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THE  
**CANADIAN CRAFTSMAN,**  
AND  
MASONIC RECORD.

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TORONTO, MARCH, 1889.

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THE  
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The Grand Master of Canada has done a wise thing in prohibiting dancing in Masonic halls.—*Tyler*, Detroit. We fail to see where the wisdom comes in, unless the halls are like the one in Toronto street.

Bro. W. J. Hughan, in a letter to the editor says:—"I consider you have rightly appreciated and explained our position here as to the Montreal lodges. We wish they would leave us for the Grand Lodge of Quebec, but we have no right to compel them to do so.

Aurora Lodge, Milwaukee, is known as the German lodge. The work in it is entirely different from that used in other lodges in Wisconsin, being according to the ritual of the French Rite. The lodge is composed of the

leading Germans in the city, a principal of one of the city schools serving his third term as W. M.

They have the same difficulty in England as in America respecting the non-payment of dues. A correspondent of the London *Freemason* says: "Every Master of a lodge, and every Past Master (in England, I suppose, equally as in the colonies) finds the subject of 'dues in arrears' the bugbear of his year of office."

The editor having been compelled by impaired health to leave the city for a time, Bro. Wiltshire, of King Solomon Lodge, and Bro. J. A. Currie, of Stevenson Lodge, have kindly volunteered to attend to his duties. As some matter intended for publication may be addressed privately to Bro. Hambly, and its appearance consequently delayed, this explanation is deemed advisable.

In consequence of the unfortunate absence of W. Bro. W. J. Hambly, we have to ask the indulgence of subscribers to THE CRAFTSMAN for some unavoidable delay in its issue, and for any faults of omission or commission in the contents of the paper. Preparing the matter for even a small journal like this involves a large amount of work, which had to be taken up at short notice by

hands in no sense as capable and experienced as are those of our able Editor-in-chief.

We continue to receive among our exchanges the *Masonic Star*, from London. It is a sixteen page paper issued at one penny. It is a paper in every way well got up and evidently means to take no second place among the influential craft journals of the great metropolis. It is marked by symptoms of very strong vitality, and appears to be what we call on this continent "a kicker." We wish it a prosperous career.

*Masonic Tidings*, Milwaukee, says Excelsior Lodge is one of the happiest lodges in the State. Here the ladies as well as the men are members. The ladies do not, as yet, attend the regular communications, but twice a month the very pleasant rooms are opened for social purposes. The families of the brethren become acquainted and all are interested in the welfare of each other and of the lodge. The lodge has a large membership and good work and a good deal of it.

Our W. Brother, Rev. Dr. Wild, D. D., Chaplain of the Doric Lodge, delivered an able address on Friday evening, February 22nd, at Bond street Congregational church, on the "Origin and Secret of Freemasonry." As we intend to publish in the next number of *THE CRAFTSMAN* a careful synopsis of the lecture, we need only say that throughout a lengthy address, our worthy brother displayed the humor and erudition for which he is so justly celebrated, and that an appreciative and highly intelligent audience listened with

rapt attention to a singularly able and instructive discourse.

The *Masonic Token* has been studying the proceedings of the Colored Grand Lodge of Arkansas, 1888. The returns show 70 working lodges, with 1186 members, an increase of 135 from the previous year, and 213 initiates. It is but one-tenth as strong as the white Grand Lodge. The average membership of lodges is 17. We also gather from the proceedings of the colored Grand Lodge of Ohio for 1887, that there were 45 lodges and 921 members. There is no increase. No general statistics are given, but there are 32 Grand Lodges.

Grand Master Maden, of Dakota, in a circular letter to the lodges in his jurisdiction announcing the movements of the Grand Lecturer, states that that officer will doubtless meet with ritual tinkers, and then gives him the following advice, which is of course intended as a reproof to the tinkers:—"Avoid all attempts at improvement in the ritual by the introduction of modern embellishments, however beautiful in language, whether written by Brother Rob. Morris or any other distinguished brother, or borrowed from any source whatever, but confine yourself to the ritual adopted by your Grand Lodge, pure and simple. It contains all that is necessary, and is expressed in language which it is hard to improve upon."

At the last meeting of King Solomon's Lodge a resolution of importance was passed. On the motion of Senior Warden Bro. Wm. Cook, it was determined to have an almoner's box placed

in a prominent position in the lodge at every meeting. We have great pleasure in recording this fact. There will be no solicitation nor compulsion, and brethren can contribute just when and what they like. The example is a good one, which we hope to hear that other lodges can see their way to follow. That relief is a fundamental principle of our order cannot be too often impressed upon us all, and we congratulate Brother Cook and the brethren who unanimously supported him in the expeditious and graceful manner in which they carried a useful and practical resolve.

“The Flaneur” of the *Toronto Mail* has on several occasions made complimentary reference to THE CRAFTSMAN, and in a recent issue of our big contemporary this writer, speaking of THE CRAFTSMAN, said:—“I am glad to see that this plucky little journal is making headway. Since THE CRAFTSMAN has been located in Toronto a marked improvement in the paper has taken place. Not only is it well printed, but, what is of much more consequence, it is well written. The contributors have something to say and they know how to say it. There is occasionally some rather hard-hitting to be found in the columns of THE CRAFTSMAN, but never any unfair blows. Those members of the Craft who complain that they do not buy Masonic journals because they are all so dry and uninteresting should just glance over the columns of the journal I am referring to, and they will then probably think it to their interest to continue to do so.”

A correspondent of the *Hebrew Standard*, New York, points out the

appearance of an article in that journal which spoke of “an unparalleled success” in Masonic matters. The great success was the reception of 76 candidates during the year just closed by Mount Nebo Lodge, Henry S. Herman, W. M. This “unparalleled success” was made the subject of rejoicing by the lodge, and the W. M. was lionized. The correspondent further points out how the lodge was called on the same day to attend the funeral of a brother who had been actively connected with it for thirty years, but a strange part of the affair was that not one member of the lodge, even the energetic W. M. included, visited the home of the bereaved family. At the grave, three Master Masons of different lodges undertook to give the late brother Masonic burial, as it was the wish of the deceased that he should be so interred. As the ritual was read, brethren felt that they were taking part in a farce, but nevertheless they completed their self-imposed task rather than disregard the dying wish of a brother who was unfortunate enough to have been connected with the “unparalleled success.” By what peculiar gauges Masonic success are measured, and what strange ideas some people have of Freemasonry.

Those members of the Craft who take the trouble to glance over the balance sheets of the Lodges to which they belong, have doubtless noticed one considerable item in the expenditure column, entered as “Hall Rent.” In several financial statements that we have seen this has been the most prominent and principal item, and it certainly does appear to be out of all proportion to the resources of

many Lodges. We are not urging that the rent is excessive as a matter of value for money, but that it is much more than many of our Lodges ought to pay for the use of the meeting place twelve times a year for the short period of about three hours. We were quite in accord with the recent vote for renovating the present hall, because it is a work of absolute necessity. But we do think that the Craft should lose no time in preparing for some other rendezvous when the present term transpires. To commence arrangements for building a temple of our own would appear to be the sensible thing to do, but the proposal has been so often broached and so often come to nothing that we almost despair of the use of opening up the matter once again. Yet, anyway, we think that the amount paid for "hall rent" is serious enough to cause many intelligent Masons to, perhaps, give more attention to the subject than they have hitherto thought necessary.

The subject of "dues in arrear" is a very important one in the large majority of Masonic Lodges, and it is one to which we ought all to direct our attention to endeavor to find a solution, if there be one. We cannot help thinking there is something wrong in the mode of collection, because it is not likely in any ordinary matter of business would a proportionate number of men be so remiss in meeting a pecuniary liability. Does not the plan of allowing the range of a whole twelvemonth, during which dues can be legitimately spread out, induce a general laxness? As a matter of fact, subscriptions are all due in advance, and were it made obligatory that they be paid in advance, we believe that

much of this trouble would cease. Of course, it does appear a harsh proceeding to suspend a brother for non-payment, and it is always reluctantly done, but what other method can be adopted? In cases where, through misfortune, a member of the Craft is not able to meet his responsibilities we all know that there is no need to ask for leniency to be shown, as it is never refused; but when no notice is taken of repeated official applications, we beg to say that it is a false delicacy and a mistaken kindness to hesitate to put the penalty in force. Still we hold that the want of method in many of the lodges is the primary cause of the evil. Promptness in application will induce greater promptness in response, until, ultimately, brethren will have to do their duty and bring in their fees without being asked. If dues were more generally collected quarterly, and expected to be paid at the first night of meeting in January, April, July and September, many lodges would be in a better financial position, the secretary's work would be more easy, and a source of much unpleasantness and oftentimes ill-feeling would be cleared out of the way.

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#### LODGE WRECKERS.

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R. W. Bro. E. T. Malone read a paper before the members of St. Andrew's Lodge, at its February meeting, when he referred to malicious blackballing. Some of our readers may be able to place the lodge he referred to, but in case they are not, we anticipate dealing with the subject in such a plain manner in the future that no doubt can any longer exist. We hope plain speech will not be neces-

ary, and that the brethren who have so long carried on their obstructive policy will take advantage of the opportunity to be presented this month of showing that their better judgment has returned, and that past issues are buried deeply.

Bro. Malone having given one reason for non-attendance at lodges, said:—

“I found still another cause for the non-attendance of members. I asked a Master recently, when visiting his lodge, where some of my old friends were, friends whom I knew were constant in their attendance some years ago. He replied that they had become disgusted with the mean actions of men whom they were obliged to call brethren, men who never should have seen the inside of a Masonic Lodge, who had no more idea of Masonic principles and duties than the child unborn, who when they became unable to carry out their own selfish aims and wishes, constituted themselves ‘Masonic Wreckers’ and by the improper use of the black ball were slowly but surely killing the lodge. Unfortunately for the lodge, there is no remedy; these ghouls hunt in couples generally, keep their infamous secret locked within their breasts, and persevere in their evil course, even though it topples their house over their heads. The once prosperous lodge resembles a human frame, once healthy, active and strong, but now in which some incurable disease has fastened its fangs. Medical skill evails nothing. It wastes before your eyes and you are powerless to save it. I used the expression ‘improper use of the black ball,’ as the proper and conscientious use of it will do more to elevate the tone and standing of the society than all the preaching and moralizing which can fall from the lips of your instructors.

What I complain of is the improper use made of the great power with which the brother is entrusted. This is delicate ground to tread on, as I am not to be judge of my brother’s actions, or

whether he cast the ball for or for evil. But I do affirm that he cast the same from purely selfish motives, or on account of a private pique or quarrel with the candidate, or some of the members, or in order to be revenged on some of the officers, or members, or if his intention is to wreck the lodge, on account of election disappointment, then neither Masonic law nor usage has conferred on him any such power, and I have a perfect right to raise my voice in condemnation of his actions. His conscience will never sting him. His obligations with his master and his brethren will never occur to him unless some brother paints his picture in the darkest coloring.

“Those who are the victims of this misplaced confidence are something like the farmer, who finding a snake by the roadside stiffened with the cold and frost brought it to his home and placed it near the fireside to thaw out, but who on coming to life showed its gratitude by stinging one of the children, whereupon the farmer immediately arose and killed it. The snake that you have taken in out of the cold world and warmed into life and prosperity by your loving kindness and brotherly sympathy and assistance, is killing you with his poison instead of you casting him out into outer darkness. He is aptly described by Robert Pollock as follows:—‘He is a man who stole the livery of the court of Heaven to serve the devil in,’ and again, in Psalms 65.21. ‘The words of his mouth were smoother than butter, but war was in his heart.’ Irrespective of the damage he is inflicting on the lodge, what right has he to injure the character and standing of the candidate in the community at large? He may not even know the aspirant, but for some base motive he gives him a cowardly stab, the knowledge of which will soon be public property. Yes, brethren, I know whereof I speak, public property is the idea I wish to convey. I agree with you, the regulations and rules of our Order prohibit such actions, but nevertheless you and I know, that these

matters are carried outside the lodge doors, and that next morning to the candidate's surprise, he is informed by a non-Mason that he was black balled last night. He is disgraced in the eyes of those who are not members and who do not understand the true inwardness of affairs. The State has provided for the punishment of libelers and slanderers, but in our own midst we have a slanderer whom the strong arm of the law cannot reach. Such a man cannot have one of the principles of the Order at heart, viz, 'to be happy himself and endeavor to communicate happiness to others.' I can suggest no remedy for this disease. It requires such heroic treatment that I am not justified in prescribing.

"How do we stand in the city of Toronto to-day with regard to this question? Are our lodges teeming with men possessed of large hearts and liberal, manly spirits, who would scorn to wreak their vengeance by the improper use of the black ball. I thought so when I sought admission to the Order; I thought so when I was enabled to go from lodge to lodge and fraternise with my brethren, but if there is truth in what I heard in a city lodge a few months ago, there must be wolves in sheep's clothing in our midst. I have thought seriously of what I heard that night, and have concluded that it is high time you should become aware of the position of affairs in one of our lodges, that you should be aroused from your lethargy, and brought face to face with your duty in order to protect the Order from the dangers which are assailing it. God forbid that anything I shall now say should be the means of preventing reconciliations in that lodge. It is my earnest prayer that it should occupy the proud position which she once held in our midst, but if what the brother openly stated that night is true, there is little hope for reconciliation. I see what was once the strongest and wealthiest lodge in our midst dying as if by slow poison, and why is this? Simply because members abuse their privilege

by blackballing indiscriminately, and as I am informed, no matter who is presented for ballot, though he occupies the highest position socially, morally and intellectually in our land, he is sure to fail in his effort to gain admittance. This has been going on for years, and the consequence is that two or three men are enabled to retard its progress, members will not attend, and the chances are that the Charter may have to be handed in. I heard the Master of that lodge declare that an offer had been made for a cessation of hostilities if the lodge would receive back to its arms one who had been expelled for holding religious views and opinions not consistent with the doctrines of Freemasonry, and that such offer was rejected, for as honest men and Masons they could not admit one whose views are so at variance with the teachings of the Order. If this is the true state of affairs then I thank God we have such a lodge in our midst. Your duty and mine is plain with regard to it. She is fighting our battle. She is fighting for all that we hold dear—for the beliefs that have made us respected and revered in all civilized countries and ages. She is badly handicapped, she is fighting against fearful odds, not only for her own existence, but for our honor and reputation. What are we doing while this battle is progressing? Are we acting a manly part I ask? I am only awakened to the fact that we are taking the coward's place in this conflict; that we are allowing this lodge to waste its substance, to waste its strength, in a fight that properly belongs to you and me. Brethren I give you this subject to take home with you and think over. You may gain more light on the subject as I have. I trust you will come to the conclusion that it is the duty of every lodge in the city and district to hold up the hands of your brethren in this fight, that their charter must not be surrendered, that she shall not be allowed to die in poverty while our coffers are full, that she must be sustained at all hazards even if we have to

subscribe to pay the expenses. Remember.

“Then to side with Truth is noble when we share her wretched crust,  
E'er her cause brings fame and profit,  
and 'tis prosperous to be just,  
Then it is the brave man chooses, while the coward aside  
Doubting in his abject spirit, till his Lord is crucified.”

#### GRAND LODGE OF MANITOBA.

The fourteenth annual communication of the Masonic Grand Lodge of Manitoba was in session at the Masonic Hall, Winnipeg, on the 13th and 14th of February. Twenty-five lodges were represented by ninety regular delegates, eight lodges by as many proxy representatives, and five were not represented at all. In consequence of bereavement in the family of Grand Master Clark, that gentleman was not present. R. W. Bro. J. A. Ovas, of Rapid City, Deputy Grand Master, occupied the post of honor in the Grand East, with R. W. Bro. J. W. Harris on his right as Deputy Grand Master, R. W. Bro. W. G. Bell, G. S. W., was at his post in the west, and V. W. Bro. J. Cornell was appointed to the G. J. W.'s chair. R. W. Bro. Rev. Canon O'Meara, Grand Chaplain, having opened the proceedings with prayer, the following is the substance of the annual report of the Grand Master, which was read:

“DEAR BRETHREN,—In the good providence of God, you are permitted to meet in the fourteenth annual communication of this Grand Lodge. I am thankful that we have now more suitable premises in which to hold these gatherings. It was my privilege to dedicate this hall with the proper ceremonies to the purposes of Freemasonry, and I am glad to know that the various city lodges have been benefited by the change of locality. It was my settled purpose to have visited officially many of the lodges in the jurisdiction during the year just closed, but circumstances, which I could not control, rendered it

impossible, and I ask you, dear brethren, to “take the will for the deed.” I take this opportunity of thanking R. W. Bro. Bell, Senior Grand Warden and W. Bro. Van Ettan for valuable services rendered in visiting very many lodges. I also thank our indefatigable Grand Secretary for his unwearied faithfulness in the discharge of his arduous duties. During the year we were favored with a visit from the Knights Templar of Fargo and other adjacent points, and I was pleased to find that the fact of their being “Blue Masons” was recognized by the various city lodges in a most fraternal manner. Death (who has all seasons for his own) has been busy since we last met, and many voices that we loved to hear are now hushed in eternal silence. M. W. Bro. Robt. Morris, the poet laureate of Freemasonry, who was present at our last annual communication, and who did your Grand Master the honor of dedicating to him the charming poem, “In White Array,” has gone to receive his wages from the Grand Master in Heaven; also R. W. Bro. Levi A. Cohen, D. D. G. M. of the Morocco district, was called to rest on the 8th of November last. The death that touches us most nearly is that of M. W. Bro., the Hon. Thomas White, one of the ablest advisers of his Excellency in the Dominion Cabinet. He was called away after a brief illness in the midst of his usefulness, and his removal is regarded by all thoughtful men as a national loss.

And now, dear brethren, I crave your indulgence for the paucity of this address, and for my non-attendance at Grand Lodge. A sore bereavement has come upon me with appalling suddenness, and with such crushing weight that it is with extreme difficulty I can throw these few sentences together. If to some of you it seems a weakness dear brethren, I pray you cover it with the mantle of a Mason's charity, and may our Heavenly Father preserve you from such a sorrow.”

The finance report showed a balance in hand after all claims were paid, and



a membership on the roll at the close of 1888 of 1,704. The session occupied two days; the business was of the usual routine character, and was transacted in a satisfactory manner. The date for the annual communication of the Grand Lodge was changed from February to June, the next annual meeting to be held in this city the second Wednesday in June, 1890. The Brandon Masons announced their intention to immediately reconstruct their hall on a much grander scale and wished the next meeting to be held in Brandon. Just before closing, the lodge passed a resolution appreciating the courtesy, impartiality and Masonic knowledge exhibited by Bro. Ovas in the chair.

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#### GRAND LODGE OF NEW SOUTH WALES.

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We have already remarked on the almost complete unanimity with which the proposal for the establishment of an independent Grand Lodge of New South Wales was received by the lodges and brethren of the several constitutions in the colony, and the conspicuous success which attended its inaugural meeting, when Bro. Lord Carrington, Governor-General, and a Past S. G. Warden of England, was installed its first Grand Master; nor have we the slightest doubt that its future career will harmonize well with the brilliancy of its commencement. But the ramifications of English Masonry are so great and the colony of New South Wales itself is so remote from our shores, that it will not be amiss, perhaps, if we take stock of the lodges—now constituting a large proportion of those on the roll of the new organization—which only a brief year since paid a willing obedience to the United Grand Lodge of England. The number of such lodges as have thus passed from their old allegiance is very considerable, being, we believe, 82; but, as may easily be imagined, there are not many among them which can boast of anything like a protracted existence, the highest on the

roll being the Australia, No. 390, which was warranted by the late Duke of Sussex in the year 1828. However, considering the facility with which other lodges, even in the Old Country, have disappeared from the roll, an existence of 60 years must not be spoken of lightly, and we dare say the lodge will remain in the future what it has been in the past—a very stronghold of the craft and an example of all that is wise and excellent in Masonry to its younger sister lodges. Next in order of seniority, but following at an interval of nearly 20 years, is the Maitland Lodge of Unity, No. 547, which was warranted by the late Earl of Zetland, G.M., in 1847, and close to it, having been constituted only the year following, is the Australian Lodge of Harmony, No. 556, which, like the Australia, No. 379, is located in the capital of the colony, the intermediate lodge being located at West Maitland. The Armidale Lodge of Unity, No. 595, quartered at the town of Armidale, was founded in 1851, the year of the Great Exhibition; and then we have the Independent, No. 621, Lithgow, warranted in 1853; the Zetland and Cambrian Lodges of Australia, Nos. 650 and 656, respectively, both founded in 1855, and both meeting in the capital of Sydney. The Wellington, No. 741, Mudgee, and the Ophir, No. 759, Orange, date from the year 1858, and the Robert Burns, No. 817, Sydney, from 1860; while the Balmain, No. 868, meeting at a town from which it derives its name, is of 1861 creation. The Mountain Lodge of Bombala, No. 920, marked in the 1888 calendar as being in abeyance, was constituted in 1862, and the United Service, No. 937, Sydney, in the same year; and then we have a group of three lodges, numbered consecutively Nos. 980, 981 and 982, and named respectively the Yass Lodge of Concord, the Union Lodge of Berri and the Queen's, of Penrith, all founded in 1863. The Cooma, No. 1081, was warranted in 1865; the Hope, No. 1123, Murrundi, in 1866; the Palmerston, No. 1148, Grafton, in

1867; and the Unity of Sydney, No. 1169, the same year, these being the last which were constituted under warrants granted by the late Lord Zetland. An interval of a few years passes, and we come to Lodges Doric, No. 1450, Hill End and St. John's, No. 1451, which were warranted in 1873; while the Tumut Unity, No. 1510, was founded in the following year. These lodges, 23 in number, constitute the evidences still existing in the colony of the work done by the English brethren in the way of establishing lodges during the 46 years—from 1828 to 1874, both inclusive—which elapsed between the introduction of the craft into Sydney and the accession of H. R. H. the Prince of Wales to the Grand Mastership, the remaining 59 lodges having been constituted during the years from 1875 to the inauguration in 1888 of the Independent and United Grand Lodge of this rich and prosperous colony. All these lodges, so far as our information goes, have been removed from the roll of our Grand Lodge, and though less numerous by some 20 than those of the Scottish and Victorian Constitutions taken together, will be found to form the chief element of strength in the composition of the newly organized Grand Body.—*London Freemason.*

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#### BETWEEN THE PILLARS.

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I am sure that every reader of the CRAFTSMAN will be sorry to learn that illness has compelled Bro. Hambly to give a portion of this month's work into the hands of others. Bro. Hambly is a worker. I forget whether it was Socrates, Cicero or Bro. John J. Mason who said "Life is Action! Action!!" Bro. Hambly has certainly made this the rule of his life. He has labored day and night at his beloved profession. Few men realize how wearing upon a man's system journalism is. Every idea coined seems to cost a drop of life blood to an earnest worker. The great public consider the life of a newspaper man is one gigantic holiday;

that because he is permitted to hear Patti or the latest theological lecture on a free ticket, life is one round of continual enjoyment. Alas! they never dream of the skeleton at the feast that is constantly grinning at the man of letters, marring all these pleasures. They do not know that attending a lecture or a drama is, as a rule, a cold blooded matter of business. That's what knocks the poetry out of it.

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The true newspaper man is a worker. Work, Action to him is life. His hands are upon the wondrous chords of life and in the grandeur of the symphony he evokes he forgets himself. Days and years pass, but in his enthusiasm time is forgotten. Some morning he wakes up and finds that there is something wrong with his system. The idea that he had a system or any internal economy never occurred to him before. How very stupid it is that we have to eat, to drink, to sleep, to have stomachs and systems!

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This is just what happened to Bro. Hambly. He has been working too hard. Now he is off "taking a holiday," he calls it—recuperating I call it. There is plenty of go and energy in him yet. After he has had two or three weeks of quiet and rest he will be back again dealing sledge hammer blows at error and unrighteousness. He doesn't know this is going in, or I guess he'd run his pencil through it.

\* \* \*

I attended Bro. Malone's lecture to the brethren of St. Andrew's Lodge. In that lecture I found food for thought. We live so fast nowadays that it is seldom we have time to think. I asked a brother the other day if he had given a certain subject any thought. "Thought," he said, "I never think. Life's too short. Fact." "Well," said I, "don't you think before you act?" "Well," he replied, "I guess I should, but to be candid with you, I am afraid that sometimes I don't." How many of us are like this, brethren? How

many of us have such a slight knowledge of our own understanding that we never think but jump at conclusions and then through stubbornness stick to them? How much trouble and heart ache this rashness often causes?

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Bro. Malone spoke nobly on the ballot. I admired his manly tone; the position he took. There are far too many of these mean, disreputable blackballers in the Craft. However, no society can be perfect. Even the Apostles had their Judas, and I suppose there are not many lodges without one. He may not have the opportunity, but that is all he requires.

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There was another thing in connection with the lecture I admired, that was what he said about masters. Man is an imitator. The first efforts of his intellect are to reproduce sounds heard. From that time forward, through childhood and youth, there is a repetition of the acts and habits of those around him. He is but the reflex of his surroundings, the representation of the atmosphere in which he lives modified or varied according to his mental endowments and temperament. "Show me good mothers," said Napoleon, "and I will show you noble sons." The Master is everything in a Masonic lodge. Masonry teaches morality, brotherly love, relief and truth, spoken through the lips of the Master. To teach these principles only the good are worthy. Why should the moral teachings of the Craft be polluted by the lips of a vile Master. We cannot handle mud without being soiled, and, who will deny that the snow white lambskin, handed to an apprentice, is not soiled by the hands of an unworthy Master. Let us think of this at elections.

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He also spoke of some gross things that often pass at the refreshment table. I believe that it is the duty of the Master to bring down the gavel when anything is said, or attempted to be said at refreshment that could not be repeated

before the mothers, wives, daughters and sisters of those present. I have sat and heard remarks that brought the blush to my cheeks, remarks better fitted for the brothel than the sacred precincts of a Masonic lodge. A Master surely is Master of his lodge, and these are the occasions when he should rule.

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Rev. Dr. Wild, Chaplain of Doric Lodge, gave a very interesting lecture 22nd ult., on the origin of Freemasonry. The lecture was in the Rev. brother's usual telling style. A man who can handle the lost Ten Tribes as he can should be an authority on Masonic law.

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The visit of Grand Master Walkem to Doric Lodge was a very brilliant affair. The initiation was well conducted, although in some places slips in the ritual were made, that is, the old was confounded with the new. After all, as Most Worshipful Bro. Walkem says, ritual is not everything. Bro. Morsen is stirring Ionic Lodge up as only he knows how. COSMOS.

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#### M. W. G. M. WALKEM IN TORONTO.

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Masonic hall, Toronto street, has been the scene of many brilliant gatherings, but never within the history of the oldest member of the Craft was there a larger or more representative gathering in the "blue room" than on the evening of the 13th ult. Ionic Lodge is one of the finest lodges in the city, and it had invited the members of city lodges to meet with them and do honor to M. W. Grand Master Walkem. About four hundred masons replied to the kind invitation, and the lodge-room was crowded to its utmost capacity. Every spare room and bench in the building had to be utilized. The Grand Master was received with Masonic honors, and in a short opening address stated that it afforded him much pleasure to visit Ionic Lodge, and that he was proud to see so many members of

the Craft gathered together. This visit to Ionic Lodge was only one of a series of visits he intended paying all over the jurisdiction, beginning with the East, and he expected ending in the far West. He accepted the large gathering in the nature of a compliment to his office, but also to himself.

M. W. Grand Master Walkem, in replying to a toast, referred to his appointment as arbitrator between the Grand Lodge of Quebec and the Grand Lodge of England, and said he expected the difficulty would be amicably settled through his efforts. He stated that he had visited Montreal during the meeting of the Grand Lodge of Quebec, by whom he was received as their guest. His services as mediator in the dispute between Quebec and England had been cordially accepted, and a resolution had been unanimously passed empowering the Grand Master of the Grand Lodge of Quebec to revoke the existing edict of non-intercourse at the request of the Grand Master of the Grand Lodge of Canada. This, the Grand Master said, was a high compliment to the Grand Lodge of Canada, and to its chief officer, and he hoped that under the guidance of the Great Architect of the Universe he might be instrumental in healing the differences between the two Grand Lodges and restoring that peace and harmony which should at all times exist between the members of the fraternity.

The evening was one of the happiest in the history of Masonry in this city, and W. Bro. Morson, of Ionic, and his officers and members have every reason to be proud of the success of the reception.

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#### WHAT IS FREEMASONRY ?

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Grand Librarian Herman G. Carter, editor of the *Masonic Department* of the *New York Dispatch*, writes on this subject as follows :

“For centuries the Masonic institution has shadowed forth, with more or less distinctness, the ideas of equality, liberty and unity. A Masonic lodge

is itself a model government—a government of law. The brethren, whatever distinctions divide them in the world without, are equal. The officers are elected by universal suffrage, and exercise their prerogatives for the general good of the Craft. Hence we find that Masons of all ages, and especially for the last two or three centuries, have been inspired with the loftiest ideas of social progress, and our institution is designed to expand the human mind and to bless the human race. Although the Masonic institution cannot and does not mingle in the conflicts of political parties, or engage in conspiracies against the State or nation, it must necessarily, by its great moral influence, affect materially the social and political progress of the people. For many years the fraternity was the sole depository of the grand idea which is now rapidly becoming the supreme thought of the present generation—that the people are the primary source of all sovereignty. The strength of the Masonic institution is based on the purest principles of morality and philanthropy—principles that are as immutable as those that uphold the universe—principles upon which men of every country, sect and opinion can unite—principles of pure benevolence around which the cardinal virtues delight to cluster—principles that have enlisted the earnest attention of the wise and good of all ages. Masons know no distinction, but as virtue, integrity and moral worth may characterize the individual who may apply for its benefits and privileges. It cannot be denied that the Masonic institution infuses into the hearts of its members all those kindred virtues which elevate and adorn the character of man. It speaks a language which is understood and spoken by the craft wherever dispersed, and it forms a common medium of communication among the brethren of all nations, kindred and tongues. Let us not forget the teachings of an institution which laid the foundations of society and cherished and disseminated the elements of civilization. It is a part of

the mission of the Masonic fraternity to elevate the tone of public and private morals, and to realize, in all the arrangements of life, a diviner sentiment of justice, a truer ideal of charity and more enlightened notions regarding man's relations to his fellow-man. It is a means of intellectual, moral and social progress, and belongs to the great category of divine instrumentalities ordained by Providence for the advancement of the human race."

### STEVENSON LODGE "AT HOME."

On Friday evening, the 1st inst., the door of the blue room in the Masonic hall was untyled to admit the lady friends of the merry Masons. It was the occasion of the annual "at home" of Stevenson lodge, A. F. & A. M. Little required to be done to the blue room to convert it into a splendid dancing hall. The Masonic lights and picture-covered walls gave an agreeable set-off to the room. The portraits of such old Masons as adorn the walls, seemed to smile down on the gay throng. At nine o'clock the grand march took place. The programme included a select list of dances and a number of extras, which ran the dance on until the early hours of the morning. Bros. J. W. A. Butler, J. H. Smith, W. C. Griffith, F. Thompson and H. Kerrison officiated as floor masters. Mrs. Woodcock sang two very pretty songs during the evening, which were well received, and Mrs. Nicholson played some waltzes very cleverly.

Among the ladies present were Mrs. Nicholson, Miss M. Nicholson, Mrs. Barnett, Mrs. Howell, Miss L. Nicholson, Miss Jessie McDonald, Miss Murphy, Miss Powney, Miss E. Russell, Mrs. James Walsh, Miss Mills, Miss M. Patterson, Mrs. Chamberlain, Mrs. Fitzsimmons, Mrs. Lash, Miss McDonnell, Mrs. Griffiths, Miss Stevens, Mrs. M. McConnell, Miss Dunn, Miss Marshall, Miss Cordingly, Mrs. Meyerfey, Miss Saunders, Port Hope, Mr. Chas. Campbell, Mrs. J. H. Petus, Mr.

Jas. A. Whitesides, Miss Pollard, Mr. T. Adams, Mr. A. Waldie, Mr. J. B. Webber, Miss Wilson, Mr. G. McCuaig, Mr. J. W. Webster, Mr. and Mrs. Armstrong, Miss Ryan, Brockville, Mr. M. McConnell, Mr. and Mrs. Apted, Mr. and Mrs. E. J. Merritt, Miss Gledhill, Mr. and Mrs. W. C. Morrison, Mr. H. Kerrison, Messrs. W. C. Morrison, Jas. Martin, Thos. Graham, F. W. Humphrey, S. Barnett, J. W. A. Butler, F. Thompson, J. H. Horswell, T. H. Smith, W. C. Griffith, H. Crawford, J. Fitzsimmons, G. R. Frazer, Wor. Bro. M. J. Meyerfey, H. McLean, H. Taylor, H. R. Reid, H. E. Williams, H. McGee, J. M. Procktor, W. J. Bryce, Jno. Corsin, Dr. L. F. Miller, A. B. Cordingly, W. Broome, P. Smith, J. G. Owen, M. J. Crawford, Wor. Bro. R. H. Williams, Wor. Bro. W. Ardagh, Chas. Campbell, W. H. Crisp, Jas. Glanville, J. Graham, R. H. Higginbottom, Jas. A. Butler, H. Crawford, W. P. Williams, W. Parsons, D. Sinclair Walton, Thos. Graham, Duncan Preston, Samuel Wilie, P. McKeown. Among the other members of the com. were the following brethren:—V. Wor. Bro. W. C. Morrison, James Martin, James Baird, Thos. Graham, F. W. Humphrey, S. Barnett, J. A. Currie, C. H. Corton, J. H. Horswell, H. Crawford, W. R. Wright, E. J. Walsh, I. J. Fitzsimmons and C. McClelland. The officers present were, Bro. Nicholson, W.M.; Bro. Kerrison, secretary; Bro. R. Cuthbert, chairman; Bro. J. Sawle, treasurer, and Bro. Geo. Howell, secretary.

### GRAND IMPERIAL COUNCIL OF SCOTLAND.

The annual assembly of the General Grand Conclave of the Knights of the Red Cross of Constantine was held in the Waterloo Hotel, Edinburgh, on the 22nd ult., Lord Saltoun presiding. A letter was read from Lord Kintore, resigning his position of Grand Sovereign, in consequence of his appointment to be Governor of South Australia, and Lord Saltoun was unani-

mously elected in his place. Mr. J. T. S. Elliott, of Wolfelee, was appointed Grand Viceroy in place of Lord Kintore. A large deputation attended from the latest established Conclave, Stirling Castle, headed by Rev. Muir Smith Stirling. After the business meeting the Sir Knights held a festival in the Waterloo Hotel. Lord Saltoun presided. There was a large attendance. The Chairman proposed the usual loyal toasts, and a bumper to the prosperity of the youngest Conclave, Stirling Castle, to which the Rev. Mr. Smith replied. The Grand Viceroy, in proposing a toast to the health of the Grand Sovereign, said he had, in addition to other Masonic duties, lately assumed the arduous and unenviable task of restoring order and harmony in the Province of the City of Aberdeen, and for that he was entitled to the gratitude and respect of every true Mason. Lord Saltoun, in replying, thanked the Knights for appointing him to be Grand Sovereign, and said he would use his utmost endeavour to do the work of the office. As to Aberdeen, he said that those who attended his installation in Aberdeen the other day would be satisfied that the restoration of order was already accomplished, and from the promise he had received of the support of influential Masons in that city, he was confident that with a little firmness, and courteous and judicious handling, he would find that the Masons of Aberdeen city would be as good and as loyal supporters of the Grand Lodge as it was possible to find among the whole of the Provincial Grand Lodges of Scotland. The work was most interesting to him, and in Aberdeen he hoped he would some day be able to receive them, and that they should find that Aberdeen was of all Provincial Grand Lodges the most in accord with the Grand Lodge of Scotland. Referring to the resignation of Lord Kintore, his Lordship proposed that the Grand Recorder should be instructed to telegraph to Lord Kintore expressing thanks for the kindness and courtesy of one who had been highly

popular in all degrees, congratulating his Lordship on his appointment, and hoping that he would enjoy his life abroad, and that they would again have the pleasure to see him on his return home. This was received with acclamation, and a telegram was at once despatched to Lord Kintore.

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COL. W. J. B. McLEOD MOORE.

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This remarkable address by a veteran Templar and ruler, delivered at the last meeting of the Great Priory of Canada, is most interesting for Knights Templars wherever dispersed, as much historical information is always given in these annual addresses, termed "Allocutions." The latter term we do not at all like, but apart from the title we can speak most favorably of all these excellent addresses by the world-renowned Templar, who is "heart and soul" committed to that branch of quasi-Freemasonry. We are not aware of anyone who has done so much to advance what may be termed the literary and historical interests of the order as Col. Moore. The ritual adopted by his Great Priory, with the several introductory addresses—the work of the Grand Master—is a model of its kind, and had something of the kind been used in this country, placing as it does the present society on a sensible basis, we feel that many more members would now be on the English roll. Col. Moore undoubtedly will be a strong supporter of Bro. Whympers' "Religion of Freemasonry," when he peruses that able volume, as he is a strong advocate of the Christian character of the craft in early days, and that this distinct feature of the fraternity, left out of the degrees, has been continued in the Chivalric degrees, especially that of the Knights Templar. He seeks "to redeem true Christian Templary from the mistaken and low ideal it has for many years fallen into," and considers "the assumption of being a military body, applied to the Templar degree, is manifestly incorrect, the causes which called

forth the enthusiastic military spirit of the age when the order was founded having long since passed away forever. Modern Templary is no more a military organization than Symbolic Masonry is operative. It is quite pleasant to find the common sense views taken by this veteran frater. If such had prevailed some years ago, when certain changes were made in the style and character of the society, we cannot but think there would not be such an extraordinary difference between the prosperity of the English and American branches of the Knights Templars. We congratulate the Canadian fratres in having such a Grand Master to preside over their Great Priory.—*W. J. Hughan in the "Freemason," England.*

#### FREEMASONRY IN TURKEY.

The Oriental Lodge, No. 687, (E. C.)—On the night of St. John the Evangelist, Bro. Frewen, S. W., was duly installed in the chair of K. S., by the outgoing Master, Bro. J. U. Streater. A numerous Board of Past Masters of the Leinster, Oriental, and Bulwer Lodges were present at the ceremony, which was most impressively performed by Bro. Streater, who had the able assistance of Bro. Vinicombe Bey, D. C.

The Leinster Lodge, No. 166 (I. C.)—This Lodge is held in Haskieu, on the Golden Horn, in a temple built by the Scotch Freemasons in those palmy days when Shanks Bey (a Scotchman) was chief of the engineering department of the Turkish Admiralty, and when Sir Herry Elliott (H. B. M. Ambassador), and the late Sir Phillip Francis, (H. B. M. Consul-General), used to preside over grand tea meetings of 600 Britishers in the Haskieu Institute. The colony has been so thinned out since then that the Leinster Lodge can hardly carry on its work. It is, however, gallantly assisted by the mother lodge. Although it is nearly three quarters of an hour's walk from Galata to Haskieu, and

that over one of the roughest and most dangerous roads that a civilized being can imagine, several of the P. M.'s of the Oriental Lodge, on installation night, took their lanterns and walked to Haskieu and back; the "light caïque," sung by Byron, being too dangerous on such a stormy night. This is noteworthy, as showing the solidity of Masonic Lodges in Turkey. Bro. Jennings was replaced by Bro. MacGill, P. M., the installing Master being Bro. Dunn.

The Bulwer Lodge, No. 891, (E. C.)—At the last regular meeting of this lodge, Bro. Adolphe Hoffman, S. W., was installed in the chair of K. S. in place of Bro. Woods Pasha, W. M., who had occupied the post for the last three years. The Installing Master was Bro. Streater, of No. 687. Bro. Otte Dingler, P. M., who had come expressly from Germany by the Orient Express to be present at the annual meeting, was presented with a Past Master's jewel, which had been previously voted to him by the lodge as a token of esteem for his services. In the subsequent proceedings Bro. Hanly called attention to the remarkable fact that the five Past Masters belonging to the Bulwer Lodge, who rose, in response to a toast in their honor, represented as many nationalities, viz: English, Irish, German, Danish and Norwegian. This gives a notion of the cosmopolitan character of British Freemasonry in Turkey.

The Italia Risorta.—This lodge is in close communication with the English lodges, so much so that Bro. Geraci, who, for some ten years past, has ruled the Italia Risorta, has been made an honorary member of the two sister lodges, Oriental and Bulwer. The Italia Resorta is highly esteemed for the charitable work it does in Constantinople, and its annual charity ball has for many years past been encouraged by a donation of T100 (say £90) from H. I. M. the Sultan. The Persian Ambassador, H. E. Moshin Khan, is the perennial patron of this ball, the proceeds of which contribute largely to

succor the poor of Constantinople, where there is not even the sad resource of disabled humanity—the work-house.—*London Freemason.*

## Royal Arch.

### THE GRAND Z. AT STRATFORD.

M. E. Comp. R. B. Hungerford, of London, Grand Z., officially visited Tecumseh Chapter, Stratford, on the 5th ult.

There were also present R. Ex. Comp. J. J. Mason, of Hamilton, Grand H.; R. Ex. Comp. John E. Harding, Grand J.; R. Ex. Comp. I. Baker, Grand Superintendent; Rev. Robt. Ker, P. Grand Chaplain, G.L.Q.; Rev. Geo. Crystal, P.G.C., and a number of other distinguished members of the Craft.

The work was exemplified in a highly satisfactory manner, and after the meeting was closed the members and visitors adjourned to the banquet hall to enjoy the repast that had been prepared for them.

The first toast of the evening, "The Queen and the Craft," was proposed by Ex. Comp. F. W. Gearing, Z., with a neat speech explaining at length the close connection of Her Majesty with Freemasonry, she being the daughter of a Mason, and the mother of the most distinguished Mason in the world to-day, his Royal Highness the Prince of Wales. The toast was responded to by all joining in singing the National Anthem.

The next toast was that of the Grand Chapter of Canada. It was responded to by R. Ex. Comp. J. J. Mason, in his usual racy style. He detailed the history of the Grand Chapter from its foundation in Hamilton in 1857 to its present position. It began with a membership of three Chapters, and there are now over 100 located in all parts of the Dominion.

The next toast was that of our most distinguished visitor, the Grand Z. of the Grand Chapter of Canada. The

Most ex-Com. R. B. Hungerford had reserved his energies for this point in the programme. He bestowed high encomiums on the general efficiency of the officers of Tecumseh Chapter and their whole-souled hospitality, and spoke well and at considerable length on the marked improvements in capitular Masonry throughout the Dominion, and said that he was always ready and willing to lend assistance wherever his presence would be of use, no matter what the sacrifice of time or money.

The remaining toasts of the evening were suitably responded to by other members of the craft, interspersed with songs, and the festivities were brought to a close at an early hour with the J. W.'s toast, "Happy to meet, sorry to part, and happy to meet again."

### YORK VISITS KING SOLOMON.

At the February convocation of King Solomon Chapter, Toronto, Comp. John Akers, Z., in the chair, the attendance of members and visiting companions was large, although the night was bitterly cold. Comp. W. Roaf and officers of York Chapter made an official visit. After the closing of chapter the visiting companions and members of the chapter sat down to a banquet in the hall adjoining, at which a couple of hours were agreeably spent. King Solomon Chapter is again regaining its position of the banner R. A. Chapter, as its regular convocations are largely attended and its officers most energetic in their work.

### MIDLAND CHAPTER, LINDSAY.

The following officers of Midland Chapter, No. 94, Lindsay, were installed by Rt. Ex-Comp. B. Shortly, Grand P. S. of Peterborough, assisted by Ex-Comp. Patterson, of Peterborough and J. W. Wallace, P. Z., Lindsay, as follows:—B. Dingle, Z.; W. J. Hallett, H.; R. H. Sylvester, J.; R. G. Cornell, Scribe E.; A. Cullen, Scribe N.; J. D. Graham, Treas.; Sam. Hughes, P. Soj.; Alex. Cathro, S. Soj.; G. S. Thompson, J. Soj.; W. Miller Chn.; N. B. Campbell, M. of 4th Veil; D. Ray, M.



O. and M. of 3rd Veil ; W. Brunker,  
S. O. and M. of 2nd Veil ; Alex. Ross,  
J. O. and M. of 1st Veil,

EZRA CHAPTER, SIMCOE.

Ezra Chapter of Royal Arch Masons, of Simcoe, held an emergency convocation a few evenings since when the following officers were elected :—G. F. Counter, 1st P. Z.; Dr. Hayes, 2nd P. H.; W. Todd, 3rd P. J.; A. J. Donly, Scribe E.; Thos. Puzey, Scribe N.; W. P. Kelley, P. S.; J. T. Chadwick, T.; Jas. Fisher, Janitor. The Chapter has re-opened under very favorable circumstances, and it is expected that Capital Masonry will take a boom in Norfolk.

M'PHERSON CHAPTER.

At the February convocation of McPherson Chapter, Meaford, there was a very good turn-out of the companions, many of whom had to drive twelve and fourteen miles with the thermometer at zero, to welcome R. Ex-Comp. C. W. Postlethwaite, who as Grand Superintendent of the Toronto District, had come to pay us his first official visit. The Mark degree was exemplified, after which the R. Ex-Comp. gave the Companions an account of the condition of Royal Arch Masonry in his district, also a short history of Symbolic Masonry from early times to the present, and he succeeded in keeping the Companions interested for a considerable period. A movement was then made to the refreshment room where, amid song, speech and amusement, the time passed merrily away until "Auld Lang Syne" closed the proceedings about midnight. This is the first time in several years that we have been honored by a visit from a Grand Superintendent, and we are all pleased to know that the present occupant of that office intends to pay us another visit before his time expires.

Among the buildings wrecked by a cyclone at Pittsburh, Pa., was the handsome business house of Bro. Joseph Eichbaum, Past Grand Master of Masons of Pennsylvania.

## Craft Tidings.

CANADIAN.

R. W. Bro. Wade has been active in visitations in his district recently.

Deputy Grand Master Robertson delivered an address to the members of Builders' Lodge, Ottawa, on the 6th ult.

A number of the members of Jerusalem Lodge, Bowmanville, Thos. H. Spry, W. M., paid a fraternal visit to Peterborough Lodge, W. Thompson, W. M., and were well received.

W. Bro. W. S. Robinson, of North Toronto, a P. M. of Ashlar Lodge, and P. Z. of St. Paul's Chapter, died recently, his remains receiving Masonic burial. Bro. Robinson was well known and highly respected.

On Tuesday evening, February 5th, R. W. Bro. Wayling, D. D. G. M., paid an official visit to Orient Lodge, Toronto, where he received a royal welcome from the Craft. He paid a high compliment to Bro. Anderson, W. M., and his officers, and was delighted with the handsome lodge room. A large number of visitors were present.

At the February assembly of Adoniram Council, Royal and Select Masters, Toronto, the following officers were duly installed by the Most Ill. Grand Master P. J. Slatter, assisted by R. Ex. Comps. G. J. Bennett and J. Douglas :—John Hitherington, Th. Ill. M.; L. B. Montgomery, D. M.; W. N. Weatherby, P. C. W.; J. Ross Robertson, treasurer; N. T. Lyon, chap.; J. J. Main, recorder; J. Glanville, conductor; W. Young, steward; E. J. Firman, sentinel.

The anniversary of St. John the Evangelist was celebrated by the brethren of Cashmere by the dedication and consecration of Star of the East Lodge, No. 422, and also the installation of officers. The D. D. G. M., R. W. Bro. Anderson, of Ridgetown, assisted by W. Bro. Rheintgen, of Aibion Lodge,

Newbury, and W. Bro. G. B. Fleming, Hammond Lodge, Wardsville, performed the beautiful ceremony. The following brethren were installed and invested: V. W. Bro. Geo. Mansfield, W. M.; Bros. W. R. Hickey, S. W.; W. R. Kincaid, J. W.; S. J. Thomas, Chap.; Thos. Clark, Sec.; Wm. B. Kellett, Treas.; A. T. Sussex, S. D.; W. C. Gamble, J. D.; George Johns, I. G. W. C. Gamble and F. Moore, Auditors. W. Bro. G. B. Fleming, Tyler. After the ceremony the brethren repaired to the Central Hotel, where Bro. Pointer served up an excellent oyster supper.

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## Miscellaneous.

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### A GOOD EXAMPLE.

We are happy to learn that at the invitation of the officers and members of the St. Kew Lodge, Somerset, England, about 350 of the aged and deserving poor of the town of Weston-Super-Mare, were recently entertained to a meat tea and subsequent entertainment, the whole of the proceedings being most enjoyable to all who took part in them—both those who gave and those who received. As may well be imagined many of those who most needed the help thus afforded were unable, through age or infirmity, to personally attend the meeting which was arranged for their comfort, but they were in no way neglected in consequence, for those who were unable to be present were presented with a good-sized packet of tea, in addition to fare from the general board, at their own homes, and thus the work of Brotherly Love was faithfully completed. The meeting was held in the Victoria Hall, Weston-super-Mare, and the duties of the tea tables were discharged by lady relatives of the brethren of the Mystic Tie,—who wore prettily designed badges of Masonic pattern, whilst their “lords and masters” officiated as waiters, attired in evening dress and wearing jewels representing the several offices they have filled. The repast was

of a bountiful character, and having been thoroughly enjoyed, was followed by a capital vocal and instrumental entertainment; most of those who gave their services being members of the Lodge or personal friends. The evening was not allowed to pass without further consideration for the comfort of the guests, who were regaled with refreshments of varied kinds, while the “fragrant weed” was provided for such as desired to smoke; so that, even from the brief details we can gather of the meeting, we feel convinced that everything was done which was likely to ensure success—and success was achieved. In conclusion we are told that the whole cost of the entertainment was defrayed by the members of St. Kew Lodge, who we consider are entitled to the thanks of the Craft generally for thus practically demonstrating the sincerity of our profession to assist those who cannot help themselves.—*London Freemason's Chronicle.*

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### MASONIC REFRESHMENT.

The *Keystone*, of Philadelphia, contains an able editorial on this subject, and we only regret that our comparatively limited space prevents us from copying the article entire. We quite endorse the following:—

At Masonic refreshment Freemasons recognize in the fullest sense what completeness, and at the same time what contrasts there are in Masonry. The distance from labor to refreshment, from sobriety to levity, measured from one temper of mind to the other, is a long one, but Freemasons place both in juxtaposition, so that they may pass almost imperceptibly from the one to the other. This was wise. He that has labored is entitled to be refreshed, both in body and mind, and Freemasons know no feasting which is merely material. Just as the mental and moral accompany the physical in the lodge room, so the mental and social accompany the material in the banquet hall. But labor must precede refreshment, and it must be actual, not

imaginary, or else the refreshment should be imaginary also. But who

“Can cloy the hungry edge of appetite  
By bare imagination of a feast.”

No more can a lodge live upon imaginary work.

One thing is certain. There are no “riotous feeders” in Freemasonry. The Gavel is ever before their eyes. We have witnessed stormy scenes at profane banquets, but never at Masonic ones, where the discipline is perfect. There, there is amusement that amuses, a measure of abandon matched with a measure of conscious responsibility to observe the proprieties of the occasion. There is complete social and fraternal unity. The company is as one man—what pleases one pleases all. All are happy, because all are finding their hunger for social enjoyment satisfied. The language which Lord Bacon applied to the *profane* cannot be brought against Freemasons. He said: “We love to see a well-worn apron; but then let it be soiled with the marks of honest work, and not merely stained with wine and meat, that have fostered inglorious ease.” The Freemason’s apron is never stained by dissipation. It is for labor, not refreshment, and refreshment is for rational enjoyment, not for revelry or excess.

#### ORDER OF THE EASTERN STAR.

We are very glad to observe that the Order of the Eastern Star is rapidly gaining in membership throughout many of the States of the Union. The M. W. Grand Matron, Sister Martha W. Travis, has been kept quite busy constituting chapters since the annual session of June last. Some of her official duties comprised the constituting of Canisteo Chapter, No. 64, at Canisteo, July 30; Ivy Chapter, No. 55, at Utica, on August 2; Bethlehem Chapter, No. 67, at Amsterdam, on September 26; Empire Chapter, No. 68, at Canton, November 3, and Syracuse Chapter, U. D., at Syracuse, on December 11. She also has issued dis-

persation for new chapters to be formed at Rome, Watertown, Ogdensburg, and Staten Island. The Grand Matron evidently takes much interest in the welfare of the Order, and at the end of her term, next June, her works will prove that the members, by selecting her for the highest office of the Order, did not make a mistake.

#### THE SOCIETY CALLED FREE-MASONS.

A correspondent of the *Detroit Tyler* has forwarded to that journal an extract from the *Gentlemen’s Magazine* of 1737, which will interest and amuse our readers.

Foreign Affairs in March, 1737.

From *Paris*—The sudden increase of the Society of *Free-Masons* in *France*, had given such offence, that the King forbid their meeting at any of their lodges, nor would the States of Holland suffer them.

Foreign Affairs, April, 1737.

From *Paris*—That Copies of an apologizing Letter, wrote by a *Free-Mason*, was made public, alleging, “That the views the *Free-Masons* propose to themselves are the most pure and inoffensive, and tend only to promote such Qualities in them as may form good Citizens, of zealous Subjects, faithful to their Prince, to their Country, and to their Friends. That the Name of *Free-Mason* is far from being an insignificant Title; That the Duty it prescribes to those that bear it, is to endeavour to erect Temples for Virtue, and Dungeons for Vice.—That he is by no means afraid of violating the Secret imposed upon them in publishing; That their principal Design is to restore to the Earth the Reign of *Astrea*, to revive the time of *Rhea*, and He assures the *Fair* that the whole Brotherhood is full of Respect and Veneration for them; but that these Sentiments are not exempt from Fear; and that this Fear obliges the *Free-Masons* to exclude the Sex from the

assemblies, which, he concludes, ought not to provoke the Indignation of those who are the Objects of it; To prevent such an Effect, they need only recollect from whom *Adam* received the Apple; Sad Present! Since had it not been for that fatal Apple, *Adam* would have remained the first *Free-Mason*

### MASONRY AT NORTH BAY.

Through a series of misadventures a communication with list of officers of Nipissing Lodge, North Bay, was first delayed and finally mislaid, so that we cannot now give the original communication. However, it is only fair to the members of Nipissing Lodge to say that the progress they have made has been such as to have fully justified them in asking, and Grand Lodge in granting, the warrant issued last July. Starting as a lodge under dispensation, and presided over by the veteran W.M., the Rev. Silas Huntington, who, when the warrant was granted handed over the gavel to W. Bro. Cross, who, with characteristic energy carried on the work so well begun with such good effect that in addition to initiating 32 members during the year the brethren find themselves in a neatly furnished room free of debt. This is a just cause for congratulation, and it only remains for the brethren to remember their obligation and avoid being too keen in securing members. Quality rather than quantity should be the motto.

The proceedings on St. John's Day were of such an interesting character as to deserve mention. At two o'clock the D.D.G.M., Bro. Taylor, of Ottawa, assisted by P.D.D.G.M. Dr. Church, installed the officers. Immediately after the installation Bro. Plummer, who had performed the duties of Secretary, was presented with a very handsome silver water pitcher, as a token from the brethren of their appreciation of the very neat and perfect manner in which he had written up and kept the lodge books. It is safe to say that the compliment paid Bro. Plummer was well

deserved; better kept books could not be desired; they are a model of neatness and order; and the members acted wisely in recognizing the service rendered. Such recognition acts as an incentive to our young members to devote cheerfully their best talents in helping on the lodge. Bro. Plummer's reply showed that he is just as clever with his tongue as he is neat with his pen.

A banquet in the evening, where all the wealth, talent, and beauty of North Bay sat down to well spread tables brought the day's proceedings to a close.

At the banquet the brethren recognized the work and energy of W. Bro. Cross by presenting him with a valuable marble clock. Toast, speech, and song, enlivened the proceedings, until "Happy to meet, sorry to part, and happy to meet again," came as a fitting close to North Bay's first installation and St. John's Day festival.

### FRENCH FREEMASONRY.

It is evident that Bro. the Earl of Carnarvon was quite right when he remarked in his speech at the installation of the Prince of Wales as Grand Master, that while the Craft in England was scrupulously careful to prevent anything and everything in the way of religious or political discussions taking place in our lodges, he was afraid the same could not be said of the brethren in many Continental countries, and that in the case of some of them there was fair ground for believing that men who happened to be Masons were not slow to avail themselves of the Masonic organization in order to advance their own particular religious or political opinions. An illustration of the justice of these remarks was afforded the other day in Paris, when the members of La Loge de République Démocratique, made the proposed initiation of a certain M. Lalou, who is a staunch supporter of General Boulanger, the occasion for a violent anti-Boulangist demonstration within the sacred precincts of the lodge. The candidate did not present himself, but the demonstration was

made notwithstanding, and when the Venerable or W. Master threatened to close the lodge if order was not restored, the anti-Boulangists became still more violent, and the Master hastily declared the lodge closed, and fled. Still more disgraceful violence ensued, and possibly a battle "royal" might have followed among the brethren of this democratic-republican lodge, but some inspired individual turned off the gas, and the scene, perforce, came to an end. It is needless to say that the circumstances, as we have described them, have nothing whatever to do with Masonry, or Masonry as we understand and practise it, and as it is understood and practised by the bulk of the Fraternity. Such a scene would have been impossible in any lodge in the British Empire or the United States, where the necessity of keeping the Craft clear of political or religious controversy is recognized and observed; nor do we imagine it would be possible in countries like Sweden and Norway, Denmark, or wherever the genuine principles of Freemasonry are understood. Indeed, one of the chief objects which the founders of the modern or speculative system of Freemasonry had in view when they set up the English Grand Lodge of 1717, was to provide a neutral ground on which people of every religious and political creed might meet and enjoy each other's society, and by so doing learn to appreciate and respect each other; and to enable this to be done, it was determined that nothing in the shape of political or religious controversy should be allowed within the precincts of the tyled lodge. At the time our Grand Lodge was founded, the necessity for some such provision as this was apparent, if men of opposite political parties were to be brought to meet at all. There was great bitterness of feeling, approaching almost to the verge of hatred, between the partisans of the rival dynasties of Hanover and Stuart. Only two years before the famous meeting of the Four Old Lodges, which led to the installation of Anthony Sayer as Grand Master of England, the rebel-

lion known as that of the Old Pretender had been violently suppressed by the armed forces of George I., but the Stuarts had still many partisans left, and the spirit which prevailed between them and the supporters of the King was not likely to have been made less rancorous by the blood that had been shed on the battle-field and on the scaffold. Yet even in those days our lodges were kept free and unpolluted by personal animosity and political partisanship. So it was in 1745-6, when the second Jacobite rebellion broke out and was suppressed with similar violence and bloodshed, and so it has been since, both here and among all English-speaking peoples—no matter how extreme the political and religious rivalries of the day have been, the Masons' lodge has always remained secure from their violence. In France and elsewhere, however, it has been otherwise, and the recent occurrence in a French lodge is the more to be regretted, because, since 1877, a gulf impassable has been placed between the Grand Orient and our Grand Lodge, in consequence of the act of the former in eliminating from its Book of Constitutions the article requiring all Freemasons to avow their faith in the existence of a Supreme Being and the doctrines of a future state. It is to be regretted on the further ground that this introduction at a lodge meeting of the Boulangist and anti-Boulangist political rancour will strengthen the hands of the enemies of Freemasonry all the world over, who are never weary of vilifying Masons and their principles as being diametrically opposed to the maintenance of religious, political, and social order. They will assert, and with this experience of what passes in a French lodge we cannot deny they will have some grounds for asserting, that a meeting of Masons is merely a political meeting in disguise, and that it is the first duty of all governments to suppress with a strong hand the body or bodies which may at any time be influenced to set themselves in opposition to their authority. If the Grand Orient of France is actuated by true wisdom,

it will order La Loge de la République Démocratique to be struck off its roll of lodges for its recent disgraceful conduct. —*London Freemason.*

### TRIPLE TRUTHS OF FREE-MASONRY.

One of the Brahminical Scriptures is entitled the "Bhagaved Gita" and assumes to convey the "right knowledge of the royal mystery," to be the exponent of the sacred lore, the divine wisdom. It refers to "the seven great Sages and the ancient Manus four, of whom this world is the offspring." The seven Sages were the primeval teachers of man, and the archetype of all subsequent teachers; while the ancient Manus were the primitive governors of man, the four sons of Brahma, the archetype of kings, or mundane rulers.

The Manu, one of the sacred books of India, contains this remarkable statement: "Man is not man except as he is triple, that is man, woman, child." The Brahmins also made their Divinity triple: the all-Father, the all-Mother, and the blessed Son. The ancient Egyptians, who, if their civilization was not native and primitive, must have been derived it from Meroe, or from Babylonia, Chaldea or India, also set forth the same doctrine: their gods were Osiris, the father, Isis, the mother, and Horus, the son. The Great Sphynx of Egypt was sacred to Horus, and before it is an altar, now covered with sand, on which sacrifices were anciently offered to Horus. In Freemasonry we have a relic of this ancient symbolism in the numerous triads of the Fraternity, especially in the three Lesser Lights, the Sun, the Moon, and the W. M. (in a certain sense representing Father, Mother and Son), and the three Great Lights, the Holy Bible, the Square and the Compasses.

Freemasonry is not Freemasonry unless it be triple. It could not be less, and it cannot be more. Three, and only three degrees are ancient, and whatever is more than these is an ex-

cessence, a super addition, and ultimately and surely a seed of conflict and evil.

The great poet-philosopher who was Pope and Bolingbroke rolled into one, wrote:

"Know then thyself, presume not God to scan:  
The proper study of mankind is man.

One of our own essayists, Chapin, has said: "Man was sent into the world to be a growing and exhaustless force." This is the doctrine of Freemasonry. It says to initiates: Brethren, know yourselves and respect yourselves, for you are immortal. Know your Brethren and love your Brethren, for they are mystically united with you: they are your other selves. And it also says to all who have been brought from Darkness to Light—which is another term for Freemasonry; learn its triple character and at the same time its complete unity.

Wherein is Freemasonry a unit? In that it is one "secret," one "art and mystery." Its three degrees are a threefold presentation of one truth. Supreme truth is and can be but one. There cannot be three or more such truths, but there may be, there are, three aspects of the same truth. The three degrees of Ancient Craft Masonry symbolize the three aspects of the one Masonic truth. To this one, and these three in one, Freemasons cannot devote too much attention and thought. The more you ponder them the better you apprehend and comprehend them, the greater pleasure you derive from witnessing the rites incident to them, the more fully you are persuaded that you are members of a fraternity which not only like a club, enables you to while away a vacant hour, but like a school of human and divine philosophy, qualifies you to understand the beauty of charity, the utility and value of human comradeship, the divine perfection of the Grand Architect of the Universe, and the dignity of man, who is "greater than a world." Freemasons respect themselves and their kind. No man is beneath them, for they think, if they

do not say, in Shakespearean phrase, "God made him, and therefore let him pass."

Can Freemasons do better than frequently think upon the three-fold presentation of truth objectively taught so continually in the Craft? Faith, Hope, Love; Wisdom, Strength, Beauty; Secrecy, Obedience, Fraternity; the three degrees; the three steps; the preparations; the three officers; the three lights; the three circumambulations; the three-fold linguistic presentations of obligation in the phraseology adopted for the creation of the mystic tie between Brother and Brother and the Craft.

Has the reader been heretofore satisfied with exercising merely his senses of seeing and hearing in the Lodge? If so, let him now bring into action his divine sense of thinking. Mules hear; men think. Freemasonry is a science and an art—the queen of sciences, the royal art. Be a Freemason in the truest and fullest sense of the term. See, hear and be silent—and while silent, think!—*Keystone*.

TOAST: "THE MASTER'S HEALTH."

TUNE—"Here's to the Maiden of bashful fifteen."

Here's health to our Master, a good man and true!

Brother Wardens attend to the Gavel;  
See your Columns well charged, and let concord prevail,

Where harmony reigns none dare cavil.

CHORUS—

Then let the toast pass, our point left and right

Is to honor the man who rules o'er us to-night.

Here's a health to our Master who rules o'er the Lodge,

His mandate let all be obeying;  
He is courteous and bland to his compeers around,

While respect to the laws they are paying.

Here's a health to our Master who acts on the Square,

And his zeal in the Craft we admire:  
Imparting instruction and knowledge to those

Who to walk in his footsteps aspire.

Thus our Master's respected, we all know  
his worth,

And with hearty good wishes all greet him;  
For we all feel a pleasure to see him at work,  
Or here at the banquet to greet him,

PRESENTATION TO P. G. MASTER HENRY ROBERTSON.

M. W. Bro. Henry Robertson is one of the most popular members of the Craft to-day in Canada. During his term of office in the Grand East he made many warm personal friends, and the able and energetic manner in which he conducted the affairs of the Craft generally, and the interest he has always taken in its welfare has endeared him to the members and gained for him an enviable position in the history of Masonry in this jurisdiction.

Manito Lodge, No. 90, claims the honor of being his mother lodge, and on the occasion of the annual "At Home" on the 6th inst., the brethren of the lodge and a number of distinguished members of the Craft from other parts of the jurisdiction met to pay their respects to the Most Worshipful Immediate Past Grand Master.

At the appointed hour the hall was well filled with Masons, their wives and families, nothing daunted by the "blizzard" that raged without, and from the enthusiasm manifested it was easy to be seen that they had come to enjoy themselves. And they did.

The committee had done everything in their power to make the arrangements as perfect as possible. The Music Hall, where the supper was spread and which adjoins the lodge room, was tastefully festooned with bunting, flags, banners and bannerettes. The Masonic Hall was seated for the Grand Lodge presentation which was the first thing on the programme, and which had been ordered by the Grand Lodge as a recognition of M. W. Bro. Robertson's services. A deputation headed by M. W. Bro. D. Spry was in attendance to carry out the resolution of the Grand Lodge.

M. W. Bro. Spry, P. G. M., in rising

explained the object of the visit and referred to the able manner in which M. W. Bro. Robertson had discharged the duties of Grand Master. He then called upon R. W. Bro. E. T. Malone, P. D. D. G. M., who read a long address to the following effect:—

It is our pleasing duty on behalf of the Grand Lodge and representing over twenty thousand of your brethren to mark in some tangible manner the respect, love and admiration in which you are held. For years you have labored zealously and faithfully in the interest of Grand Lodge, filling several important positions therein, and for the last two years presiding over our deliberations in the capacity of Grand Master, a position accorded to you by the unanimous voice of your brethren. For the exalted position which the Craft occupies in this our loved Province, for our increased and increasing prosperity, and for the knowledge possessed by our brethren, of the landmarks, usages and regulations of the fraternity, we are largely indebted to you as a Masonic jurist, and are under obligations which we never can forget. The affairs of Grand Lodge prospered under your sway, you presided over our deliberations with skill and ability, whilst your invariable courtesy, your kind and loving words of counsel, and your impartial rulings, have endeared you to the hearts of all your brethren.

In order that your learning and experience should be kept continually before the Craft, your brethren before the last meeting of Grand Lodge decided that the Report on Foreign Correspondence should be resumed and unanimously elected you Chairman of the Board. We feel satisfied that you will be enabled to discharge the duties of that office with honor and reputation, and lay up for yourself a crown of joy and rejoicing which shall never fade away but shall continue when time shall be no more.

Bro. Robertson replied: My Dear Brethren,—To reply in suitable terms to the very complimentary expressions in your address is to me a difficult task. I cannot claim that I deserve the encomiums with which you have been pleased to honor me upon this occasion, but I would fain hope that I have tried to do my duty as a Mason, as a member of that mighty brotherhood whose branches are spread over the habitable globe, and whose principles are as the everlasting hills. It

has always been a source of great satisfaction to me to belong to our most ancient and honorable fraternity, to be in connection with an organization founded upon the tenets of brotherly love, relief and truth, and which has been able to attract and retain the love and esteem of countless thousands of thinking, reasoning and intelligent men. I have been deeply interested in the investigation of its laws, usages and customs. Many of these are quaint and curious, some of them carrying us far back into the misty realms of almost forgotten ages, others clearly traceable to the necessity of combination among the handicrafts, to resist oppression in a time when the Mason's Lodge was the only bright spot of liberty or liberality of thought and conscience in a horizon darkened by wrong and fanaticism. As your Grand Master, I endeavored to uphold the proud position attained by the Grand Lodge of Canada, under my illustrious predecessors. I was conscious of the exalted position and deeply grateful to my brethren for their bestowal of the highest honor that can be conferred upon any member of the Craft. During my two years occupancy of the Masonic throne, the Craft prospered at home and retained its influence abroad. I was entrusted with large powers and I used them, I believe, with strict impartiality and with an earnest desire for the good of the fraternity under my charge. Your presence here this evening and this magnificent testimonial from the Grand Lodge is surely a substantial and abundant manifestation that my humble services have been too highly appreciated. I can only express my deepest gratitude and thankfulness for their acts of kindness towards me and for this very valuable mark of their esteem. It is an additional gratification that you have chosen at considerable inconvenience to yourselves, to make this presentation in my Masonic home, in my mother Lodge, where I was first "brought to light" some 27 years ago, and that this crowning event in my Masonic career should take place among the brethren of my own Lodge, who have been so kind to me, and brethren whom I am proud to call my friends. It will be an additional incentive to Manito Lodge not to relax in the work and to keep up the good reputation it has already attained.

Besides the distinguished visitors named, there were also present M. E. Comp, H'y Macpherson, P. G. Z.; R. W.



Bro. Geo. Monkman, D. D. G. M., and W. Bro. G. F. McWatt, W. M. While letters of regret were received from R. L. Patterson, W. J. Hambly, editor CRAFTSMAN, J. J. Mason, Grand Secretary, W. H. Gunn, J. Creasor, P. D. D. G. M.; J. Ross Robertson, D. G. M.; D. McLellan, P. G. S. W., and Grand Master Walken.

The testimonial consisted of a very handsome gold watch and chain, the watch having on it the crest and monogram of the recipient beautifully engraved, and also the following inscription:—"Presented to M. W. Bro. Henry Robertson, Past Grand Master, by the Grand Lodge, A. F. & A. M., July, 1888." There was also a magnificent epergne of silver and bohemian glass, a five o'clock tea set in silver, very neat and handsome, a Masonic clock, and several other table articles in silver and gold. The address was most beautifully engrossed and illuminated and finely bound in book form. After the presentation was concluded, a short list of toasts were proposed then the tables were removed and music opened for dancing. Everything passed off in the most agreeable manner and all went home feeling that they had spent a thoroughly enjoyable evening.

#### YORK RITE MASONRY.

York Rite Masonry, the most ancient, simple and scientific, derives its name from the City of York, in the north of England, where, in 926, the first Grand Lodge of England was organized by Prince Edwin, the brother of King Athelstane, of whom he purchased a free charter for the Masons. Prince Edwin summoned all the Masons in the realm to meet him in congregation at York, who came and composed a General Lodge, of which he was Grand Master, and brought with them all the writings and records extant, some in Greek, some in Latin, French and other languages, from the contents of which that assembly framed the constitution and charges of an English Lodge, and made a law to preserve and observe the same in all time coming. This rite originally consisted of the three primitive degrees—Entered Apprentice, Fellowcraft and Master Mason, under the title of Ancient Craft Masonry.

To the above, in modern times, have been added four other degrees, viz:—Mark Master, Past Master, Most Excellent Master and the Royal Arch. There are three other degrees, appendages to this rite, viz.—The Order of Knight Priesthood, an honorary degree conferred on the first officer of a chapter and the degrees of Royal and Select Master.

#### ROOM FOR IMPROVEMENT.

Brethren, let us look within the temple and see if there is not room for improvement. Perfection for the Fraternity cannot be claimed; this is seldom attained in this world. Our veneration for this ancient society may well inspire us, under the favorable auspices which surround us, to resolve anew that by no act of ours shall its high standard be lowered. We shall not shoot higher than we aim, for the missile never gravitates upward. We are not to relax our hold upon the ancient landmarks, and strict observance of the principles of the Craft will elevate the membership and indirectly benefit the community in which we live. A mere repetition of forms and ceremonies will accomplish little. The benevolent, fraternal and charitable objects are to be kept constantly in view. The Book of Books—the rule and guide of our faith—a constant companion, will inspire us to better deeds. Remembering that he who performs a noble deed, is himself ennobled; a blessing conferred is a blessing to him who confers it. Numbers do not necessarily add strength, and unsound material weakens rather than strengthens.

The blackball is a useful implement, and unworthy material should be rejected and thrown in the rubbish. Ignorance and vice have no place in the temple. No person should be allowed admittance who has not the capacity, the intelligence and moral worth to profit by the noble lessons he shall receive. A lodge which has time only to discipline its members will accomplish but little. Harmony and unity are not best

attained by an unseemly scramble for office. The best results can be accomplished by adhering to the established principles and pursuing a well-defined path of our ancient brethren. Trained and skilled minds are needed to direct us—men of moral worth, who understand the lessons of history, who imbibe the spirit of noble lessons taught, and who have the courage of manly convictions; men whom the spoils of office cannot buy; men who profess opinions and a will; men who have honor and will not lie; men who can stand before a demagogue and scorn his treacheries and flatteries without wincing; tall men, sun-crowned who live above the fog in public duty and in private thinking.—*Comp. L. C. Blanchard, of Iowa.*

#### WOMEN AND FREEMASONRY.

The objection often made by the fair sex, that they are most ungallantly refused an entrance into our order, and a knowledge of our secrets, is best answered by a reference to the originally operative character of our institution. That woman is not admitted to a participation of our rites and ceremonies, is most true. But it is not because we deem her unworthy or unfaithful, or deny her the mind to understand, or the heart to appreciate our principles, but simply because, in the very organization of Masonry, man alone can fulfil the duties it inculcates, or perform the labours it enjoins. Free and speculative Masonry is but an application of the art of operative Masonry to moral and intellectual purposes. Our ancestors worked at the construction of the Temple of Jerusalem; while we are engaged in the erection of a more immortal edifice—the temple of the mind. They employed their implements for merely mechanical purposes; we use them symbolically, with more exalted designs.

Thus, in all our emblems, our language and our rites, there is a beautiful exemplification and application of the rules of operative Masonry, as it was

exercised at the building of the Temple. And as King Solomon employed in the construction of that edifice only hale and hearty men, and cunning workmen, so our lodges, in imitation of that great exemplar, demand as the indispensable requisite to admission, that the candidate shall be free-born, of lawful age, and in the possession of all his limbs and members, that he may be capable of performing such work as the Master shall assign to him.

Hence it must be apparent that the admission of women into our Order would be attended with a singular anomaly. As they worked not at the temple, neither can they work with us. But we love and cherish them not the less. One of the holiest of our mystic rites inculcates a reverence for the widow, and pity for the widow's son. The wife, the mother, the sister and the daughter of the Mason, exercise a peculiar claim upon each Mason's heart and affections. And while we know that woman's smile, like the mild beams of an April sun, reflects a brighter splendor on the light of prosperity, and warms with grateful glow the chilliness of adversity, we regret, not the less deeply because unavailingly, that no ray of sun can illumine the recesses of our lodge, and call our weary workmen from their labours to refreshment.—*Mackey.*

#### KINGSTONIANS HONOR THEIR GRAND MASTER.

On Wednesday evening, the 27th ult., one of the most notable meetings of Kingston Masons ever held assembled in the rooms of the Ancient and Accepted Scottish Rite to honor Grand Master R. T. Walkem, Q.C. The lodge room was crowded with brethren from the three city lodges, the gavel being wielded by R. W. Bro. H. J. Wilkinson, D. D. G. M., with R. W. Bro. W. Waddington as Senior Warden, and R. W. Bro. F. Welch as Junior Warden. After the lodge was opened, the guest of the evening was received with grand honors and tendered the gavel, a court-

esy which he accepted and acknowledged in fitting terms. R. W. Bro. Henry Wilkinson read an address, and M. W. Bro. Walkem replied as follows:—Brethren,—I cannot adequately express the pleasure I feel in receiving the honor which you have conferred upon me this evening. I am well aware that in a large measure I owe to my position as Grand Master the loyalty with which I have been everywhere received in the course of my official visits throughout the Province, but while making this admission I must also say that I have hoped that my course in Grand Lodge and elsewhere had been such as to secure the regard and affection of my brethren as well as their esteem. Nothing, therefore, could give me greater satisfaction than to receive this address from the brethren of the lodges in the city in which I have lived for a quarter of a century, where I am best known, and best understood. Let me thank you warmly for these expressions of good-will, and also for the complimentary character of your address. A greater honor I could not receive as a Mason than to have been elected to the position of Grand Master of the Fraternity in this Province, and I may be pardoned if I say that I am proud to be able to bring this honor home to my brother Masons in this city, and to my dear old mother lodge, Ancient St. John's, the lodge in which I was born and brought up in Masonry. I can conscientiously say I have always tried to do my duty in any position in which I have been placed, and to justify the confidence which my brethren reposed in me, and I have always endeavored to so act that my relations with my brethren have generally been of the most pleasant and agreeable character.

The lodge was then called from labor to refreshment and the brethren adjourned to Masonic Hall, King street, where an elaborate dinner, prepared by Mr. John McLaughlin, was awaiting them. The hall and tables were beautifully decorated. Among the ornaments on the latter were three pyra-

mids of crystalized fruit, in each one being Masonic emblems. After the usual loyal toasts were honored, that of "Our Guest" was received enthusiastically. The Grand Master made a neat response. "The Grand Lodge" was responded to by M. W. Bro. Dr. J. A. Henderson, and the "Parliaments of Canada," by W. Bro. McLean and Bro. Jno. McIntyre. Here Bro. J. B. Walkem recited a poem and sang "The Family Pew," neither of which were heard by a Kingston audience before; therefore they were very much appreciated.

#### FREEMASONRY.

A correspondent of the *English Bazaar* asked the editor for some information about Freemasonry, and the following judicious reply lately appeared in our contemporary:—

"Freemasonry is not a benefit society; it offers no pecuniary advantages whatever; its benefits are purely intellectual, social and moral. This should be clearly understood by all who would be Masons. The objects of Freemasonry are: To diffuse a knowledge of the secrets preserved amongst Freemasons, and to promote brotherly love, relief, and truth. The mode of admission is by initiation. Freemasonry is generally diffused over the earth, and it has no headquarters; but, as far as the United Grand Lodge of England is concerned, its headquarters may be said to be Freemasons' Hall, Great Queen street, London. Provincial Grand Lodges usually migrate from one to another, and are held under the banners of the respective Lodge or Lodges of the town they visit, and the town in which the Provincial Lodge meets is the headquarters for the time being. The fees vary in different lodges. By the Book of Constitutions, the lowest sum allowed to be charged is three guineas, except in the case of a serving brother. As a rule, the initiation fee is about ten guineas; this includes registration and Grand Lodge certificate, but not Masonic

clothing, which costs two or three guineas more. The annual subscription to the lodge is two guineas or upwards, according to the by-laws. No man should offer himself as a candidate unless he is well able to pay the fees and contributions without injury to himself or his connections, and also to subscribe to the various Masonic charities, and, above all, has a desire for knowledge and a sincere wish to render himself more extensively useful to his fellow creatures."

ASK! SEEK!! KNOCK!!!

ASK, and ye shall receive ;  
 SEEK, ye shall surely find ;  
 KNOCK, ye shall no resistance meet,  
 If come with ready mind ;  
 For all that ASK, and ask aright,  
 Are welcome to our lodge to-night.

Lay down the bow and spear ;  
 Resign the sword and shield ;  
 Forget the arts of warfare here,  
 The arms of peace to wield ;  
 For all that SEEK, and seek aright,  
 Are welcome to our lodge to-night.

Bring hither thoughts of peace ;  
 Bring hither words of love ;  
 Diffuse the pure and holy joy  
 That cometh from above ;  
 For all that KNOCK, and knock aright,  
 Are welcome to our lodge to-night.

ASK help of Him that's high ;  
 SEEK grace of Him that's true ;  
 KNOCK patiently, the hand is nigh,  
 Will open unto you ;  
 For all that ASK, SEEK, KNOCK aright  
 Are welcome to our lodge to-night.

(From *The Poetry of Freemasonry*, by the late Bro. DR. ROB. MORRIS, Masonic Poet Laureate.)

HUGHAN'S LIST OF LODGES.  
 1734.

Bro. W. S. Hughan, the Masonic student of Great Britain, has recently published in book form a *fac simile* of the engraved list of lodges, A.D. 1734, which is certainly a work of great interest, dealing as it does with matters connected with Masonic history during the last one hundred and fifty years.

The neat little book does not cover all Masonic matters during that extended period, but deals with lodges now in existence of which there are records as far back as 1734. The lodges at present on the roll of the Grand Lodge of England, as shown in the engraved list of 1734, are as follows, the figures before the names of the lodges showing their numbers then, those at the end of the names indicating their numbers at present :—

1	Antiquity, London .....	2
3	Royal Somerset House, London	4
4	Friendship, " .....	6
6	British, " .....	8
7	Westminster and K. stone, London .....	10
11	Fortitude and Old Cumberland, London .....	12
10	Tuscan, " .....	14
9	Royal Alpha, London .....	16
12	Old Dundee, " .....	18
13	Royal Kent Lodge of Anti- quity, Chatham .....	20
19	Simulation, London .....	21
23	Globe, " .....	23
38	Castle of Harmony, London...	26
43	Old King's Arms, " .....	28
49	St. Alban's, " .....	29
75	Brittanic, " .....	33
111	Medina, Cowes .....	35
105	Anchor and Hope, Bolton.....	37
97	John the Baptist, Exeter.....	39
113	Royal Cumberland, Bath.....	41
118	Lodge of Relief, Bury .....	42
125	St. Paul's, Birmingham .....	43
110	Strongman, London .....	45

The only foreign lodges in 1734 were No. 50, Madras ; 51, Gibraltar ; 72 Bengal ; 90, Paris ; 124, Hamburg ; 127, Valenciennes, and 126, Boston,

MORALITY.

Freemasonry is said to be a "peculiar system of morality," and it professes and proclaims, from first to last, a most pure and elevated morality,—the only true morality, because founded on God's Word, and on God's Word alone. Freemasonry does not profess to teach mere human morality, however

good *per se*, because all human morality is in itself imperfect; but its morality is founded on the Divine Law of the Great Architect of the Universe. Of course, in the case of those who do not accept the "Word of God," (such as Hindoos, Mahometans, Parsees) they are governed by the law of nature or conscience, admittedly imperfect and incomplete. But the peculiarity of Anglo-Saxon Masonry is this,—that while, in its great toleration, it admits all who recognize the Personal and Eternal Grand Architect of the Universe, it never relaxes its own ritual or accommodates its own teaching, which are equally based on the Divine morality preserved in the Word of the Most High.—*Kenning.*

#### JOSEPH II. ON FREEMASONRY.

The Emperor Joseph II. of Austria, succeeded to the imperial throne in 1765, but did not acquire independent authority until the death of his mother, the famous Maria Theresa, in 1780. Joseph's political opinions were far in advance of his time, and indeed have been supposed to have contributed in an indirect manner to the development of the revolution in France. He effected numerous changes in the system of government in his own dominions, some of which were unsuited to the circumstances of the times, but the majority were reforms, displaying wisdom and benevolence. It was this monarch who first tolerated all denominations of Christians in Catholic Austria; the condition of his Jewish subjects also received his attention, and their civil rights to a certain extent were recognized by the Emperor. He was not uniformly successful in accomplishing the objects of his policy; his interference with religious ordinances in Flanders, which he constructed, eventually cost him his Belgian dominions.

In the year 1786, great indignation and alarm were excited amongst the priestly party in Austria, by the spread of the Illuminati and kindred secret societies who were accused (whether

justly or not) of propagating doctrines tending to the overthrow of the altar and the throne. By the ultra Catholics the society of Freemasons was denounced as participating in the worst errors, and even crimes, of the revolutionary propaganda; and petitions were by the former addressed to the Emperor, demanding the suppression of the Order as subversive of all order and religion. Joseph II., however, far from countenancing in the slightest degree the bigoted and obviously unprincipled designs of the papal party, as exhibited in these one-sided counsels, after mature deliberation, issued a decree evincing a spirit of discerning and paternal interest in what he rightly considered to be a highly deserving and loyal class of his subjects:

#### "DECREE."

"Joseph II. by the grace of God, &c.

"The Freemasons of my dominions are so numerous that there is scarcely a village in which we do not find a lodge; it is therefore, an imperative necessity to establish an order for their continuance.

"I am not acquainted with their secrets, never having had curiosity enough to penetrate them; it is sufficient for me to know that they always do some good; they sustain the poor, and cultivate and protect literature. But as the security of the State and of good order demand that we should not leave the people entirely to themselves, I propose to take Freemasonry under my protection, and give it my especial favor (if the Masons conduct themselves well), subject to the following conditions:

"1. There shall not be in the capital but one, two or three lodges, if it be possible in them to receive all the Brethren; at the utmost three. In cities which are the seats of provincial governments, one, two or three Lodges. In provincial towns where there is no resident governor, lodges are strictly forbidden, and any innkeeper who allows a meeting at his house shall be rigorously punished.

"2. Lists of the Lodges, with the

names of their members, and days of meeting, correctly described, are to be sent to the government; and every three months an exact account must be rendered of all the members who have been received into the Lodge, and of those who have left it. Likewise must be forwarded particulars of the titles, dignities and grades, which each holds in the Lodge.

"3. The name of the Master of the Lodge must annually be returned to the government.

"In return for their compliance with this ordinance, the government accords to the Freemasons welcome, protection and liberty; leaving entirely to their own direction the control of their members and their constitutions. The government will not attempt to penetrate into their mysteries.

"Following these directions, the order of Freemasons, in which body are comprised a great number of worthy men who are well known to me, may become useful to the state.

"This ordinance shall be communicated to all governors of provinces.

"JOSEPH.

"The execution of this ordinance is to commence on the 1st of January, 1787."

#### SOME THINGS TO KEEP SECRET.

A true Mason will not forget that he is pledged to secrecy in more senses than one. The signs and tokens and work of the lodge room are only a part and perhaps the least important part of that which the loyal Mason is to keep inviolate. Guarding these with sealed lip he may still be guilty of breaking faith with the Order on the score of secrecy. The fair fame of the Order is to be protected. Dissensions, and even questions of honest difference arising within the lodge room should be kept there. Bruiting these abroad to the world is to gain nothing, but instead it may serve to receive reproach. The ceremonies and laws of the Order should never be criticised except upon

the "carpet," or in the presence of persons known to be Masons. A brother Mason, so long as he enjoys unimpaired standing in the Order, should never be spoken ill of. The old rule should at least be observed, "if you can say nothing good of him, say nothing." We are to let our light shine. It is the good in us, whatsoever of beauty and fragrance we may have which, like the flower, we are to unfold to the eye of the world. Exposing what we may conceive to be the weakness of a brother or the Order we but mock our own professions and heap slander upon ourselves.—*Master Mason.*

#### OUR EXCHANGES.

The following is a complete list of Masonic journals received by us since the last issue of the CRAFTSMAN. Our removal from Port Hope to Toronto is not yet fully understood by many of our friends, as parcels of papers and manuscript continue to be sent to the old address. We again ask our correspondents to address all communications to the Editor of the CRAFTSMAN, Mail Office, Toronto. All Masonic literature will be received with pleasure; it will certainly be read, if possible quoted from, and invariably placed "on the list;" therefore, any exchanges forwarded and not acknowledged in this column may be taken as having failed to arrive.

*Bolten Masonico*, Mexico.

*Chaine d'Union*, Paris, France.

*Freemason*, London, England.

*Freemasons' Chronicle*, London, Eng.

*Freemasons' Repository*, Providence, R. I.

*Freemason*, Sydney, Australia.

*Freemasons' Journal*, New York.

*Liberal Freemason*, Boston, U.S.

*Light*, Topeka, Kansas.

*Masonic Advocate*, Indianapolis.

*Masonic Tidings*, Milwaukee, Wis.

*Masonic Review*, Cincinnati.

*Masonic Star*, London, Eng.

*Masonic Token*, Portland, Me.

*Masonic Journal*, New Zealand.

*Masonic Journal*, Portland, Me.

*Masonic Home Journal*, Louisville, Ky.

*Master Mason*, Minneapolis, Minn.

*Masonic World*, Boston.

*Orient*, Budapesth, Hungary.

*South African Freemason*, Cape Colony.

*Tyler*, Detroit, Mich.

### CONVENIENT LODGES.

Small lodges established at cross-roads and hamlets may be a convenience to brethren residing in such localities, but they often prove burdensome to Grand Lodges. An instance of this sort was shown by the proceedings of the Grand Lodge of Illinois for 1884, in which it appears that 168 lodges paid Grand Lodges dues amounting to \$3,679 and the representatives from these lodges were paid in *per diem* and mileage in attending Grand Lodge \$5,088.30, being an excess of \$1,409.05 over the amount paid in; or, in other words, a net loss of that amount to the Grand Lodge. Most of the Grand Lodges in the western states probably sustain an annual loss in about the same ratio.—*Masonic Advocate*.

### BRO. R. F. GOULD.

A fund is being raised in England for a testimonial to Bro. Robert Freke Gould, the historian. The Earl of Carnarvon is chairman of the committee. The *Masonic Token*, of Portland, says:—"In view of the fact that Bro. Gould gets no royalty for copies of his work sold in this country, it will be an exceedingly graceful act for Americans to subscribe to the testimonial. We hope the contributions from this side may be worthy of the cause, and show that American Masons appreciate the labors of the accomplished historian.

In Germany, evening dress and white gloves are compulsory at all Masonic meetings. The brethren retain their hats in lodge.

### OBITUARY.

JOHN W. SIMONS.

This well known brother and Masonic writer died at his home in Central Valley, N. Y., October 22, at the age of sixty-seven years. He was born in New York City, October 8, 1821. He had filled all the prominent offices in Masonry in his native State, and had written the reports on Correspondence in Grand Commandery for thirty-five successive years. He had also edited the Masonic department of the New York Sunday *Dispatch* for many years. His funeral was largely attended by his brethren, his lifelong friend, Grand Master Roome, presiding over the Grand Lodge and performing the funeral ceremonies.

DR. BERRYMAN JENNINGS.

Dr. Berryman Jennings, the oldest member of the Grand Lodge of Oregon, died the last of December, and was buried by the Grand Lodge. He was a native of Kentucky.

HALLIWELL-PHILLIPS.

The death is announced of Bro. James Orchard Halliwell-Phillips, F. R. S., at Brighton, England, on the 3rd ult. Our deceased brother was an eminent authority on all that related to the life and works of Shakespeare. He was the son of the late Mr. Thomas Halliwell, of Sloane street, London, where he was born in 1820, and in 1872 assumed, under a direction in the will of the late Mr. Thomas Phillips, the grandfather of his first wife, and by royal licence, the name of Phillips. Prior to that date he had written many very important works, amongst others "The Early History of Freemasonry," which was published in 1842.

BRO. MR. W. S. ROBINSON.

Bro. W. S. Robinson, Toronto, died at his residence, 732 Yonge street, on the 25th ult. The cause of death was paralysis, the deceased gentleman having had a shock about a fortnight ago, from which he never recovered con-

sciousness. Mr. Robinson was 55 years of age at the time of his death, and was one of the oldest residents of the old village of Yorkville. He was born in Grimsby, Lincolnshire, England, and came to Canada about 36 years ago. He was a Past Master of Ashlar Lodge A. F. and A. M., Past Prior Z of the Royal Arch-Chapter, a member of the A. O. U. W., and also an Oddfellow. Mr. Robinson took great interest in public affairs, being well informed in both Dominion and municipal matters. Very popular among his neighbors, he could often have held municipal office had he so desired. Our deceased brother leaves many sincere friends to mourn his loss.

#### MASONIC LITERATURE WANTED

Bro. James W. Staton, of Brookeville, Ky., wants the following Canadian Masonic literature :—

The *Freemason's Journal*, Thomas Parsons, Montreal, Jan. 1, 1870. Vol. I, No. 9.

The *Gavel and Freemason's Journal*, Orillia, Ont., and Montreal, Que. Vol. II, Nos. 2, 9.

*Canadian Masonic Pioneer*, Montreal, June 2, 1856. Vol. I. Nos. 4, 5, 7, 8, 9, 11, 12. Vol II, No. 1 to 12 inclusive.

*Freemasons' Monthly Magazine*, Miricksville, Canada West, Feb. 15, 1858. Vol. I, Nos. 2, 3, 4.

The *Freemason*, Cowan & Co., Toronto, Ont., April, 1881. Vol. I, No. 1, 3.

Bro. Kenning, of Great Queen street, London, Eng., has just issued a new edition of the "Freemasons' Pocket Book," which will be found useful by every member of the Craft in whatever part of the world he may be placed. It contains the most comprehensive records of Freemasonry at home and abroad that can possibly be brought within the compass of a single hand-book, while at the same time serving the purpose of a general diary.

A MASONIC MONK.—A French Provincial newspaper, *The Echo de la Manche*, of July 9th, exhumes a very curious letter written by a member of an ecclesiastical order, conclusively showing that one hundred years since, Catholic priests were not only Masons, but openly avowed their fidelity to the Order. It reads thus :

"Or.: of Paris, 15th day of the 12th month, of the Year of True Light (5775 Feb. 5th, 1776).

*Very Ill.: and very R.: Br.:*—My professional and civil engagements exact my attendance at Brussels, where I am to preach the Lenten sermons before the Court of Prince Charles ; my profession and Masonic engagements necessitate that I shall not depart from the Or.: of Paris without notifying you of my leaving, praying you, very illustrious brethren, to consider the motives for my absence, without diminution of the zeal and fervour I will ever glory in exhibiting for the Royal Art and the fraternal sentiments of which I have the honor of being,

*Very Ill.: and R.: Brethren,*  
Your most devoted brother,  
LOTH, a Minime.

*Deputy to the G.: O.: from the Lodge La Franchise, Or.: of Guise."*

Our German brethren decorate their lodges with flowers. A very pretty custom.

Many of our sporting brethren may probably be interested in the following paragraph, which we extract from the *Sydney Mail* :—On the 9th November, the celebrated mare Chrysolite dropped a fine colt foal to Grandmaster, the sire of Ensign, and the Hon. John Eales has appropriately named the new arrival "The Prince of Wales." The name is admirably chosen, as his Royal Highness is a "Grandmaster" of the Freemasons, and the colt in question was foaled on the anniversary of H. R. H.'s birthday. It is to be hoped that the colt will follow up the coincidence by winning a double.



### A SONG FOR THE THIRD DEGREE.

O God ! I trust in Thee,  
As now I go,  
To seek on bended knee  
Thy will to know.  
Through shades as dark as night  
Be thou my soul's delight ;  
I trust in Thee.

And when this journey ends,  
And all is still,  
Oh ! then my prayer ascends  
Thy Holy Hill,  
And quickly from above  
Descends the Heavenly Dove,  
Sent unto me.

Help me designs to draw  
On Trestleboard,  
According to thy law,  
Great GOD—adored.  
With Hiram's burning zeal,  
To Thee will I appeal,  
My LORD, to Thee.

What foes need I to shun,  
Whilst Thou art nigh ?  
Thy will, Oh, GOD ! be done,  
Is all my cry.  
And if this body must  
Be humbled into dust,  
In Thee I'll trust.

For the ALMIGHTY hand  
Shall raise again  
All who, in sea or land,  
In Death's domain,  
Have waited for that hour,  
When the prevailing power  
O'er death shall reign.

—Voice of Masonry.

The Prince of Wales was, like his progenitors, the Dukes of Kent and Sussex, initiated in a foreign lodge. His Royal Highness first "saw light" in Stockholm, at the hands of the King of Sweden. Subsequently, he was elected a Past Grand Master of England; and on the retirement of Lord Ripon, was elected Grand Master. The Prince of Wales has passed through the chair of several lodges. His Prov. Grand Master is the Earl of Carnarvon, whilst the Deputy Grand Master is the Earl of Lathom.

The mysteries of our Order are simple and easily understood. They are such as to leave no profound doubt on the initiated's mind as their unfolding takes place before him. No uncommon sight is necessary for their perception, and no unusual intelligence for their comprehension.

The mysteries of the craft should be intimately known to every Master and every Warden of a lodge. To accomplish this he must take some trouble. He must think over the work, read the best masonic books, and carefully read his masonic newspaper through. The leaders of the masonic fraternity are always expected to be bright Masons.

The Egyptian Hall, Philadelphia, and the recent opening of the Masonic Temple, illuminated, to the brethren and their friends, receives a pleasant notice in *Leisure Hours* for February, the literary and society journal of that city, of which Bro. Charles A. Dixon is the editor, who says: "Philadelphia has no finer work of decorative art to-day than the unique and magnificent Egyptian Hall."

Love for the Order never displaces love and reverence for the church. The two move together, both for the same end—the elevation of the character of man, and a near approach to the fullest realization of man's responsibility to his Creator.

### SUBSCRIPTIONS RECEIVED.

The following subscriptions have been received since our last issue, and we shall be obliged if our brethren will favor us with notice of any omissions that may occur:—

I. J. Hingle, \$1.00 ; G. S. McConkey, \$1.00 ; Geo. Gale, \$1.00 ; H. A. Currie, \$1.00 ; Geo. Mansfield, \$1.00 ; H. H. Wells, \$1.00 ; Jas. W. Staton, \$1.00 ; J. J. Buckley, \$1.00 ; J. F. Arthurs, \$1.00 ; Geo. O. Tyler, \$1.00 ; Jas. McFadden, \$1.00 ; Dr. Turner, \$1.00 ; John McTaggart, \$1.00 ; J. K. Anderson, \$1.00 ; J. E. Johnston, \$1.00 ; Orin Campbell, \$1.00 ; John Wilson, \$1.00 ; E. B. Butterich, \$1.00 ; N. B. Jardin, \$1.50 ; Eureka Lodge, \$1.00 ; John Ireland, \$1.00 ; J. A. Russell, \$1.00 ; E. R. Johnston, \$1.00 ; Chas. E. Edwards, \$1.00 ; A. R. Milne, \$1.00 ; G. S. Russell, \$1.00 ; S. B. Pearson, \$1.00 ; John Piercy, \$1.00 ; B. Williams, \$1.00 ; Ch. Gusleau, \$1.00 ; John Moore, \$1.00 ; Ed. Newall, \$1.00 ; Capt. S. Morris, \$1.00 ; Daniel Spry, \$1.50 ; J. C. Copp, \$1.00 ; Samuel Douglas, \$1.00 ; Thos. New, \$1.00 ; Jas. G. Dagg, \$1.00 ; Arthur McGinnis, \$1.00 ; T. H. Henderson, \$1.00 ; J. Parker Thomas, \$1.00 ; Henry Pringle, \$1.00 ; Geo. Virtue, \$1.00 ; A. Kilpatrick, \$1.00 ; J. H. Shaver, \$1.00.