such absurd and destructive principles, any fair hope can be entertained at present of Anglo-Saxon and French Freemasons shaking hands, or smoking the "calumet of peace?" "Ce jour-la, mes freres, notre oeuvre aura veritablement accompli ses destinees. Dans ces edifices eleves de toutes parts, depuis des siecles, aux superstitions religieuses et aux suprematies sacerdotales, nous serons peut-etre appeles, a notre tour, a precher nos doctrines et, au lieu des psalmodies clericales qui y resonnent encore, ce seront les maillets; les batteries et les acclamations de notre Ordre qui en feront retentir les larges vooutes et les vastes piliers." "That day, my brethren, our work will have truly accomplished its destiny. In those edifices raised

in all parts centuries ago, for religious superstitions and sacerdotal supremacy, we shall perhaps be called in our turn to preach our doctrines, and in the place of clerical psalmodies which still resound there, it will be the mallets, the "batteries" and the acclamations of our order, which will re-echo from the lofty arches and the vast pillars."

Let us as brethren of Freemasonry try to realize the good sense of such a "tag" of absurdity. It would be just as reasonable to say let us hope to hold our Lodge meetings and social gatherings in St. Paul's cathedral. The outcome is really humiliating to men of common sense, and faithful members of our great fraternity.

THE BROTHERHOOD OF MAN.

The Rev. Dr. Parkhurst said in his sermon, November 4th, last, "There are suggestions in the material world of a kind of mutual interest and sympathy. We could become very good theologians by listening to the little voices about us. Two drops of dew, when put side by side, will try to get together. Each is a mirror in which the other is reflected. Is not the inorganic world after all organic? Early frosts may change the balance of trade. An earthquake in Sicily makes us look for heavings in South America. In the celestial universe each planet sinks its individuality in the great whole. Gravity in the material universe is like love in the moral universe. The family is God's little Republic. There is one joy, one sorrow in a true household. The spring sun thaws out the frost and sets the dewdrops free. There is still much of winter in our social world. Some of the frost has been drawn out of our family lives—some out of society. There is a softening at the edges and a running out into the common life. We are learning to love across long intervals of land and sea. Slavery has gone down under the warmth of this brother idea. Individual rights

are not rights when they conflict with the interests of humanity at large. Christian ethics must solve political problems as well. The final settlement of the tariff question will be in harmony with this principle. If a tariff on imports does prosper one country at the expense of another, then it must go to the wall. I do not say it does, but if it does. I express no opinion as regards the fact. I have none. There is much talk about the 'dangerous classes.' All classes are dangerous if each seeks its own regardless of the others. A poor man is not dangerous if he has brotherly love in his heart; nor is a rich man dangerous if his charity keeps pace with his riches. Selfishness must be drawn out by brotherly love. When men realize, through the grace of God, that they belong to the human family, then will strife cease."—*Liberal Freemason.*

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**THE NEPTUNE LODGE, NO. 375,
 ABERDEEN AND THE SHIP-
 WRECKED MARINERS'
 SOCIETY.**

About seven years ago a Masonic Auxiliary to the Shipwrecked Fishermen and Mariners' Royal Benevolent Society was formed in Aberdeen, since which time many of the lodges have given donations, or otherwise contributed to its funds, and on a recent occasion the Neptune Lodge, No. 375, as the result of a special effort sent a donation of more than £120. Under the auspices of this lodge an open-air fete and fancy fair was held at Belmont, in the neighborhood of Aberdeen, at which entertainments of various kinds were provided, proving a great centre of attraction during the afternoon and evening to a large number of persons. One of the chief features of the entertainment was a grand display of fancy goods, arranged after the manner of bazaars, the stalls being presided over by a number of young ladies whose blandishments assisted to swell the receipts. A bagpipe competition, a contest for the

premium, in dancing the Highland fling, and a display of bayonet exercises, fencing, &c., by a detachment of the Gordon Highlanders were among the amusements, and some of the performers from Cook's circus gave an exhibition of their talent. But that which attracted the greatest amount of attention was a display of the Manby life-saving apparatus, which had been lent by the Aberdeen Harbor Commissioners for the occasion, and was worked by the chief gunner's mate of H. M. S. Clyde, and a number of Naval Reserve men. The suitability of this effort being initiated by the Neptune Lodge will be recognized, as it has always been to a great extent identified with the seafaring community, and as was pointed out by Bro. Alexander Milne, R. W. M. of the Lodge, in the absence of Bro. Dr. Beveridge, Prov. G. M. Aberdeen, who is also president of the auxiliary before referred to, they felt they could do nothing better than assist an institution so closely connected with the sea as the Shipwrecked Mariners' Society. This society, we understand, annually relieves from 13,000 to 14,000 persons at the time of their greatest extremity, clothing, feeding, and forwarding home all shipwrecked crews, and granting to the widows and orphans of seafaring men substantial succour in their bereavement. From the large extent to which Freemasonry is known to exist among the seafaring classes in all our ports, it necessarily follows that the society's funds are largely expended among the Fraternity and their dependents. Under these circumstances, and calling to mind the widespread charity of the Brotherhood, the wonder is that more organized and sustained support as asked by the committee is not rendered to this very deserving national charity, and we would bespeak for it from the numerous lodges, especially in the seaports, the assistance it so much requires to enable it to continue its beneficial operations all along our seaboard.—*E. r.*

REVEALING SECRETS IN PUBLISHING MANUALS.

There are periodical outcries against manuals that have full instructions for the "work" of Masonry, lest our ceremonies be made public and nothing of the mysteries or to mystify be left us! Hands are held up in holy horror; the "landmarks" are about to be displaced and ruin threatens our ancient and honorable institution (?). A manual that was but a compilation of other works put into convenient form was regarded as a "clean give away." To publish a ritual in cypher is by some esteemed next to blasphemy. All this brings forcibly to mind the remarks of Mr. Secretary Jenkins, of the English parliament, when Sir John Hotham moved that the proceedings of the House of Commons be published. "Consider," said he, "the gravity of this assembly; there is no great assembly in Christendom that does it; it is against the gravity of this assembly, and is a sort of appeal to the people."

So these monitors are "agin" the "landmarks" of Masonry. The people may know too much. They may know something about the teachings of Masonry and see how poorly we live up to our professions. They may learn that the compasses is a symbol to teach us to "circumscribe our desires and keep our passions within due bounds," and see how badly we circumscribe; that the gavel is to symbolize the breaking off of superfluities, "the better to fit us as living stones for that spiritual temple not made with hands." Oh, that there was more of this kind of spirit to be found among us. They may find out that the trowel is to symbolize the "spreading of the cement of brotherly love and affection," and be surprised to hear the conversation among Masons impugning the motives of Brother A., or the secret whisperings and innuendoes about Brother B.

Brethren, don't be afraid of the manuals; let us rather be afraid that

we lack somewhat of that charity that is kind—that should induce us to quietly tell a brother of his faults and endeavor to aid in a reformation; that charity (love) that warns of approaching danger to morals or character as well as to person or property. Let us learn the true use of compasses and square, of gavel and gauge, of plumb and trowel, so that we shall not neglect the weightier matters of the law or substitute traditions for them. Then we will have no fear of the manuals, which look plain to us but are as an unsolved riddle to the uninitiated.—*Masonic Home Journal*.

“We heartily congratulate the *Masonic Chronicle* on its successful career, and trust that now upon entering its third volume its friends and supporters will push its circulation by every honorable means. There is no reason why there should not be two good Masonic journals in Ohio, a State in which Masonry is thoroughly taught and practiced. The *Chronicle* has come to hand regularly, and every mouth contained an immense amount of general Masonic news. It has never been ashamed of its opinions, nor squeamish in expressing its views. Whilst at times we have found it necessary to dispute some "items" in its Masonic creed, we have always found it courteous though firm in controversy. The *Masonic Chronicle* has always proved itself a firm friend of the Grand Lodge of Quebec, and does not hesitate to denounce the recent outrages. We wish it all success.”—*Canadian Craftsman*.

Thanks, Bro. Traves, for your kind words. When we projected the *Chronicle* we proposed to make it the fearless advocate of genuine Masonry, and not a cringing supplicant for patronage only. To do this we expected that we should be compelled to offend the tender feelings of some portion of the Fraternity, and we probably have done so, but like yourself, and few

others, we have, we trust, been guided only by honest motives.

We believe it is the duty of the journals of the Order, to call attention to anything which will have a tendency to detract from its influence for good, and therefore, when, as in the case of the action of the English Grand Bodies towards the Quebec Bodies, a wrong is being perpetrated, such proceedings should be inveighed against in no ambiguous terms. The real enemies of the Order are not on the outside, the influence of the latter class does not amount to the strength of a feather against a whirlwind, it is within our borders, and by the members of the Order only, that any damage can be done.

One of the gravest dangers with which we may have to contend in the near future, proceeds from the inordinate greed for office, and high sounding titles.

No lover of the Order can sit calmly by, and complacently witness the unfraternal strife which is now proceeding between the different organizations, each of which are claiming to be the "Simon pure," tip top grades. If we inquire the reason of the strife, we shall be forced to the conclusion, that it is merely a struggle to see who shall have the power to attach to their names an appendix of such length as would make some of the Eastern potentates turn green with envy. Turning to another branch, we find mutterings of discontent, at a body which was a creature of its subordinates, and endowed with a string of high titles and offices, but which has come to be looked upon as having no further utility, and its subordinates (and creators) are seriously meditating the expediency of either demanding its dissolution, or of themselves withdrawing their countenance and support.

Coming down (?) to the grand old foundation—The Lodge—we find the same spirit of greed for office prevailing; brethren, knowing scarcely anything of the principles of the institution, very little of the work, and nothing at all of the fundamental law,

which prescribes that "preferment among Masons is grounded upon real worth and personal merit only," are infected with the desire to obtain office, but being well aware that the regular and faithful workers will feel that their ambition should not be gratified, they go out into the highways and byways and implore those who hardly ever attend, to do them the personal favor to come up and vote for them. What care they for the honor of the lodge, so long as their desires are satisfied, or how much (in the words of the "Ancient Charges") the brethren be put to shame, and the Royal Craft despised.

We trust that this baleful system may be abolished before it accomplishes the evil which must inevitably follow, and the best way we can see to destroy it would be for every one who is solicited for his vote by a candidate, to attend the lodge at the time named, and find out from the regular attenders who are the proper persons to elect.

We have devoted more space to this subject than we at first intended, but the gravity of the case fully warrants it.—*Masonic Chronicle*.

Lessing Lodge, No. 464, at Evansville, Indiana, working in the German language, is not only in a prosperous condition, but has a fund of \$600 set apart as a Widows' and Orphans' Fund. The social features of Masonry in this lodge are largely cultivated, and visitors receive a hearty welcome and such kind attentions as make a Mason feel at home in their lodge room. Bro. Dr. Herman Wilde, W. M., is an admirable presiding officer, and being well supported by the other officers, does excellent work. We are pleased to add that nearly the entire membership are readers of the *Masonic Advocate*, and act upon the principle that something more than a knowledge of the ritual of Masonry is required to make a bright Mason. Reading Masons will always make a live lodge.—*E.c.*

PETERBOROUGH.—On Thursday evening, December 27th, being the festival of St. John the Evangelist, the installation of the officers of the Corinthian and Peterborough Lodges took place. There was a very full attendance of the members of both lodges, besides many visitors. R. W. Bro. E. H. D. Hall, K. C. T., P. D. D. G. M., etc., performed the ceremonies in his usual impressive manner, being assisted by W. Bros. Winch, Davidson, Boucher, Morrow, Belleghem and O'Donnell. The following are the officers of the respective lodges:—

CORINTHIAN LODGE, No. 101.—W. Bro J. E. Belcher, W. M.; W. Bro. R. E. Wood, I. P. M.; Bro. E. J. Toker, S. W.; Bro. H. Denne, J. W.; R. W. Bro. Rev. V. Clementi, Chap.; W. Bro. R. P. Boucher, Treas.; Bro. G. B. Sproule, Sec.; W. Bro. H. C. Winch, Organist; Bro. Chas. Wynne, S. D.; Bro. F. J. Winch, J. D.; Bro. Chas. Stapleton, D. of C.; Bro. Jas. English, S. S.; Bro. H. Owens, J. S.; Bro. E. E. Henderson, I. C.; Bro. W. Lech, Tyler.

PETERBOROUGH LODGE, No. 155.—W. Bro. B. Shortly, W. M.; W. Bro. Walter Paterson, Jr., I. P. M.; Bro. Jas. Alexander, S. W.; Bro. W. Brundrette, J. W.; Bro. Rev. E. B. Harper, D. D., Chap.; W. Bro. D. Belleghem, Treas.; Bro. M. R. Kidd, Sec.; Bro. R. Logan, Organist; Bro. R. W. McFadden, S. D.; Bro. W. Thompson, J. D.; Bro. Jas. Paterson, D. of C.; Bro. W. Smith, S. S.; Bro. H. T. Admison, J. S.; Bro. W. H. Hill, I. G.; V. W. Bro. C. Cameron, Tyler.

Masonic authorities generally condemn the infliction of severe penalties for non-payment of dues. The practice of suspension for that offense is, it seems, a modern regulation growing out of our present system of lodge government, and while our edicts authorize the suspension of those in arrears, and even their expulsion, it should be remembered that the latter is the severest penalty known to our code, and corresponds with capital punishment in our civil government. It should, therefore, only be resorted to in extreme cases, where the ability to pay is undoubted, and the refusal amounts to absolute contumacy. To suspend, much more to expel, a Mason for non-payment, who is too poor to pay his dues, is in conflict with the charitable features of our institution, and an outrage upon those principles of humanity on which the order is founded.—*Texas Freemason*

GENERAL MASONIC ITEMS.

Louisiana has recognized the Grand Lodges of Cobar and Cuba.

The Grand Lodge of Oregon at its last meeting resolved that all fees for affiliation be abolished in that jurisdiction, with a view of inducing non-affiliates to attend their Masonic duties.

The Grand Lodge of Missouri has decreed that the keeping of liquor stores by any of its members is a Masonic offense, and those who do so "are liable to be dealt with for un-masonic conduct."

The Grand Lodge of Alabama has resolved to propound to representatives of subordinate lodges the following question:—"Has your lodge enforced the edict of the Grand Lodge as to drunkenness and profanity?"

Sixty six lodges on the Pacific slope in California have dependent upon them two hundred and fifteen widows, three hundred and sixty-six orphans, and seventy-six indigent brethren, whom they care for. This is Freemasonry indeed.—*The Keystone.*

The Grand Commandery of Ohio, following the example of the Grand Lodge of Massachusetts, undertakes to legislate for the Scottish rite, and decides what is the Simon-pure unadulterated sarsaparilla "Ancient and Accepted Scottish!—*L. R.* [Regular humbug.—ED. CRAFTSMAN.]

In Arkansas Grand Lodge the following decision was given:—"Ought a lodge to investigate a charge against a brother by a woman?" Ans.—Yes, if not a frivolous one. A woman can certainly tell the truth, and her statements may sometimes be very damaging to a brother's former good name, and consequently to the character of Masons generally; and if a wrong has been committed, it ought to be righted."

The Grand Master of Arkansas recommends the publication of a Masonic periodical. He commences the paragraph in connection with the subject by saying:—"Old fogysm is fast dying out, and our people are waking up from their Rip Van Winkle sleep, and looking with astonishment upon the wonderful changes around them," etc.

Washington's Masonic Cave is situated near Charleston, Va., a few miles from Winchester, where Washington's headquarters were held for two years. It is divided into several apartments, one of which is called the lodge-room. Tradition says that Washington and his Masonic brethren opened a lodge in this cavern. In the spring of 1844 the Freemasons of that vicinity held a celebration there to commemorate the event.

Sir Knight Gurney, of Chicago, pays the following tribute to "our noble Queen:"—"Victoria is the mother of a Grand Master, the mother of a family of Masons; and one of the brightest, most exemplary jewels that ever graced the diadem of royalty. She is an honor to our English brethren, an honor to her sex, and when the time comes that she must go up higher, humanity will weep, civilization mourn, though angels rejoice in the brighter crown of her immortality."

As a rule Masons appear to take little interest in supporting journals that devote themselves to the interest of the craft. We frequently hear from brethren that they are too much engaged to find time for reading about Freemasonry; to many of these we return answer, the loss is yours. All men who take an interest in any society they are associated with should be able to give some account of what is being done by that society. Masonic journals conducted on broad and sound lines are worthy the support of the members of the craft.—*Freemasons' Chronicle, Sydney.*

From Iowa comes the following:—"A Master of one of the oldest and largest of the lodges called to inquire how he could get rid of a lot of their non-paying, non-attending members, remarked, 'at an early day the lodge was hard up for means of support; to get money it took every applicant, and so a lot of scalawags got in, and they have been eye sores ever since.' Brother P. says this is an exact photograph of many a lodge of age, and many new lodges do but follow in their footsteps. Further this deponent saith not."

Frederick the Great's alleged letter of February 17, 1778, concerning Freemasonry (which was copied in our issue of October 20th ult.), Bro. J. G. Findel, of Leipsic, Germany, a very competent Masonic critic, pronounces to be without authority and a "humbug." The only reason we have for questioning this assertion is the fact that it is endorsed by Bro. Jacob Norton, the Masonic iconoclast. What Bro. Norton denies, it is often safe to believe in. His heart is all right, but his head runs away with his heart very often, and then follows "the wreck of matter and the crush of worlds."—*Keystone.*

DISAFFECTION.—A growing disposition to set aside the fealty of Templars to the Grand Encampment of the United States seems to crop out here and there, at spasmodic periods, with a vivacity and piquancy that speaks plainly the fact "that if a change of front does not take place within the next ten years on the part of that Grand Body, a revolution will inevitably follow the refusal to reform." The general tone of the addresses of the Grand Commanders and the reports of Committees on Correspondence indicates a desire that the triennial conclaves of the Grand Encampment shall hereafter be divested of the showy parades and the general uselessness which has of late years characterized them.

The *Masonic Home* publishes the proceedings of the Grand Lodge of Kentucky *in extenso*.

Three hundred and eighteen dollars and fifty-four cents was donated to the Garfield monument fund, in part to defray the expenses of the ceremonies of laying the corner-stone, which amounted to \$888.50. A goodly sum for show at a post mortem display, considering former demonstrations.

The Grand Commandery of New York proposes to withdraw from the Grand Encampment of the United States. A motion to that effect at its last session was referred to a special committee. The *N. Y. Dispatch* advises caution. The fact is Templary in the United States is running to "Furs and Feathers," and these triennials are one great *jamboree*, without a single act of charity.

THE "MASONIC ADVOCATE."—This month this excellent periodical closes its sixteenth volume, and we are pleased to learn that during the past year, "beginning with an issue of 6,000 copies, it has steadily increased in circulation up to the present number, which closes the volume with 7,000 copies." This is a great gain, and we trust it will continue. The *Masonic Advocate* is always out on time, and contains good and readable articles.

The Knights of Oriental Consistory, Chicago, on recently visiting the Widows' and Orphans' Home, at Louisville, Ky., were so pleased with the sight that they generously at once donated five hundred dollars, and then Ill. Bro. G. W. Barnard said he desired to do something, and stepped up to a table and put down a greenback, and soon another and another did, till a little pile of \$349.50 was added to the \$500.00. The Sir Knights of Oriental Consistory are Masons.

Citizens, irrespective of connection with the order of Templars, contributed \$50,855.02. The whole amount passing through the hands of the finance committee was \$36,432.77. Surplus on hand, \$7,318.24. A very satisfactory showing, surely.

We have of Scottish rite bodies the Northern jurisdiction, presided over by Ill. Henry L. Palmer; the Cerneau body, presided over by Ill. Wm. H. Peckham; an offspring of the Northern jurisdiction, asserting consanguineous affinity to Cerneau, yeleft "The Bleecker Street Oligarchy," presided over by Hopkins Thompson. In addition to these there is now in a state of organization a colored Supreme Grand Council, with a ritual identical to those of their white brethren.—*E.v.*

On Sunday, November 30, the Masons of Thorne Lodge ran a special train to Barrie, to attend the funeral of Bro. Meeking, an old and earnest craftsman. The obsequies were under the control of Corinthian Lodge, but both Kerr and Thorne were well represented, over one hundred brethren being in the line of march. After the funeral the members of Thorne Lodge called at the residence of the Grand Master, M. W. Bro. Spry, and were most cordially received. The train returned to Orillia about seven o'clock.—*Orillia Packet*.

ACROSTIC.—

- H. Happy the man whose every act
will bear
T. The royal test of the unerring
Square:
W. Who, while time's level he un-
swerving trod,
S. Stands firm before his fellows and
his God:
S. Seeking by deeds, and charity,
and love,
T. To gain an entrance to the Lodge
above:
K. Knowing that the storm of rub-
bish past,
S. Shall be regained,—the Corner
Stone at last.

PRINCE ARTHUR'S LANDING.—Officers of Shuniah Lodge, No. 287, G.R.C.: G. H. Kennedy, W. M.; P. S. Griffin, S. W.; A. Campbell, J. W.; W. S. Beaver, Sec.; J. H. Bartle, Treas.; J. W. Harvey, Chaplain; W. C. Dobie, I. P. M.; Robt. H. Laird, S. S.; W. J. Clarke, J. S.; Fred Jones, S. D.; R. E. Mitchell, J. D.; S. W. Ray, Organist; W. C. Dobie, D. of C.; W. Vigers, I. G.; J. D. Casey, Tyler. After installation the brethren proceeded in regalia to the Town Hall, where an excellent dinner was served, and a very pleasant evening spent.

The Gladstone (Manitoba) Masons had a grand celebration on the occasion of the installation of their new officers, the following being the list:—P. St. Clair McGregor, W. M.; W. McKelvy, S. W.; John Mason, J. W., re-elected; J. Chambers, Sec.; T. L. Morton, Treas.; A. S. McGregor, S. D.; D. Ferguson, J. D.; J. McLean and J. F. Morrison, Stewards; A. S. McGregor, Chaplain; J. Andrews, Tyler. Thereafter they adjourned to the Windsor House to take part in a grand banquet befitting the occasion. A pleasing new departure was the presence of the ladies, about thirty of whom sat down to supper, we are informed, and who continued to "rain influence" on their male companions all through the after part. Supper was served in Mr. Joe's best style, and was amply discussed. After a breathing spell the company wended their way to roomier quarters in Andrews' Hall, where a most enjoyable time was spent, song and sentiment, instrumental music and speeches, readings and recitations, fitting well into the interstices of time not devoted to enjoyable converse. One rev. gentleman greatly distinguished himself on the subject of babies and cradles. Out of the abundance of the heart, or rather the intention of that organ, the mouth, no doubt, speaking. All good times come to an end, however, but every one present greatly enjoyed the proceedings of the evening.

VICTORIA ROSE CROSS CHAPTER, No. 16, Almonte. At the last meeting of the above chapter, held on Monday evening, November 19, the following officers were elected for the ensuing year: V. Ill. Bro. J. Elliott, M. W.; V. Ill. Bro. D. Shepherd, S. W.; and Ill. Bros. W. P. McEwen, J. W.; W. Priest, Orator; J. Ainley, Prelate; J. Townsend, Conductor; A. J. McAdam, Archivist; R. H. Pounder, C. of G.; W. Barry, G. of T., and A. Thoman was appointed Sentinel. M. Ill. Bro. Robert Ramsay, K. C. T., of Orillia, the Substitute Grand Master-General being present delivered a short address, which was highly appreciated. Bro. Ramsay was afterwards entertained at an oyster supper at Mitcheson's restaurant, where a pleasant hour was spent. He left on Tuesday for Perth, with a view of ascertaining the prospects of establishing a chapter of the rite there.—*Almonte Gazette*.

At the recent conclave of the Grand Commandery Knights Templar of New York, the following resolution was presented and referred to a committee:—

"Resolved—That the Grand Commandery of Knights Templar of the State of New York, hereby severs its allegiance to the Grand Encampment of Knights Templar of the United States."

The resolution above quoted indicates that there is considerable dissatisfaction towards the Grand Encampment by the New York Knights. It is to be hoped that good counsel will prevail, and that the New York Templars would argue the matter of severing its allegiance to the Grand Encampment, without prejudice or passion, before casting their affirmative votes on a question of such a transcendental nature. The *N. Y. Dispatch*, referring to the said resolution, says that "notwithstanding its revolutionary character, it was apparently well received by the rank and file, and would have at their hands met with instant approval."

MAKING A MASON AT SIGHT.—This is the prerogative of a Grand Master. Its exercise is rare; but the Grand Master, of his own authority, can initiate, pass and raise in a Lodge of Emergency appointed to be held. The Lodge is, however, purely transitory, and expires when closed. This authority has been disputed, but it unquestionably exists. In 1731, Lord Lovel being Grand Master, an occasional Lodge was formed at Houghton Hall, the seat of Sir Robert Walpole, Norfolk, when the Duke of Lorraine, afterwards Emperor of Germany, and the Duke of Newcastle were made Masons. In 1766 Lord Blaney held an occasional Lodge, and initiated, passed and raised the Duke of Gloucester. In 1787, the (then) Prince of Wales was made a Mason at an occasional Lodge at the Star and Garter Tavern, Pall Mall, when the Duke of Cumberland, Grand Master, presided. *Mackenzie's Royal Masonic Cyclopaedia (London, 1877).*

The *Saugerties Evening Post* of November 15, says:—"Mr. E. M. L. Ehlers, Grand Secretary of the Grand Lodge of Freemasons, New York State, says in relation to alleged discussions among their members: 'There never was a greater unanimity of feeling among the members of the Grand Lodge of the Empire State than at present. It seems to me that if any trouble exists it relates simply to the Knights Templar organization, which is a distinctively separate body with the single exception that a man must be a Royal Arch Mason to become a Knight.'" We have never heard our R. W. brother so express himself, but the fact, with reference to the Templars, is nevertheless undisputed, but there was a time when it was not even requisite to be a Mason to receive the degree of Templars. Col. Ehlers is a deep thinker, and logical in his constructions, it would not surprise us to learn from his own lips this conclusion.

The Grand Lodge of New York has the following paragraph concerning Masons as soldiers:—"In 1814, a Grand Lodge of Emergency was called for the purpose of giving the fraternity an opportunity of evincing their patriotism in the then important crisis of public affairs. It was resolved that the Grand Lodge perform one day's labor on the fortifications, at such time as the committee of defence should designate, and accordingly on September 1, the Grand Lodge, accompanied by all the lodges of New York city and Brooklyn, repaired in grand procession to the fortifications, diligently labored through the day, and returned in like order to the City Hall, and the Grand Lodge duly closed. The same was also done on the 19th instant, finishing their part of the work toward the completion of "Fort Masonic," located on Brooklyn Heights."

The *Corner Stone* says:—"The actual danger to American Masonry originates from internal causes of an entirely different nature and primarily among them stands non-affiliation and the rigorous and unjust measures assumed for its repression. The Grand Lodge may melt into insignificance or degenerate into contempt, still rest assured it can never be made to explode. That we as Blue Masons are on the road to insignificance and contempt no one can deny, when our Grand Officers discard our ancient and honorable clothing to dazzle the public eye in the borrowed plumage of mock knighthood and of self-fabricated royalty. When the Grand Master of Masons of this State condescends to play second fiddle to a puerile caricature of Frederick the Great, he not only sacrifices the dignity of an exalted position, but brings upon his head the contempt of his Masonic peers in other lands."

A curious Masonic incident is related by Bro. Charles Du Val, in his work entitled "With a Show through Southern Africa," as having occurred in Pretoria, while beleaguered by the Boers during the late war in the Transvaal. The writer says: "A meeting of Freemasons was held towards the end of January, and under circumstances so entirely novel that it may be worth while to recount them. In the first place the members of the Craft had to obtain permission from their various commanding officers or respective Ward Masters, to attend the meeting. These passes, countersigned by the Garrison Adjutant, were granted at the bearer's own risk—the Masonic Hall of the town of Pretoria being the place of assembly. Slightly at variance with the motto of the brethren—'Peace, Love and Harmony'—was their appearance, clad in the various costumes of war, many carrying their rifles and bandoliers; a group of horses standing outside the hall, while the Master and officers of the lodge went through the various rites of the ancient Craft in an apartment through which the breezes freely blew, entering a line of loopholes knocked out of the wall at the one side to escape by a similar set at the other—possibly the most novel system of ventilation that ever admitted the fresh air to participate in the mystic ceremonies of the Free and Accepted ones, in either South Africa, or wherever else the maul has resounded, or the compasses been extended, in open Lodge.

The anniversary of St. John's Day was celebrated by the Masons of Thorne Lodge, No. 281, Orillia, with the usual installation ceremonies and general routine business. V. W. Bro. Hoy, assisted by the other brethren, obligated the W. M. elect, and placed the officers in their respective stations. Four petitions were received. The following are the officers for the ensuing year:—R. W. Bro. R. Ramsay, W. M.; Bros. T. B. Newton, S. W.;

S. M. Ford, J. W.; H. Johnson, Treas.; R. H. Denny, Sec.; F. G. Smith, S. D.; Chas. Jessopp, J. D.; J. L. Tipping, D. of C.; R. Strathearn, I. G.; W. Hurst and J. Tudhope, Stewards; D. McNab, Tyler. The lodge being closed, the brethren adjourned to their annual banquet at the Orillia House, where they found Bro. Hurst had provided for them a hot supper with all the delicacies of the season; in fact many pronounced it the finest ever given in Orillia. A regular programme of toasts, sentiments, and songs was provided. The Thorne Lodge Glee Club added much to the pleasure of the evening, whilst the speeches of Bro. G. B. Ward, of Orillia Lodge; Capt. Kerr, Kerr Lodge, Barrie; Taylor, Prince of Wales Lodge, England; Charles McKenzie, of Orillia Lodge, proved at least that the visiting brethren were gratified with their reception. The Master, Bro. Ramsay, in his remarks, gave some interesting information as to the status and financial position of the Grand Lodge of Canada, stating that she had for the last seven years donated in good works over \$10,000 annually, and had in her treasury between sixty and seventy thousand dollars. In response to the toast of "Thorne Lodge," the S. W., Bro. Newton, stated that it had a membership of thirty, and the J. W., Bro. Ford, added that since December 4th it had initiated six candidates, and that there were six more petitions in, which with the four which were received on Tuesday evening, make sixteen applications for initiation since its re-organization, besides several for affiliation. The banquet broke up at low twelve, the brethren singing Auld Lang Syne. Bros. Denny, Johnson, Jessopp and Strathearn, responded to various sentiments, and Bros. Smith, Tipping, Tudhope, Hurst and Taylor, sang several very sweet and popular songs. The evening was one long to be remembered by Orillia Masons.—*Orillia Pocket.*