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THE

# CANADIAN CRAFTSMAN

AND MASONIC RECORD.

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*A Monthly Magazine*

DEVOTED TO

MASONIC NEWS AND LITERATURE.

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VOL. XXIII.

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**Toronto:**

THE CANADIAN CRAFTSMAN PUBLISHING COMPANY (LIMITED).

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THE  
**CANADIAN CRAFTSMAN,**  
AND  
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VOL. XXIII

TORONTO, JULY, 1888.

No. 1.

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**OUR GREETING.**

This issue of THE CANADIAN CRAFTSMAN appears under a new management, R. W. Bro. Traves having disposed of his interest to THE CANADIAN CRAFTSMAN Publishing Co. (Limited), whose headquarters are in Toronto.

In assuming control of THE CRAFTSMAN its publishers have but one aim, namely, to benefit our ancient and honourable Institution. It will not be published in the interest of any rite or grade associated with Freemasonry, nor will it be the mouthpiece of any clique or combination. Craft or Blue Masonry will receive special attention, but matters of moment to the grades or rites will be accorded that space and attention which they merit.

We will studiously strive to maintain and uphold Freemasonry and its

teachings in a masonic spirit. We will be guided by the traditions, landmarks and unwritten laws of the craft, rather than by constitutions and by-laws which may be adopted or mutilated to please the passing fancy of those who may hold radical views regarding the government or management of our venerable Institution. This is the only promise we make, but it implies a great deal, and as far as our lights will enable us to carry it out, it will be rigidly observed.

Arrangements have been made to procure correspondence from the different jurisdictions in the Dominion, and thus bring Canadian Freemasons into closer communion with each other through our columns. We seek a wider field than Toronto affords, as that is already occupied by Bro. Cowan's sprightly monthly, and we do so for the purpose of putting into force the maxim, "Live and let Live." The Freemasons of Canada are numerous enough to have a representative publication, and our aim will be to furnish them with one that will meet their requirements.

As THE CRAFTSMAN is not a new candidate seeking support from the Craft, being now on the threshold of its twenty-second volume, a special appeal to the brethren for encouragement is not necessary. During the last two decades some of the brightest members

of the fraternity in the Dominion have contributed to its pages, and we anticipate equally excellent contributions, not only from some of the brethren referred to, but from others who have made Freemasonry a study. Some of the writers for THE CRAFTSMAN in its early days have been removed by death—notably, M. W. Bro. Hon. Thomas White, and R. W. Bro. Dr. Ramsay—whose intimate knowledge of the Craft rendered their contributions of more than ordinary merit, especially as they had the rare ability of clothing their thoughts in graceful and elegant language.

Our exchanges will please take notice of the change of place of publication, and hereafter address their publications, CANADIAN CRAFTSMAN, Toronto, Ont. Foreign exchanges may add the word "Canada."

If nominations are proper in Grand Lodge for wardens, treasurer, secretary, etc., why should they be declared illegal in private lodges?

If our Grand Master, Bro. Robertson, can complete arrangements he is now making, he will visit the Pacific coast in a short time.

The proxy business should be abolished in Grand Lodge. A private lodge that does not value direct representation should be treated by Grand Lodge with the same indifference. As proxies count, however, when votes are wanted, the absurdity will die hard.

In "The Charges of a Freemason," culled from ancient records, as printed in the Constitution, there are some incongruities. Will some one explain

the difference between the use of the words, the "lord's work," in the second paragraph of section V, and the "Lord's work" in the succeeding paragraph?

The Revised Constitution is an elaborate affair, but the most useful part has been omitted, namely, the index. Was this omission accidental or intentional? If an accident, the defect should be remedied when the next edition is issued. If intentional, what was the object? Surely not to hide some of the glaring defects.

The brethren in North Toronto are not drones. Their present hall not being in keeping with their requirements, they have arranged for a new lodge room, with suitable refreshment rooms, on the corner of Yonge and Isabella streets. St. Paul's Chapter, as well as Ashlar Lodge, will be located there. The move is an excellent one.

How we sympathise with a visiting D.D.G.M., who is introduced to a lodge as follows:—"R. W. Bro. Algernon Diogenes Smythe, District Deputy Grand Master of Prince Edward District, No. 13, in the Grand Lodge of Ancient Free and Accepted Masons of Canada, in the Province of Ontario." And yet it is in accord with the new constitution.

Too many W. M.'s measure their success during their term of office by the number of initiations. This is a fatal mistake. A Master who feels he is not fulfilling his mission or properly discharging his duties unless he has initiations at every meeting is a curse to the Craft. Such a brother, either directly or indirectly, drums for candidates as he would for ordinary business, and thus

robs Freemasonry of its dignity, placing it on a level with more modern societies.

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Many outside brethren have frequently expressed the opinion that Grand Lodge should meet permanently in Toronto, it being easy of access from all quarters, and affording ample and excellent hotel accommodation. When the brethren of Toronto have sufficient enterprise to build a Masonic Temple worthy of the Craft and of the Queen City, then they may second such a proposal; but until then it would not be prudent to unnecessarily expose their weakness or diffidence.

---

As Toronto is a business centre, attracting scores of visitors daily, many of whom, doubtless, belong to the Craft, would it not be a brotherly way of welcoming such visitors to our lodges, chapters, etc., by adopting some means of making known the time and place of meetings? Visiting brethren, especially from other jurisdictions, should be encouraged, as much can be learned by an interchange of ideas, and a good way to encourage them is by an invitation to attend our assemblies.

---

"The privileges of Masonic rank under this Grand Lodge shall be restricted to those who have obtained rank under this jurisdiction."—Section 14 of the Constitution. The insertion of this clause gave the ancient charges a violent wrench. This clause leaves us open to severe criticism. The only inference to be drawn from it is that Canadian Masons admit their inferiority when compared with those from foreign jurisdictions, and adopt a policy of exclusiveness in self-defence.

The Grand Lodge of Nova Scotia, with its clerical Grand Master and five clergymen as Grand Chaplains, is a strong proof that Freemasonry is not the demoralizing Institution that certain other clericals would have us believe it is. Whatever there is worthy of censure in connection with the Craft is not attributable to its teachings but to its adherents. A worthy cause as well as a worthy leader often has questionable followers, a remark that unfortunately applies to our Institution. There is a remedy for this condition of affairs—a more careful discrimination in the selection of material.

---

The Revised Constitution, the New Ritual, and the Redistribution and numbering of Districts, each being so defective as to receive harsh comments, suggests the necessity of advanced movements being made cautiously, and after a careful consideration of the surroundings. It would be well for some brethren to remember that the day of miracles is over, that history repeats itself, and that experiments now being tried proved signal failures ages ago. Notwithstanding the boasted enlightenment and advanced civilization of the present time, it is a natural impossibility to make history in the manner being attempted; but, with wonderful ease, stupidity can be displayed.

---

For some months the brethren of Toronto have been discussing the appointment of a permanent secretary for the various bodies that meet in the Toronto Street hall. A conclusion has been reached by a joint committee, but the amusement has only commenced, as every lodge wants the official selected from its membership. As the position

will have a salary attached to it—that is if it ever gets beyond the region of consideration—there are a number of brethren willing to sacrifice themselves, and each aspirant has friends by the score. Is it possible that they never read, “all preferment among Masons is grounded upon real worth and personal merit only?” If not, we suggest a search for the sentence.

---

A communication has been received from an anonymous correspondent in the city, referring to the coming elections of Grand Lodge officers. The writer evidently misunderstands the mission of THE CRAFTSMAN. It is not a vehicle for giving vent to personalities, and consequently the communication is rejected. There are frequently modes resorted to by ambitious brethren to seek advancement which are thoroughly at variance with Masonic teachings, but we are not aware that the brother our correspondent referred to is worthy of censure in this respect. It is not only unwise but unfair to pass judgment hastily on those seeking preferment, and we therefore ask our correspondent to bear graciously with our decision in this case, but would be glad to hear from him on some subject when his liver is in better condition.

---

Why should our lodges not be closed before an adjournment is made to refreshments, as suggested by a correspondent? This is the custom in many English lodges, and it works well. We are usually called to refreshments before conferring degrees, and when refreshments are over, and the lodge called on to labour again, the attendance has diminished, doubtless out of sympathy for the disappearance of the bread and

cheese. If the brethren could be induced to remain until all business and work is completed, the refreshments would lose none of their sociability, and be equally stimulating. It is possible that such a proceeding as is recommended would curtail the attendance at the festive board, but a like curtailment would take place in the cost of refreshments, and they would be enjoyed by those who honestly finish their work.

---

The *Freemasons' Chronicle*, London, does not allow the rank or position of brethren who blunder to prevent it pointing out their failings, as the following extract shows:—“We do not know whether the members of that august body, the Board of General Purposes of English Freemasonry, are bereft of their senses, whether they are attempting to perpetrate a mild joke, or whether they are really in earnest, in making their latest report to the United Grand Lodge of England, but in either case we think they are going the right way to make themselves appear ridiculous in the eyes of the world, and will most certainly do no good to Freemasonry.” A remonstrance, kindly administered, is a more friendly and brotherly act than covering the delinquent's failings with apologetic praises. And yet there are some brethren who will not allow their vanity and faults to receive even a mild shock by way of rebuke.

---

The statement has been frequently made that the continuous changes made in our constitution, are due to the number of legal brethren connected with the Craft. This is a mistake. Most of the brethren who imagine they are

Heaven-born lawmakers have neither judicial minds nor judicial training. They remind us of the cross-roads bumpkin who was great on opinions and rhymes. He was accused of being a lawyer in disguise, but resented the accusation as follows:—

“ I never studied Blackstone,  
And know nothing of his works ;  
But lived next lot to Coke,  
Who wound me up in jerks.”

Most of the legislation recently introduced into Grand Lodge, and some that the Craft at present groans under, is of a “jerky” character, and the indications are that the wound-up are not yet nearly run down. Probably they resemble the “Whitby Whizzers,” a species of time-piece made in that town several years ago, the peculiarity of which was their ability to run so long as they were carefully wound up ; failing that, they went off with a whizz and a whurr, revealing a spring of extraordinary length but of great weakness.

Among our European exchanges we have received from Paris the *Bulletin Magonnique*. It contains two or three matters on which we would like to touch only it comes to hand just as THE CRAFTSMAN is going to press. We can only quote one item. The *Bulletin* says:—“We are glad to read that the Government of the Republic of Venezuela has erected a magnificent Masonic temple in the centre of the capital. The President of the Republic himself conducted the inaugural service, and pronounced a discourse which is in every way calculated to urge forward the march of this happy Republic towards the golden age of prosperity and liberty.”

## GRAND LODGE OF CANADA.

The thirty-third Annual Communication of the Grand Lodge of Canada will be held in Toronto, on 18th of July, a week later than usual, as arranged at the last Annual Communication. The sessions of Grand Lodge will be held in the Grand Opera House, Adelaide street, a central location, being near the railway stations and wharves, and convenient to the leading hotels, where ample accommodation will be found for all who may visit our city on the occasion. The Board of General Purposes will hold their meetings in the Toronto street Masonic hall.

The Toronto brethren are making every arrangement for the convenience and comforts of visiting brethren, which does not include a concert in the Pavilion or some such fashionable form of a Turkish bath. A moonlight sail on the lake, however, would be refreshing. Addresses will be presented on behalf of the local lodges and the city, the latter to be read by Bro. Mayor Clark.

It is undoubtedly the desire of the Craft that R. W. Bro. R. T. Walkem, should be advanced to the Grand East at this Communication, as M. W. Bro. H. Robertson will then have completed a two years' term,—the limit allotted to our Grand Masters since M. W. Bro. Moffatt's unexpectedly brief tenure of office. In Bro. Walkem the Craft will have a ruler of marked and admitted ability, whose master mind and judicial training cannot but prove advantageous to our Institution.

The names of two worthy brethren are frequently mentioned for the Deputy Grand Mastership, and both

hail from Toronto,—R. W. Bros. Fred J. Menet and J. Ross Robertson. Bro. Menet, as an old and esteemed member of Grand Lodge—his connection with it covering more than a score of years—has claims on the Craft. He has worthily filled many important positions, and could be safely entrusted with higher ones. Bro. Robertson has also claims on his brethren. During the past ten years he has been an active and zealous member of Grand Lodge, and made honest efforts to discharge all duties assigned to him or connected with the responsible positions he filled. The dignity of Grand Lodge will be worthily maintained if either Bro. Robertson or Bro. Menet is chosen Deputy Grand Master.

Some little interest, of course of a local nature, is centered in election of D.D.G.M. for Toronto district. Already two members of country lodges are spoken off as candidates. Their respective friends are doing effective, but not good, clean work, in the interests of the candidates.

Among the matters to be brought forward for discussion are several notices of motion, as follows:—

1. Bro. J. H. Burritt, that the Perth and Smith's Falls Lodges be restored to the Ottawa District, and that the said district be relieved by the withdrawal therefrom of Hawkesbury and Plantagenet Lodges.

The lodges referred to in Perth and Smith's Falls are respectively denominated, True Britons and St. Francis, and are now located in St. Lawrence district.

2. Bro. Henry Macpherson, that clause 157, D. (now clause 202) be struck out of the book of constitution.

The objectionable clause reads as

follows:—"The certificate of standing must be produced, together with the application for membership, to the lodge of which the brother in whose favor the certificate is issued desires to become a joining member. Such certificate has to be filed with the archives of the lodge which admits the brother as a joining member."

We have no idea what Bro. Macpherson's objection is based upon. Perhaps he is under the impression that the clause prohibits dual membership. It is, to say the least, awkwardly constructed, and could be remodelled with effect.

3. Bro. J. Parker Thomas, that the city of Toronto be fixed as the permanent place of meeting of Grand Lodge.

Toronto is an enterprising city, and would gladly welcome Grand Lodge every year, but there are at least two or three other cities in the province where the Annual Communications could be held.

4. Bro. C. C. Robinson, that hereafter all business except that of balloting for candidates, initiating and passing, be transacted in warranted lodges in the third degree.

Substantial reasons could be advanced why the proposed change should be made, among them the excellent one advanced by a correspondent, who doubtless voices many in the Craft; but equally strong arguments could be set forth on the other side. On an important subject like this, affecting directly every meeting of every subordinate lodge, it would not be prudent to precipitate legislation. True, a year's notice has been given, but in how many lodges has the matter been discussed? If the representatives at Grand

Lodge can vote in accordance with the wishes of their respective lodges, then the matter can be settled satisfactorily, but if the vote is given blindly discontent may follow.

5. Bro. G. P. Smith, that the words "but such plea shall not excuse the lodge from voting upon the questions of guilt or innocence," be struck out of clause 28, Masonic trials, and the words "and thereupon sentence shall follow," be substituted therefor.

The clause as it stands reads thus :—  
"In case an accused brother shall plead guilty, such plea may be accepted as evidence, and shall render the taking of further proof unnecessary, but such plea shall not excuse the lodge from voting upon the question of guilt or innocence."

Prompt punishment, even where a plea of guilty is entered, may lead to an excessive penalty, and an utter disregard of justice. Many offences assume enormous proportions at first sight, when a little deliberation might bring out mitigating circumstances. Speedy justice savours too much of Lynch law, and should not find many advocates in a civilized community, except in rare cases, and then criminal law usually takes the lead.

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#### THE ENGLAND-QUEBEC TROUBLE.

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The existing attitude of the Grand Lodges of England and Quebec towards each other is much to be deplored, and not calculated to impress impartial on-lookers favorably as regards the discretion and forbearance of the rulers on both sides.

We desire to see restored that harmony and brotherly love which ought

ever to prevail throughout the Craft, and with this feeling we call the attention and earnest consideration of our readers, and more especially of such of them as are occupying prominent positions in the Grand Lodge of Canada, to the advisability of taking some step which may lead to the termination of the vexatious trouble, so injurious not alone to the jurisdictions directly interested, but to the Craft generally.

We ask the Grand Lodge of Canada, at its coming meeting, to lay aside the appearance of utter indifference which hitherto she has assumed as to the ultimate result of the difficulties between two Grand Lodges, with both of whom she is on intimate and friendly terms, and to take some step which may possibly lead to a reconciliation and satisfactory settlement of the matters in dispute between the contending parties.

We consider such a course the duty of the Grand Lodge of Canada, because of her close connection with the disputants, and because such a proceeding on her part would be to the manifest interest and advantage of both, and of the Craft generally. We believe that advice judiciously offered by her would be accepted by both parties, and we have no doubt but that if brought together in a proper spirit, all vexed questions can and will be arranged by the principals themselves on a basis honorable to both sides.

Entertaining these opinions, we respectfully suggest that our Grand Lodge offer mediation, and suggest some method to put an end to the dispute to which we have alluded, and which in reality is little short of a scandal to the Craft generally, holding up, as it does, to public gaze the fact that with the Masonic fraternity unity

and fraternal feelings exist in appearance only.

Has Quebec's representative near Canada, or Canada's at Quebec, ever given the subject his consideration? We are afraid both have been delinquent in this respect. We fancy their attendance at their respective Grand Lodges has been conspicuous by absence, and would advise either or both to take action in the premises, or resign the positions they are so unfit by their negligence to occupy.

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### THE NEW RITUAL.

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There are certain matters connected with Freemasonry which are specially sacred, and consequently rarely referred to in Masonic publications. At times, however, it is an absolute necessity for the veil of secrecy and sacredness to be slightly lifted aside, and delicate matters fittingly alluded to, so as "to provide for and promote the general welfare of the Craft." That the Ritual was recently revised, or that subordinate lodges are now exemplifying the new work, is no secret, as there are evidences of it at every meeting.

We firmly believe that the brethren who undertook to revise the ritual, were prompted by the best of motives, and that they performed their work in accordance with their lights. But we further firmly believe that some of the alterations introduced were made without careful consideration, and not a few for the mere sake of change. In their introduction, the revisors—if such they may properly be called—entirely forgot the halo of antiquity that surrounds Freemasonry, and which should not be dissipated or dispelled by modern vulgarisms or idioms. If

the ritual is modernized it at once becomes a hybrid affair, and not in harmony with the legends and traditions upon which the foundation of the institution is based.

We acknowledge the impossibility of here referring to some of the objectionable changes, as the proper place to state objections would be in a lodge of instruction before the D.D.G.M. There emphatic protests could be made, and such protests would have some weight.

There is, however, one mutilation that we cannot allow to pass, namely, the substitution of "What o'clock is it?" for "How stands the time?" and its very appropriate answer. The introduction of a modernism, bordering on the vulgar, is a ruthless destruction of quaint phraseology, which not only possesses a charm, but takes one back to medieval days and the primitive East, rich in traditions and choice phrases, and the alleged birth-place of Freemasonry.

If there were any necessity for wiping out High Twelve in the answer referred to, why was it allowed to stand in another portion of the ritual? If there is a significance in the words in one place, the same significance exists in the other.

It would be unfair to accuse the brethren of any but the best possible motives in substituting a modern phrase for an ancient and euphonious one, but why did the modernisms not go further? "Porch" is an old word, and almost obsolete now, being replaced by "vestibule"; "Baluster" is more modern than "pillar," and "hood-wink" has a different definition now to that accepted by the Craft. We could multiply instances where modernisms could be introduced, but it is

needless to do so. Any brother can readily discover where changes could be made, but would he be satisfied with such alterations? We think not.

Bro. Dr. Mackey, no mean student of Freemasonry, and certainly as good authority as can be found in Canada, says:—"No lodge, without violating all the implied and express obligations into which it has entered, can, in any manner, alter or amend the work, lectures or ceremonies of the institution. As its members have received the ritual from their predecessors, so are they bound to transmit it, unchanged in the slightest degree, to their successors. In the Grand Lodge alone resides the power of enacting new regulations, but even *it* must be careful that in every such regulation the landmarks are preserved. When, therefore, we hear young and inexperienced Masters speak of making improvements (as they arrogantly call them), upon the old lectures and ceremonies, we may be sure that such Masters either know nothing of the duties they owe to the Craft, or are wilfully forgetful of the solemn obligations which they have contracted. One may think that the ceremonies are too simple, and wish to increase them; another, that they are too complicated, and desire to simplify them; one may be displeased with the antiquated language; another with the character of the traditions; a third with something else. But the rule is imperative and absolute, that no change can or must be made to gratify individual taste."

It may be asserted that the above quotation refers especially to subordinate lodges and their Masters. We will grant such a contention, but in doing so quote again from Dr. Mackey:—

"The foundation stone upon which the whole superstructure of Masonic authority in the Grand Lodge is built is to be found in that conditional clause annexed to the thirty-eight articles, adopted in 1721 by the Masons of England, and which is in these words: 'Every annual Grand Lodge has an inherent power and authority to make new regulations, or to alter those for the real benefit of this ancient fraternity; PROVIDED ALWAYS THAT THE OLD LANDMARKS be carefully preserved.'"

The capitals are not ours, but Dr. Mackey's, and the words thus emphasized show conclusively that the limiting clause must be borne in mind when the powers of Grand Lodge are defined. And as Grand Lodge largely consists of Worshipful Masters and Past Masters, they surely recollect the clause in the ancient charges and regulations which says:—"It is not in the power of any man, or body of men, to make innovation in the body of Masonry."

Having defined the law, as we find it, our duty ends here for the present, but before leaving the subject we cannot help expressing the opinion that calm reflection by the brethren whose labours we are criticizing, will cause them to regret having made departures which, from our standpoint, are unwarrantable and indefensible.

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#### MASONIC CHARITY.

In our last issue "An Old P. M." delivered himself on the subject of the administration by the Benevolent Committee of the funds placed at their disposal for the purposes of aiding the distressed, in a communication which has the great merit of being unmistakable in its opinions, and clear in the language in which those opinions are expressed. While not prepared, off-hand, to give an unqualified assent to

the serious and sweeping charges of our correspondent, we think it time the statement should be publicly made, that for long past talk of this sort has been not only current but general in Masonic circles; and it is surely time for the credit of the Craft the matter was investigated and set at rest. If there be maladministration—we can, in this connection, reasonably presume that nothing worse exists—it must, of course, at once be rectified; and, if no foundation exists for the prevalent discontent, it is none too soon that the fact was made evident. Our Grand Lodge is about to assemble, and one of its first duties is to sift this trouble out and settle it; such a duty is imperative to itself, to the Benevolent Committee, and to the whole Brotherhood, as nothing can be imagined more essential, both for our conscience and our honor, than that the benevolence Freemasons so cheerfully and willingly provide for suffering brethren or their families should be administered untainted by even a whisper of suspicion, as being quite free from fear, favor, or reproach.

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#### LAW AND LAW MAKERS.

No well regulated community, be it a state or a society, can exist without carefully prepared laws. The well being of the community, even with good laws, depends largely upon their administration. Good laws badly enforced are useless, and such a condition of affairs causes discord. Mal-administration may consist in ignoring the spirit of the law, perverting it, favouritism, or investing it with greater powers than it possesses. Different legislative bodies, deliberative or social, have different laws. In many respects there is a wide difference between church and political law, and not unfrequently the laws of different states vary in essential points.

Freemasonry has laws peculiarly its own, and they differ in numerous forms with the laws regulating other social institutions. Church law would be out of place in a Masonic lodge, and

the same may be said of political law. The arbitrary powers possessed by a Worshipful Master, his responsibility for the proper conduct of his lodge, and the regulation of work being solely invested in him, are a few of the reasons which render it imperative that Masonic law should be an institution in itself, and not guided by the precedents, or regulated by the observances, or other bodies.

One of the vitals of Masonic law is a close adherence to the ancient landmarks. When these are violated, a blunder is made, as well as obligations broken. A setting aside of the landmarks is a serious matter. It means a severance of ties that are revered for their antiquity and the traditions connected with them. Rob Freemasonry of its traditions and landmarks, and what is there left? An extensive society, composed largely of members occupying good social positions, but without one distinctive feature to enable it to compete with modern benevolent or benefit societies.

We have often heard brethren assert that Freemasonry is behind the age, and not progressive enough. It may be antiquated, and the Hiram legend a threadbare tale, but still there is a charm connected with it. Freemasonry is nothing if not progressive in its teachings. What student of Freemasonry, or what brother who lives up to its teachings, is not benefitted by it? Anything that has a tendency to enforce the moral law, by precept upon precept, and prepare its followers for the great hereafter, there to “stand before the great Architect of the universe, unstained by vice, and unspotted by sin,” should not be looked upon as non-progressive. What nobler or more progressive aim could any institution have than to make men moral and fit to “ascend to those immortal mansions whence all goodness emanates?” When to these reasons, sentimental as they may be claimed to be, and that unfortunately by not a few in Grand Lodge, are added the practical ones of giving assistance to needy brethren and donat-

ing thousands of dollars yearly to the widows and children of Freemasons, surely the charge of non-progressiveness is not well taken, and should never be made. Our Institution teaches all that is grand and noble, and that is all which any creature made after God's image need aim to be.

Having briefly outlined the difference between Masonic and other laws, we now come to an essential point, namely our law makers. It is evident from the changes so repeatedly made in our Constitution, as well as in the by-laws of subordinate lodges, that some brethren hold the belief that it is much more material to have a rule to go by than to consider what that rule is. They are continually striving to evolve out of their own mind knowledge which can only be acquired by patient inquiry into facts. Law makers of this class not only bring ridicule upon themselves but the body they are associated with. Their reckless regard of equity, their ignorance of the first principles of law, and their inordinate vanity, jeopardise the society they are connected with, and it is in danger of losing caste or being buried in oblivion. That such a class of law makers exists in Masonic bodies, grand and subordinate, must be admitted when we consider the numerous changes that have been proposed or made during the past decade. To accomplish their objects the law makers have attempted, and in some cases succeeded, in ignoring our landmarks and setting at defiance the teachings of the Craft. The aim of such brethren is doubtless to make our Institution more progressive—to keep it abreast of the times—and thus compete in numbers, not influence or moral teachings, with speculative concerns of mushroom origin and questionable standing.

Keeping in mind the one promise made in our greeting, we feel it our duty to sound an alarm, and warn the brethren against being led away by the fiery eloquence or plausible reasoning of brethren who would, if the whim seized them, go so far as to wreck Freemasonry merely to gratify some personal

desire. Our by-laws, rules and regulations, but, above all, our Constitution, should be in conformity with the ancient landmarks, or else every member of the Craft is guilty of violating his obligation.

This subject is a fruitful one, but further comment is reserved for future issues. To some brethren our criticisms may seem unjust, and others may accuse us of assuming the role of dictator or censor. Such is not our object. We believe Freemasonry to be the premier institution of its kind in the world; we revere it for its antiquity; we honour it for its teachings; we were obligated to abide by its landmarks, and we respect its unwritten as well as its written laws. This is the creed THE CRAFTSMAN will strive to observe, and by it we are prepared to stand or fall.

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#### WHAT IS A FREEMASON?

This is a question one continually hears asked among the great body of the outside public. That such curiosity should exist is natural, that it has become so very general is creditable, and that it should be gratified as far as possible is right. So very rapid is the spread of Freemasonry, not in Canada alone, but everywhere, that it causes us sometimes to fear that the only danger ahead that will impede the progress of the Craft is that we may find among us some who, while perfect enough in the letter, are not as cautious as they ought to be in acting up to the full spirit of our pure and beautiful Masonic creed; and who, more often from negligence than design, appear to forget its full significance themselves, and in so doing often lead others to a misconception of what a Freemason is. It is therefore of the first importance that we should all bear in mind the obligation of honor we are under so to comport ourselves in all circumstances of time and place, that when people see a man—never mind whatever be his sphere or occupation—when a man is found to be temperate in life and speech, just in

action, generous in thought, willing to aid in danger and distress, and gentle to women and children, in fact a good citizen and an honest man, they shall point to such an one as the practical answer to the popular demand of "What is a Freemason?" because throughout the world the word "Freemason" and "gentleman" are fast becoming equivalent and synonymous terms.

#### NATURE'S DEBT.

Death, that grim destroyer, who knows neither prince nor peasant, has been unusually active in local Masonic circles the past few months. Many familiar faces have been rudely removed. The kindly greetings or warm hand-grasps are at best sad memories, but still we cherish them. These remembrances enable us to bring back to our minds the departed ones, and at times we wander off so far into spirit-land as not only to recognize old forms and faces, but to remember pleasant conversations, and cement more firmly old friendships. Many of us have followed in death's wake so often, and watched the remains of dear ones laid away, that we look upon such removals as only temporary, and pierce the future sufficiently to picture grand reunions in the hereafter.

Death is a road our dearest friends have gone;  
Why, with such leaders, fear to say, "Lead  
on?"

Its gate repels, lest it too soon be tried,  
But turns in balm, on the immortal side.

The Hiramic legend is a moral lesson, the substance of which is to prepare for our inevitable doom. From it we are led to believe that there is a bright and happy future for all craftsmen who strictly observe Masonic teachings. Such do not look upon death with fear, but rather in the spirit that prompted the young Indian chief to exclaim:

I go to the land where my father is gone,  
His ghost shall rejoice in the fame of his son;  
Death comes like a friend, to relieve me from  
pain;  
And thy son, O, Alknomeok, has scorned to  
complain.

To all adherents of Freemasonry who

keep in view its teachings, and strive to live up to them, death has no terrors. Like one of the noble trio engaged in building the temple, they should prefer death to dishonour, for beyond the grave—a gloomy abyss, but after all the entrance to a bright future—there is a blissful, abiding place. Such a future may be the lot of all Hiramites, regardless of nationality, creed or belief, but in order to secure it the tenets of Freemasonry must not only be preached but practised.

Among the Toronto brethren claimed by death the past few months were many good and true Masons, whose lives were fitting examples for us to follow. They adored Masonry for its sublimity and grandeur, and in their reverence for it they so far forgot self as to refuse to use the means too frequently adopted to seek preferment. We would like to pay them a higher tribute, but feel our inability. Looking beyond the local death roll we find that some brethren of prominence have been taken from us, notably—

V. W. BRO. H. A. BAXTER.

This well-known brother died at his residence, in London, Ont., on June 17th. It will be remembered that a few months ago, Bro. Baxter was run down by a carriage while getting off a street car and very seriously injured. He apparently recovered from his injuries, however, and resumed his duties, but on the 15th he suffered a severe relapse and had to take to his bed. The injuries he received in the accident above mentioned resulted in compression of the brain, which caused his death. Bro. Baxter had been a resident of London nearly thirty years. He was born in Enniskillen, Ireland, on the 24th of May, 1824, and was consequently 64 years of age at the time of his death. He was married in Ireland in 1851, Mrs. Baxter being a native of Tyrone county. In 1853, he came to America, landed in New York, passed through to Montreal, and subsequently settled in Bobcaygeon. In 1859 he removed to London, where he settled permanently. For some years he was employed as a contractor for supplies for the regulars then stationed in that city. Subsequently he went on a farm, but after a few years returned to the city. The Masonic Mutual not having been as

successful as was expected, Bro. Baxter was appointed secretary shortly after its establishment, and by his energy and business foresight it was soon put on a flourishing basis. He remained the respected secretary of the Institution up to the time of his death. He was a Mason of long standing and had filled almost every office in the order. He was a member of Moore Consistory (Hamilton) of the Scottish Rite of Masonry, and had attained his 32nd degree. He was P.M.W. of Rose Croix Chapter; Past Principal of St. George's Royal Arch Chapter, No. 5; Past Master of the Royal Select Masters, and also of Kilwinning Lodge No. 64. He was one of the best read Masons in Canada, and was looked up to by every brother Mason in London. As an illustration of his popularity it may be mentioned that the British officers, who were Masons and knew Bro. Baxter while in garrison at London, sent him a beautiful Masonic jewel from London, England, after their return to Great Britain. The deceased had a family of twelve children, of whom are living two boys and six girls. Mr. T. A. Baxter, druggist, of Grand Rapids, Mich., is a son of the deceased, and Mrs. A. O. Jeffrey, of London, is a daughter. Mr. Baxter was also an Odd-fellow and a member in good standing of Dominion Lodge. He was a consistent member of the Episcopalian Church, but liberal as regards the religious belief of others. His funeral was largely attended by members of the fraternity and citizens generally.

R. W. BRO. SAMUEL BAGOT OLDHAM.

We regret to record the death of Bro. Samuel B. Oldham. The sad event took place, after a brief illness, at Kerry, Ireland. The deceased gentleman for many years past occupied the position of Deputy Grand Secretary and Treasurer of the Grand Lodge of Free and Accepted Freemasons of Ireland, a position the duties of which he discharged to the satisfaction and benefit of the Order. In addition to being the chief executive officer of Craft Masonry in Ireland, Mr. Oldham was also Registrar of the Grand Royal Arch Chapter of Ireland, and was a Prince Grand Rose Croix. The *Irish Times*, of June 11, in a highly complimentary editorial notice of the sad occurrence says:—"The social duties that Mr. Oldham had to discharge brought him into contact with a vast number of his fellow-citizens, who valued him highly for his personal qualities, and esteemed his business capacities. In

works of charity he was constantly occupied, and very many more than those who moved in his own sphere will profoundly lament his disappearance. By the Masonic body to which he belonged, and which he so long faithfully served, his death will be mourned. His genial presence, his amiable bearing, and most upright life, caused his acquaintance to be sought for. He enjoyed some of the highest distinctions of his Order, and by its members as by the community at large his memory will be cherished. Mr. Oldham took a special interest in Masonic educational institutions. They owe much to his labours and practised supervision, and the benefits that were realized for them under his thoughtful care remain as a bright testimony to his life's work."

Bro. Oldham's remains were interred at Mount Jerome Cemetery, Dublin, on June 13. The procession was very large and representative of every profession, while a prominent feature was noticeable in the strong muster of conspicuous members of the craft in which Bro. Oldham attained to so distinguished a position. The attendance numbered several hundreds, many of whom were men whose names are familiar in literature, politics, and science.

#### AVOID DISSENSIONS.

Much has been said and written upon the question of "How shall we make lodge rooms attractive," and thus secure a better attendance and a more lively interest. Some lodges lament the want of this, and are asking the question how it can be accomplished. Meetings should be made attractive and interesting by every possible means, and above all things else strengthen the tie that binds together in one common brotherhood. Let every meeting be a joyful one—by the hearty hand-shake all around—with words of cordial greeting to each, and the manipulation of a kindly interest in the welfare of all. This will be sure to strengthen the bond of brotherly affection which should exist between all members of the lodge. Another thing—avoid dissension of every kind, and especially that which frequently arises from the unfavorable result of the ballot—remembering that however much you may know in one's favor—there may be some one who has positive knowledge that renders the petitioner unworthy to become a member, which he cares not to publish to every

one, and should not, if the principles of the fraternity are regarded. The lodge room is no place for slander.—*Hartford Journal*.

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### THE GAVEL.

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The gavel is the emblem of authority. It is the lever which moves the Masonic world. When wielded by the Master in his lodge it is more potent than a monarch's sceptre. The Master there is sovereign, and his will alone becomes the law by which the Craft are governed, and to which they must bow with graceful submission and strict obedience. For the Master to permit the slightest deviation from this rule would sap his prerogative and plant the seed that would produce turmoil, discord, dissension, and ultimately anarchy. It is the province of the chosen few to command, while it is the duty of others to obey. Upon the very threshold of Masonry the novice is instructed that the peace and harmony of the lodge must not be disturbed. Whenever a Mason so far forgets himself as to bring anything offensive into the lodge whereby disturbance may be caused, he becomes guilty of one of the greatest offences known to our Masonic calendar, and amenable to the severest penalty which our Masonic code can impose.

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### THE EAST.

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There are many reasons far too long to dwell upon here, why the East has alike a general and special interest for Freemasons. In all ages of the world, and in all religions, more or less, not excepting the mysteries, the East has been invested with a symbolic and sacred meaning. Suffice it for a Masonic Cyclopædia, that as our Craft arose in the East, and, as Freemasons, we must always look upon the East as the land of our birth. The East has, in our Masonic ceremonial and teaching, much that is mystical and parabolic for us all. We do not agree with those who hold that the respect for the East is a relic of sun worship. It arises from a far deeper truth, we believe, underlying all primeval lore, and the yearning of the human hearts in all ages, namely, that which takes us back the Great Architect of the Universe.—*Kenning's Encyclopædia*.

## Nova Scotia.

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### ANNUAL COMMUNICATION OF GRAND LODGE.

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The Annual Communication of the Grand Lodge of Nova Scotia was held in Halifax, on the 6th and 7th of June. The brethren assembled at noon on the 6th, in Temperance Hall, and marched in procession to St. Paul's Church, where divine service was held.

Prayers were read by the Rev. D. C. Moore, Grand Chaplain. The first lesson was read by the Rev. W. C. McCully, the second lesson by Rev. Alfred Brown. An able sermon was preached by the Rev. Dr. Bowman, who took his text from St. John i. 51—"Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man." The preacher said: Our assembling for the worship of God to-day is a proof of our recognition and dependence upon the G. A. of T. U., the first requisite of Masonry. The refutation of those who have accused us of being a Godless society has called forth the eloquence of many a champion, and needs at present no further publicity. Our recognition of our duty to God being established, our duty to our neighbor and brother has frequently in the lodge and in the pulpit been enforced under the consideration of charity. Of this most excellent gift the apostle and evangelist St. John, one of our patron saints, was the very embodiment, and in his writings we find the objects of our faith and the principles of action most thoroughly described. Masonic teaching does not end with rules and regulations with regard to time, but points to a future haven to be aimed at, and, still taking the holy scriptures as our guide, would lead us to look forward beyond the grave to those regions to which Jacob's ladder reached, and for the attainment of which a similar but more effective way is pointed out in the gospel.

At the close of the service, which was largely choral, the brethren returned to the hall, and proceeded with business.

On the 7th the officers for the ensuing year were elected as follows:—

Grand Master—Rev. D. C. Moore, Stellarton; Deputy G. Master—L. B. Archibald, Truro; Senior G. Warden—W. V. Murry, Halifax; Junior G. Warden—J. Daily, Digby; Grand Treasurer

—J. Dempster, Halifax; Grand Secretary—B. Curren, D. C. L., Halifax; Grand Lecturer—S. J. Waddell, Truro; Grand Chaplains—Rev. C. Bowman, D. D., Halifax; Rev. H. DeBlois, M. A., Annapolis; Rev. F. Partridge, D. D., Halifax; Rev. J. A. Logan, Acadia Mines; Rev. C. W. McCully, Halifax; Senior G. Deacon—J. N. Fitch, M. D., Kentville; Junior G. Deacon—J. W. Sharp, Windsor; Grand Supt. of Works—W. Williams, Halifax; Grand Dir. of Ceremonies—W. Crowe, Halifax; Grand Sword Bearer—H. S. Jacques, M. D., Halifax; Grand Organist—C. F. W. Bell, Truro; Grand Pursuivant—W. J. Chearnley, Halifax; Grand Stewards—F. McKaracher, Pictou; C. Miller, Stellarton; J. C. Lloy, Halifax; B. Davidson, Wolfville; W. Densmore, Oxford; W. J. Gibson, Parrsboro; Grand Tyler—J. J. McKeil, Halifax.

#### SKETCH OF GRAND MASTER MOORE.

Rev. David Christmas Moore, Grand Master of Nova Scotia, was born in London, England, 1825. His father was a clergyman of the Church of England, as he is himself; having been ordained from S. Bees College, 1848. He held several curacies in England, and in 1857 went to the United States. During the war, Feb. 12th, 1862, he moved to Nova Scotia. While in the United States he received the three degrees in Hiram Lodge, No. 107, Baltimore, Maryland, in 1860.

When Bro. Moore arrived in Nova Scotia there were three district Grand Lodges, under the jurisdiction of England, Scotland and Ireland, the Hon. Alex. Keith being Grand Master of the whole, and he immediately appointed the reverend gentleman Grand Chaplain of the District Grand Lodge of England, a position which he held till the union of all the District Lodges in 1869, with the Grand Lodge of Nova Scotia. On the occasion of the union, Grand Chaplain Moore was re-appointed, and preached the sermon in St. Paul's Church, Halifax, at the celebration. The first lodge in Nova Scotia with which Bro. Moore affiliated was Scotia Lodge, Canning, No. 28. He afterwards was connected successively with Acacia Lodge, Bridgewater, No. 39; New Caledonia, Pictou, No. 11; Acacia Lodge, Amherst, No. 8, and Acacia Lodge, Pugwash, No. 13, in which he passed through the chair in 1877. In 1878 he joined his present lodge, Keith, No. 23, Stellarton, of which he has been Chaplain ten years.

In 1876 he was placed upon the committee of Grand Lodge on foreign correspondence, and again in 1878 and 1879, since which he has been chairman of that committee. As Grand Chaplain, he preached the sermon in Halifax on the occasion of the Queen's jubilee, and also at the annual convention of Grand Lodge at Truro last year. He was chairman of the committee on Ancient Documents, and spent two or three years in sorting and cataloguing the records of the Grand Lodge. When the Grand Lodge of New Brunswick celebrated its centenary in 1884, Mr. Moore received a medal from that Grand Lodge for valuable information furnished from the documents then in his charge.

In 1872 Bro. Moore became a Royal Aid Mason in St. John's R. A. Chapter, Pictou, N. S., of which he is a Past Scribe, and he has held the position of a Grand Chaplain of the Grand Chapter of Nova Scotia since 1873. In 1882 he was elected Deputy Grand Master of the Grand Lodge, and is now M. W. Grand Master. He is rector of Christ Church, Albion Mines, and Rural Dean of Amherst, N. S. Grand Master Moore has represented the Grand Lodge of Maryland, near the Grand Lodge of Nova Scotia, since 1877.

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## British Columbia.

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### MEETING OF THE GRAND LODGE.

The Grand Lodge of British Columbia met in New Westminster, June 23rd and 25th. On the first day the new Masonic Hall in that city was appropriately dedicated to the Craft by M. W. Bro. A. R. Milne, Grand Master, in the presence of a large gathering of brethren from Victoria, Vancouver, Vanaimo, and other places. The building is about 120 feet in length, by a width of 30 feet, divided in the following manner: The lodge room proper is 50 feet in length, by 30 feet in width, and 25 feet in height. Its acoustic properties are excellent, all that could be wished for. The furniture and furnishings are appropriate, but not elaborate. The ante-rooms are all spacious and well arranged for masonic purposes. The refreshment room is about 30 feet square. There are lavatories of modern design, and the ventilation is perfect. The whole edifice was greatly admired. It is a fine building; a credit to masonry; the pride

of New Westminster, and one in which all British Columbians take an interest.

At the evening session the Grand Master read his annual report. He was followed by the Grand Treasurer and Secretary. Each of these reports showed that the order was making substantial progress, and that its affairs were in a satisfactory condition.

The following Grand Lodge officers were elected for the current Masonic year :

M. W. Bro. A. R. Milne, Grand Master (re-elected).

W. Bro. J. S. Clute, Deputy-Grand Master (re-elected).

W. Bro. H. Hoy, Senior Grand Warden.

W. Bro. McKeown, Junior Grand Warden.

Rt. Rev. A. W. Sillitoe, Grand Chaplain.

W. Bro. H. F. Heisterman, Grand Treasurer (re-elected).

W. Bro. Henry Brown, Grand Secretary (re-elected).

W. Bro. W. Trickey, Grand Tyler.

On the 25th the Grand Master named the appointed officers, and after transacting some unfinished business, Grand Lodge adjourned.

On Sunday the Grand Chaplain, Bro. Canon Cooper, delivered an earnest, well considered discourse very appropriate to the occasion, which was listened to with rapt attention by the Masonic fraternity and the large assemblage present. It was the anniversary of St. John's Day. The reverend Brother is also Past Grand Chaplain of New Zealand and W. M. of Spalumcheen Lodge.

#### A NEW LODGE IN VANCOUVER.

A new Masonic Lodge has been organized in Vancouver, which will be known as Cascade Lodge, No. 12, A.F. and A.M., G.R.B.C. Following are the officers : Bro. Downey, W.M. ; Bros. J. W. Home, S.W. ; L. R. Johnson, J.W. ; W. F. Salisbury, Treas. ; J. W. Gunn, Sec. There are now two Masonic lodges in the city, Mount Hermon No. 7, the senior, and Cascade No 12, the one just formed. In order to accommodate the increasing membership the upper flat of the Springer and Van Bramer block, at the corner of Cambie and Cordova streets, has been secured, and will be fitted up

in the best style as a lodge room for both lodges. The formation of a Royal Arch Chapter in the terminal city is also spoken of, as the Order is growing so rapidly.

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## Quebec.

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The Free Masons of Montreal are arranging for a monster pic-nic, the date of which is not yet fixed.

The members of Victoria, Ascot, Prince of Wales Lodges and of the R. A. Chapter of Sherbrooke, Que., attended divine service on May 27th, when Rev. Mr. Kines preached an appropriate sermon.

One of the largest and most thoroughly representative gatherings of Masons was that which assembled recently in the Masonic Hall, Notre Dame street, Montreal, to celebrate the twentieth anniversary of the institution of Mount Royal Lodge No. 32, G.R.Q., which is recognized as one of the leading lodges in the province. After the transaction of routine business, an adjournment was made to the banquet hall, where an enjoyable and instructive time was spent. A number of rousing speeches were made by Grand Lodge officers, notably that of the Grand Chaplain, the Rev. J. B. Muir, of Huntingdon. Prominent amongst those present were : Rt. W. Bro. Dickson Anderson, Deputy Grand Master ; Rt. W. Bro. Fyfe, D. D., G. M. ; M. W. Bro. J. F. Walker, Rt. W. Bro. I. H. Stearns and Rt. W. Bros. the Rev. Messrs. Muir and Smyth. Almost every lodge in the city was represented. The Worshipful Master, Bro. Anderson, occupied the chair.

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## Grand Lodge of Canada.

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### THE DISTRICTS.

#### TORONTO.

R. W. Bro. E. T. Malone, D.D.G.M., Toronto District, has visited every lodge during the year, and in some cases made two visitations. There are 35 lodges in this district, and in order to complete a tour about 2,000 miles are travelled. The district is in a flourishing condition, the lodges being presided over by W. M's who are proficient in the work. Mr. Malone, during his visitations, was warmly received by the brethren, one lodge turning out 175 strong to receive him. Where

lodges were found in arrears to Grand Lodge they were induced to pay up, and several lodge disputes were settled by Bro. M's kindly and judicious mode of dealing with them. It is not Bro. M's ambition to accept the position another year, but some of his friends say they will endeavour to place him on the board of General Purposes.

## ONTARIO DISTRICT.

Through the courtesy of Bro. Rev. W. C. Bradshaw, Secretary of this district, we are enabled to publish the following :

At the time of the election of the present D. D. G. M. and R. W. Bro. Benjamin Shortly, there were 24 lodges in this district. There are now 22, one—Hastings—having surrendered its charter. These have been all visited officially by Bro. Shortly, who has proved himself an efficient and indefatigable officer. Some of the lodges he has visited twice, and the general condition of the Craft is sound and healthy. The men at the head of affairs in this District are a credit to the Craft, and there are fine prospects for Masonry. I append a few notes gathered in a round of visits, and explanatory of the state of the lodges at the time of the D. D. Grand Master's visit. Your readers will bear in mind that such notes must be condensed, and that they are necessarily imperfect to some extent.

ONTARIO, Port Hope, No. 26.—No. of members, 57 ; present at D. D. G. M's visit, 18. Work done, fair. Initiation, 3. Assets, \$1040.25. Prospects, good. W. M., W. J. Robertson ; Sec., W. B. Wallace.

COMPOSITE, Whitby, No. 30.—No. of members, 53 ; present at D. D. G. M's visit, 14. Work done, good. Initiations, 1. Assets, \$200. Prospects, excellent. W. M., A. M. Ross ; Sec., Robert Wells.

JERUSALEM, Bowmanville, No. 31.—Members, 57 ; present at D. D. G. M's visit, 35. Work done, good. Initiations, 3. Assets, 110. Prospects, good. W. M., T. H. Spry ; Sec., F. Mason

MOUNT ZION, Brooklin, No. 39.—Members, 30 ; present at D. D. G. M's visit, 11. Work done, fair. Assets, \$125.00. Prospects, fair. W. M., Jas. Lawrence ; Sec., R. C. Warren.

DURHAM, Newcastle, No. 66.—Members present at D. D. G. M's visit, 20. Work done, fair to good. Assets, \$200. Prospects, good.

FAITHFUL BRETHREN, Lindsay, No. 77.—Members, 85 ; present at D. D. G. M's visit, 15. Work done, fair. Initiation during year, 8. Assets, \$109.50. Prospects, good. W. M., J. P. Graham ; Sec., G. T. Patrick

CORINTHIAN, Peterborough, No. 101.—Members, 64 ; present at D. D. G. M's visit, 20. Work done, excellent. Initiations during year, 5. Assets, \$50.00. Prospects, bright. W. M., Adam Dawson ; Sec., T. A. Hay.

HOPE, Port Hope, No. 114.—Members, 40 ; present at D. D. G. M's visit, 5. Visitors, 23. Work done, only by J. W., fair to middling. Initiations during year, 2. Assets, \$300. Prospects, fair. W. M., R. G. Blackburn ; Sec., J. Harmer.

LEBANON, Oshawa, No. 139—Members, 46 ; present at D. D. G. M's visit, 12. Work done, good. Initiations during year, 2. Assets, \$1,600. Prospects, bright.

J. B. HALL, Millbrook, No. 145.—Members, 55 ; present at D. D. G. M's visit, 15. Work done, good. Initiations during year, 5. Assets, \$190. Prospects, excellent. W. M., J. C. Kells ; Sec., H. McCartney.

PETERBOROUGH, Peterboro', No. 155.—Members, 94 ; present at D. D. G. M's visit, 45. Work done, first-class. Initiations during year, 8. Assets, \$20. Prospects, excellent. W. M., H. Rush ; Sec., R. W. McFadden.

PRINCE ALBERT, Port Perry, No. 183.—Members, 57 ; present at D. D. G. M's visit, 16. Work done, fair to middling. Initiations during year, 1. Assets, \$300. Prospects, fair. W. M., Wm. J. Poyntz ; Sec., W. Spence.

NORWOOD, Norwood, No. 223.—Members, 23 ; present at D. D. G. M's visit, 11. Work done, fair to middling only. Initiations, 1. Prospects, not particularly good. W. M., W. H. Stephenson ; Sec., J. A. Harper.

VERULAM, Bobcaygeon, No. 268.—Members, 40 ; present at D. D. G. M's visit, 22. Work done, good. Assets, \$146.27. Prospects, good. W. M., Rev. Wm. Farncomb ; Sec., R. Ventress.

CEDAR, Oshawa, No. 270.—Members, 54 ; present at D. D. G. M's visit, 10. Work done, good. Initiations, 1. Assets, \$1400. Prospects, good. W. M., S. J. Scott, Sec., L. K. Marton.

CLEMENTE, Lakefield, No. 313.—Members, 30 ; present at D. D. G. M's visit, 8.

Work done, fair. Initiations, 3. Assets, \$155. Prospects, good. W.M., S. Shel-drake; Sec., R. O. Deuch.

ORONO, Orono, No. 325.—Members, 53; present at D.D.G.M.'s visit, 24. Work done, good. Initiations, 2. Assets, \$130. Prospects, good. W.M., A. J. Lockhart.

KEENE, Keene, No. 374.—Members, 25; present at D. D. G. M.'s visit, 11. Work done, good. Initiation, 2. As-sets, \$140. Prospects, good. W. M., Dr. Jno. M. Shaw; Sec., Kenward Mark.

LORNE, Omemeé, No. 375.—Members, 30; present at D.D.G.M.'s visit, 13. Work done, good. Initiations, 6. Assets, \$15. Prospects, good. W.M., Geo. Edwards; Sec., Dr. Chas. E. Cochrane.

VICTORIA, Victoria Road, No. 398.—Members, 31; present at D.D.G.M.'s visit, 11. Work done, fair. Initiations, 1. Assets, \$425. Prospects, fair. W. M., — Thompson, Sec., — Matchett.

THE SPRY, Fenelon Falls, No. 406.—Members, 38; Present at D.D.G.M.'s visit, 19. Work done, fair to excellent. Initiations, 1. Assets, \$178. Prospects, good. W.M., Alex. S. Hart; Sec., F. McDougall.

Murray, Beaverton, No. 408.—Mem-bers, 26; present at D.D.G.M.'s visit, 11. Work done, fair. Initiations, 1. Assets, \$83. Prospects, good. W.M., A. P. Cockburn; Sec., J. Leslie.

In reading these brief reports two things should be borne in mind, viz., first, that the officers were those in the chairs at the time the D.D.G.M. visited the lodges, and secondly, that in no instance, the writer believes, is the value of furni-ture included in the assets. Altogether, this district is in a prosperous state, and the brethren are in peace and harmony.

#### OTTAWA DISTRICT.

A permanent organization of Past-Masters, Masters and Wardens has been created in Ottawa. Stated meetings are to be held, when matters of interest to the craft will be discussed.

Ottawa is solid for R. W. Bro. Walker as Grand Master. On the occasion of the recent dedication and consecration of the new Masonic Hall in this city, he fairly captured the local brethren who had not met him previously.

The craftsmen of the Capital don't half like the idea of making Toronto the per-manent meeting place of Grand Lodge, and will send up a large contingent not

only to oppose V. W. Bro. Thomas' motion, but to secure, if possible, the selection of Ottawa as the meeting place of Grand Lodge next year.

It looks as if R. W. Bro. David Taylor will receive a second term as District Deputy Grand Master. "Dave" has done good work this year, and many of the brethren think he should be allowed a second term in order to complete the negotiations for bringing St. John's Lodge, working under an Irish warrant at L'Or-ignal, under the banner of the Grand Lodge of Canada.

Builders' Lodge No. 177, has arranged for a cheap excursion by the C. P. R. on July the 17th to Toronto and Niagara Falls at the time of the meeting of Grand Lodge. The excursion takes in Ottawa, Pembroke, Renfrew, Arnprior, Almonte, Carlton Place, Brockville, Smith's Falls and Perth, and will doubtless be the means of inducing a large representation from Eastern Ontario this year.

It seems to be conceded by the Western brethren that either the coming grand senior or junior warden shall be an Ottawa man this year. The capitolians only want what is fair, and if there is a disposition on the part of the west to elect an eastern representative to one of these positions, W. Bro. W. F. Board-man, of Civil Service Lodge, 148, will re-ceive the support of the Ottawa contin-gent. He would make a first-class officer of Grand Lodge.

In connection with the coming meet-ing of Grand Lodge, the eastern brethren confidently expect that the injustice un-der which they have suffered in the past in regard to non-representation on the Board of General Purposes, except an occasional nominated member, will be remedied. There are worthy members of Grand Lodge in Ottawa whose services to Masonry are deserving of recognition by election to the Board, and none more so than R. W. Bro. Wm. Rea, P. D. D., G. M.

R. W. Bro. Taylor, D. D. G. M., on St. John's Day installed the officers of three city lodges as follows:—Dalhousie, 52, W. Bro. A. Short, W. M.; Bro. G. Ross, S.W.; Bro. H. Topley, J.W.; W. Bro. E. D. Parlon, Treasurer; W. Bro. C. S. Scott, Secretary. Builders, 177, W. Bro. H. F. Webb, W.M.; Bro. H. H. Cairns, S.W.; Bro. Fred Cook, J.W.; W. Bro. J. C. Kearns, Treasurer; Bro. Geo. McNeill, Secretary. Fidelity, 231,

W. Bro. W. Rice, W.M.; Bro. W. H. Jessup, S.W.; Bro. B. H. Granger, J.W.; R. W. Bro. Wm. Rea, Treasurer; Bro. P. H. Varney, Sec.

## ONTARIO.

Bro. Rev. M. L. Pearson, of Lindsay, preached to the Masonic fraternity in St. Andrews church, Peterboro', on the evening of the 24th. The congregation was large, and the sermon an able exposition of the beauties of Freemasonry.

## LONDON.

The Masonic fraternity of St. Thomas attended divine service on the evening of the 24th, in the Baptist church, when the Rev. Mr. Munroe preached an eloquent sermon from these words: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

## ERIE.

The officers of Tecumseh Lodge, 245, Thamesville, were installed recently. Bro. B. Gregory is W. M.; Bro. Jno. Davison Secretary, and Bro. F. J. Laurena, Treasurer, his thirty-first year in that office.

The following officers of Hammond Lodge, No. 327, Wardsville, were installed the other evening:—Bros. G. B. Fleming, W.M.; H. Willson, S.W.; W. Henderson, J.W.; George Mansfield, Chaplain; R. Ward, Treasurer, and D. Johnson, Secretary.

## WILSON.

W. Bro. Dr. Hill installed officers in St. John's Lodge, Norwich, recently, as follows:—Bros. Dr. H. B. Anderson, W.M.; T. B. Phepoe, S.W.; Dr. McCurdy, J.W.; Rev. W. E. Scott, Chaplain; James Haken, Treasurer; A. Kenning, Secretary.

R. W. Bro. G. C. Eden, assisted by W. Bro. Joseph Rippon, recently installed the following as officers of King Solomon Lodge, Woodstock:—Bros. R. G. Whitelaw, W.M.; J. W. Rippon, S.W.; Alex. McGachie, J.W.; John Morrison, Treasurer; G. J. Fraser, Secretary.

## SOUTH HURON.

Stratford Lodge, No. 332, G. R. C., with a large number of visiting brethren from the city, St. Mary's, Mitchell, New Hamburg and other places in the vicinity marched to St. James' church Sunday

morning, clothed in Masonic Regalia. The sermon, preached by the R. W. and Rev. Bro. R. Kerr, P.G.C., G.L.Q., was a masterly effort and appropriate to the occasion. It was the largest Masonic gathering ever held in Stratford, and no doubt many were deterred from attending on account of the heavy downfall of rain at the time.

## Correspondence.

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

## CONGRATULATIONS AND SUGGESTIONS.

Editor of THE CANADIAN CRAFTSMAN.

DEAR SIR AND BROTHER,—Allow me to congratulate you on the important and judicious move THE CANADIAN CRAFTSMAN has made in changing its headquarters to this city. The alteration will, without doubt, produce a marked advance in the circulation and influence of the magazine, and of course give it added power to promote the interests of the Craft. I wish you all possible success, and trust the brethren generally will not fail in that fraternal support which a journal of the standing of THE CRAFTSMAN has a right to expect.

May I make a couple of suggestions, and ask your readers to favour us with their views on both? One is the advisability of transacting our lodge business in the third degree, and thus keeping many of us better posted than we are in the ritual of all the degrees. The other is,—Would or would it not be a judicious change to finish all work and close the lodge *before* going to the refreshment room. I will not now give any reasons for this alteration, because they will be, I think, obvious enough to most Masons; but will merely add that the plan I propose is adopted in every English lodge that I ever visited, and I have visited a considerable number.

Yours fraternally,

WILFRID WISGAST.

TORONTO, June 25.

[We thank our correspondent for his congratulatory remarks and wishes for the success of our monthly. A discussion of the two subjects he refers to would do much good, for by an interchange of ideas knowledge is diffused. The fact that one of the subjects comes before Grand Lodge

in a few days need not prevent a further discussion than will be given it there.—  
ED.]

### CRYPTIC MASONRY.

To the Editor of THE CRAFTSMAN :

Dear Sir and V. W. Bro.—Would you be able by making enquiries through the columns of your journal to find out for me answers to the following questions ?

Who is the R. W. Master of the Roman Constantine Chapter, meeting in Toronto ?

Who is the Noah of the Royal Ark Mariners, meeting in Toronto ?

Why has neither of these societies been called to meet since the installation of the present R. W. M. and Noah ?

Is it his desire to let them die out without calling the members together to say whether they wish it or not, without surrendering the warrants ?

What has become of the last audit report of both societies. Have they been suppressed because some of the particular friends of the R. W. M. and Noah were found not to have paid their entrance fees, and other irregularities ?

Are there any funds on hand ; if so, who holds them ?

How is it Adoniram Council No. 2 is reported in V. W. Bro. Jno. A. Richardson's Register in 1887 as meeting, but is dropped out in Register of 1888. Is it also dormant and left to go down quietly to its grave ?

Yours Fraternaly,

A PAST NOAH.

Toronto, June 25.

[The above are pertinent questions, and should be answered by some one interested in the bodies mentioned. Surely there is a constitutional way of dealing with such matters as are here complained of? The members of a body certainly have some privileges, and they should be consulted before it is allowed to drop out of existence. There ought to be some machinery set in motion with the view of ascertaining what is wrong.—ED.]

The late German emperor addressed to the Masonic lodge at Rostock, Mecklenburg, a letter of congratulation on the seventy-fifth anniversary of its foundation. He said: "Freemasonry constitutes a true element of the religious sentiment, and works for the wellbeing of humanity."

## Craft Tidings.

UNITED STATES.

It is said that out of 260 Masonic Lodges in Mississippi, 230 own their own halls.

A noted Syrian merchant, Abdel Auer, received the new degree in a George Washington Lodge, New York, recently.

Alfred Barnes died in Mexico, Mo., May 6th, aged 98 years. He is said to have been seventy-five years a Mason.

The Grand Lodge of Connecticut has more Masons in proportion to the population of the State than any other jurisdiction in the world.

Oliver and Mackey agree that blue is a symbol of universal friendship and benevolence, and accord to it an important part in Freemasonry.

The brethren of Nebraska are talking about erecting a temple in Omaha, to cost half a million, exclusive of the price to be paid for the land, which will be nearly two hundred thousand dollars.

At the Annual Communication of the Grand Lodge of Rhode Island, held at Providence on May 21st, Rev. and Bro. William N. Ackley, of Warren, was elected Grand Master, and Bro. Edwin Baker, Providence, Grand Secretary.

The Grand Lodge of Maine met in Portland, May 1 and 2, one hundred and forty lodges being represented. The total membership was stated to be 20,307, a gain of 80 during the year. Bro. Frank E. Sleeper was elected Grand Master, and Bro. Ira Berry, Grand Secretary.

Bro. Raphael Joseffy, the celebrated piano artist, received the first light in Masonry a few weeks ago in Trinity Lodge, New York. Great preparations are being made by the friends of this new addition to the Craft, to celebrate the rising of the brother to the Sublime Degree.

Masonic burial services are conducted somewhat different in California than they are here. At the burial of Bro. C. R. Brunley, at San Luis, Obispo, June 3rd, an organ was taken to the cemetery, and while the brethren were marching around and depositing their sprigs of evergreen, elegant music was rendered by the quartette and choir assembled.

It is seldom, even in a lifetime, that the sign of distress is of necessity given, but recently one of the most noted Masters of New York, was called to the rescue of a brother, who in a public street was

overcome by sickness, and falling to the pavement in his agony of distress, gave the sign. W. Bro. Hartensiten, who was the observer, hastened to the relief of the brother and cared for him until he was able to wend his way home.

Bro. S. Davison, of Toronto, has invited Bro. Hiram Bassett, P. G. M., to attend the Grand Lodge in that city next July, and also inviting him to become the guest of Brother Davison. The latter says, "I can also assure you of a very hearty welcome from the brethren in Canada," and expresses the kindest sympathy for Bro. Bassett, in the partial loss of the use of his writing powers. We say *go* by all means, and wish we could go along.—*Masonic Home Journal*.

The Grand Lodge of New Hampshire, met at Concord, May 16th. The present number of Freemasons in that state is 8,202. Arrangements were made to celebrate the one hundredth anniversary of the organization of this body next year. Bro. G. W. Currier, Nashua, was elected Grand Master, and Bro. George P. Cleave, of Concord, Grand Secretary. The oldest member present was Bro. Josiah Morse, 88 years of age, who has been a Freemason 65 years.

The Grand Lodge of Maryland held its 203rd semi-annual Communication in Baltimore recently. The Grand Master, in his address, gave a most flattering report of the prosperity of the craft throughout the State, which was substantiated by the report of the Grand Treasurer, showing the finances to be in a healthy condition and constantly improving. M. W. Bro. John M. Carter, P. G. M., was received as the representative of the Grand Lodge of Neland, near the Grand Lodge of Maryland, and invested with a handsome jewel sent by the Grand Lodge of Neland, as the insignia of his office.

The Sixty-seventh Annual Communication of the Grand Lodge of Indiana was held on May 22, Grand Master, Bro. Mortimer Nye, presiding. Four hundred and sixty-two Lodges were represented, and eleven Past Grand Masters were present. Three new Lodges were constituted, and petitions for twelve denied during the past year. Twelve Lodges have been consolidated into six. The Committee on Correspondence received one hundred dollars for its services. There was a resolution looking to the establishment of a Widows' and Orphans' Home. Bro. Isaac P. Leyden, of New

Albany, was elected Grand Master, and Bro. Wm. H. Smythe, of Indianapolis, was re-elected Grand Secretary.

The 107th Annual Communication of the Grand Lodge of New York State was held in New York City, June 5, 6, 7. During the year there were initiated, 3,973; passed, 3,819; raised, 1,778; affiliated, 1,009; restored, 1,054; unaffiliated, 2,924; died, 1,095; dimitted, 1,007; dropped, 278; expelled, 25—showing a net increase of 512. The Trustees reported the aggregate receipts for the year, \$87,886.65, and the payments, \$57,799.67, leaving a cash balance on hand of \$30,086.98. Bro. Frank R. Laurence, New York, was re-elected Grand Master, and Bro. E. M. I. Ehlers, Grand Secretary. Bro. Thomas Brown, ninety-seven years old and for sixty-five years a Mason, was introduced and welcomed as "the oldest living Mason." Bro. Brown is a member of Fish House Lodge, No. 298, Northampton, Fulton, New York State.

The Grand Lodge of Vermont held its ninety-fifth Annual Communication at Burlington, June 13th. Among the visitors present was George O. Tyler, Past Grand Master of Quebec, and a large number of delegates from over 100 subordinate lodges in the State. In the course of his address Grand Master Alfred A. Hall said, while there is no necessity for a general Grand Lodge there should be greater uniformity in regard to laws that relate to interjurisdictional matters. Some broad general policy ought to govern all the grand bodies and be recognized as controlling whenever vexed questions arise between them. This would avoid much if not all the friction that now interferes with the harmony that should characterize all our dealings. Among the appropriations made was \$300, to Bro. Hollenbeck, the oldest Freemason in Vermont. Bro. Allen was re-elected Grand Master, and Bro. Devant M. Read, Grand Secretary.

#### FOREIGN.

The amount expended in annuities alone last year by the Royal Masonic Benevolent Society of England, was \$73,925. Male annuitants receive \$200, and female \$100 a year.

The Provincial Grand Lodge of Down, Ireland, assembled to open and dedicate to Masonic uses a new hall. Brother H. D. M'Master, J. P., very generously gave them a convenient site. The hall, which occupies an admirable position, is a one-story building in the Renaissance style of

architecture, and forms a handsome and compact pile. Besides a spacious and elegant lodgeroom it contains commodious ante chambers. Brother Major Leslie Thompson presided at the dedication, supported by the provincial officers. There was a very large attendance of brethren, and great interest was taken in the proceedings.

The Grand Lodge of England has now 2191 lodges on its roll; of Scotland, 737; of Ireland, 381; of France, 297; of Germany, 378; of Spain, 368; of Italy, 156; of Roumania, 23; of Belgium, 16; of Sweden and Norway, 37; of Portugal, 18; of Turkey, 12.

Rev. Mr. Knight, a West Indian brother from Barbadoes, visited several city lodges recently, and entertained the brethren with interesting accounts of the craft in the jurisdiction from which he hails. The new brother is doing missionary work in Muskoka.

The ceremony of laying the corner stone of St. David's new church (Episcopalian), Wales, took place on July 3rd. There was an immense gathering of people, and the weather was delightfully fine. The stone was laid by R. W. Bro. R. T. Walkem, Q.C., with Masonic honors. There was a large attendance of brethren, wearing the regalia of the order. A most enjoyable picnic was held afterwards, when games of a varied character were indulged in. The band of the 59th Battalion was in attendance.

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## Knights Templars.

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### OHIO.

The fraters of Cincinnati Commandery, No. 3, have been for some time making arrangements for a full rendering of the Order of Malta. These arrangements having been completed, Friday, June 1st, was fixed at the time, and the Scottish Rite Cathedral as the place for the conferring of the Order in full, according to the ritual prescribed by the Grand Encampment of the United States. Invitations had been sent out to a number of the high dignitaries and Commanderies, and the result was that there was an immense audience. Twenty-four postulants received. The ranks, the scenery, costumes, music, and the excellent rendering of the various parts, was beyond description. We understand that this is the first time the Order has ever

been conferred in full in America. Cm. Sir. W. A. Eudaly, the Commander, presided, and his work was especially commended. The work employed quite an army of the brethren in its production, and the tableaux were put on the stage in a most elaborate manner. They were three in number, and are described as follows: The first was illustrative of the landing of St. Paul on the Island of Melita. It was a brilliant picture. The characters were accurately costumed and carefully handled. The second was superbly staged. It represented the pilgrim brothers of old on their way to the holy city. The stage picture was an exquisite one, the glittering armor of the Knights, their spangled helmets, the long bright tipped spears, the bright background of stage presenting a brilliant ensemble that evoked a storm of applause. The third was a gem. Its setting was equally brilliant. It represented the taking possession of the Island of Malta by the Knights of Rhodes. The picture was an inspiring one, the Knights on shore, gaily armored, the brave Knights of Rhodes advancing on them in their brilliantly equipped galley, making up a scene that was almost thrilling.

### AMERICAN TEMPLARS VISIT WINNIPEG.

On the 22nd June, detachments of Knights from Dakota and Minnesota visited Winnipeg, and were met at the station by the members of Albert Edward Preceptory, of Winnipeg. This was the first appearance of the local Knights in uniform, and as they marched to the station, performing on the route a number of pretty evolutions and movements, under the direction of Captain-General Billman, they were heartily cheered. Knight's Bell and O'Connor represented their Winnipeg fraters in welcoming the visitors, who were royally entertained during their stay in the "gateway city." Part of the programme was an exemplification of the third degree in the Blue Lodge room, by Grand-Master Clark. The Lodge room was handsomely decorated for the occasion, the Union Jack and Stars and Stripes being draped together over the canopy at the East.

### IOWA TEMPLARS REBEL.

In 1886, the Grand Encampment of the United States adopted a ritual, and ordered its promulgation and use after April, 1887. The ritual was sent to the Grand Recorder of Iowa, and by him forwarded to subordinates. The Grand Commander refused the rituals, refusing to allow their use,

such action being endorsed in October, 1887, by the Grand Commandery of Iowa. Sir Knight Roome, Grand Master of Templars of the U. S., on March 21, 1888, ordered the rituals to be re-issued to, and used by, Iowa, a command that was disobeyed. On May 28, he issued a proclamation declaring the Knights of Iowa rebellious, and directed other Templars to cease intercourse with them. It is claimed that the ritual is objectionable, but the way to remedy a wrong is by close reasoning and not by playing the part of a spoiled child.

## VERMONT.

The forty-sixth annual conclave of the Grand Commandery of Vermont was held in Burlington, June 14. Sir Knight A. A. Hall, representative of the Grand Master of K. T. of the U. S., was present, and in the course of an address expressed regret that harmony did not prevail throughout the jurisdiction of the Grand Encampment. Knights who have been obligated to support and maintain the constitution, laws and edicts of the Grand Encampment cannot be upheld in a course of defiance and rebellion. Sir Knight Delos M. Bacon, St. Johnsbury Centre, was elected Grand Commander, and Sir Knight W. G. Reynold, Burlington, Grand Recorder.

## NEW JERSEY.

At the Thirteenth Annual Conclave of the Grand Commandery of New Jersey, held in Trenton, May 8th, reports were presented showing the substantial prosperity of the Templar craft in that State. Sir Knight Isaac C. Githens, Camden, was elected Grand Commander, and Sir Knight Chas. Betchel, Trenton, Grand Recorder.

## CALIFORNIA.

The Grand Commandery of this state met recently in San Francisco. Reports were presented indicating the steady and continuous growth of the Order, two new Commanderies having been constituted during the year, while dispensations were issued authorizing the formation of two or three others. Sir Knight Trestam Burges, of San Jose, was chosen Grand Commander, and Sir Knight S. H. Caswell, San Francisco, Grand Recorder.

## MASSACHUSETTS.

The Grand Commandery of Massachusetts and Rhode Island met in semi-annual conclave, in Freemasons' Hall, Providence, R. I., May 25th, and was very fully attended. It. Em. Sir George

H. Allen, the Grand Commander, together with the full corps of Grand Officers, were received, and the Grand conclave opened soon after eleven o'clock, the Sir Knights uniting in devotions with Em. Sir and Rev. John. W. Dadman, the Grand Prelate.

## KENTUCKY.

The Grand Commandery of Kentucky assembled in annual conclave in Maysville, May 9th. The usual address of the Grand Commander Sir Knight Sandifer was read, and the report of the Grand Recorder was presented, from which we find that there has been considerable increase in members the past year. The net increase amounts to 82, a larger gain than any for five years past. The total membership is now 1546. Sir Knight H. January was elected Grand Commander without a single dissenting vote. Sir Knight January is a young man, probably in the thirties, and in the prime of splendid manhood, but he is totally blind, his affliction coming on him about two years ago. When he became blind he was Generalissimo of the Grand Commandery, and wrote to the conclave in session at Danville, resigning his office, giving as a reason his blindness. His fraters would not consent to his resignation, and with one voice at that time elected him Deputy Grand Commander, following this at the conclave just closed by electing him Grand Commander. Maysville people and Kentucky Templars show the profoundest devotion to the new Commander, on his appearance in any public place he is greeted with enthusiasm. When he rose in the Maysville Opera House to be installed, he was greeted with long and continued demonstrations of delight, which only ceased when he lifted his chapeau and, turning his splendid eyes, over which the darkness appears to have fallen forever, towards the great audience, bowed his modest acknowledgment. Never before in the history of Templarism has such an episode as the election of a blind man to be Grand Commander been known. It was a tribute to the worth of the man, as well as an expression of sympathy with him in his dreadful affliction. Sir Knight Lorenzo D. Croninger, was elected Grand Recorder.

## MICHIGAN.

The annual conclave of the Grand Commandery of Michigan assembled in the Masonic Temple in Grand Rapids on May 15th, R. E. Grand Commander, Thomas

H. Williams, presiding. The address of the Grand Commander, although somewhat lengthy, was full of interest to the members of the Grand Commandery. It showed the Order to be in a most prosperous condition. The report of the Grand Treasurer was also very satisfactory, there being a balance of over \$4,000 in the treasury.

#### PENNSYLVANIA.

The Grand Commandery of Pennsylvania assembled in thirty-fifth annual conclave in Pittsburg, May 22. Sir Knight W. W. Allen, Philadelphia, was elected Grand Commander, and Sir Knight, M. Richard Muckle, Philadelphia, Grand Recorder. The uniform of 1862 was adopted as the uniform of the Grand Commandery of Pennsylvania, with the exception that the gauntlet and cuffs were dispensed with, and buff colored gloves substituted in their place. A most liberal donation was made to the Masonic Home of Pennsylvania, the amount being five hundred dollars.

#### TEMPLAR DUTY.

The vital thing to each of us, and to the lasting prosperity and value of the order to human society, is that we maintain our bearing as true knights; that we defeat not only the efforts of him whom we see despoiling the weak and the suffering, but that we throttle the enemy of our own peace and purity—the hidden foe under the very baldrick and mystic cross that we wear. So shall greater victories be inscribed on our banner, "greater than of him who taketh a city." Imagination fails to picture the blessings to the world should every knight with banner raised and lance in hand, set his face sternly to the heights before him, until the final victory over self is won.—*Donal W. Bain, North Carolina.*

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## Royal Arch Masons.

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#### GRAND CHAPTER OF MAINE.

The annual convocation was held in Portland, May 1, when 38 out of the 47 Chapters in the jurisdiction were represented. There was a net gain of 76 in membership during the year—the whole number now being 4,438. Comp. Geo. W. Goulong was elected Grand High Priest, and Comp. J. W. Berry, Grand Secretary.

#### GRAND CHAPTER OF NEW JERSEY.

At the 32nd annual convocation of this Grand Chapter, held in Newton, May 9th,

Comp. Leonard L Grier, Passaic Bridge, was elected Grand High Priest, and Comp. Geo. B. Cowans, Jersey City, Grand Secretary.

#### GRAND CHAPTER OF NEW HAMPSHIRE.

The Grand Royal Arch Chapter of New Hampshire, recently elected Comp. Harlan Page Goodrich, Lebanon, Grand High Priest, and Comp. W. H. Weed Hines, Milford, Grand Scribe.

Rev. and Comp. Robert G. Gardiner, Grand Chaplain of the Grand Council of Kentucky, R. and S. M., died recently in his 82nd year.

On June 7th, two well-known Freemasons were elected Bishops of dioceses of the Protestant Episcopal Church—the Rev. Bro. Geo. McClellan Fiske, D. D., of Providence, R. I., being elected Bishop of Fond-du-Lac (Northern Wisconsin), and the Rev. Bro. Leighton Coleman, D. D., of Sayre, Pa., Bishop of Delaware.

#### GRAND CHAPTER OF CALIFORNIA.

At the late annual convocation of this Grand Chapter reports were presented, showing that the Royal Craft in the golden state was in a flourishing condition. Comp. W. T. Luther was elected Grand High Priest, and Comp. Thomas H. Caswell, Grand Secretary.

#### OFFICIAL VISITATION.

Comp. D. McNaughton, of Cobourg, Grand Superintendent of Ontario District, accompanied by Comp. J. B. Traves, of Port Hope, paid an official visit recently to Corinthian Chapter, Peterboro'. They were much pleased with the work, and were afterwards entertained at a banquet.

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## Reminiscences.

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Many amusing incidents have frequently occurred in and around our lodges, which would be interesting but perhaps not so pointed, if placed in print. All brethren are invited to send contributions to this department, which it is believed can be made very entertaining.

I heard a good story at the refreshment table of a Lodge in this city a few months ago. It was told by Bro. S., and was in substance as follows:—

"The brethren will recollect that at the last meeting I was passed to the Fellow Craft Degree, on which occasion the Grand Master was present. Part of the ceremony was performed by Bro. P., who conducted me to the tracing board, and there delivered the lecture. He was master of the situation, and doubtless intended to convey to my mind some excellent lessons,

but as I am rather short-sighted, I could not distinguish the figures or characters on the board. During a pause by the lecturer I mildly remarked :

"This is doubtless very edifying, Bro. P., but can't you wait until I get my glasses, as I can't see what you are explaining?"

"My request brought forth the following answer."

"You ain't supposed to see. Don't imagine you're the big toad in to-night's puddle. I'm talking for effect, and not as a schoolmaster."

"I collapsed, and came to the conclusion the hidden mysteries were yet far from my grasp, and beyond my line of vision. Prior to that I strutted around majestically and with all the dignity I possessed, or could assume, but after such a rebuff, and from a P.M., I felt as friendless as a motherless chicken."

The rehearsal of this incident brought down the house.

It is strange how nursery rhymes linger in a person's memory, even for years after they reach manhood. Several years ago two members of King Solomon's Lodge, Toronto, visited Belleville in connection with some matter in dispute, one of them being the W.M., and the other the S.W. At the next meeting after their trip a P.M., who held views on the dispute opposite the W.M.'s, proposed the health of the tourists, and in closing a complimentary speech interjected a little sarcasm into it by paraphrasing a nursery legend as follows :—

Tom and Bill went to Belleville  
To get a pail of water ;  
Tom fell down and broke his crown,  
And Bill, he tumbled after.

Of course the boys laughed, glasses rattled and corks were pulled. When quietness was restored the tourists were called on to respond. The S.W.'s reply was as follows :—

Cunning Jack Horner sat in his corner,  
Eating a Christmas pie ;  
He put in his thumb, and pulled out a plum,  
Which made little Danny cry.

A fresh outburst of laughter greeted this brief speech, and no one enjoyed it better than Danny, who was on the losing side in the dispute, and consequently did not get a plum.

Several years ago the then G. M. visited one of the city lodges, and as usual responded to the standard toast. Just as he had assumed a perpendicular position,

and was getting in shape to do justice to the subject, his reveries were broken by one of the brethren starting a song as follows :—

Is that you, O'Rielly,  
They speak of so highly ?  
Is that you, O'Rielly  
That keeps the hotel ?  
Is that you, O'Rielly,  
They speak of so highly ?  
Is that you, O'Rielly ?  
I know you blamed well.

As the lines of the song lengthened, the G. M.'s face became more severe, and for a second or two it looked as if a tornado would sweep through that room before long. But as brother after brother joined in the singing, and as there was no appearance of any insult being offered in the enthusiastic outburst of song, the face of the G. M., who was still on his feet, gradually relaxed, and finally a pleased smile flitted across it, followed by an outburst of laughter at the last line, as the boys did know him "blamed well," and they have known worse fellows by long odds.

An incident occurred in Halifax in 1813, during the war between Great Britain and the United States, which was printed some time ago in *Liberal Freemason*, Boston. As far as I recollect it was as follows :—In the latter part of July, 1812, a number of American prisoners were brought into the port of St. John, New Brunswick, and confined in the county jail. It was reported that there were Freemasons among the prisoners, and this had its effect upon the brethren of the only Masonic lodge then working in St. John—St. John's Lodge, No. 29. A resolution was unanimously adopted, appointing a committee to wait on the prisoners, and if it was found that any of them belonged to the Ancient Order, and needed any assistance, it was to be furnished them. None of the prisoners were Freemasons, but the brethren showed conclusively the universality of the Order, and the spirit that prompted its adherents to do a brotherly act even when national prejudices ran extremely high.

If my brief recital of this reminiscence would have the effect of making us Canadian Masons forget our little animosities, and join hands in practising that brotherly love which we so freely preach, what a grand thing it would be for our Order. Brother, suppose you extend the olive branch.

## Miscellaneous.

### VETERAN FREEMASONS.

Bro. Richard Holmes, of Lake Eloida, near Farmersville, is considered the oldest Mason, not only in Canada but in the United States. He was born on April 27th, 1787, and was initiated into Freemasonry in 1813, and is now an honorary member of Farmersville lodge. His connection with the craft therefore covers a period of 75 years. He celebrated his 101st birthday recently, and was congratulated by many friends. He is still in possession of remarkable health and strength. With the exception of a weakness in the limbs, which prevents him from walking without assistance, there is noticeable a remarkable vigor of body. It was generally remarked that he looked better than he did on his birthday a year previous. Bro. Holmes' mental faculties remain unimpaired. He converses very intelligently, and possesses a fund of interesting anecdote, which he relates in becoming language, and in a very spirited and entertaining way. The house he occupies was entered in March, 1828, and it has been his home ever since. Near the house is a large garden patch which Bro. Holmes attended to personally every year up to 1886. In that year he hoed over 500 hills of corn in one afternoon, a feat the accomplishment of which would have kept a young man busy, and which in a man of 98 years was remarkable indeed. Bro. Holmes often refers to his arrest for treason during the troublesome times of 1812. He did not take an active part in the campaign, as he was opposed on principle to physical warfare, but his loyalty to the crown and country was never called in question. His arrest was brought about in this way: A preacher named Cooper was conducting a service at the House of Thomas Howe, Lake Eloida. At that time those who were not old-country people were called Yankees, and on being told that the neighborhood was peopled with "Yankees," the preacher remarked that if he had known that such was the case he would not have preached to them, and that he would consider washing his hands in the blood of twenty of them as an appetizer for breakfast. Bro. Holmes remonstrated with the blood-thirsty clerical for his unchristian sentiments, and his remarks were construed into a treasonable meaning by the

preacher, who had Bro. Holmes arrested on the charge, from which, of course he cleared himself without much difficulty. Bro. Holmes' direct descendants number eighty. Ten of his twelve children are still alive. A short time ago he received word from a granddaughter, a Mrs. Puffer, Michigan, that she herself was a grandmother. He has been a consistent member of the Methodist church for over half a century, and has always been an active christian worker. In 1823 he instituted the first Sabbath school organized in the county of Leeds. The school comprised his neighbors' children, who used to meet at his house on Sunday afternoons and receive their religious instruction from him.

Bro. David J. Baker, a retired farmer of the town of Dryden, New York State, in the 95th year of his age, makes a plausible claim to the distinction of being the oldest Freemason in the United States. He was initiated into the order by Sylvan Lodge, No. 41, of Moravia, on March 12, 1816, and has therefore been a member for over 72 years.

His reminiscences of the anti-Masonic excitement and antagonisms following upon the alleged murder of William Morgan of Batavia, in 1826, for disclosing the secrets of the order, are exceedingly graphic and interesting. He tells of an incident of that period, where a brother of Sylvan Lodge, named Thompson, who was of the Presbyterian faith, and who, when dying, requested that there should be celebrated at his funeral the Masonic rites as well as the customary religious services. His pastor, the Rev. Samuel Robinson, a rigid anti-Mason, refused to take part in the burial services if any Masonic ceremonies were to be observed on the occasion. In this dilemma the family and friends of the deceased man invited the Rev. Mr. Jones, a Presbyterian clergyman, living in an adjoining town, and who was himself a Mason, to go to Dryden and officiate at the funeral. The funeral train formed at the house, with the Rev. Mr. Jones, and members of the Sylvan Lodge in full Masonic regalia in the lead, and escorted the remains and the mourners to the church, where the religious services were to be held. They found the church doors locked against them, and guarded by the pastor and some of the members of the flock who sympathized with his anti-Masonic views, and who positively refused to admit the remains to the edifice. A hot wrangle ensued, in which the two

clergymen took part. But when the antagonists had already come to blows, and when an attempt was being made to batter down the doors of the church, the near relatives of the deceased, shocked by the scandalous scene, interposed and effected a compromise between the belligerents. The terms were that the Rev. Mr. Jones and his Masonic brethren should discard all their regalia at the door of the church, and that only the customary religious exercises should be held within its walls. These terms were observed; but when the Rev. Mr. Jones and his Masonic brethren emerged from the church they donned their regalia again and escorted the funeral train to the cemetery, where, around the open grave of their deceased brother, they celebrated the funeral rites of the order with unusual solemnity and detail.

A memoir of Bro. Baker was compiled for presentation to the Grand Lodge of New York at its meeting last month.

This ever verdant topic has again come to the surface in consequence of an item which recently appeared in the *Denver (Colo.) Times*, in which it was stated that Bro. Edward Sumner, of San Francisco, Cal, was the individual who could lay claim to the title, he having been a Mason for 71 years, born in 1796, and could now read without the aid of glasses. To this claim, Bro. Ed. C. Parmelee, Grand Secretary of Colorado, takes exception, and furnishes the following list of venerables who have been longer in harness than Bro. Sumner :

	Initiated.
John B. Hollenbeck, past grand secretary, Burlington, Vt.....	1813
David McDaniel, Johnson, Vt.....	May, 1814
Benedict Aldrich, Manton, R. I.....	May, 1814
Wilkinson Dean, Belleville, Wayne county, Mich.....	1814
Pierpont Potter, Jamaica, Long Island.....	Oct., 1815
Isrial Coe, Waterbury, Conn.....	1815
George Kinney, Norwich, Conn.....	Dec., 1815
Bonum Nye, N. Brookfield, Mass.....	Oct 1, 1816
Daniel Warren, N. Bloomfield, O.....	1816

Bro. Parmelee adds: "I think the above named are older than Edward Sumner and probably all wear glasses. They were all alive in January last. Whether any of them have since gone to the Grand Lodge above, I am not informed."

#### FREEMASONRY IN ROME.

The city of Rome is stirring in the matter of a site for the Masonic Home. A writer in the *Sentinel* says: "The citizens of Rome will put in no inferior offer

of lands. Some of our leading citizens are desirous to avail themselves of the golden opportunity presented. The Master of the Masonic Lodge in the city of Rome, Mr. Owens, has appointed a committee to act in harmony with other citizens of Rome. And already some of our citizens have made liberal offers of money to be supplemented by other citizens for the purpose of purchasing lands to be proffered the state committee when they, in June next, will visit the different parts in the state where gifts of lands are offered. We have large and beautiful locations which can easily be reached by our street railways, and prices on the same have been obtained. With a pull altogether we can give a very large and commanding location on which to build the magnificent asylum. The citizens of Rome should act with vigor, so as to place great inducements before the committee, in order to secure the asylum in this place.

#### THE FOUNDER OF MASONRY IN THE U. S.

Of the various Masonic events of the year, it may fairly be said that the most important was the dedication yesterday of a Masonic monument to the memory of Henry Price, who was the first Provincial GrandMaster of Masons in North America, by the Grand Lodge of Massachusetts, F. and A.M. This monument has been erected in Townsend, Mass., where the last years of his life were spent. Henry Price removed to Townsend about 1763, and died there in 1780. For over a century the place of burial was marked by an ancient slate stone three feet square, which lately became much dilapidated.

Some years ago the Grand Lodge learned that the headstone originally erected over the grave of Henry Price had become badly cracked and was in danger of destruction, and appropriated \$500 for the erection of a more suitable monument. For various reasons nothing was done in the matter until this year. Under the charge of the Board of Directors of the Grand Lodge a monument has been erected in the new cemetery in Townsend, upon a beautiful lot given for the purpose by the citizens of the town. The remains have been removed from the old cemetery and deposited in a vault in the foundation of the monument. The whole expense of the erection was borne by the Grand Lodge. The monument stands on a beautiful eminence, commanding a view of the homestead formerly owned by Price, and

where he lived many years. The stones which stood at the head and foot of the grave in the old cemetery will be cared for by the Grand Lodge, granite bases having been prepared for their reception. The monument is of hammered granite. The base is 4 feet square by 1 foot 3 inches high, and from this springs the shaft, a perfect cube, 3 feet 6 inches each way. The whole is surmounted by an apex rising straight 3 inches and then coming to a point in the form of a pyramid 1 foot further. The total height is 6 feet. On the face of the shaft in raised letters, upon a polished surface, is cut this inscription: "Henry Price, Founder of Duly Constituted Masonry in America." Upon the back, also finely polished, the inscription has been cut in sunken letters. It is taken from the ancient stone that has marked the last resting place of the remains of the venerable Mason for over a century, though in an abbreviated form. This inscription reads: "Born in London about 1697; removed to Boston about 1723; appointed Provincial Grand Master of New England in 1733, and the same year a cornet in the Governor's Guards with the rank of Major; removed to Townsend about 1863, and died there May 20th, 1780. His life was consistent with his duty as a Mason and a man."—*Boston Herald, June 22nd.*

#### THE MORAL STATUS OF MEMBERS.

Bro. E. C. Blackmar, Grand Master of Iowa, in a pamphlet recently issued deals with the above subject as follows, taking for his text:—"The habitual use of, and illegal traffic in, intoxicating liquors by members of the Craft." He says: "The drunkard-maker and his unfortunate victim have no business in a Masonic Lodge, or to be in any way connected with the institution. The former should be required to change his business or be expelled. Around the latter the broad mantle of Masonic charity should be thrown, and every possible exertion made to accomplish his reformation, bearing constantly in mind our solemn obligations, and keeping in view the fact that a successful effort in such a case will stand as a shining mark to the credit of the institution of Freemasonry, and of those through whom it is accomplished. Having exhausted every available method of reformation, the rigors of Masonic discipline should be applied, mildly at first, sternly as a last resort, to the end that the standard of Masonic

morality and virtue may be placed on the highest plane attainable, and the name of Masonry become the synonym of all that is good and pure."

#### THE QUEEN'S JUBILEE STATUE AT BRISTOL.

The foundation of the Queen's Statue provided by the citizens of Bristol, England, as a memorial of Her Majesty's Jubilee, was laid with masonic honors on June 1st. There was a brilliant gathering of members of the fraternity present, Deputy Provincial Grand Master, W. A. F. Powell, officiating. The statue was unveiled on June 28th, Coronation Day, by Prince Albert Victor. The figure, executed by Mr. J. E. Boehm, R.A., is of the purest white Sicilian statuary marble, 8½ feet high, with crown of marble on the head. The State robes are thrown back, showing the bodice crossed with the ribbon of the garter, this order, together with other decorations, appearing on the left shoulder, from which the folds of the outer robe fall. The front of the skirt of the under robe is enriched with beautiful and delicate carving, including the national floral emblems, this being an exact copy of the state robes worn by Her Majesty on great occasions during the jubilee year. On the evening of the 1st, the Provincial Grand Lodge of Bristol gave a banquet, which is described as "a most sumptuous affair."

The *Bristol Mercury* of June 2nd, in an editorial reference to the foundation-laying ceremony, said:—"It is in consonance with the mysterious secrecy of Freemasonry that a stringent regulation should prevent the unlightened public from even gazing upon processions of the brethren, clothed with the insignia of the Order, except upon very rare occasions. The curiosity which all mankind inherit from their mother Eve has always been very much piqued by the fidelity to their obligations of the members of a world-wide Order, and the fact that, with the exception of one or two instances of doubtful historical value, even woman's wit has failed to pierce the veil, has led some to the disrespectful conclusion that in reality there is nothing to conceal. No Mason would contest with them this solution of the difficulty, for he is not in a position to suggest any alternative. The Order does not court public discussion in any way, and even keeps very much to itself the knowledge of the splendid benevolent

institutions which it maintains at an annual cost of many thousands of pounds, raised by voluntary subscription, and the centenary of one of which is to be celebrated next Thursday at the Albert hall, with the Prince of Wales in the chair. But in different countries and at different times it is regarded sometimes with suspicion, sometimes with scoffing. Of the former feeling there can happily be nothing in this country at the present time, and with regard to the latter the brethren may be allowed to take such an opportunity as presented itself yesterday of showing that they have no reason to be ashamed of their association with the Order, whose watchwords, as the guests at yesterday's luncheon were told, are "charity and loyalty." It has been the immemorial custom of Freemasons to take formal part in the erection of important public buildings and the like, and we believe we are entitled to say that the ceremony which they performed yesterday in College Green impressed all the citizens who were present to witness it with a sense of solemnity and dignity. In addressing his guests in the afternoon Mr. W. A. F. Powell, the veteran who has been the actual ruler of the Freemasons of Bristol for the long period of thirty-four years, prided himself upon the perfect order and regularity of the proceedings. This, without doubt, gained the admiration he claimed for it, but we believe that in addition many of the on-lookers were convinced that there is something real and ennobling in Freemasonry, that it appeals to the better part of human nature, and that it is a power for good in the world. It will probably be many years before the Order makes another public appearance in Bristol, but if what we have said be well founded, it has no reason to regret the part it played yesterday, and we believe the proceedings will be regarded as satisfactory by all who were concerned in them.

### THE MYSTIC SHRINE.

The Imperial Council of the Ancient Arabic Order of the Nobles of the Mystic Shrine, held its fourteenth annual session in Toronto, on June 25th. About 150 delegates were in attendance from different parts of the United States. The staff of officers is as follows:—Sam Briggs, Imperial Potentate, Cleveland, O.; Joseph B. Eakins, Imperial Deputy Potentate, New York, N. Y.; James H. Thompson,

Imperial Chief Rabban, Chicago, Ill.; Hy. E. Hosley, Imperial Assistant Rabban, Boston, Mass.; John T. Brush, Imperial High Priest and Prophet, Indianapolis, Ind.; James McGee, Imperial Oriental Guide, New York, N. Y.; Joseph M. Levy, Imperial Treasurer, New York, N. Y.; Wm. S. Patterson, Imperial Recorder, New York, N. Y.; Charles H. Flach, Imperial First Ceremonial Master, Cincinnati, O.; Wm. Ryan, Imperial Second Ceremonial Master, Louisville, Ky.; Clarence R. Mason, Imperial Marshal, Newport, R. I.; George E. Pantlind, Imperial Captain of the Guard, Grand Rapids, Mich.; Thomas J. Hudson, Imperial Outer Guard, Pittsburg, Pa.; Theodore Elmendorf, Imperial Assistant Guard, Cleveland, O. In the evening the members of Rameses Temple, Toronto, entertained the delegates, by giving a moonlight excursion on the lake, at which many of the leading craftsmen were present by invitation. The leading spirits in contributing to the comforts of the excursionists were Grand Potentate, Geo. S. McConkey and Oriental Guide, Jas. Glanville. The excursion was a success.

### THE ENGLISH MARK MASONS.

The half-yearly communication of Grand Lodge of Mark Master Masons of England and Wales and the colonies and dependencies of the British Crown was held the second week in June, at the Holborn Restaurant, London, under the presidency of the Pro-Grand Master, Lord Egerton of Tatton, who was supported by the Deputy-Grand Master, the Marquis of Hertford, and a very large assemblage of distinguished brethren. The Grand Secretary, Mr. F. Binckes, read a most gracious reply, written on behalf of the Princess of Wales, to a loyal address accompanying a present made by Grand Mark Lodge to her Royal Highness on the 10th of March last as a souvenir of the silver wedding of herself and the Prince of Wales, Grand Master. The reply was ordered to be entered on the minutes. The Prince of Wales was then again elected and declared installed as Grand Master of the order for the ensuing year. Lord Egerton of Tatton was again appointed Pro-Grand Master, and the Marquis of Hertford Deputy-Grand Master. The Earl of Euston was appointed Senior Warden, and the Hon. Alan de Tatton Egerton, M. P., Junior Warden. The other grand officers for the year were then appointed and invested.

### SMITTEN OF GOD AND AFFLICTED.

Lines of Fraternal sympathy and respect, composed May 10, 1888, and addressed to R. E. Horace January, Grand Commander of the Grand Commandery of Knights Templar of Kentucky, by Eminent Rob. Morris, Poet Laureate of Freemasonry.

(The circumstances under which this poem was composed are novel and affecting. Brother January was holding the office of Grand Generalissimo of the Grand Commandery, in 1886, when he became suddenly and incurably blind. Yet, so much was he loved and respected by the members of the Order, that, contrary to all precedent, he was elected, 1887, Deputy Grand Commander, and in 1888, by unanimous suffrage, Grand Commander of this large and most respectable organization of Templars. The feelings of all his fellows were profoundly moved at this terrible misfortune, and the Poet Laureate feels confident that he expresses the sentiment of the fraters in the following imperfect, but sincere lines.)

Oh, sad affliction, *want of sight!*  
The earth bedecked with flowers bright,  
The starry host ablaze on high,  
To kindle the adoring eye;  
The smiles of friends, the lover's glance,  
Celestial in its radiance,  
Yet all unseen, give no delight  
To him, the unhappy, *wanting sight!*

Dear Brother, could you feel the glow  
Of sympathy that warms us now:  
Could you but catch the pitying gaze  
That animates each Templar's face:  
Could you but read the earnest prayer,  
That moves within each Christian here:  
Sad as may seem your lonely lot,  
One-half its sorrows were forgot.

Be patient and endure your load,  
Believing it is sent from God:  
The end is near when HEAVENLY light  
Will burst upon your raptured sight:  
And in that Temple, far above,  
That needs no light of sun or moon,  
The MAN of SORROWS, on His throne,  
Will make *your* sorrows all His own!

### FREEMASONRY IN CENTRAL AMERICA.

Freemasonry, which has been under the ban of Church and State in nearly all the countries of Central America, and hardly able to maintain its organic life, seems now to be regarded with considerable favor. According to the Panama *Star and Herald*, "The government of

Guatemala has officially sanctioned the existence of Freemasons in that republic by recognizing their existence as a corporate body, as customary with all societies, but without having more to do with their operations than it would with those of a commercial firm. Less than twenty years ago the suggestion that such a course should be adopted by the government would have been considered heresy, and the unfortunate suggesters would have been held as objects of suspicion by many of their fellow-citizens. We congratulate the Fraternity on the concession it has thus obtained, but we more warmly congratulate the government on this fresh proof of liberality it has thus afforded." There is now a good prospect of establishing Masonic Lodges on a permanent basis and free from all entangling alliances. Prudence on the part of the Craftsmen in Guatemala is now required, that the recognition accorded may not be withdrawn.

### MASONS AND THE TEMPERANCE QUESTION.

We are not surprised to learn that considerable dissension has been caused in the jurisdictions of certain Grand Lodges the United States, which have passed laws against the initiating of "liquor dealers," alias "publicans," into Freemasonry, or their affiliation to subordinate Lodges, while some have even gone so far as to pass laws for their expulsion from the Society. Masonry has nothing whatever to do with a man's calling. It is necessary that anyone who seeks admission into our ranks should be a reputable person as regards his worldly circumstances and his character. He must also, and above all things, be a believer in God and a future state, as well as a man of full age and free to act on his own responsibility. But there the restrictions imposed by Freemasonry as regards the qualifications of the candidates end. A man may follow any calling he pleases that is compatible with these conditions, and if the members of a lodge are prepared to admit him he is admitted. We hold that it is an act of tyranny on the part of any Grand Lodge when it enters on such a course of legislation. In the first place it condemns a calling which the law recognizes, and in the next it brings the whole weight of its influences as an organized body to bear in order to compel people to act contrary to the opinions they are free to hold on the sul-

ject of the liquor traffic. A man is at liberty to be himself a total abstainer from liquor and to have no fellowship with the liquor dealer, but he cannot lawfully compel other people to obey his example. Moreover, to be logically just, a Grand Lodge which condemns the liquor dealer to remain outside the pale of Masonry should condemn the manufacturers and drinkers of liquor to remain there likewise. We yield to none in our respect for the principles of temperance, which is among the chiefest of the Masonic virtues, but at the same time we recognize the wholesome truth that intemperate legislation is not the likeliest means of promoting their observance.—  
*London Freemason.*

### A MAGNIFICENT MASONIC FETE.

The Masonic Girls' School Centenary Celebration, on Thursday evening (says the *London World* of June 13), will unquestionably rank as the most imposing function of the whole London season. Looking down from the topmost gallery of the Albert Hall on the rows of flower-decked tables, and long lines of Imperial purple, pale blue, and crimson, the boxes filled with ladies, the dais with its background of palms and foliage, the one thousand five hundred diners, the gold and silver jewels which met the eye at every turn, and the high table visible from every corner of the building at which the stalwart King of the Norsemen and the Prince of Wales sat side by side, one was forcibly reminded of the vast Babylonian feasts which Mr. Martin used to paint. Behind the Grand Master, in their gorgeous aprons and chains of office, sat Lord Leigh, Lord Suffield, Lord Lime- rick, Lord Balfour of Burleigh, Lord Brooke, and a score of other noblemen who are illustrious as rulers of the craft; at the Royal table places were occupied by Prince Albert Victor, Lord Lathom, Lord Carnarvon, Lord Headford, Lord John Taylour, and the Swedish Chamberlain; King Oscar pledged his Royal cousin cordially, and if H. R. H. was a little abashed by the demonstrative nature of his Majesty's expressions of fraternal sympathy, those innovations only added to the enthusiasm which culminated in the announcement of the sum-total of the contributions to the charity exceeding the grand amount of two hundred and fifty thousand dollars! 'Brother' Robt.

Gray may well congratulate himself on having been chairman of the executive committee which so successfully carried through this notable festival. Nothing was wanting to make the gathering a triumphant success. Messrs. Spiers and Pond did wonders as caterers; Mr. Hoyte maintained the high reputation which he has won at All Saints by his performance on the great organ; and 'Brother' Lord Lathom might do very much worse than utilize the organising power of 'Brother' Fenn and 'Brother' Matthews for the next State ceremonial.

It was in the fitness of things that the entertainment to which the Masonic Royalties adjourned should be given by Lady Zetland, whose father-in-law filled for nearly a quarter of a century the high office held by the Prince of Wales. The ball in Arlington Street was in every way worthy of the high reputation which Lady Zetland enjoys as a hostess. The Prince and Princess Christian and the Grand Duke and Duchess Paul (the latter in yellow satin), were also amongst the guests; the Princess of Wales (in white tulle trimmed with roses) brought her three daughters; and there was a superabundance of dancing-men. The Duchess of Westminster, in white, wore splendid pearls; Lady Zetland was in pale pink, with lovely jewels; the Duchess of Leinster, Lady Rose Leigh, and Mrs. Leo Rothschild came in pink; and Lady Londonderry in black, looked as well as Lady Dudley in white. Lady Grosvenor wore white and pink; the Duchess of Marlborough was accompanied by Lady Sarah Churchill; Lady Delawarr brought her daughters, and Ladies Bristol, Newport, and Cotterell were amongst the guests. The lighting, the floor, the flowers, and the music of the Red Hungarians were equally good. The temporary room with its banks of blossoms, the staircase lined with red and white geraniums, the masses of lilies in the ball-room, are all deserving of mention.

### ENGLAND AND CANADA IN AUSTRALIA.

The constitution of a Preceptory (Commandery) of Knights Templar in Victoria, Australia, by the Great Priory of Canada, the demand of the Great Priory of England and Wales for the withdrawal of the warrant, the refusal to withdraw and the issuance of two more warrants by Canada, and the severance of fraternal

relations on the part of England with Canada, are matters of record.

England claims that if at some time a Preceptory had been established at some point and been defunct for years, such territory could be claimed as occupied. This of course cannot be admitted, and besides, "what is sauce for the goose is sauce for the gander." The methods by which she has attempted to ride over Canada in instituting bodies there in spite of the fact that the territory is already occupied, is re-acting on her. The Grand Mark Master's Lodge of England planted lodges and a Grand Lodge on Canadian soil although there was already existing a universally acknowledged Grand Chapter. When the Grand Chapter, after vainly trying various methods to induce England to retract, proclaimed non-intercourse, English sympathizers complained. If the action of the Great Priory of Canada brings our English brethren to a sense of justice and equity, the lesson will not be regretted. Action has been taken for the formation of a Great Priory, and Sir David Munro has been elected Grand Master.—*The Trestle Board*.

### SALOON-KEEPING MASONS.

Bro. J. Soule Smith, Grand Master of the Grand Lodge of Kentucky, has delivered himself on the now celebrated "Saloon Keepers' Resolution," as recent legislation by that Grand body has been styled. In 1886 that Grand Lodge passed the following:

"WHEREAS, The use of intoxicating liquors as a beverage is the greatest detriment to the growth and prosperity of the Masonic fraternity:

"Resolved, That the business of saloon-keeping or selling as a beverage intoxicating liquors by the drink be deemed a Masonic offence and punishable as other offences against Masonry."

Bro. Smith claims that as this resolution was adopted without complying with our constitution, which lays down the rule that no amendments to it can be introduced without giving one year's notice, it is unconstitutional and void. Bro. Smith, in his promulgation, is emphatic regarding Masonic landmarks being closely adhered to. Without expressing an opinion regarding the advisability of passing such a resolu-

tion, we commend Bro. Smith for the stand he has taken. His duty was plain, and he discharged it faithfully. The wishes of the members of his grand body, illegally expressed, and that by a good majority, were very properly ignored. Had he done otherwise he would have been a mere time-server, whereas his adherence to the law, and his determination to see it regarded, stamps him as a worthy ruler.

PEDESTAL, in architecture is the lowest part of a column, the base of the shaft. In Freemasonry the word is applied to the desks of the W. M. and the two Wardens, which are all supposed to represent the pedestal of the columns of Wisdom, Strength and Beauty—or the three columns, the Ionic, the Doric, and the Corinthian. Sometimes, as a "part" is taken for the whole, the word is applied to the columns of the two Wardens.—*Freemason's Repository*.

The Covington (Ky.) *Star* says:—"A certain married lady in our town sat up until twelve o'clock one night last week waiting for her husband to come from the lodge. At last, weary and worn out with her long waiting, she went to her sleeping-room to retire, and there found the missing husband, sound asleep. Instead of going to the lodge he had gone to his room and had never left the house. Such are the troubles some poor married women have to contend with in this life."

How many a wife would like to have just one peep into the Lodge which her husband goes to, and see what he is really "up to" there. How many a woman wonders why she cannot be let into all the secrets of the Craft. Her husband promised her to be a comrade for life, and he has kept his word in every other particular but this. When he has been worried, he has let her share his cares; when he has lost money he has allowed her to go without new hats and sealskin jackets; when he has been lucky he has made himself happy for her sake; when he has felt that he would worry her by stopping at home, he has gone to his club; she has opened his letters, and he has only complained formerly; he has confided to her all his plans, when he has felt she ought to know them, but this secret of Freemasonry he keeps to himself. Why?