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# THE CANADIAN CRAFTSMAN,

AND

## MASONIC RECORD.

J. E. TRAYES, P.D.D.G.M.,  
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### THE WORSHIPFUL MASTER.

BY BRO. EMRA HOLMES, F.R.H.S.,

Author of "Amable Vaughan," "Notes on the United Orders of the Temple and Hospital," etc., etc.

#### CHAPTER I.

##### A CANDIDATE.

"What sort of a fellow is Penhaligon?" said young Rowatt to his friend Wroath, as they strolled home one night together from the lodge.

"Oh! I don't know," his companion answered. "Not half a bad sort."

"Will he get in, do you think?"

"Can't say."

"Why?"

"Well, of course, the ballot is secret."

"Oh, yes, I know that, but one can generally tell beforehand. Do you know anything against him?"

"No."

"Then why should he not get in?"

"Wheels within wheels."

"You are sententious, my friend. Be pleased to be a little more explicit."

"Well, in the first place, he is a young doctor—an M.B. of Dublin."

"I thought he was a Cornishman."

"So he is, by descent. His friends live in Cornwall still."

"Well, I don't see your drift."

"Don't you?" said Wroath, taking his cigar from his mouth, and emitting a long whiff of smoke. "Well, he won't get in, as sure as my name's Diggory."

"Is your name Diggory? I never

knew that before. I thought it was David."

"Ah! there are more things between heaven and earth than are dreamt of in thy philosophy, Horatio! Diggory is my name, and England is my nation, and so on. Perhaps you think it rather *infra diggory*?"

"Funny man, very; good for you that you've got a funny name."

"Don't see it, unless I were to go on the stage and become a low comedian."

"Ah! low, indeed."

"What the deuce do you mean?"

"Nothing, my friend; nothing."

"Well, but about Penhaligon—why should he not get in?"

"Because Dr. Carlyon objects to a new doctor in town."

"Possibly; but he is over seventy, and the oldest P. M. in the lodge, I think he might allow other people to mount the Masonic ladder if they please."

"Well, we shall see."

"Good night, old fellow;"\* and young Rowatt, grasping his friend's hand with a friendly reminder of their Masonic brotherhood, left him for a stroll on the Esplanade before turning in, as it was a lovely moon-

light night; whilst Mr. Wroath turned the latch-key in the door of his lodgings in the Anglesea road, and went in.

The two young men had been attending the Lodge of Harmony, that was known as the Gentlemen's Lodge, in Gippingswick; and Dr. Penhaligon had been nominated as a fit and proper person to become a Mason—to be balloted for, and, if approved, duly initiated into the mysteries of Ancient Freemasonry at the next regular lodge meeting.

Dr. Carlyon drily remarked that Bro. Jamieson, in proposing his friend, should be careful to give him his proper title, as he was not a Doctor at all, but only a Bachelor of Medicine.

Bro. Jamieson apologised, and said he thought he was a Doctor by courtesy; and some one muttered in a perfectly audible whisper that, as Dr. Carlyon was only a Licentiate of the College of Physicians, he had no more right to be called Doctor than the gentleman whose claim to the title he had impugned.

The Master's gavel called the brethren to order; the Secretary took a note of the nomination; and the other business of the lodge having been disposed of, it was closed with solemn prayer and in ancient form, and the brethren adjourned to the banqueting room for the usual weekly symposium.

Thus it was that Mr. Wroath came to the conclusion that the ballot possibly might not be clear the next lodge night, and as he had taken a great fancy to Dr. Penhaligon, to give him his courtesy title, he was naturally anxious that his advent in the town should not be signalized by his being black-balled at the lodge, which would probably have injured him very much in his professional career.

## CHAPTER II.

### THE FEAST OF ROSES.

The Lodge of Harmony met al-

ways on the Monday before full moon and in the month of June, or about St. John's Day, was celebrated the Feast of Roses. No one could tell the origin of this feast. The lodge was a hundred years old, and the brethren wore with pride their centenary jewels, but whether for all those hundred years the Feast of Roses had been annually held, or whether it was an invention within the memory of the oldest inhabitant, no one knew.

The old minute books had been ransacked by one or two learned brothers, but without finding any evidence, except of the culpable neglect with which they had been kept toward the close of 1700—evidence which betrayed that they had got into the hands of the buttermilk; pages and pages of what might have been valuable Masonic records being torn out; greasy marks here and there, school-boy jargon scrawled across some of the minutes, and material evidence generally that they had certainly not been cared for and preserved as they ought to have been.

Nothing of the Feast of Roses could be found, but it was suggested that as a Knight Templar encampment had been held for over seventy years in connection with the lodge, and as the Rose Croix used to be given as an appendant degree, it was more than probable that its origin might be traced to the brethren of the Rosy Cross. However that might be, the brethren of the Lodge of Harmony duly honored the festival, and but few troubled themselves as to why or wherefore it was kept.

It was at this meeting Dr. Penhaligon was to be initiated, supposing him to be accepted; and there was a large muster of brethren.

The Lodge of Harmony was a very exclusive lodge, and boasted that its members were the *creme de la creme* of Masonry.

Were not the Provincial Grand Master, the Earl of Mount Stuart, and his deputy, the Rev. Mr. Old-

ham, members? And was not a noble lord, son of the Marquis of Earsdon, to be initiated that very night?

The lodge-room was handsome and well-appointed, with two beautifully wrought pillars in plaster of Paris at the entrance, the mould of which had been destroyed by the architect who designed them after three casts had been taken, so that they could not be copied. It was spacious and lofty, handsomely carpeted, with a dais at the eastern end, and an alcove in which was placed the great carved chair of the Worshipful Master.

The lodge was opened, the ballot was taken, and Bro. Wroath was proved to be wrong for once, as Dr. Penhaligon was unanimously accepted. Dr. Carlyon was unaccountably absent. Some one hinted that he had been heard to say that there were already far too many doctors in Gippingswick; and why that young Pen—something or other, he couldn't for the life of him remember his name—had come to the town he did not know. So it was supposed he was not favorable to the reception of the new initiate.

In the ante-room Penhaligon, having been summoned by Bro. Wroath from the White Hart Hotel, where he had been waiting to know his fate, was introduced to Lord Esme Earsdon, who was being prepared, as Masons know how, to be made a Mason. Penhaligon casually remarked that he ought to know something of Masonry, as his father, when staff officer of pensions at Falmouth, had been Master of the lodge there.

Lord Esme, who was a very courteous, gentlemanly young fellow, the very type of what a nobleman should be, said he had no relations Masons, but he thought his great-grandfather had been Grand Master of Scotland when the young Pretender held a reception of Knights Templar at Holyrood.

The Director of Ceremonies, a white-haired, handsome, pleasant old gentleman, a great speaker on the

Masonic charities, conferred with the Tyler who was in attendance, and then approaching his lordship, said that it was a rule amongst Masons that where a candidate was present who was a Lewis, that is to say the son of a Mason, he had precedence of any other candidate, though he were a prince of the blood royal. It would therefore be the legitimate right of Dr. Penhaligon to be initiated before his lordship.

The young doctor here interfered, and said that he should certainly not have mentioned the fact of his father being a Mason had he known of the privilege attached to it, as Lord Esme Earsdon had, he understood, been accepted at a previous meeting, and therefor had a prior claim for admission; but the young lord, who had a very gracious, pleasant manner about him, which endeared him to all with whom he was brought in contact, firmly but courteously refused to be initiated first, and Dr. Penhaligon was prepared, obligated, and duly initiated an entered apprentice before the son of the Marquis of Earsdon, one of the oldest titles in England—a family old even at the Conquest, when one of its great heiresses married a son of William the Norman and secured the Saxon earldom with the Conqueror's barony.

The young lord was afterward duly initiated, and a beautiful anthem, the words by Milton, wedded to one of Mendelssohn's loveliest "lieder ohne worte," was sung during the ceremony.

Both the young men were very much impressed; when the lodge was closed, and they all adjourned to the banqueting room, where the long table was covered from end to end with numbers of the most beautiful roses, the Gloire Dijon, Marechal Niel, Damask, and all the old English sorts, the gift of some clerical brothers who were rich and had a taste for floriculture:

The two candidates sat near the Master of the lodge, who paid them

equal attention. He was himself a barrister, wealthy but it is to be feared briefless. He was supported by old Dr. Benson, a retired Indian judge (who wore his chain of gold, with a magnificent jewel studded with rose diamonds, as a Past Provincial Grand Master), the venerable Deputy Provincial Grand Master, and a multitude of distinguished Masons, some of them wearing the purple and gold embroidered pomegranates of the Grand Lodge of England, the crimson of the Grand Steward's Lodge, or the collars of their own Provincial Grand Lodge. In private life they were clergymen, doctors, artists, officers in the army and navy or civil service, lawyers and scientists.

(To be Continued.)

#### REMINISCENCES OF A SECRETARY.—NO. 9.

Bro. Goddington was the terror of our lodge, especially of the W. Master and the Secretary; he was forever finding fault with everything. We called him the champion objector, as he always objected. It had become chronic with him. Did we donate some widow ten dollars, he would arise, and with a growl object. Five dollars was enough to give away at once; at another time, when we perhaps intended to give five dollars, "what in the name of charity can a poor woman do with five dollars, make it ten," and so on, always contrary, and always leading the opposition. He was a man in whom fight was unmistakably written on every lineament of his red face. He talked through his clenched teeth, which he only parted long enough to bite a word in two, and when he talked, which was often and long continued, his voice sounded like a steel saw on a tenpenny nail. His face was red, his hair ditto, his nose more so, and he had a red beard running all around, and under his chin, and as he would stand up and point his large, red, bony finger at me, saying, "I object to these

here minutes," I felt all the human kindness I may be possessed of, ooze out of my finger ends, and only the discipline I received in early life, and the great moral lesson taught by the ancient Romans, "Never tackle a man who weighs more than you do," kept me quiet. We had a great deal of trouble with this good brother, and it got so bad at one time that other members objected to the objector, who would keep up his wrangling sometimes for an hour, objecting and amending any and every measure that might be brought before the body. He had been president of some trades' union, and once was a delegate to a State or National Convention of his trade, and had parliamentary rules, previous questions, appeals, and amendments at his finger ends. Cushing's Manual was his gospel, and he always carried a well-worn copy in his pocket for reference. Although frequently told that Masonry had and made its own rules, he would refer to his manual for precedents and rules.

No one liked to serve on any committee with him, as he would frequently wish to make a minority report, and seldom agreed with his colleagues. Only when we had a particularly "hard case," had we a chance to get even with him, and he was then appointed a committee of one. For instance, we had one very old lady, who applied about twice a year for a season's outfit—a pair of shoes, about ten yards of flannel, twenty yards of muslin, some calico, and other etceteras of woman's wear. Bro. Goddington was selected to go shopping with the old lady. There was not the slightest doubt of his integrity or earnestness in the cause of charity, only we knew the old lady was very particular as to patterns, and what kind of Shakers' flannel she would have, and it was but natural that we should delight in hearing his report after he had satisfied the old dame; and he was very concise in his statement, naming all the dry goods stores he had to visit

until all the purchases were made. And, as we usually added a small sum of money to the other gifts, he could only growl at the cash given, but he would avow it was a very hard job to go around with that old lady, and end by seconding his *own* motion to adopt and approve of the committee's report, and relieve him from any further duties in the case for the time.

Another time we had a brother who had been sick for some time. We had helped him to a considerable extent, but there seemed to be a leak somewhere; we knew that the poor brother, though not exactly demented, was very weak in the upper story, and his wife was constantly coming to the lodge for and receiving money, and yet the brother seemed to have neither home nor peace with her. We had him placed in a hospital, but the wife was not satisfied, and wanted funds with which to hire apartments and take care of her husband herself.

Brother Goddington was put on the track of this case, with instructions and authority to draw on the treasurer for a sum sufficient to hire at a reasonable rent respectable apartments, buy some coal, groceries, &c., to begin with, but to pay no money to Mrs. Blank. This was simply making Brother G. go house-hunting with Mrs. Blank, and he did it bravely—up and down the flights of tenement houses, cross-town, east and west, up and down the two wandered, but could find nothing just right. What seemed suitable to Brother G. would not do at all for Mrs. B., who frequently, during the hunt, told the brother to give her the money, and she would find suitable apartments herself. But no, that did not suit the good brother. He was ordered by his lodge to hire apartments, and hire he would. If she did not choose to occupy them that was not his fault; the money he would not give her.

The woman had a tongue of her own, and did not hesitate to let it wag, and the brother knew it, too, for

they quarrelled in nearly every house they entered to look for rooms; and finally, when the lady saw she could get no money from this "hateful old growler," as she called him, she left him, and house-hunting was abandoned for the time.

When the brother made his report, everybody objected. He did not obey the instructions of the lodge: did not carry out the letter, or design, or spirit of the resolutions. Motions to continue the committee of one until apartments were found for Mrs. Blank were made, others wanted to censure the brother. Of course we knew all the time that he had lost his time (and his temper), and labored hard, though in vain; but we all wanted our revenge, and were determined to find fault with our champion growler, and we made the best of his discomfiture—we wanted to cure him of too much "Cushing's Manual," precedents and previous questions.

One evening a certain brother was reported very sick, but no notice was taken of it further than that the officers of the lodge said they would attend to it. This riled our worthy brother objector, and he wanted to know why a committee was not appointed to wait upon this sick brother.

Now, I knew this brother's circumstances, and his family relations, and knew that our aid was not needed and our sympathy or visits not desired, and I had told the Master so; but Bro. Goddington insisted upon it, and he was appointed a committee of one to call upon the sick brother. We would never have found out the result of the brother's exploits in this case had it not been for a young mischievous brother who had been several times snubbed and sat upon by our great parliamentarian, and who somehow scented fun, so he volunteered to accompany the committee of one on this errand. The sick brother lived in the lower portion of the city, in what is known as the First Ward, and the two agreed to meet near his resi-

dence the following evening and go together to see the sick man. However, the younger brother was ahead this time, and had been to the house before Bro. G. arrived at the place appointed, and instead of meeting the brother as agreed to, allowed him to proceed to the house alone and waited results outside.

When Bro. Goddington arrived at the house he found heavy black crape on the door; our brother had died that day. Bro. G. went up stairs to see the family and see what arrangements were being made for the funeral. When he came in he found a regular genuine Irish wake in full blast. Now, had he been discreet and wise in his generation, he would have kept quiet, possibly viewed the body and retired; but no, that was not his way—he could not keep still—he must needs make himself known as a Mason and brother of the departed, and that he came in the name and by the authority of the lodge. The effect of this disclosure was instantaneous. Fourteen women were transformed into twenty-eight wild-cats, who not only barred the brother's further progress towards the corpse, but told him in language not to be mistaken, to "lave at onst."

All the fight in his nature was aroused, and he commenced at first to argue with the women, but they would not listen to him. Resistance only aggravated them the more, and they threatened him severely, until finally they made a simultaneous attack upon the good but mistaken missionary. One handled a broomstick very lively; another got her hands entangled in his red hair, while still another emptied a bottle of something nice down his neck and over his shirt front. Brother Goddington made his escape to the street below, where he met the innocent young brother just acting as if he, too, was anxious to go up stairs. Brother G. was not ordinarily a profane man, but he stood before that house shaking his fist and swearing through his clenched teeth

in seven languages, among which choice Celtic could plainly be heard, and when his wrath was somewhat appeased, he turned his attention to the young brother, and tried somehow to blame him for it all. Then he thought it was all the Secretary's fault, but he cooled down considerably before the next meeting, for when, on the following lodge night, I called for the full report of that committee of one, Brother Goddington very calmly related his experience and joined in the general outbreak of condolence. Court-plaster, arnica, soothing syrup were offered him, but he took it all in good part, although he thought the Secretary ought to have posted him at least as to the number of women he was to have expected. I noticed afterward that Brother Goddington consulted me quite often as to the standing of several members, and altogether evinced more confidence in the discretion of the Secretary.—*Rob Morris in New York Dispatch.*

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### MASONIC SYMBOLS.

BY BRO. J. K. PATTON.

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#### JACOB'S LADDER.

Jacob's Ladder is a symbol familiar to every Mason, as it is one of those constantly presented to his contemplation. We read in the book of Genesis that when Jacob, afraid of the resentment of his brother Esau, fled from his father's tent in Canaan, and was on his way to the abode of his mother's kindred in Padanaram:—"He lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place and put them for his pillows, and lay down in that place to sleep. And he dreamed, and behold a ladder set upon the earth, and the top of it reached to heaven; and, behold, the angels of God ascending and descending on it. And, behold, the Lord stood above it, and said, I am the Lord God of Abraham

thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it and to thy seed; and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land, for I will not leave thee, until I have done that which I have spoken to thee of. And Jacob awaked out of his sleep, and he said, surely the Lord is in this place, and I knew it not. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven. And Jacob rose up early in the morning, and took the stone that he had put for his pillow, and set it up for a pillar, and poured oil upon the top of it. And he called the name of that place Bethel, [*i. e.*, the House of God]" (Gen. xxviii. 11-19).

Jacob's Ladder, as a Masonic symbol, is represented with three principal rounds, named Faith, Hope, and Charity, as it is by the practice of these graces that we must hope to ascend to heaven, having Faith in God, Hope of a blessed immortality founded upon His promises, and our hearts filled with that Charity which is "the end of the commandment," which consists both of love to God and love to man, and which finds its expression continually in exercises of devotion and in deeds of beneficence.

As Faith, Hope, and Charity have their appropriate symbols in the Masonic system, by which they are more fully represented, and which will be explained in subsequent pages of this work, it seems unnecessary to dwell upon them here, further than to point out the place which this symbol assigns to them, in man's ascent from the level of earth, through the cloudy canopy, to the glory and joy above. He must begin with faith, from which proceeds hope, and then charity; or

rather charity and hope grow up together as soon as faith exists, for it cannot exist without the development of these graces resulting from it. Faith may be regarded as the first step on the ladder which leads upwards to heaven, hope is the next, and charity the last and highest. But there is a beginning of hope from the very beginning of faith, and a beginning also of charity. The Masonic symbol, however, shows them in their relation to each other, and assigns to charity that highest place which belongs to it as the perfect grace to which faith and hope are intended to contribute.

This symbol, in the very simplest view of it, is important as pointing out the possibility—and, under proper conditions, the certainty—of ascending to heaven, the ascent beginning from the low level of man's natural state on earth, proceeding through the whole reign of clouds and storms, and terminating only where all is purity, serenity, safety, light, and joy. It is a symbol fraught with encouragement to those who toil and struggle here; it is calculated to supply new strength to the tempted, and consolation to the afflicted.

#### THE CLOUDY CANOPY.

The Lodge is covered with the Cloudy Canopy, to which Jacob's Ladder, with its rounds of Faith, Hope, and Charity, is seen as leading up. The Cloudy Canopy is an expressive symbol. It is the covering of the Lodge because it represents the covering of the earth, through which we cannot penetrate except by faith, to behold the glory of the upper heavens. It speaks to us of the woes and troubles of earth, but it speaks to us also of the better country, the eternal abode of the good. We cannot look upon the Cloudy Canopy without thinking of that which is above it, of the pure glory which shines there. As above the clouds of our sky we know that all is bright and serene, so we know of a perfect

brightness above all the troubles and confusions of this world. Jacob's Ladder represents the ascent of the good and worthy Mason to the upper region. The ladder is represented as terminating in the Cloudy Canopy, but this is only because he who ascends by it is lost to the sight of his fellow mortals upon earth. Through the clouds, however, he is to be regarded as passing into the higher heaven, into the region where there is no cloud or darkness.

The use of the Cloudy Canopy as the covering of a Lodge, calls continually to mind the present position of every one within the portals of the Lodge, and his future prospects as an aspirant of glory. He is reminded of the dangers and troubles of his present state, but at the same time, he is encouraged to press on in hope, with the confidence of finally reaching to a better state, of ascending to the abode of perfect holiness and peace.

We are reminded by the symbol of the Cloudy Canopy spread out over the Lodge, or otherwise presented to our view, that we are here in this world in circumstances of trouble and gloom, through which only the eye of faith can pierce into the brighter region above. But as we look we are encouraged to hold on our way, expecting the promised reward in the full confidence that the clouds shall be dissolved, and that we shall pass through them to dwell above them forever, in that city which hath "no need of the sun, neither of the moon, for the glory of God doth lighten it, and the Lamb is the light thereof." (Rev. xxi. 23).

How thankful ought those to be who have such hopes set before them—"the sure and certain hope of a blessed resurrection," a blessed immortality, of happiness unalloyed from the moment when "our earthly house of this tabernacle is dissolved"—happiness to be perfected in the great day when our bodies shall be raised up incorruptible, and made like unto the glorious body of Christ.

How sad the thought that any man should live on earth without such hope, no ray from heaven beaming upon him through the clouds, no opening amongst them through which he may gaze up to catch a glimpse of glory, or with his darkened eye incapable of such light and incapable of such vision, his heart uncheered by any hope extending beyond death and the grave.—*Sydney Freemason.*

### MASONIC GEMS.

The Grand Lodge of Alabama has passed an amendment to the constitution "abolishing the offices of Grand Lecturer and District Deputy Grand Masters."

The Grand Chapter of Maine was held on the 2nd and 3rd ult., Gr. High Priest J. C. Locke in the Grand East. Thirty-nine out of forty-four Chapters represented. The business was principally of a local character. The Gr. High Priest and Gr. Secretary were re-elected.

The report of Hermon L. Emmons, Jr., Grand Master of the Grand Consistory of Maryland, defends that Grand Consistory from the censures of Sovereign Grand Commander Pike. Grand Commander Pike charges that they would admit only Templars to their membership. This the Grand Consistory denies. Should like to receive a copy.

Grand Master Foster, of Tennessee, decided, "Loss of the left hand does not debar a candidate, he being otherwise worthy." And although a majority of the Committee on Jurisprudence reported adversely to this ruling, their report was not adopted, and the decision was sustained. All honor to Grand Master Foster, who was not afraid to decide on moral and intellectual qualifications, and *not physical*. We wonder how many Grand Masters and Chairmen of F. C. Committees fainted on reading this decision.

In looking over the proceedings of our sister Grand Lodges, we constantly, under head of Grand Lodge of Canada, find these significant words, "No report on Foreign Correspondence." How is this? Are not the able reports of our learned brother, Henry Robertson, duly forwarded? We call the attention of the Grand Secretary to the same.

The following item from the amended Constitution will indicate how the Grand Lodge of Maryland is sustained in that State:—"Each lodge shall pay to the Grand Lodge, at every stated Communication thereof, five dollars for each Mason initiated outside of the city of Baltimore, and seven dollars for each Mason initiated in Baltimore; and for semi-annual dues, seventy-five cents for each member of a lodge outside of said city, and one dollar and ten cents for each member of a lodge in said city."

A New York lodge initiated, passed and raised a candidate "who had a false leg from the calf down." The charter of the lodge was arrested and revoked, and the Worshipful Master of the lodge was tried for his conduct and *expelled from all the rights and privileges of Masonry*. In Virginia, a Worshipful Master and his lodge, who had initiated and passed a candidate "who had lost his right arm," were excused on the ground of ignorance! The action of the two Grand Lodges presents a very striking contrast. It appears that in New York a Worshipful Master who violates a regulation unknown in Europe cannot hope to be excused on the ground of ignorance. What a farce!

Let it be the policy of the Grand Lodge to sustain strong lodges in business centres; lodges which would attract and which could command the services of the ablest and best men in the section—men who could comprehend and would teach Masonry. Such lodges could have ample accommodations and beautiful surroundings with

but little effort. Not being hampered by debt, they could extend the hand of charity to all deserving objects. Such lodges would be creditable to the Craft and a power for good in the community. Their expenses would be nominal. They could select their work, and offer something to the brethren, which would cause them to value membership therein as an honor and a pleasure, rather than a burden.—*Ex.*

Notes of preparation are already sounded for the Triennial Conclave of the Grand Encampment of Knights Templar, to be held at San Francisco, August, 1888. The Secretary of the Triennial Committee, Hiram T. Graves, has issued a circular letter of information, in which he states that arrangements will probably be made with all the railways to convey passengers at "one fare for the round trip," and that the tickets will allow a choice of routes and be good for a period of three months. He also gives the assurance that San Francisco has abundant hotel accommodations, affording ample provision for all who may attend.—*Freemasons' Repository*.

"The Columbus *Masonic Chronicle* suggests the propriety of taking away the right of balloting on affiliation, because sometimes a Mason dimitting cannot get back again into his former lodge. The idea that any Mason can go out and into lodges at his own sweet will, is opposed to the whole system of lodge organization. It might happen that a man of irreproachable morals should have a disagreeable disposition, which disturbed the harmony of a lodge. If such a Mason should choose to dimit, it certainly is just that the lodge should decline to receive him back if it did not want him." We fully agree with the *Token*. Many excellent brethren at large we would rather not have as members of our lodge. And perhaps some might well object to associating with our noble selves. Remove affiliation fees, but not the ballot.

Grand Master McGrath, of Michigan, closes his address to the Grand Lodge in the following words:—"Do not regard Masonry as a mere pastime, but as an aid to the highest development of man; that, like every other blessing, it derives its value from its practical use; that he who bears no Masonic fruit is unworthy the name of Mason; that the best service you can render to Masonry is the practice of its teachings. Make the most of life; that life is the longest which bears the most fruit. Aim to do well every duty that crowds your pathway. Control self. Be men of decision, rectitude, and conscientiousness. Love justice, mercy, truth, kindness and charity; and last, but not least, love God and your fellow men."

Grand Master Knowles of Montana, in 1880 said:—"Brothers, we are members of a fraternity whose great antiquity is vouched for by the historical writer and by the varying lights of our traditions; a fraternity which bears some internal evidences of having existed where men worshipped the sun that governs the day and the moon that rules the night, and when the stars of the firmament were objects of superstition and wonder; a fraternity which for centuries cherished that high calling—architecture; and honorably performed its part in lifting man from the rude shelter of the savage and placing him in the magnificent palaces of kings and in the gorgeous temples of the one true and living God; a fraternity that has answered well man's earnest desire and great longing for social and friendly intercourse with his fellows, and would abolish that desolation which often comes to him who finds himself alone in this struggling, selfish world, and would promote in its votaries that loving heart that found so full an expression in the beloved disciple, St. John, and that morality taught in the Holy Scriptures."

Grand Master McClanahan, in his address to the Grand Lodge of Iowa in

1881, said, in speaking of non-affiliation, "What is your remedy? I answer without hesitation, after careful study of this matter, and after talking with and being talked to by many non-affiliates during the past year, *Take away the right to ballot upon the application of a MASON to become a member of a Lodge.*" We strenuously oppose such a doctrine. We know Masons that, as the term goes, are "good fellows," &c., but we don't want them "members of our Lodge." "Once a Mason, always a Mason," is a good adage, but it does not apply to social membership.

Grand Master McGrath, of Michigan, says:—"Masonry does not expressly define its conception of God, but by implication it invests the God, in the existence of whom it requires a belief, with attributes of personality, with capabilities and faculties which are being exercised in accordance with his will. The existence of a God is the great central truth of Masonry. It is the basis of all obligation. The brotherhood of man depends upon the fatherhood of God." In which we heartily concur. Any lodge, wherever it may be, that cannot furnish a Master sufficiently bright and intelligent to do his work without a 'key,' deserves to have its charter arrested." Yet Michigan seems to have had plenty of them, and some English lodges furnish their members with a ritual.

The *Masonic Token* says:—"While the English Freemasons of 1717, in their zeal for secrecy, burned many valuable documents, whose loss is now bitterly lamented, the Craft of to-day are going to the other extreme and exposing too much of the inner life of the fraternity to the public gaze. In Latin countries, they publish the discussions in lodges, full descriptions of the baptism of infants and adoption of children, and our distinguished contemporary, the *Boletin Masonico*, of the city of Mexico, with amiable consideration for the natural curiosity of

the public, is giving the ritual nearly in full. In this country much is published which had better be left unsaid. A wise reticence about private business is much to be commended." This is the fault of Scotch Riteism, which, a few years ago, in that country, attempted to expel all its members who desired or attempted to establish an independent Symbolic Grand Lodge.

Grand Master French, of Mississippi, decided last year as follows. The idiocy of the thing is so unique, that we offer no excuse for him, as he is evidently "off his head." Bye and bye "high insteps" will be prohibited, and "flat-foots" will be at a premium:—"A candidate having been initiated, it was discovered he had a malformation of one foot, and was only able to walk on his toes and the ball of his foot, whereupon the Worshipful Master refused to pass him, notwithstanding the vote of the lodge to the contrary. The matter was referred to the Grand Master, who sustained the action of the Worshipful Master, and decided that the candidate was not eligible. In support of his opinion he quotes a large number of authorities. The subject was referred to the Committee on Jurisprudence, and elicited two reports, the majority reported adversely to the decision of the Grand Master, but the Grand Lodge adopted the minority report sustaining him."

Bro. Huzzins, of New Mexico, says:—"We have had occasion more than once in years "lang syne" to take Masters of Lodges to task for putting on *fancy touches* while doing their work, and we never open one of these new monitors without expecting to find some new-fangled *fancy touch*. And this reminds us that on one occasion while in old Mexico we visited a *duly constituted* Lodge of Masons, and remained there just long enough to see the Worshipful Master *open a book and commence to read the opening ritual*, the responses being read by his officers from similar books. The suddenness

with which we departed from that lodge-room left the impression behind that we had very pressing business in some other locality. We afterwards obtained a glimpse of one of these books, and found it to be a "*Manual*" adopted for the purpose of "facilitating work," and since that time we have regarded all "*Manuals*" with suspicion."

Iowa offers no uncertain sound on the question of Grand Lodge Sovereignty, and at her last annual communication it was "*Resolved*, By the Grand Lodge of Iowa, that it reaffirms its adherence to and support of the doctrine of Grand Lodge sovereignty as interpreted by the American Grand Lodges—that an American Grand Lodge, legally constituted, has, and of right, should exercise, absolute and exclusive jurisdiction over all the Lodges and the territory included within the jurisdiction of the civil government of the State, territory, or province within which the same is organized; that the assumption of divided allegiance is inadmissible and destructive of the unity of government essential to the welfare and harmony of Masonry."

Pennsylvania Masons are indignant and surprised at the custom in other States of installing officers in public. English and French Masons have the same objections. We had supposed it to be an old practice in the East, but Bro. John W. Simons, of New York, says he inaugurated it in 1844, and it seems to have been but rarely practiced here before 1857, from which we think he may be correct. Still, as Bro. Drummond shows, a form for public installations has been given in Monitors since Webb's of 1805, and officers of the Grand Lodge of Maine were installed in public by the Grand Lodge of New Hampshire as far back as 1820. He also points out that in 1776, a Masonic hall was dedicated in London by the Grand Lodge of England, in the presence of 160 ladies. But it is well to consider if we may

not be in the wrong. Social meetings may be held in lodge halls without dragging in lodge ceremonials.—*Masonic Token.*

Grand Master C. A. Welch, of Massachusetts, says:—"Brethren, you cannot perhaps be too frequently reminded that under the American system the first three degrees contain everything that is of the most value in Masonry. Each of the other degrees may have its peculiar advantages; but they are, after all that may be said or done, more ornamental and pleasurable than useful, and it would be a great misfortune to Masonry if their attractions should prove so great as to cause the lodge-room to be even temporarily deserted. They no doubt serve to bring together and unite the members of different lodges, but do not let us, in our desire to see new things or to make great displays, neglect that without which Masonry would be of little use. Let, then, the Masters and officers of lodges strive, by promptness in commencing their work at the appointed hour, by their own lively interest in it, and by an impressive manner in rendering it, to make attendance at the Communications a matter of pleasure to the members."

Wor. Bro. Ellis, in his address at the consecration of White Mountain Lodge, No. 5, Arizona, said:—"Do we, my brethren, emulate the true character of our institution—are we practical Masons? Let me ask this question, of what use is Masonry unless it be made practical? Why expend time, labor and money in perpetuating the impracticable? Let us apply our Masonic knowledge to the experiences of life, to our surroundings, to our social, business and civic relations. The term brotherhood is meaningless unless associated with charity, and charity is but half developed when restricted to the human duty of alms-giving. Masonic charity, in its broad, unselfish sense, is to do unto others as we would others

should do unto us—it is the charity that seeks for the rights of others, that fosters knowledge, freedom and toleration, that searches and strives after the good. It is the absence of this charity that is the chief cause of personal difficulties arising from special and local agencies, passionate accusations, petty selfishness and intolerant opinions, all producing a bitterness which sooner or later affects the fraternal relations within a Lodge, and in the sapping and mining of its harmony impairs if not destroys its effectiveness and usefulness. When brethren are burdened with defects of their own they should exercise charity towards the failings of others; they should not distress the mind when they themselves stand in need of many things; they should not forget the law of human interdependence, and should not pass a severeness of judgment upon another's failings through a medium discolored and distorted. Cold-heartedness and self-regarding ought to be supplanted with kindness and self-repression, and in the practice of self-command, passion, pride and self-love give way to a chivalrous courtesy which will elevate both the giver and the receiver. Above all things, brethren, remember that a word spoken and a stone thrown never return—that we cannot be masonically just if we are not kind-hearted."

The Grand Lodge of Maine held its annual communication on the 2nd, 3rd and 4th ult., at Portland, Me., Grand Master Marquis F. King presiding. Past Grand Masters Drummond, Cargill, Burnham and Collamore were present, with the regular officers and representatives from lodges throughout the State. It was opened with prayer by Grand Chaplain Rev. W. J. Murphy. Grand Master King delivered his annual address, which represents the Order in a prosperous condition throughout the jurisdiction. He paid a fitting tribute to President Garfield, and reported the deaths of Grand Officers Wm. O. Poor, of Bel-

fast, Rev. Charles C. Mason, Asahel Moore, and the Grand Tyler, Warren Phillips. He reported that Ionic Lodge, at Gardiner, had surrendered its charter, and that one new lodge had been formed. The Committee on Credentials reported 167 of the 181 lodges represented. The usual official reports were received. The report on returns showed 18,991 members; 682 initiates; 223 deaths. The Grand Master and Grand Secretary were re-elected.

The combined lodges of New Zealand send about £1,500 annually to Great Britain in dues and fees, and yet they have no substantial fund for the relief of the distressed dependents on Masonic aid in New Zealand. After 20 years' existence, the District Grand Lodge of E. C., in Otago, has actually in bank only £350 to its credit. Can any brother read these figures and say that a Grand Lodge is not absolutely necessary not only in New Zealand but in every other colony in Australia? Arouse, brothers in New Zealand, from your apparent lethargy, and take steps to effect such a grand design. The time was never more opportune.—*Sydney Freemason*— [Yes, it is quite time that lodges in different colonies should cut their leading strings and set up house for themselves. It seems to us a species of "insanity" for New Zealand to remit every year from seven to eight thousand dollars to England, for the honor of having her appoint a District Deputy Grand Master. Where is their Masonic and British love of independence? We have no patience with such wanton waste and childish simplicity. Let New Zealand set up a Grand Lodge for herself, and emulate the example of her cousins in the Dominion of Canada, and Province of New South Wales.—ED. CRAFTSMAN.]

The Grand Master of South Carolina thus discourses in his annual address:—It is of vital consequence to the unity and harmony of Masonry that all our Grand Lodges observe and

maintain the well-settled American doctrine of Grand Lodge sovereignty and jurisdiction. This law is perfectly plain and easily understood, and is that when a new Grand Lodge is formed and recognized, it is the sovereign exclusive Masonic governing power over all the lodges of Ancient Craft Masonry in the territory in which it is situated. If it is to govern only those lodges which yield their allegiance to it, and other lodges within that territory are to be permitted to remain independent of it, and pay their homage and dues elsewhere, how can such Grand Lodge be sovereign, or how can it be said to possess exclusive jurisdiction over its territory? It is a manifest contradiction in terms, and therefore it seems clear, that upon the formation and recognition of a Grand Lodge (12 recognitions already and others promised.—ED.) it is the duty of all lodges in that territory to surrender their foreign charters, and give in their adhesion to the new Grand Lodge.—[This is very much Bro. Hughan's way of thinking.—ED.]—So says the *Sydney Freemason*, and it is right.—ED. CRAFTSMAN.

From the report of Bro. L. T. Itzlar, District Deputy Grand Master of South Carolina, we make the following extract, which is worthy of being read in every Lodge in the land:—"There is a great falling off in the attendance of the members, and a growing disposition to allow themselves to be erased from the books for non-payment of dues in some of the Lodges. This conduct is very hurtful to the Order in this vicinity. I have given the subject much thought, and have concluded that the prime cause of the evil of non-attendance and failure to pay dues, is that the brethren, outside of the Lodge room, are not squaring their actions towards one another with the square of virtue. They are so absorbed with the universal desire of 'getting gain,' that they forget their duties and obligations as Masons, and the world looks on, and seeing no dis-

inction between Mason and profane, naturally conclude that the board of brotherhood is of bad material and very slack-wisted, while the brother who anticipated different treatment becomes disgusted and silently drops out. I am thoroughly persuaded that if Masonry is to be respected and honored, and make headway in any community, the brethren outside of the Lodge-room and on all occasions should practice towards each other the principles they have been taught inside, so that the world may clearly understand that there is a bond between Masons that does not exist elsewhere. If this course of conduct was pursued by Masons on all occasions, I am persuaded that there would at once spring up such fraternal feelings as would result in a full and prompt attendance of the brethren, and a prompt payment of their dues, as well as force the respect that is due us from the world, and a desire on the part of the best material everywhere to come into our ranks."

The Grand Master of Louisiana is responsible for the following:—"The Worshipful Master of a Lodge says, 'at our last regular meeting neither myself nor the Senior Warden was present. The Junior Warden was there, and a few brothers, but not a quorum; consequently the Lodge was not opened. The Junior Warden called a meeting for a subsequent night and sent me word to be there. I came, and there was a full attendance of brethren, and among others was a fellow-craft, who desired to be raised to the degree of a Master Mason. I did not know that the candidate had neither been examined nor balloted for until I came to the lodge. So the Worshipful Master said he was loth to proceed, but the brethren were all anxious to see the degree conferred; and he took the vote of the lodge as to whether he should proceed to ballot and confer the degree, and the vote was unanimous in favor thereof. So he proceeded to the work. He OBLIGATED

the candidate, and while doing so he thought he discovered he was intoxicated, and so stated to him; but he said no, and that he wanted to go through with it. So he carried him through the first portion of the second section of the degree, and when he came to invest him with the most important part of this sublime degree, he found him fast asleep, snoring, a bass accompaniment to 'HARK FROM THE TOMB, A DOLEFUL SOUND.'" The Master further says: "I was so thoroughly disconcerted that I ordered him removed from the hall, and I closed the lodge and left in disgust." Now he asks the question: "What shall I do with him?" He has been obligated and carried through a portion of the third degree, but has not yet been "raised." Answer, "Do as the Catholics do--leave him in PURGATORY until he is sufficiently punished and purified to be a fit associate of the good and true."

Bro. Oliver S. Beers, of Alabama, thus speaks of the Grand Lodge of New Mexico:—"Stationed as she is on the confines of our South-western civilization, surrounded by the mongrel peoples of the once proud and ambitious, but now effete nation of (old) Mexico, or else subject to the contentions and irregularities of nomadic Indian tribes, whose restlessness and barbaric habits render them alike "uncertain and hard to please," and whose fierce war whoop, causing terror to the timid and admonishing the bravest hearts to caution and preparation for self-defence, follows so quickly upon the lull of periodic peace as to give little token of the war clouds which ever and anon sweep over her valleys with the force of mountain torrents. Here, standing as the advance guard of Anglo-Saxon civilization, resisting alike the terrors of savage foemen and the still more difficult, because insidious and degrading opposition of a mongrel race, it is, we repeat, gratifying in the extreme that to Masonry, through this pros-

perous and efficient Grand Lodge instrumentality, has been assigned the duty of holding aloft the torch of progress, and guarding these outposts of our American frontier from the disorganizing effects of savageism and mongrelism combined. That they will conquer the fight, spread the light of truth and charity, conserve peace and promote social and patriotic duty, is already a foregone conclusion. As in California during its transition period from Mexican rule and habit to American domination, it was MASONRY, with its conservative and enlightened influences, that brought order out of chaos; so now in New Mexico the same gentle but pervasive agency will control the elements of confusion, and bring about the blessed conditions of peace and establishment."

In the "Ancient" Grand Lodge of England, a lodge holding an inferior position on the roll could purchase the defunct charter of one that held a higher one, by paying so much to the Benevolent Fund.

The "Voice" designates the "anti-Masons" as "Sons of Darkness;" not a bad name for those bigoted animals who, under the cloak of Christianity, would drive to Hades all who oppose their Shibboleth.

The "Freemason" (London, Eng.) is "very much amused" at the opinion expressed by R. W. Bro. Richard Vaux, P.G.M. of the Grand Lodge of Pennsylvania, and one of the most distinguished Masors on this continent, regarding the position of the Grand Lodge of Quebec, and the "sc-called" English lodges of Quebec. We fancy that journal will not be so "amused" when it finds that Canadian and American Grand Lodges are determined to put a *quietus* on lodges, no matter from whence they hail, that dare to infringe upon their jurisdiction. We are all getting about tired of it, and do not care about having in our midst "Masonic refuges" for our "rejected material."

FREEMASONRY.

BY A. HOFFMAN.

'Mid the mutations of all time, or changes here on earth,  
Freemasonry remains the same as when it first had birth;  
For Wisdom, Strength, and Beauty, still its supporters be,  
Assisted by their sisters, Faith, Hope, and Charity.

It had existed from the time the world was in its youth;  
Its base that attribute divine—the immortal word of truth.  
The Architect who framed the globe, and measured out its span,  
Still gives it His protecting care, for happiness to man.

From East to West, from North to South, its mysteries are known;  
Its usefulness each clime hath felt on which the sun hath shone;  
It binds man to his fellow man with all a brother's love;  
Its precepts are the words of Him who reigneth high above.

The Craft of every age can boast the honored of the earth,  
The warrior, statesman, poet, sage, the man of princely birth,  
The grave, the good, the wise, the learned, the layman and divine,  
All at its fount have wisdom drank, and knelt before its shrine.

Oh! Masonry, thy fame shall last until all time is done,  
Thy mysteries, as in ages past, shall go from sire to son;  
Like the mixed mountains of our earth, it shall for ever stand,  
A monument of goodness from the Almighty hand.

Kings have their tortures tried in vain, the Order to destroy;  
Grim death, in all its fearful forms, its fury did employ;  
The rack, the gibbet, and the stake, each in its turn was tried,  
But Craftsmen still by faith sustained, in Truth's great name they died.

Fanaticism crossed the sea, into this western world;  
Not many years have passed away since its dark flag unfurled;  
But all its efforts came to naught, its fury rag'd in vain,  
For Masonry, though crushed to earth, like Truth rose up again.

And it shall stand, a beacon light, man through this life to guide,  
Amid temptation's rocks and shoals, which lie on every side.  
Yes! it shall stand forever, until Time's sands have ran,  
Its truths on earth proclaiming, good will and peace to man.

—Voice.

The Egyptian Rite in Toronto is a great success. Osiris Chapter has a membership of over forty of the most solid Masors of the Queen City of the West.

### EDITORIAL ITEMS.

A lodge destitute of music is sadly out of tune.

Every mistake you make in selecting a master recoils on us.

We hear that canvassing for office is being indulged in. This should not be.

The expense of Masonic literature is small—the benefits certain to accrue are great.

Dean Stanley was a prominent Mason and Knight Templar. Most worthily did he represent the Church and Craft.

In 1881 there were 53,000 Knights Templar in the United States, while there were only 4,703 in the rest of the world.

A good Mason will attend his lodge when it can be made convenient, at least. Some are satisfied with appearing once a year—upon election night.

The Royal Masonic Benevolent Institution has now on its list more than 300 male and female annuitants, and there are 112 applicants for admission.

Br. G. H. Fish, of New York, has in his possession a gavel made out of the deck timber of the steamer Lawrence, Commodore Perry's flagship at the battle of Lake Erie. The same gavel was used at laying the cornerstone of the Egyptian obelisk now in Central Park, New York.

Do not defer to another time what should be done to-day. Forward your address and subscription, and read *THE CRAFTSMAN*. Brethren are respectfully solicited to send us any news which will be of importance to the Craft, or enquiries on subjects upon which they desire information. Will you do so?

The three great Masonic charities under the care of the Grand Lodge of England received for the year 1881 the sum of £43,294, and was divided as follows:—The Royal Masonic Benevolent Institution, £17,736; the Boys' School, £12,993; and the Girls' School, £12,557. This goodly sum, however, is much less than the amount collected from all sources in 1880 by £6,467.

The unchanging tenets of Freemasonry all the world over are thus briefly stated:—An acknowledgment and reverence of T.G.A.O.T.U., loyalty to the supreme authority of the state, abstention from secret conspiracies and revolutionary associations, a respect for religion, order, law, the sacred theory of entire toleration, and a religious principle of universal sympathy and humanitarian benevolence.  
*Freemason.*

M. Ill. Bro. Dr. Ramsay, of Orillia, Ontario, was installed as the M. W. Grand Master of the Ancient and Accepted Egyptian Rite in February last. Bro. Ramsay is the well known Masonic student and jurisconsult, and has recently been elected an honorary member of Leinster Marine Lodge No. 1, Farnell Lodge No. 14, and Leinster Marine Royal Arch Chapter, of this city.—*Sydney Freemason.*

The following Grand Lodges in the United States and British America have already accorded full and fraternal recognition to the Grand Lodge of New South Wales:—1, District of Columbia, U.S.; 2, Washington Territory, U.S.; 3, British Columbia; 4, New Brunswick; 5, New Mexico; 6, Nebraska; 7, Kansas; 8, Iowa; 9, Manitoba; 10, Indian Territory; 11, Ohio; 12, Arkansas; and this month we hope to record the recognition of the Grand Lodge of New York, followed by that of Canada in July. We should be the first to greet our sister Colonial Grand Lodge.

## The Canadian Craftsman.

Port Hope, July 15, 1882.

### TITLES NOT MASONIC.

The *Masonic Advocate* has a rather silly article, under the heading of "Titles Not Masonic." It says:—Masonic journals, like Masonic lodges, should exclude all titles that exalt one Mason above another, except such titles as have been conferred in a Masonic way. The Prince of Wales is not 'His Royal Highness' in a Masonic lodge, and his name should appear in Masonic journals with the prefix showing his rank as a Mason, and nothing more. Who ever heard of 'His Royal Highness' King Solomon, and yet this use of the title would be no more absurd than the practice of these Masonic journals in thus speaking of the present Grand Master of England." Now, the *Masonic Advocate* cannot understand that in Great Britain and the Colonies there is no other way by which either the gentry or the populace would think of addressing their future sovereign. It would be very absurd to say "Most Worshipful Brother Albert Edward" was present at such and such a meeting, or "Bro. Wales" moved such and such a resolution in Grand Lodge. We really do not see in what other manner the heir-apparent to the throne could be addressed.

We fully agree with our contemporary that it is not advisable in Masonry to use any but Masonic titles, though we think it is as common on this side of the water as it is on the other. We constantly see "Bro., the Rev." "Rt. Wor. Bro., the

Hon. A. B.," "Bro. Colonel so and so," and "Bro. Dr. Smith," or "Bro. W. Jones, M. D., 32°," or "Wor. Bro. Ailming, LL. D." etc. These, in our humble opinion, are far more objectionable than "His Royal Highness," a title the eldest son of the British sovereign has possessed for centuries, and may be almost regarded as part of his name. We fail, however, to understand the *Masonic Advocate*, when it says that "such expressions grate harshly on the ears of those who have been taught that as Masons we "meet upon the level." If the *Masonic Advocate* understood British titles, it would know that the title of "H. R. H., the Prince of Wales," is really nominal, and confers no rank on the bearer, since under that title he is only a private gentleman, and not even a peer of the realm. He has to sit in the House of Lords through his dukedom, and consequently there should not be anything to "grate upon the ears" of anybody when we speak of the Grand Master of England as "His Royal Highness." Every nation has its own peculiar views, and if Englishmen love "a Lord," Americans are mighty fond of "Honorable," "Generals," "Colonels," "Doctors," etc. An English Mason thinks no more of addressing his Grand Master as "His Royal Highness," than an American brother does of saying "Bro. Doctor So-and-so," or "The Hon. Rt. Worshipful Blank." On this question, therefore, we think "honors are easy."

A charter was granted to Palestine Commandery, Belfast. Grant's tactics were adopted.

## THE ENGLISH LODGES AT MONTREAL.

BY BRO. G. F., JUN'R.

We have written so much upon the subject of "the English lodges" at Montreal, denouncing their anomalous position, and insisting that the time was fast approaching when the Most Worshipful the Grand Master of Quebec would be forced to move in the matter and issue his edict, that we feel almost ashamed to say much more regarding them. This time, however, we think the Ontario brethren should have their feelings aroused and it is high time that the Grand Lodge of Canada (Ontario) should strengthen the hands of her sister Grand Lodge of Quebec; she let her fight with Scotland alone, never once entering her protest when she saw the Grand Lodge of Scotland invading the territory of the Grand Lodge of Quebec; she quietly sat through it all and never gave her a helping hand; she has been doing the same with regard to the English lodges, and now she is about to reap her reward.

We have again and again protested against this cold lukewarmness on the part of the Grand Lodge of Canada regarding these "foreign" lodges in a neighboring colonial jurisdiction. We all know how troublesome they were when they existed in Ontario, and surely we might have had a little sympathy with our Quebec brethren. But no! we sat with our hands folded, and never even urged upon the Grand Lodge of England the advisability of withdrawing the warrants of St Paul, St. George and St. Lawrence, and now we are reaping the reward of our cold

and callous behavior to our daughter of Quebec.

Months and years ago we pointed out that these lodges, not regarding any territorial jurisdictional rights, would accept material, rejected or otherwise, from any jurisdiction. Our words have apparently come true, as we learn from a contemporary that a candidate recently rejected in Toronto went down to Montreal and took his degrees in St. George's Lodge, English Register. A pretty state of affairs, and one which should not be tolerated for a single moment!

The question now arises, if united action should not be taken on the part of all the Grand Lodges in the Dominion, to protest against such outrages and to request the Grand Lodge of England to withdraw her warrants from these lodges that thus disturb the peace and harmony of Freemasonry in Canada. If the Grand Lodge of Canada (Ontario) is willing to permit these foreign Masonic bodies working under sufferance in Montreal to accept the rejected material of her lodges, she must indeed have lost all spirit, pride and honor. The time has now arrived when the Grand Lodge of Canada must move in this matter. It can no longer be postponed, and the matter at this moment concerns, as we always said it did, the Grand Lodges of Canada, New Brunswick, Nova Scotia, &c., fully as much as it does that of Quebec.

The Grand Lodge of Colon and Cuba have accepted jurisdiction over the two Vera Cruz lodges, "Lumen" and "Obreros del Templo," as we learn from the Vera Cruz "Cadena de Union."

“THE GRAND ORIENT OF MOROCCO.”

“We print elsewhere,” says the London ‘Freemason,’ “a long letter from Bro. Patterson complaining of our remarks anent certain proceedings in Morocco. We pass over much that is very irrelevant and perfectly beside the question, in order clearly and temperately to confine ourselves to the points at issue. In the ‘Freemason’ of March 25th, at page 171, appeared some Masonic tidings under the heading “Freemasonry in Morocco,” which naturally attracted some attention, as they seemed to us very peculiar in form and very serious in precedent. The views we then propounded are, we apprehend, the views of all thoughtful English Masons on the subject, as the action of Bro. Patterson appears to us utterly outside of Freemasonry, and impossible to justify on any ground whatever. It seems that the attention of the Grand Master of Manitoba was called, from England, to the fact that he had chartered a lodge in occupied territory, and the Grand Secretary of Manitoba then wrote to say that the lodge so chartered to meet temporarily in Gibraltar (occupied territory), was to be at once transferred to Morocco. It seems, too, that the Grand Master said in reply that he did not know Gibraltar was “occupied territory,” as territory where there are more than one Grand Lodge in jurisdiction is considered in North America “unoccupied territory.” Gibraltar, a dependency of England, was occupied by a Provincial Grand Lodge of Andalusia, under the Grand Lodge of England; in 1781, and though

some years back that body became a District Grand Lodge of Gibraltar, it is practically one and the same body. And then what is the next step? The lodge, Al Moghreb al Aksa, ordered to be transferred to Morocco, is constituted, not by Bro. Patterson as the consecrating officer commissioned by the Grand Lodge of Manitoba, but by a Territorial Grand Lodge—an occasional Grand Lodge—and the body thus formed was called first the Territorial Grand Lodge of Morocco, and then the Grand Orient of Morocco and Dependencies. What we wish to know is, how and by what authority this so-called Grand Body was formed at all. What does this expression mean? What are the dependencies of Morocco? For that it is an utterly illegal body is perfectly clear. The Special Deputy Grand Master can have no authority but what he obtains from his Grand Master, and in Manitoba, and although under authority from his Grand Master he can aid in constituting a lodge, it is patent he cannot, in any sense or shape, constitute a Grand Lodge. If there be one thing clearer than another in American Masonic proceedings, it is that the Grand Lodge is formed from lodges. We do not dispute the right of the Grand Master of Manitoba to grant a warrant for the lodge in Morocco, clearly unoccupied, if the civil authorities permit the Masonic lodges to meet; but we dispute his claim to form a “Territorial” Grand Lodge out of nothing, except, we presume, the “eternal fitness of things,” as represented by our worthy brother, Bro. Patterson. Had the Grand Master of Manitoba granted a warrant to a lodge at Tangier, then

at Tetuan, and then at Fez or Mogadors, supposing the authorities approved, there and then only could the three Lodges have formed themselves into a Grand Lodge. Bro. Patterson in his zeal—and he tells us he has had much experience in these matters—has 'put the cart before the horse' according to Masonic law and precedent, and it is quite clear that our English Grand Lodge can never recognize a body so formed as having a legal status or Masonic jurisdiction. We hope to hear nothing more of such irregular proceedings, which do a great deal of harm to peaceful and legitimate Masonry."

We have quoted the remarks of the "Freemason" *in extenso*, as we must say we are very much puzzled at the position assumed by Brother Patterson, and apparently by the Grand Lodge of Manitoba. We fail completely to comprehend what right any Grand Lodge has to establish, charter or constitute another Grand Lodge. If Bro. Patterson desired to form another Grand Lodge the field was open to him, and, as the "Freemason" points out, the course to pursue clear and indisputable. But now he has either assumed the power himself to organize a *quasi* Grand Lodge, or obtained some extraordinary and special authority from the Grand Lodge of Manitoba. Which is it? The question should be at once set at rest, by the Grand Master of Manitoba officially explaining the status of this so-called "Grand Orient," and what authority was vested in Brother Patterson.

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

### THE UNITY THEORY.

The Sydney *Freemason*, in alluding to Bro. Brown's report on Foreign Correspondence—which, by the way, THE CRAFTSMAN has not received—thus refers to the absurd position assumed by the writer. We have so often pointed out to our brother that if his Unity theory were to prevail, one obstinate lodge in a territory would, by its "pig-headedness," retard the progress of Freemasonry in that district *ad infinitum*, that it seems hardly worth while to do so again. Of course, no Masonic writer has endorsed such silly and impracticable theories, and it is hardly worth discussing them, still it is a pity to see a man of Bro. Brown's undoubted talent act thus like the dog with the bone, which in the book of fables, let the substance drop [in] order that he might grasp the shadow. As the *Freemason* says, "The Corner Stone and CRAFTSMAN long ago settled Bro. Brown's hash about unity." Yes, and though he was challenged again and again to reply to us, he never dared attempt to do so, but levelled his batteries at a side issue, where, by the bye, his paper pellets fell harmless:—

"Bro. B. lays down a new law (of his own manufacture) as to how Grand Lodges should be formed. This makes four ways; but Bro. B. does not state a case where his new idea would work. It certainly cannot go down in any part of Australia. If Bro. B. thinks so he is very much at sea in E. C. Jurisprudence; and, when all things are considered, nothing having been done hastily nor in a corner—in fact, the world was advised of the step the Grand Lodge of New South Wales was about taking

—and following in the steps of very good precedents, we think the American doctrine, and supported by such an experienced jurisconsult as the lamented Brother Dr. A. G. Mackay, suited our case, and so far we are doing very well. The very idea of obtaining the consent of the Grand Lodges of England, Scotland and Ireland to form an Australian Grand Lodge is about as feasible as the granting of independence was to the United States before 1776. It must be battled for, and gain we must. We were under the impression the New York *Corner Stone* and *CRAFTSMAN*—two important papers—settled Bro. Brown's hash about UNITY. We hope Bro. Brown may live long enough to see a case succeed."

#### GRANDE LOGE SYMBOLIQUE ECOSSAIS.

Our attention having been drawn to this Masonic organization in France, we duly made enquiry regarding the same, and through the courtesy of our distinguished fratre, Ill. Bro. Joseph Lambert, of Paris, we are enabled to give our readers one or two points regarding it.

*Le Grande Loge Symbolique*, of France, as its name implies, is a supreme Masonic body governing only symbolic lodges, and, as our learned correspondent informs us, "was formed by eleven lodges of the Supreme Conseil of the A. and A. Scottish Rite, especially with the idea of re-uniting French Masonry under one Symbolic Grand Lodge, governing the first three degrees of Craft Masonry, and a Supreme Conseil governing the higher grades." "This uphill work," continues Bro. Lambert, "is progressing favorably, and we hope to achieve this desideratum shortly." \* \* \*

We now have twenty-two lodges un-

der the control of the *Grande Loge Symbolique*."

It will be seen from the above that this supreme body has a glorious mission to perform. It is "high degreeism" that has ruined French Masonry, and under this young Grand Lodge we may yet live to see Hiramism in France restored to its pristine purity. That such may be the case is the earnest prayer of every Canadian Craftsman, and we therefore wish our distinguished Brother Lambert every success in his efforts to advance the interests of *Le Grande Loge Symbolique* of France.

Ill. Bro. Lambert, of Paris, France, under date of the 4th ult., writes us: "A movement is on foot to establish an American Lodge, working in English, in Paris." No Grand Lodge in Canada or the United States would grant a charter for such a purpose. Our distinguished brother must either be mistaken if he means an American Grand Lodge will grant such a warrant, or perhaps he means some Americans are going to take out a warrant from the Grand Lodge Symbolic to work a lodge in English in Paris. If the latter, we wish it prosperity and success.

THE Twenty-seventh Annual Communication of the Grand Lodge of Canada opened at London on the 12th inst. There was a large attendance of Representatives, and the meeting proved a very interesting one. M.W. Bro. Daniel Spry was elected Grand Master, and R. W. Bro. Hugh Murray, of Hamilton, Deputy Grand Master. We will give a full report of the proceedings in our next issue.

### EDITORIAL ITEMS.

The Rochester *Tribune*, with its excellent Masonic column under the management of Bro. Townsend, fails to come to hand. How is this?

The Mason, E. F. Durfee, aged 97, and W.M. of a Rochester, N.Y., lodge in 1828, who conferred the degrees on the perjurer Morgan, turns out, so far as Rochester is concerned, to be a myth.

Grand Master Brent, of the Colored Grand Lodge of Missouri, kindly furnishes us with a copy of their Proceedings, from which we find that they have 83 lodges and 2,026 members, an average of 24 members to a lodge.

On St. John's Day, Dec. 27, 1881, the Grand Lodge of Massachusetts held its annual feast, and there were present seven survivors of the fifteen hundred brethren who signed the famous Masonic declaration of 1831, of which this was the fiftieth anniversary. The speeches on the occasion were very interesting, especially those of the veterans.

R. W. Bro. Robert Ramsay has been elected an honorary member of Leinster Marine Lodge No. 1, and Farnell Lodge No. 14, Sydney, N. S. W.; also, of Leinster Marine Royal Arch Chapter No. 266, Irish Register, Sidney. We congratulate our brother upon the distinguished honors his Australian brethren have conferred upon him.

The "Freemasons' Repository" very sensibly says:—"When shall we have a new Masonic Temple in Providence? That more ample accommodations for the Craft are needed is generally admitted. It is well, however, to move slowly in such a matter. Better long delays than the entanglements that some jurisdictions have fallen into by building expensive temples." Let New York, Pennsylvania and Massachusetts take note.

There are fourteen colored Grand Lodges that we hear of: Arkansas, Colorado, Dominica, Illinois, Indiana, Liberia, Mississippi, Missouri, New Jersey, New York, North Carolina, Ontario, Pennsylvania, South Carolina.

Let Canadian (Ontario) Masons reflect. They suspend a man for non-payment of dues, and charge him dues during the period of suspension; *i.e.*, suspend him for poverty, and fine him for remaining poor. They suspend a Mason for flagrant Masonic outrages, but during his suspension he has no dues to pay. Oh, Consistency, thou art a jewel! Could there be a grosser injustice?

The Grand Council of Royal and Select Masters of Maine held its annual assembly at Portland on the 3rd ult. No business of general interest. Grand Master A. B. Marston, of Bangor, presided, and was re-elected. M. E. Comp. Drummond, General Grand Master of the United States, installed the officers. The following were the officers elected:—

- G. Com.—E. P. Burnham, Saco.
- D.G.C.—I. S. Bangs, Waterville.
- G. Gen.—John O. Shaw, Bath.
- G. Capt. Gen.—C. B. Morton, Augusta.
- G. Prelate—E. F. Small, Saco.
- G. S. W.—J. F. Leavitt.
- G. J. W.—B. F. Andrews, Portland.
- G. Treas.—C. Forbes, Portland.
- G. Recorder—Ira Berry, Portland.
- G. St'd Bearer—W. P. Bailey.
- G. Sw'd Bearer—W. F. Bradish.
- G. Warder—A. B. Penley, Auburn.
- G. C. G.—Warren O. Carney, Portland.

The "Freemasons' Repository" came to hand last month with an excellent steel engraving, as a frontispiece, of the late lamented Bro. Charles H. Titus, Grand Secretary of the G. L. of Massachusetts. Our distinguished brother did not enter the organization until he had reached his fortieth year. The "Repository" says:—"The better our brother was known the better he was loved. His words and his works were always to his praise. He had a noble heart and a generous nature; he

lived worthily, and his memory is blessed." We are glad to learn that, under the continued editorial management of R. W. and Rev. Bro. Hy. W. Rugg, the "Repository" is prospering, and although the publisher last month printed the largest edition yet issued, the supply was insufficient, and the number for April is now being reprinted. We like to hear of first-class journals like the "Freemasons' Repository" succeeding, and we wish it unbounded success.

The Grand Master of the Grand Encampment of the United States, M. Em. Sir Knight Benjamin Dean, has issued "General Order No. 5," in which he very properly sits upon the Gr. Com. Cantrill, of Kentucky, who had issued a sort of manifesto in which he declared certain action of the Grand Master to be "usurpation." He also quietly tells our friend, V. Em. Sir Knight Parvin, as "one of the committee on printing," to be a little more careful. The order is too long for our columns, but it is clear and concise, and we must say that we think the Grand Master perfectly right when he declares:--

"It is hereby ordered, That no Grand Commander issue any orders commenting upon, in opposition to, in violation of, in nullification of, or protesting against any order of the Grand Master, without submitting the same to the Grand Master and obtaining his consent thereto.

And by virtue of the duty of discipline reposed in the Grand Master by the constitutional provisions hereinbefore recited, the order of Grand Commander Cantrill is hereby declared null and void, and of no power or effect whatever. This order, however, is not to be construed as requiring the use of any particular system of tactics by the Grand Commandery of Kentucky, or by any Commandery, grand or subordinate.

It is further ordered, that the Grand Recorder, the Very Eminent Sir Knt. Theodore S. Parvin, except by per-

mission of the Grand Master, either as Grand Recorder, as a member of the Committee on Printing, or in any capacity whatever, issue no more circulars, letters, or writings to the Commanderies, grand or subordinate, to the members of the Order, or to the public, in any way reflecting upon or commenting upon the Grand Encampment, or the Grand Master, or any committee of the Grand Encampment or any member of the committee or their doings.

And that the Recorder, in his said capacity, confine his acts to the discharge of those duties imposed on him by the Constitution, or by the Grand Encampment, or by order of the Grand Master.

Grand Master Yeo, of Prince Edward Island says, "The office of Grand Representative appears to be one rather of honor than of service, but it can be made the means of much usefulness, if the brethren holding such offices would carefully peruse the proceedings of the Grand Lodge from which they are appointed, and communicate all matters of interest to this Grand Lodge. They should also communicate to their constituents an abstract of our proceedings and other matters of Masonic interest." This is what we have advocated for years, but very few have paid the least attention to their office. Our friend, Right Wor. Bro. Ramsay, however, has proved an exception, his report of the proceedings of the Grand Lodge of Quebec, in the proceedings of the Grand Lodge of New Mexico, occupying two pages and a half of the proceedings of that Grand Body. We also note favorable comment made of his reports in the proceedings of the Grand Lodge of Indian Territory. If other Grand Representatives followed his example, the position would be one worthy of the regard of the Craft. Bro. Ramsay deserves great credit for thus upholding the dignity of the office.

Comp. Jacob Norton attended the Grand Chapter of England at a special convocation, called for the purpose of passing resolutions in connection with the attempt on Her Majesty's life.

"A Senior Past Master," in the *Freemasons' Chronicle*, tells "a Junior P. M." that he "need not expect to see any brother honored (by Provincial Grand Lodge appointment) whatever his merits as a Mason, if he is only in moderate or poor circumstances," and points out, "position must be looked to, etc." English Masonry is very peculiar.

The "Ancient" Masons, after concocting the Royal Arch Degree, or rather severing and altering it from the Master Mason's, peddled it about the country, as the Scottish Rite and Chapter Degrees were peddled about on this continent a few years ago. Bro. Dermott himself mentions this, and censures somebody for so doing.

Caledonian Chapter was the first that introduced the Royal Arch Degree among the "Modern" Masons. This body doubtless, according to Bro. Jacob Norton, seceded from the irregular or Ancient Grand Lodge, and was resuscitated by the Moderns on Nov. 15, 1764, at Half Moon, Cheapside, by Lord Marney. It is now 144 on the Register, Grand Lodge, England.

A. Fabien, 33<sup>e</sup>, of Paris, writes to "The Freemason," London, "The Exposition at Bordeaux will last from May 1st to Sept. 30th. The Freemasons of all the obediences are informed that the three Scottish lodges, the Lodge L'Avener, the Chapter L'Esperance, and Council La Concorde, place at their disposition, for the object of reunions and obtaining information of any kind, their Masonic hall," and "the brethren of Bordeaux will consider themselves fortunate if they can offer in their Masonic hall a hearty welcome to a great number of Masons."

The "Freemason," London, England, accuses the Sydney "Freemason" of altering or misquoting a letter of Bro. Hughan's. We have so much faith in our Australian contemporary that we feel confident when the facts are known, the honor of the Sydney "Freemason" will be proved bright and untarnished. The Grand Lodge of New South Wales need not bolster itself up with a misrepresentation, and its organ, we are confident, would scorn to do so.

Grand Master Snythe, of South Carolina, decided that "A Mason being a member of two lodges, and Master of one, can be tried for an offence by the lodge of which he is not Master. The law refuses the right of a lodge to try its own Master, because if present, he must preside, and therefore sit on his own case; and the only alternative would be to force him to be absent when he is tried. The trial, therefore, must be had in the Grand Lodge. This reason does not apply where the brother is Master of another lodge. If he be found guilty, this fact should be immediately reported to the Grand Master, so that he can be suspended as Master of the other lodge." This is one of the advantages (?) of that charming (?) system known as "Dual Membership."

The London "Freemason" very truly says: "The more we think of this new Territorial Grand Orient of Morocco and dependencies, the more we are puzzled and bothered thereanent. What do all these proceedings mean? Where do they tend to? The absurdity of calling an English speaking Grand Lodge a Grand Orient, at all, is only equalled by the illegality of its formation; and the utter bad form and incongruity of all proceedings connected with its formation must be patent to all thinking Masons, and despite the very high authority of Bro. Patterson, such irregularity in Masonic normal procedure, such disregard of constituted

authorities and established precedent, must render the recognition of such a body by the Grand Lodge of England, at present at any rate, utterly impossible." And a correspondent in the same paper says, "I am afraid all these proceedings savor both of 'buncombe' and the ridiculous, and the sooner they are disavowed by the Grand Lodge of Manitoba and ignored by all other Grand Lodges the better." We are afraid there is a good deal "more truth than poetry" in the above remarks; and shall await anxiously the explanation of the Grand Master or Grand Secretary of Manitoba. At present the proceedings require explanation, so that it may be seen Manitoba acted in good faith.

Bro. Cornelius Moore says: "Have we made any real progress or caused Freemasonry to be less liable to criticism than it was half a century since? If not, then who is to blame for the anti masonry of to-day? I leave candor to make the decision. The dissipations, or desecrations, to which some lodge halls are now subjected, may be, in their character, more refined and æsthetic than formerly, but are more harmful to pure, old fashioned, ancient Freemasonry, than the simpler 'refreshments' and social reunions of the time alluded to. Then a lodge was all in all; now, it is half-forgotten in the cry for higher degrees; the A. & A. S. Rite, with its impressive ceremonies; the Chapter, with its mystic developments, and the Commandery, with its gorgeous costumes, its magnificent regalia, its grand receptions, its fine suppers and fashionable dances! I don't complain of these so much as I object to the neglect of the foundation degree, -- the only solid basis of all legitimate Freemasonry: its few and simple rites and ceremonies, and its earnest injunctions to practice the great Masonic virtues of Brotherly Love, Relief and Truth. No; I admire what are designated as the 'higher degrees,' and especially those conferred in the Commandery, with their pure Chris-

tian teachings, the memories of Bethlehem and the manger, the sepulchre and the resurrection, with the banner of Calvary waving over all."

M. W. Bro. A. L. Brown, in the "Voice," says: "How beautifully do the teachings of Masonry blend with those of religion, in subduing the passions of men, and in elevating their thoughts and aspirations from the lower level of sensual desires, sordid pursuits and early hopes, to the more sublime aspirations for exalted character, moral rectitude, and hopes of a bright immortality beyond the grave, above the mists and shadows of human life, that ever hover like a dark pall along our pathway! And how strong, how sustaining is that confidence and hope springing ever from a consciousness of rectitude, and of trusting cheerful, obedience to the Divine law! Dangers may menace, misfortunes may gather, malice may threaten and assail, calumny may secretly hurl her venomous barb, but the just and upright Mason neither fears nor heeds them. Clad in the armor of truth and virtue, he moves, invulnerable to all their attacks; yet the true Christian has greater strength and still stronger panoply, for he can look beyond and above all the cares and trials that confront him here; hopeful, strong, and trusting in a future life of perfect happiness in that 'house not made with hands, eternal in the heavens.'"

Right Wor., the Rev. Bro. C. H. Briggs, Grand Orator of the Grand Lodge of Missouri, says: "That Masonry has not only endured through the ages, but has also been a conserving power, is in part owing to its intrinsic nature. Because it is Masonry it has stood firm. Our ancient brethren were not workers in wood, that fire could consume or the tooth of time soon destroy, but out of the ever-enduring rock they wrought square work, true work, massive and enduring. The exactness of expres-

sion, of sign and movement, all tend to develop those traits of character which make men strong and true. But the great reason of the perpetuity and conserving power of Masonry is found in the foundation principle. No matter how goodly the building, it cannot endure unless built upon a solid foundation. The Temple was built upon the living rock, and Masonry is built upon the Rock of Ages—the living God. Faith in God is the fundamental principle of our Order. Our ancient brethren built wisely in settling this as the foundation stone of the edifice they were raising. Faith is not a cold, philosophical abstraction; not a dreary, hazy thought, that perchance somewhere there may be a mysterious Being, unknown and unknowable; but it is a living faith in a personal God, whose superintending providence we recognize. In such a God we have in the most solemn manner avowed our trust. This faith is the foundation of every edifice in which man can securely rest. (Government and law, business, social order, philosophy and religion, all rest upon this as a fundamental principle. God is the ground of Right, and in Him all moral distinctions take their rise. Built upon this living rock, Masonry will endure the storm of ages.)

#### GRAND LODGE OF NEW MEXICO.

Our thanks are due to Right Wor. Bro. D. J. Miller, of Santa Fe, Grand Secretary Grand Lodge of New Mexico, for copy of proceedings of Grand Lodge of New Mexico, for 1881. We notice by the volume before us, there were four special communications, one being at Globe city, Arizona, Feb. 22nd, for the purpose of consecrating the lodge there. The fourth annual communication was held at Los Cruces, Dec. 19, 20 and 21. Grand Master Newcomb delivered an interesting address. The difficulties

with Silver City Lodge and Grand Lodge of Missouri were adjusted. The Foreign Correspondence Report, from which we have culled greatly, is excellent, and again from the pen of Bro. Huggins, who knows how to take his own part. The proceedings are well gotten up, and divided into three parts. Few Grand Lodges surpass our youngest sister in this respect. Bro. Henry L. Waldo, of Santa Fe, was elected Grand Master, and the able and efficient Bro. D. J. Miller, of the same city, again elected Grand Secretary. Seven lodges and two hundred and forty three Masons. The Grand Master reported further recognitions, making in all forty-five. We wish the Grand Lodge of New Mexico every success.

#### GRAND LODGE OF QUEBEC.

LAYING THE CORNER STONE—IMPOSING MASONIC CEREMONY—THE BISHOP AND THE GRAND MASTER.

On the eighteenth ult., (Ascension day) the corner stone of the Episcopal church of St. John, West Shefford, was laid. After participating in a hearty banquet in the town hall the brethren adjourned to the lodge-room, where a special communication of Grand Lodge was held. They then marched in procession to the old church—the foundations of which were being pulled to pieces in an unsuccessful attempt to find the old corner stone and the records. The Bishop and clergy fell in at the rear. After marching once round the church, the Masons formed in double line and allowed the clergy to pass through on to the platform. There were present, besides the Bishop, the Revs. Canon Davidson, J. Merrick, W. B. Longhurst, F. R. Smith and E. C. Saunders, the incumbent. Among the Masons, who numbered fifty or seventy-five, were Brothers J. H. Graham, LL.D., G.M.; Hobart Butler, M.A.

D.G.M.; J. H. Isaacson, Grand Secretary; I. H. Stearns, Grand Treasurer; J. F. Walker, D.D.G.M.; John Massie, jr., D.D.G.M.; H. Dunne, G.S.D.; G. E. Jaques, G.S.; John Wilson, P. M.; P. A. Crosby, P.M.; John Renshaw, P.G.J.W.; H. Horskin, P. D.D.G.M.; A. Meunier, W.M.; Allen Vail, P.M.; H. L. Robinson, P.D.D.G.M.; T. Darby, P.M.; T. L. Cox, W. M.; C. P. Tabor, P.D.D.G.M.; H. P. Newell, P.D.D.G.M.; G. R. Marvin, P.G.J.W.; S. R. Whitman, P.G.R., and others. There was a very large audience, and the greatest attention was shown as the first, and Masonic, part of the ceremony was begun. The foundation corner stone having been lowered by three steps into its place, three of the office-bearers applied the plummet, level and square respectively, after declaring the moral signification of those implements, and reported that the craftsmen had done their duty. The corn, the wine and the oil were then poured on the stone, and, after a prayer by the Rev. H. W. Nye, the Grand Secretary declared the stone to be well and truly laid. Bro. A. Kilburn, W. M. Olive Branch Lodge 50, then presented the Grand Master with a silver trowel, and Bro. C. A. Hill, P.D.D.G.M., of the same lodge, presented a mallet. Dr. Graham responded in grateful terms, remarking that it was a revival for the first time in their jurisdiction of the very old custom of presenting a mallet.

The Rector, the Rev. E. C. Saunders, then gave a brief historical sketch. His Lordship, the Bishop of Montreal, offered up a suitable prayer, and after an able address, was presented with a silver trowel.

The Hon. L. S. Huntingdon was then called on, and addressed a few words of congratulation to those present on having such a bishop and such a rector. He expressed his earnest hope for the future of the work. The hon. gentleman had been forbidden by the doctor to speak in the open air and was therefore brief.

The Grand Master also briefly spoke, urging that Freemasonry did really represent Christian traditions, and that they had authority to take part in such proceedings as those. He recalled the first such event that took place in their jurisdiction, the laying the foundation stone of a church at Frelighsburg two years ago. That day had become historical, and should this. He concluded by reading the appropriate passage in Ezra, iii. and 10, describing the founding of the Temple after the captivity.

The Bishop's benediction brought the proceedings to a close, and by five o'clock the Montreal party was being carried back to town, more than satisfied that they had been able to attend such a very successful ceremony, and one on which all concerned are heartily to be congratulated.

The new church, St. John's, will seat three or four hundred. The foundations, and six or seven feet of the walls, are of massive stone, and the rest of brick. The whole cost, including a handsome tower and spire, will probably be \$7,000 or \$8,000, but there is a wise determination to keep out of debt, and several gentlemen have signed a guarantee for \$3,000, which will make the building fit to be used for services.

## MASONIC JURISPRUDENCE.

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

QUERY.—On pages 130 and 139 respectively, of the proceedings of the Grand Lodge of Quebec for 1881, you will find the following clauses, as contained in the revised Constitution:—

"No lodge shall exclude or suspend a member for non-payment of his dues," etc.

"No brother shall, however, be entitled to any of the privileges of honorary membership unless he be, and continue to remain, a subscribing member of a lodge."

Will you kindly give me, through the columns of THE CRAFTSMAN, your opinion

as to the retroactive effect of the first clause on a member who had been suspended under the old Constitution. I have ruled that a member suspended under the old Constitution is, and remains suspended until his dues are paid. Also, what construction do you place on the words "subscribing member" in the second clause?

ANSWER.—As to the first clause quoted in this question, we think it is quite clear that it has not a retroactive effect. It says "no lodge shall, &c.," and it speaks for the future—for the time to come after it becomes law. It would not be held to apply to past acts, unless some special provision was made to that effect. If it had been intended to remove all previous suspensions for non-payment of dues, a clause should have been added saying so.

The ruling seems to us correct, that a member suspended for N.P.D. under the old Constitution is, and remains suspended until his dues are paid or remitted.

The second clause is more difficult to understand. A subscribing member of a lodge is one who subscribes to its funds—or, in other words, one who pays dues. If this is correct, the clause in question is equivalent to this:—"No brother shall be exempt from the payment of dues unless he continues to pay his dues"! We give it up.

Q.—How many clear days' notice should a brother have to show cause why he should not be suspended for non-payment of dues?

A.—Seven. The special summons to show cause why he should not be suspended for non-payment of dues, should be sent to the brother in default at least seven clear days before the meeting at which the proposed action is to be taken; unless the by-laws of the lodge provide otherwise.

Q.—(a) A brother was a W.M. of a lodge in Quebec under G. L. C. before formation of G. L. Q.

(b) Same brother removed to another Grand Jurisdiction, and was elected G. M. of the same.

(c) He returned to Ontario and affiliated with a lodge in \_\_\_\_\_, under jurisdiction

of G. L. C., in which he holds an office subordinate to that of warden.

(d) What is his rank in the subordinate lodge?

(e) What is his rank in the G. L. of Canada?

In other words—

(f) Is he a P. M. of \_\_\_\_\_ Lodge.

(g) Is he, being a P. M. of \_\_\_\_\_ Lodge, under jurisdiction of G. L. of Canada, and a P. G. M. of \_\_\_\_\_ G. L., a P. G. M. of G. L. of Canada, and will his name appear in proceedings as such?

A.—His rank in his present lodge, and in the Grand Lodge of Canada, is that of the highest office which he has held under the Grand Lodge of Canada, which appears to be that of P. M.

He is a P. M. of \_\_\_\_\_ Lodge, but he is not a P. G. M. of the Grand Lodge of Canada, nor should his name appear in the Proceedings as such.

Q.—At the regular meeting of a lodge, at which certain members in arrears were summoned to show cause why they should not be suspended for non-payment of dues, no cause being shown, and those notified failing to put in an appearance, and the by-laws of the lodge failing to make it the duty of any particular officer to move the suspension of the brothers, the W. M. ruled, under the Rules and Regulations of Grand Lodge, that it was the duty of the S. W. to move and the J. W. to second that the brothers be suspended. The S. W. declined to move the resolution, on the ground that he was opposed to suspension for non-payment of dues, and asked permission to retire. The W. M. refused to permit the S. W. to retire, but removed him from his chair, and placed another brother therein. The W. M. seemed to be under the impression he had no right to permit the S. W. to retire, in regard to which there is a difference of opinion. Will you kindly state fully your views, and what the position of the S. W. is now? Did the substitution of another brother during the meeting referred to, depose the S. W. from his position for the balance of the year?

A.—No officer of a lodge can be removed from his office unless for a cause which appears to the lodge to be sufficient. If the Master is dissatisfied with the conduct of any of his officers, he may lay the cause of complaint before the lodge, and if it appears to the majority of the brethren

ren present that the complaint is well founded, he has power to displace such officer, and another must be elected or appointed in his place.

The Master has no power to remove an officer except with the consent of the majority of the lodge. Without such consent the removal is illegal and void; and the S. W., in the case put, is still S. W. He can only be displaced in the manner above mentioned. If he was properly displaced, as he is an elective officer, a new election should be held to fill the vacancy. The Master has no power to appoint a brother to fill an elective office, except *pro tempore*.

Under the "Rules and Regulations" of Grand Lodge, it is the duty of the S. W. to move the resolution of suspension, and if he fails in this duty he is liable to discipline. He has obligated himself to uphold the laws and regulations of the Grand Lodge, and if he finds that he has conscientious scruples about this performance of duty he should resign his office at once. So the S. W. was clearly wrong in his refusal, and the lodge could have removed him from office for this dereliction of duty.

We think also that the Master did not pursue the proper course. He should have pointed out to the S. W. the consequences of his refusal; and if he persisted, he should have allowed him to retire. He should then have laid the cause of complaint before the lodge at a subsequent meeting, and if a majority consented he could then have displaced the S. W., and ordered a new election to fill the vacancy.

THE Grand Chapter of Canada, R. A. M., met at London on Friday, the 14th inst. The session was a most satisfactory one. M. E. Comp. Donald Ross, of Picton, was elected Grand Z.; R. E. Comp. Judge Macpherson, of Owen Sound, Grand H.; and R. E. Comp. Thosam Sargant, of Toronto, Grand J. Full particulars in next issue.

### THE ENTERED APPRENTICE'S SONG.

Come, let us prepare,  
We brothers that are  
Assembled on merry occasion;  
Let's drink, laugh and sing,  
Be he beggar or king:  
Here's a health to an Accepted Mason.

The world is in pain,  
Our secrets to gain,  
And still let them wonder and gaze on—  
They ne'er can divine  
The word or the sign  
Of a Free and an Accepted Mason.

'Tis this, and 'tis that,  
They cannot tell what,  
Nor why the great men of the nation  
Should aprons put on,  
And make themselves one  
With a Free and an Accepted Mason.

Great kings, dukes and lords,  
Have laid by their swords,  
Our myst'ry to put a good grace on;  
And ne'er been ashamed  
To hear themselves named  
With a Free and an Accepted Mason.

Antiquity's pride  
We have on our side,  
To keep up our old reputation—  
There's naught but what's good  
To be understood  
By a Free and an Accepted Mason.

Then join hand in hand—  
By each Brother firm stand;  
Let's be merry and put a bright face on;  
What mortal can boast  
So noble a toast  
As a Free and an Accepted Mason.

### A LAUDABLE AMBITION.

A desire to win the prizes offered in the various fields of human endeavor is alike natural and praiseworthy. There is a noble kind of ambition which is the very principle of virtue itself. Such an ambition rightly directed and limited puts the stamp of earnestness upon a man, thus applying one of the incentives to worthy living.

Correspondence.

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

To the Editor of THE CRAFTSMAN.

In reply to "Unity," in THE CANADIAN CRAFTSMAN I will endeavor to meet his assertions by contradictions as to the progress of the so-called and self-constituted Grand Lodge of Quebec, and for reference I have carefully gone over the printed proceeding-issued by that body from its irregular formation to the present time.

1870—Members on the Roll.....1496  
1876—Lodges affiliated from G. L. C.. 596

2092  
1880—Members on Roll..... 2343

Net gain in 12 years for 55 lodges.... 251  
No. of joinings from 1869 to 1880....2648  
No. of withdrawals for same period...2397

251

Thus showing that the capital started with in 1869 of...1496 members and with the 20 lodges in '76 596

2092 has progressively melted away.

They also report to have received from the subordinate lodges about £4000 stg., and boast of having expended about £150 for benevolence out of that amount in the same period, the balance being assumed to be running expenses. It may be asked how the increase from the formation of that body to the present number of 2343 is accounted for. Simply by adding the strength of the 20 lodges under the jurisdiction of the Grand Lodge of Canada who in 1876 joined the G. L. of Q.

Why, Sir, I assert without fear of contradiction, that there are more unaffiliated Masons in the Province of Quebec than would make up in numbers two Grand Lodges, each larger than the G. L. of Quebec.

Does "Unity" claim to demonstrate his progress from the above? There must be a reason or cause for the want of advancement; and from the above is it not manifest that his alleged progress is altogether imaginary? And why? Because the composition of the G. L. of Quebec will not compare with the respectable classes of the community.

Its officers are placed by those who form and complete their arrangements over the wine-cup and the card-table, on Sunday as well as Saturday.

The principal officers in some of the lodges have no status in society, and may frequently and openly be observed under other influences than their own natural ones. The trickery and deception practiced amongst those of them desiring by any

In the associations and work of related life, there is plenty of scope for the exercise of this quality, as honorable distinction or influential position is sought by those who apply themselves diligently to the interests which they, with others, have in charge. There is nothing discreditable in cherishing a laudable ambition for political advancement and striving for official place, so long as no unworthy steps are taken to gain such preferment, and provided there is a conscious fitness for the post of service desired. A member of any association is fully justified in wishing to become prominent in the direction of its affairs, and to be a recipient of the honors it has to confer.

And this rule applies to the Masonic organization. There is no reason why any well qualified brother may not cherish a wish to secure the titles and places of official rank and influence which Masonry has to offer. If he has studied the system, if he has been faithful in every position where he has been placed, if he is confident of his ability to be largely useful to the institution and his brethren, were he called to an important office, or given a more exalted rank, then, most certainly, he is in no sense culpable because he has some natural aspiration for the place and the honor. Ambition of this sort, however, must be resolutely held in check by other and superior principles. A sensitive and high-minded brother will never stoop to use unworthy methods for obtaining Masonic preferment. He will make no bargains; he will enter into none of those larger or lesser alliances sometimes formed for the purpose of parcelling out the offices among a few men and their favorites. He will prefer the humblest station to any success which can only come to him by the sacrifice of his manly independence, or by the use of those methods which are altogether opposed to the genius of Masonry.

It is not always the wisest and ablest brethren who get to the front. Some men are held back because their abilities and independence are appreciated, weaker men being preferred by "the power behind the throne." It is rather a compliment to them than otherwise, that some men are kept from becoming Masters of lodges, and are held back from other influential positions. All honor to brethren who, though they may cherish a desire for the distinctions which Masonry has to confer, yet refuse to enter into a scramble for the offices, and will have nothing to do with the arts practiced in the lower realms of political life.—Freemasons' Repository.

means, expedient or otherwise, to obtain all sorts of influence both in England and here, to accomplish their mercenary end of compelling the affiliation to them of the outside lodges.

The admission into membership of their lodges of Masons of bad repute, without producing papers of any kind, and who were suspended from their mother lodges. All these are sufficient explanations why the Grand Lodge of Quebec has not advanced.

"Unity" rejoices in the malicious pleasure of pointing at the three English lodges here as foreign intruders, whilst with his natural falsity he warily conceals the fact that the G. L. of Q. was formed in 1869, and was then illegally constituted by a suspended Past Master.

In contrast to this recent existence of the G. L. of Q., one of the English lodges was constituted in 1770 by the Hon. John Collins, the first Provincial G. M. of Canada, who was appointed to office by the G. M. of England, the Duke of Beaufort, in 1768, within seven or eight years of the British conquest of Canada from France in 1759-60. Since that first Provincial delegation of English Provincial Grand Mastership in Canada, territorially appropriated by England, the Provincial Grand office has been successive and continuous, and has never failed. Another, by Provincial G. M. Hon. Wm. Badgley in 1832, and the third by the same hon. brother in 1854, under warrants of the aforementioned dates, issued under the seal of the Grand Lodge of England, thus showing the continued existence of the lodges from long previous to the formation of the G. L. of Q., which has not yet, and I trust will not be recognized by England until the Tenets of Masons are truthfully demonstrated by the G. L. of Q., in act as well as in deed.

The above will affix its true value to the unwarranted and untruthful aspersions by "Unity" upon the English lodges and upon the Grand Lodge of England, calumniously qualified by "Unity" as foreign intruders upon the sacred soil of Quebec. Why does not the G. L. of Q. act by them as it has acted by the Scotch lodges here? Why not declare both the Grand Lodge of England and its subordinate lodges here clandestine? Simply because the G. L. of Q. is afraid of the consequences; because that self-sufficient body well knows that England will not be trifled with as Scotland was; and is confident that the observations in the speech of F.R.H. the Grand Master at a banquet at the Mansion House a short time ago, will be enforced, to which the attention of "Unity" is specially directed for his benefit, as well as for that of his patrons of the G. L. of Q., who have used his mischievous services in their mercenary behalf.

It would be a blessing if the G. L. of Q., whose plottings "Unity" has lent his tedious and slimy pen to encourage and stimulate, could only be induced to take some decided action in this connection,—to use a vulgar expression, doubtless familiar to "Unity," to "put their feet in it;" the result would be that instead of three English lodges there would be thirty-three. The Quebec Grand Lodge knows this, and its only means to breed trouble and discord is continually under some *nom de plume* like "Unity" propagating erroneous statements which are never noticed on this side of the Atlantic, nor intended to be noticed here, where that G. L. is known and appreciated, but with the hope of catching a vapid notice elsewhere out of Canada.

"Unity" says that want of harmony exists in the English lodges; but he knows that is false, and I challenge him to prove his assertion. He guardedly refrains from stating what he knows, and tries to make the above assertion collectively, instead of individually, where a Quebec Past Master entered an English lodge-room unobserved previous to opening of the lodge for business, and not being able to conduct himself temperately was compelled peremptorily to retire; and to save what little reputation he had left amongst the brethren of his own registry, and fearful of the truth being published, caused false information of the matter to be furnished to a Montreal newspaper.

It would be rare wisdom in "Unity" to be advised to let the English lodges alone. Scribbling is a known failing, from the present Grand Master of Quebec down to his henchman "Unity," to endeavor by correspondence with Masons in England to breed ill-feeling there and discord here by false information; but lately recent revelations have officially opened the eyes of the English lodges here to the baseness and misrepresentations forwarded by officers and members of the G. L. of Q. It is but common and generally admitted justice to say that the English lodges here are first in every good word and work, and it is their pride to say that they do not allow an English Mason to go about from door to door, the same as those from the Grand Lodge of Quebec.

One of the smallest of the English lodges here has expended more in benevolence than the Grand Lodge of Quebec, with its fifty-five lodges, has done since its first appearance; and, content with the performance of their fraternal duty, they claim no merit for the act.

Is "Unity" aware that it is impossible for the present G. L. of Q. to prosper while composed of its present constituent materials? Not long ago one of its Past Masters was robbed in the lodge room, and it would

not be difficult to note many other delinquencies.

As to "Unity's" flippant and disreputable attack on the Grand Lodge of Scotland, and the action of her subordinate lodges here,—in fact, by only a portion of their members.

It will not be out of place here to inform your readers how these subordinate lodges really did act, and at the same time direct particular attention to the honesty, etc., of the Grand Lodge of Quebec in the matter.

The G. L. of Q., either by its G. M. or by some of its officers, has been for some time corresponding with some of the members of the Grand Committee in Scotland who had become partial to the G. L. of Q., but who were not desirous of allowing their actions or doings to be known by the other members of the committee, the same parties corresponding with some of the Scotch Masons here, without consent or knowledge of the mother Grand Lodge, and counselling them to renounce allegiance, promising their support in Scotland; and said officers of the G. L. of Q., by secret doings amongst a portion of the members of the Scotch lodges here, who were called together (not by summons but by personal visit of the Master) to meet on the 27th of November, 1880, the same evening being for the meeting of the Grand Lodge of Quebec, and the secret arrangements made by these astute Grand officers with only a portion of the Scotch Masons culminated that evening when the G. L. of Q. sent for them to attend its meeting, and the invitation was accepted. These three Scotch lodges, represented by thirty-nine members out of a strength of one hundred and ninety, handed over to the G. L. of Q. their Scotch warrants (and be it to the shame and lasting disgrace of the G. L. of Q.), its officers disfigured the face of those warrants, destroying property which was not their own, and received in return already prepared new warrants from that Grand Body.

Why was not the G. L. of Q. honest in this? Why did it not see that every member of the disloyal lodges was present, or notified before the W. M. assumed authority to hand over the lodge warrants to a body without title or authority to receive them?

It is true the G. L. of Q., in the beginning of the strife, and with seeming purpose of honesty, by their committee met the Scotchmen who agreed to affiliate providing the Grand Lodge of Scotland would sanction them in doing so; on their ascertaining the negative result the loyal members withdrew from any further connection with the proposed separation.

The G. L. of Q. then exhibited its subtlety by stealthily approaches to those of the committee whom they had selected to con-

spire with them, and we have the result:

The loyal members of one of the lodges have sent a memorial to Scotland detailing the above, and claiming from Scotland to furnish them with their constitutional rights and privileges. The remaining members of the other lodges are quietly waiting the result.

Let me ask "Unity" to look at the Quebec Grand Lodge Constitution, sec. 33, p. 42, where is recorded: "Should the majority of a lodge retire, the power of assembling remains with the (7)minority."

In the face of the above the G. L. of Q., knowing that the Constitution of Scotland is the same as its own, except as to the minimum number remaining, which is given to the minority by the Scotch Constitution without naming any number, and fully aware by observation of a record on the minute books of the Scotch subordinate lodges here, that there were more than 7 of each lodge who recorded on its books their determination not to sever their Scotch allegiance, the G. L. of Q. allowed those who purloined what was not their own to claim protection, and to shield them in this unconstitutional and iniquitous action.

All the above characteristic proceedings of the G. L. of Q., from its original and peculiar formation to the present time, explain why it is not appreciated, and why its acts lead to its present weak and normal condition,

"Unity" advises the R. A. Masons under Quebec not to accept candidates from English lodges, and thus expects to force the English lodge Masons out of existence.

But "Unity" here shows his false colors; there are two chapters here under the Grand Chapter of England, which are sufficient for the District of Montreal for years to come.

Will "Unity" tell me how it is that in this Province, 500 miles long, and the breadth not yet known, the G. C. of Q. has only 384 companions on its roll.

It will be a sore and great grief to me to hear of the mixing up of English and Quebec companions, and specially having reference to the last annual convocation of the G. C. of Quebec, which was painfully offensive, and at which those who respected themselves retired long before the session was closed to avoid the conduct of some of its officers, the subject of contempt by members of the institution,

Attaching no importance here to the letter of "Unity," we find that such squibs are copied into other publications in Britain and the United States, and my object in thus addressing you, dear sir, is to properly explain, and to ask the individual brethren in England and Scotland to support the Executive of their Grand Lodges.

March, 1881.

LOYAL UNITY.