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THE
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AND
MASONIC RECORD.

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The Grand Lodge of Nebraska has decided that congregations of brethren shall be called "meetings" for lodges, but "communications" for Grand Lodges.

As it is Grand Master Walkem's intention to visit Toronto on the 13th inst., the members of Ionic Lodge will hold an emergent communication on that evening. We bespeak for the G.M. a regal reception.

THE CRAFTSMAN congratulates the Grand Lodge of Quebec on the sensible move made to remove the friction existing between it and the Grand Lodge of England. Elsewhere will be found a brief report of the meeting held on the 30th ult., in Montreal

The annual communication of the Grand Lodge of Maritoba will be held in Winnipeg on the 13th inst. Notices of motion have been given to abolish the Past Master's degree, banish intoxicating liquors from the refreshment rooms, and adopt a uniform ritual.

We have received copies of the *Masonic Star*, London, Eng., a weekly magazine sold at one penny a number. Judging from the copies received, the *Star* intends to look after the local matters chiefly, but as it establishes connections its field may be enlarged.

THE CRAFTSMAN'S rates for announcing the names of brethren seeking Grand Lodge office are ten dollars per line. Applications for space must be accompanied with the cash, as payments in the form of promises of office are not negotiable, even if they were acceptable.

Grand Master Hull, of Nebraska, finds fault with delegates to Grand Lodge who attend the meetings just long enough to avoid forfeiting their mileage and per diem expenses. The way to avoid non-attendance is to hold the annual communications on the prairies or in some small town where there are no attractions,

The Grand Lodge of Tennessee has very wisely declared that "no lodge hereafter created, either by dispensation or charter, shall bear the name of any living person." The reason for this is obvious, owing to the frailty of humanity, and the possibility of even the best of men going astray.

The United Grand Lodge of New South Wales, although only an infant in swaddling clothes, has moved in the direction of founding a Masonic Orphanage. Up to December £1,260 had been subscribed. Bro. Chief Justice Sir Frederick Darley is a moving spirit in the matter. When will Canada wake up from its Rip Van Winkleism?

Grand Master Walkem has authorized Grand Secretary Mason to issue the usual dispensations to lodges who are desirous of holding entertainments where dancing forms a feature. Tripping the light fantastic in a hall dedicated to Freemasonry is not so injurious to the Institution as tipping up tumblers filled with intoxicants in the adjoining refreshment room.

Mrs. Henry Robertson, Collingwood, wife of the P. G. M., has written for the local press an interesting account of their trip to the Pacific last fall. Mrs. Robertson describes people and places in a graphic manner, while her word pictures of scenery are at times grand and poetic. She is evidently a keen observer and possesses the happy faculty of conveying to others in a delightful manner the results of her observations.

An esteemed brother sends us the following cheering words:—"I trust you are succeeding in your enterprise—

THE CRAFTSMAN—and that in due course you will reap some reward for your labor. The publication looks well, and is a very great improvement on the former issue. Compared with the exchanges you occasionally send me you give far more reading than many of them."

Sir Knight Ercanbrack, of the Grand Commandery of Ohio, in his correspondence report, says:—"In our last report we are quoted as saying: 'Grand Master Roome is a very liberal-minded gentleman; he is neither autocratic nor aggressive; we are in safe hands.' We beg leave to recall that sentiment." One little lesson to be learned from this is the absurdity of indulging recklessly in flattery.

The *Masonic Journal*, Portland Me., has just entered upon its second year, and it celebrates the event by changing its form and improving its general appearance. In making a note of the change the *Journal* says:—"Freemasonry means more than mere externals, and in order to live its tenets, they must be understood. The *Journal* will continue to advocate what its editor believes to be sound Masonic doctrine, based upon Blue Lodge Masonry."

We have received a letter from a very worthy brother protesting against the public nomination of brethren for office, or the naming of those supposed to be worthy of advancement in the near future. Having entered his protest our correspondent then gives the name of a brother who, he says, has claims on the Craft for past services, and raises the question, why was he omitted from the chosen few? The in-

consistency of the writer leads us to destroy his letter, as he practises himself what he condemns in others.

The following is from the *South African Freemason*;—We specially welcome THE CANADIAN CRAFTSMAN amongst our exchanges. It has recently passed into the hands of a company, and has changed its *venue* from Port Hope, Ont., to Toronto. It is an extremely readable and well got up Masonic monthly in magazine form, and, a point which we are particularly pleased to observe, is characterized by a notable absence of that flippant and unfraternal style of controversy, which is so painfully evident in some of our American and Colonial exchanges.”

A brother in Tamworth writes for information, as he feels he is somewhat in the dark. What befogged him was a telegraphic dispatch in a Toronto daily from Bowmanville, giving particulars of a meeting of a Masonic body there. A typographical error in the newspaper made it speak of the G.R.C., when it should have been the G.R.O., or the so-called Masonic Grand Lodge of Ontario. The paragraph may have surprised other brethren, hence this explanation, which was asked, and under other conditions would have been answered, privately.

The *Masonic Star* views canvassing for office from the human standpoint, and is evidently satisfied to allow humanity to grope along in the dark without offering a word of advice and pointing out wherein it errs. This is its deliverance:—“Where two individuals are put in nomination for the

same office, 'tis not in human nature to avoid the solicitation for support from friends, and so far canvassing is not to be condemned. Indeed the candidate would be extremely foolish if he did not ask for that which he would be glad to receive; and would deserve defeat.”

If the At Home of Zetland Lodge, Toronto, was a success, it was undeserved. The eagerness with which some of the brethren of that lodge rushed into public print in connection with the entertainment, and indulged in language unbecoming to Masons, to the gratification of non-Masons, was enough to damn anything. For the information of the brethren concerned, who ought to know better, if they do not, we beg leave to notify them that there are Masonic courts where differences should be settled, and these courts are not the columns of daily papers.

At the recent annual reunion of Scottish Ritters in Hamilton a banquet was held, when it fell to the lot of Ill. Bro. Edward Mitchell, 32°, Grand Treasurer of the Grand Lodge of Canada, to propose the toast: “To the loving memory of our brethren in the beautiful land of the dead.” In introducing the toast Bro. Mitchell made touching references to those who had “gone before,” and paid high tributes to their excellencies and virtues. The speech was so appreciated by the illustrious brethren that at their request it has been printed in a neat and appropriate form, a copy of which was furnished THE CRAFTSMAN by Ill. Bro. Hugh Murray, 33°.

Comp. T. H. Caswell, of the Grand Chapter of California, is severe on public parades by Freemasons, including public installations. He holds that public demonstrations by the Craft should be confined to Masonic burials, laying corner stones of public edifices, dedicating Masonic halls, and celebrating the anniversaries of the Saints John. Public demonstrations, he says, "cheapen Masonry, and place it upon a level with the thousand and one imitations which have sprung up in modern times. Let us parade only on Masonic occasions, and thus maintain the dignity and ancient exclusiveness of the Craft." As there is a tendency in Canada to favor public parades, and more especially public installations, we submit the above for careful consideration.

Another disinterested, and therefore unprejudiced, brother agrees with THE CRAFTSMAN in pointing out the blunder made by the Grand Chapter in chartering chapters in Victoria, Australia. Comp. John M. Pearson, of the Grand Chapter of Illinois, said in his correspondence report:—"The right to open and establish chapters in any country, wherein a supreme governing body does not already exist, is conceded, but would our own General Grand allow any Grand Chapter to issue charters to companions in Alaska? Then again, we doubt the wisdom of further straining relations, the cords of which are already at 'concert pitch.' No matter what our Congress may do, we never had much respect for retaliation as an argument. We believe there is a 'more excellent way.'"

A correspondent of the London *Freemason* points out that in many lodges

in England liquors are not placed on the banquetting tables, and says, so far as he can ascertain, the earliest known lodge in England conducted on temperance principles, so far as refreshments are concerned, was Temperance Lodge, No. 739, Birmingham, warranted in March, 1858, the by-law thereon providing that "In no case whatever shall intoxicating beverages of any description be introduced at the festival and social gatherings of the lodge." The correspondent closes his letter thus:—"Whilst anxious that all possible and legitimate freedom be granted the members, I consider that Grand Lodge should prohibit the consumption of intoxicating liquors in *open* lodge, that is, during the period of work, whether in a Board of Installed Masters or otherwise."

The *Voice of Masonry* views certain matters in the same light as THE CRAFTSMAN, and does not hesitate to condemn wrong-doing when condemnation is needed, holding the belief that it is a brotherly action to point out blunders rather than to gloss over them. The *Voice* says:—"An editor's duties are not always pleasant. If he could have his choice he would publish only 'good news' from the Craft, but unfortunately discords occur, and confusions arise, and then the sad story of dissension and of severance of fraternal intercourse has to be told. It pains the heart and worries the soul to record the differences and the edicts, but it must be done, because the brethren will not subdue their passions and obey the golden rule. Thorough probing of the disagreements invariably reveals selfishness as their cause and essence, and autocracy as their means of continuance."

We have endeavoured to point out the difficulties that may arise in the Craft should Grand Lodges attempt to make the Institution subordinate to temperance societies, and thereby rob Freemasonry of its peculiar system of morality, which consists in appealing to the intelligence of its adherents rather than coercing them. In doing so we have expressed our admiration not only of temperance but of total abstinence, and asserted that if Freemasons became teetotalers it would be better for them. In submitting his report on foreign correspondence to the Grand Lodge of Dakota, Bro. F. J. Thompson said:—"While we deprecate most strongly the excessive use of spirituous liquors, we believe that the Grand Lodge which specifically identifies itself with the prohibition movement has sucked into its body a germ which unless destroyed, will eventually blot out that universal bond that now elevates us above all other human institutions, in that we recognize the intrinsic worth of man, and cast aside his religious or political opinions and sentiments. A precedent once established, however small, is like the mustard seed, requiring the utmost diligence to prevent it from destroying the fruits of his long years of toil."

Bro. Dewar, in his *Free Press* column holds views regarding the occupancy of the Grand East that have long been entertained by us. Nature never intended every aspirant for the Grand East to occupy that position, and some brethren who have filled it have proven positively that there are not only freaks of nature but that nature can be outraged. This is Bro. Dewar's argument:—"When the Craft has secured

a brother like R. T. Walkem for the Grand East, one who adorns the position from every point of view, we hold that it would be to the best interests of Masonry to retain him for a few years in that office. Of course, doing so may cause one respected brother to be a trifle longer in securing the title of 'most worshipful,' but he can well afford to wait. When the Craft has a gentleman in the Grand East whose judgment, foresight and knowledge stand out so boldly above all the others, it behooves the brethren to retain him in that position until he manifests a desire to be relieved of the responsibilities. That is the consensus of feeling among Grand Lodge members in the West, and it should be the case all over the jurisdiction. To 'conserve what is good' is a maxim which might be taken more deeply to heart by many Craftsmen with beneficial results to themselves and the Order."

The North-west Indians have a tradition connected with the deluge, in which it is affirmed that the Evil One, seeing the world destroyed, decided to replace it. He let loose a beaver, knowing that it would go down through the deep waters in search of land. Alas, the beaver, however, was not equal to the emergency, as his dead body arose to the surface in due time. He then let loose a musk rat, and met with more success, as it found bottom, but on reaching the surface instantly expired. On examining its paw some earth was found embedded in the claws. The Evil One took the earth in his hand, and blowing upon it saw it grow rapidly. He continued to blow until he thought the new world was as large as the destroy-

ed one. A hungry wolf was then let loose, but it made a tour of the earth in such a short space of time that the Evil One knew it was not large enough. He repeated the blowing process and the dispatch of wolves until one of them who had been started off when in the prime of life, returned old, haggard, and dying. The Evil One was then satisfied with his work, which he knew was a poor reproduction of the former world, and in his disgust assumed the form of a buffalo, and went off upon the boundless prairies, making for the vast fields of ice beyond them. The Indians draw a lesson from this tradition, and so can many Freemasons, especially those who seek to select Grand Lodge officers for us, and those who are so intensely willing to be selected. Moral—Don't be a muskrat, a beaver, a wolf, a puffer, or a buffalo.

ST. ANDREW'S AT HOME.

The "At Home" given on the evening of the 25th ult., in the Toronto Street Masonic Hall, under the auspices of St. Andrew's Lodge, No. 16, was a most enjoyable affair. The gathering was a goodly one as far as numbers are concerned, and a gay one in point of enjoyment, as the aim of all present was evidently to make the evening a memorable event.

The entertainment commenced with a musical and literary programme, in which Mrs. Capt. Thompson, Bro. F. Warrington, Messrs. T. Hurst, Simpson and S. H. Clark took part. Mrs. Thompson sang in that effective style which can only be achieved by those who possess such a sweet voice as she has. Mr. Hurst's comic songs were laughable, while Mr. Simpson's display of ventriloquism caused great merriment. Prof. Clark's recitations were so well received that he had an opportunity in an encore of displaying his

versatility. The adventures of Mrs. Bird in a Masonic Lodge, as related by Prof. C., let a little daylight—as the ladies thought—into the mysteries connected with the initiation of a candidate. Bro. F. Warrington's songs were warmly applauded, one brother being so reckless in hand-clapping as to dislocate the fingers of a pair of gloves. Bro. Warrington enjoys a joke, and he perpetrated an excellent one on the audience, as he palmed off part of the Shriners' Ritual as a selection from Rossini. As he rolled out in majestic tones, "Fi-ga-ro! Fi-ga-ro!" the Shriners looked around hurriedly for their camels, evidently enjoying the summons to hie themselves off to the deserts. But they didn't go; they waited for supper and the dance. W. Bro. James Glanville, W.M., officiated as chairman for this part of the programme, and he failed to commit the blunder so common to chairmen, of making a lengthy introductory speech.

The Committee who had the dancing arrangements in charge took control of the floor at the conclusion of the literary and musical portion, and the Hall soon presented a most animated scene. Handsome toilets and laughing ladies, gorgeous regalias and good looking brethren, flitted here and there, keeping time to the excellent music. Between the dances the supper room was quite an attraction, where Harry Webb supplied in his usual manner.

Among those present were R. W. Bro. Col. Wayling, D.D.G.M., who thoroughly enjoyed himself; R. W. Bro. John A. Wills, Grand Senior Warden, whose pleasant face shone more radiantly than usual; R. W. Bro. E. T. Malone, P.D.D.G.M., who demonstrated that he can dance with as much grace and ease as he can discourse on topics Masonic; R. W. Bro. W. C. Wilkinson, who derived more pleasure from a cigar in the dressing room than watching the gay and giddy dancers; R. W. Bro. Thomas Sargent, who didn't dance nor smoke, but who regaled little knots of brethren with reminiscences; V. W. Bro. W. J.

Hambly, W. Bros. Daniel Rose, Ex-Mayor McMurrich, Ald. J. E. Verral, Capt. Thompson, City Auditor W. Anderson, C. A. B. Brown, W. R. Doane, N. T. Lyon, and Bros. G. F. Shepley, G. S. McConkey, A. R. MacDonald, Charles L. Edmonds, John Pearson, Samuel Toy, etc.

The large room was handsomely draped and decorated, and no effort spared by the committee of management to make the "At Home" a success.

PERFECT RITUALISM.

When Grand Master Walkem visited St. George's Lodge, Toronto, he expressed the opinion that it would be wise for lodge officers to give more of their attention to the teachings of the Order, because a knowledge of the ritual was not all that was required, as there was something else in Freemasonry besides words and forms. THE CRAFTSMAN has held that perfect ritualism is not the mainstay of Freemasonry, while it may be a very good feature in its way, believing that there are grander lessons to be learned from the teachings and traditions of the Craft than from the rehearsal, in a poll parrot style, of our ritual.

Comp. J. H. Brown, Grand Recorder of the Grand Chapter of Kansas, in his report on Foreign Correspondence, thus refers to what we may justly term "machine ritualism," as much of our work is imparted in such a slovenly and meaningless manner as not to make the slightest impression on a listener:—"One thing is certain: parrot work will no longer satisfy companions, otherwise intelligent. Lecturers must be prepared to give reasons founded in truth, and clearly enunciated, for every doctrine inculcated. The why, the wherefore, must be made plain to each and every inquirer, else he will go away with the feeling that something has been wilfully withheld or that there is sham in the work, and give up the attempt to make further inquiry or attainment."

Grand Master Elliott, of Wisconsin, in his address to Grand Lodge, recently said:—"The impression is too generally entertained that a 'bright Mason' is he who with glib tongue can rattle off the ritual, while the brilliancy of his brightness is too often measured by the length of his memory. That officers and members should be learned in our ritual is essential to the interests of our work, but, it should not be forgotten, that the ritual is of modern date, while the principles it is used to illustrate are beyond the memory of man. To these principles, that appeal not less to the hearts than to the heads of mankind, Masonry owes its wonderful tenacity of life."

"WOMEN AND FREEMASONRY."

Bro. J. S. Dewar, in the Masonic column of the London *Free Press*, says:—"Masonic Lodges composed exclusively of women, are said by a late Paris publication to be carried on in France numerously and with the completest ceremonial." Here is a pointer for Bro. Hambly, of THE CRAFTSMAN to enlarge upon the introduction of the 'fair sex' to Masonic privileges. Of course, sticklers will crop up who will aver that the bestowing of such privileges upon women would cause a break up of the Craft; but, personally, we are of a different opinion, and would like to see them eligible to come within the portals and receive the various degrees. But the great drawback to our mind would be that of—equality!"

Is not our respected contemporary, the *Free Press* a little too previous in trying to saddle the modest editor of this paper with the responsibility of "introducing the fair sex to Masonic privileges." THE CRAFTSMAN has not done that. We simply ask our brethren to discuss and help us to discuss the advisability of establishing an outside order, not for the "fair sex" indiscriminately, but for the wives, sisters and daughters of Masos. We do not absolutely endorse the proposal ourselves, but we are anxious to hear what can

be said on both sides of the question. We can see several advantages to such favored members of the "fair sex" who would be eligible. Women move about now in a very different manner to what they did, only perhaps a generation ago. Many thousands travel in strange lands to earn their living, and the number doing this is increasing daily. Would it not be a great moral protection, a social advantage, and a pecuniary gain to women so placed,—and most of them are young and single—to be members of some such sisterhood as we suggest? Would not the proposal if carried out add much to the popularity and power of the Craft everywhere? There would be an added and powerful inducement for some careless brothers to keep in good standing, and a very powerful home influence to urge them on. Now it would be affectation to ignore the fact that this influence is sometimes lacking, and is even occasionally antagonistic. These are a few of the considerations which it may be worth weighing. On the other hand, we are too conservative in our regard for the traditions of the Craft to want any step in the nature of a new departure taken without the greatest possible forethought. Like every other question, this has two sides, and on both there is doubtless much to be said, and the columns of *THE CRAFTSMAN* will be opened to any brethren who can help to shed some light on the practical carrying out of the proposal—a proposal that we have reason to know has aroused a flutter of interest and expectancy in the breasts of many of those who are nearest and dearest to our Masonic brothers in various parts of the world.

RETENTION OF MEMBERS.

The letter published elsewhere, from the pen of R. W. Bro. W. Rae, P. D. D. G. M., Ottawa, deals with a subject that is of great importance to the Craft. Slight reference was made to it in *THE CRAFTSMAN* of December and the opinion then

expressed that there was something wrong, either in the material received or in the management of our lodges. That suspensions are of too frequent occurrence is an unfortunate fact that stares all brethren in the face, and the most lamentable feature connected with the monthly occurrences is that many worthy brothers allow themselves to be suspended. It may be said that no worthy Mason will allow his dues to run in arrears, and the inevitable suspension to follow; but such an assertion counts as naught when we grapple with cold, hard facts.

As loyal Masons it is the duty of the brethren, especially those who pride themselves upon their fealty to the Institution, to carefully consider this matter. That something is wrong is plain, and that a remedy is needed is equally plain. Our total membership on June 24, 1888, was 19,740, while the suspensions for non-payment of dues for the year numbered 578, or 3 per cent. of our entire membership.

Surely such a condition of things demands some attention? It is all very well to lay down hard and fast rules regarding the payment of dues annually, immediate suspension to follow non-payments, but what benefits have followed a strict enforcement of the rule? Have the brethren paid up their indebtedness gracefully, and been wonderfully impressed with the stand and deliver policy that now seems to be part and parcel of our institution? The payments were made under a mental protest, but the payers are more dissatisfied than before.

What is wanted is attractive lodge meetings, where the brethren will feel perfectly at home, and thoroughly appreciate, when the evening's labors are over, the Junior Warden's toast. Such meetings will bring out the members, and when they attend and enjoy the proceedings, falling behind in dues will not be such a frequent occurrence. Then there must be inaugurated a different system of collecting dues. Why should secretaries not receive dues

at all meetings? Why notify the brethren only half-yearly of their indebtedness? Of course, the secretary's duties would be increased, but the extra labor imposed upon him would benefit the individual lodge and the Craft generally.

Closely allied with this subject is the non-affiliate question. While we are driving brethren out of our lodges at a rapid rate through pure stupidity and stubbornness, we are doing nothing to gather in the large army of non-affiliates scattered over the province. Our Grand Lodge officers are distributed among committees, who split hairs on benevolent grants, recommend the issuance of warrants, check over the finances and hoard a surplus, and occasionally submit reports entirely at variance with facts. Of course, it is not the specific duty of any of the sub-committees indicated to deal with retaining members or gathering in worthy non-affiliates, but what is the duty of the Committee on the Condition of Masonry? Surely something more than to indulge in a few glittering generalities, suggest the enforcement of the law for non-payment of dues, and urge the brethren to collect material for lodge histories.

There is one point that should be remembered regarding brethren suspended for non-payment of dues and non-affiliates, namely: that they are still Freemasons, and our obligations defining our duty to our brethren are as binding upon us individually to them as if they were in good standing. They have violated no Masonic law, nor even a Masonic principle, but may have contravened some lodge law, and consequently as individual Masons we are morally bound to relieve their necessities if they require it, or acknowledge them as brothers if they are in possession of the signs, secrets and tokens.

THE TREETOTAL WAVE.

The M. W. the Grand Master of the Grand Lodge of Mississippi having arrested the charter of Mississippi Lodge

at Rodney, for violating recent legislation emanating from Grand Lodge, providing for the exclusion of liquor sellers, the officers of the lodge have appealed against his action to Grand Lodge. The appellants give eleven separate and distinct reasons why the lodge should not be suspended, and they make out a fairly good case.

In the first place it is contended that they have not violated any National, State or Masonic law. In support of their adherence to Masonic law it is claimed that an innovation has been made in Masonry, and consequently they were not bound to conform to it. Our Mississippi brethren should recollect that the majority rule, and that a majority can even do wrong. Their second contention is that the constitution has been violated. Judging by precedents established in this jurisdiction, this contention is a weak one, as it has been demonstrated here that the constitution is a football, kicked and tossed about by brethren whose ideas of Masonic law and usage are more than mercurial.

They hold, in the third place, that the objectionable law is a violation of State and national law. The appellants should remember that Masonic law, including even its irregularities, is peculiar to the Institution; but it is difficult to conceive how Masons should be called upon to violate the laws of the State in which they reside.

The fifth, sixth, seventh, eighth, and ninth clauses deal with the incongruities arising from Masonic conflicting with State law, ignorance of the latter rendering an opinion by us as to the soundness of the objections an impossibility.

The tenth objection we give in full: "We hold, the only pre-requisite that can be demanded of an applicant for Masonry, is that he shall be free born, of mature age, and of good report: hale and sound. The Grand Lodge can, with as much authority, enact a law regulating the religious profession and worship, or prohibit the free exercise thereof, as it can the occupation of its applicants for membership." The last sentence in

the above should appeal to the reason of all fair-minded Masons, and is practically the substance of the objections made repeatedly to such legislation by THE CRAFTSMAN. The eleventh, and last clause, is a solemn and earnest protest against trampling under foot the charter of a subordinate lodge by a Grand Lodge which violated Masonic, State and National law.

The appeal closes as follows:—"We lay our humble appeal before you, and ask a candid, sober, thoughtful decision. A decision without regard to popular prejudice. Conscientiously, as becomes Masons; frankly, as becomes true citizens, with an honest desire to strengthen and to promote a spirit of peace and unity in our Ancient Order." THE CRAFTSMAN has unhesitatingly condemned the conversion of Masonic lodges into temperance societies, and protested against making our Institution a secondary one to any other in existence. But while we have taken strong and firm ground on this subject we cannot but regret that any individual subordinate lodge should set at defiance the laws or edicts of its superior. Open rebellion is not worthy of deep admiration, no matter how grand a principle may be at stake, as the common sense of the people of the present day resents disloyalty, preferring thorough and instructive agitation to harsher measures for the removal of grievances or wrongs.

BETWEEN THE PILLARS.

This is the month generally devoted to Masonic At Homes. At Homes are splendid things in their way. They bring Masons together to renew old friendships and associations; they give Masons' families an opportunity of becoming acquainted with each other, and in a large city like Toronto, where social circles are as a rule, contracted, the At Home does a world of good. Masonry, if it is anything, is a social organization, and inasmuch as the At Home furthers this end it does good.

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I have attended several of these affairs already, and if the G. A. T. U. sees fit to prolong my existence for some time longer I intend being present at a few more.

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But notwithstanding the pleasure to be derived from such affairs, they oftentimes are productive of bad-will and ill-feeling between odd members of the lodges. Trouble generally arises over some petty question of detail in the arrangements. I am sorry for this. Why can we not forget ourselves, our selfishness, and by returning good for evil heap coals of fire upon the offender's head, and bring him back to a true sense of Masonic teachings and Masonic dignity?

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Another feature in connection with these At Homes which I do not altogether approve of, is the admission of the profanes. It smacks too much of trying to advertise the Craft. By the profane I do not mean the ladies, neither do I refer to "Masons' wives and Masons' bairns;" far be it from me. But I do refer to young men who have reached the years when they are entitled to wear the lambskin, if they are worthy, who make a habit of seeking an invitation or ticket of admission from some friend who belongs to the Craft. I have met a number of these young men at Masonic entertainments. They are not animated by any desire to become members of the Craft. Neither have they conceived a favorable impression of its tenets, because they, as a rule, have no brains to receive impressions; but there is one thing that they are animated by and that is—a desire to dance, and in addition to that they are filled with a consuming longing to drink lemonade and a craving for ice-cream.

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It is often very hard to "spot" these outsiders. It is customary, as a rule, for members to procure a dispensation for such affairs, so that Masonic clothing can be worn. Very often members attend these gatherings and do not wear their aprons. This is wrong. What is a dispensation for, anyway?

**

I have heard several rumors going the rounds to the effect that the Grand Master has threatened not to grant any further dispensations, and that it was only when strong pressure was brought to bear upon him that he saw fit to grant the several dispensations already given. I hope he

is endowed with more sense. I have a tremendous amount of reverence for his office, the same as I have for the law, and also a great deal of respect for himself, and I am satisfied that these are mere idle rumors, and that Grand Master Walkem has no desire to pose as a Masonic pope, infinite and infallible.

* * *

The ballot question is at present receiving some attention. It is well that it should. What is the ballot-box but the safeguard to the harmony of a lodge? We owe a duty to the ballot-box. Let us see that that duty is performed faithfully and unselfishly, keeping in mind Masonry more than ourselves. It is charged that the ballot-box is used to keep out many who would make good and worthy brothers. I have no doubt that it is. The ballot-box is a great privilege, and all great privileges are generally abused. It is so with free speech. It is so with love, with friendship. It is so with Masonry. If a brother thinks a candidate unworthy he is justified in using this privilege. He cannot use it wrongly without knowing it, and if he does he has the future to look to for reward or punishment for his unworthiness.

* * *

Another wrong I have seen committed in connection with the ballot, and that is the habit some members have of getting up and recommending a candidate. That is un-Masonic conduct, and perhaps those who are so prone to do this sort of thing are unaware that they can be tried and even expelled for so doing. It is nothing more than an attempt to violate the secrecy of the ballot, and I hope Masters will see to it that such procedure is stopped. There has been too much of it. Let there be no more of it. Read the Constitution.

* * *

I have heard that M. W. Bro. Henry Robertson, Past Grand Master, is to be made the recipient of a present from the Grand Lodge. He well deserves it. The presentation will be made on the night of the annual At Home in his mother lodge.

* * *

I have just had a glance over the annual statement of Stevenson lodge. It shows a membership of 142, and \$2,159.20 to its credit, after paying all liabilities. There is nothing like a few funds for members to fight over and keep a lodge together, and Stevenson seems to have taken this as its motto.

COSMOS.

A TRIBUTE TO FREEMASONRY.

The following has been received from a correspondent, "JAS," who witnessed some of the benefits enjoyed by brethren when far from home and in need of kind friends:—

"On December 15th there died in Belleville, Mr. H. J. Marshall, of Toronto, formerly of Halifax, N.S. The deceased came to this province about three years ago, and almost immediately obtained employment with a book publishing firm in this city (Toronto), holding his situation until death suddenly summoned him away. He was of a retiring disposition, and not disposed to make confidential friends at random. When he was seized with sickness at his hotel in Belleville it rapidly assumed a serious form, and he was removed to the hospital, a stranger among strangers. His employers in this city were notified of his condition, but they knew he had no relatives nearer than the Maritime Provinces, and were in ignorance even as to their address. At last it was recollected that he was a member of the Masonic Brotherhood, but to what jurisdiction he claimed allegiance was unknown. As Mr. Marshall became unconscious shortly after his removal to the hospital it was impossible for the Masons in Belleville, who had been communicated with, to learn anything from him in that respect. Mr. Parker Thomas, a prominent member of the order in Belleville, interested himself on behalf of Mr. Marshall, who soon received all the care and attention possible. Mr. Marshall's illness lasted for about two weeks, but during that time he was the recipient of many brotherly attentions from the Masons of Belleville, whose hearts were touched at his unfortunate condition. The writer of this, being employed by the firm for which Mr. Marshall worked, was requested to go to Belleville and see if anything further than what was being done could be attended to to relieve the sufferings of the dying man. I got there two hours before he died. During the fortnight covering his illness the Masons of Belleville had received no proof that he belonged to them, and Mr. Marshall's death placed a burden on my shoulders. I did not want my fellow-worker buried

as a pauper. Although not a Mason, I fell back upon Mr. Parker Thomas, asserting my positive belief that the deceased belonged to the fraternity. Mr. Thomas saw the Masters of the three lodges in Belleville, and big-hearted men as they are, they took my word for it that he was a Mason, and at once arranged for his burial next day. Through rain and sleet a large number of the brethren followed the remains of the almost unknown brother to the burying ground, where I heard the beautiful burial service read with as much impressiveness as if the deceased had been one of the best known citizens of Belleville.

"There are those in this nineteenth century who have nothing but sneers and contumely to heap upon our secret societies. Let a tree be known by its fruits. Some go so far as to say that such societies are unchristian. Where can you find, I ask, a better modern illustration of the spirit of the Good Samaritan than in the case here cited? As one, not a Mason, and therefore without any ground for the charge of bias in this direction, I have found more than ordinary pleasure in remembering this incident and noting it as an evidence of what our much abused secret societies are continually doing.

"From correspondence received here since the burial of Mr. Marshall it is ascertained that the masonic rank of the deceased was as follows:—Henry John Marshall, Past Grand Warden of the Grand Lodge of Nova Scotia, and P. M. of St. John's Lodge, No. 2, Grand Register of Nova Scotia."

THE GRAND MASTER AT PICTON.

Grand Master Walkem visited Pictou on the 26th ult., when the brethren of Prince Edward Lodge entertained him at a banquet. Among those present were R. W. Bros. Wm. Smeaton, of Belleville, District Deputy Grand Master of Prince Edward District; Donald Ross, Past District Deputy Grand Master; V. W. Bro. Dr. J. M. Platt, M.P.; V. W. Bro. Wm. Smeaton; W. Bro. H. Welbanks, W. Bro. W. P. Reynolds, W. Bro. E. W. Case, and fifty members of the craft, together with a few invited guests. At ten o'clock

the chair was taken by the W. M. of the lodge, W. Bro. James H. Colden, and the brethren and their friends sat down to a sumptuous repast. After ample justice had been done to the inner man, a programme of toasts was introduced and drunk with cold water, which brought into display a large amount of oratorical ability.

The Grand Master on his visit to the lodge room took occasion to express in marked terms his admiration and appreciation of the excellence and completeness of its equipment.

It is a matter for congratulation to the members of Prince Edward Lodge that it ranks in this respect among the very best in Canada, being only surpassed by one or two city lodges in Western Ontario. The paintings in particular excited the Grand Master's interest, being beautifully executed, and containing the whole work of the lodge, a valued feature which few lodges possess.

A WORTHY MASON AND CITIZEN.

R. W. Bro. S. B. Harman, an old and esteemed member of the Craft, and lately city treasurer of Toronto, was recently forced by failing health to resign that position. In the final report of the executive committee of the City Council of 1888, we find the following reference to Bro. Harman:—

"It was with extreme reluctance that your committee severed their official relations with Mr. Harman, after a municipal service by him extending over twenty-three years. Mr. Harman's record in the various capacities in which he served during that long period is of the most meritorious character. The retired treasurer, then engaged in the active practice of the law, commenced his civic career in the year 1866 as alderman for the Ward of St. Andrew. After acting on several committees he was made chairman of the Finance (afterwards called the Executive) Committee, and also of the Court of Revision in 1867 and 1868.

"In 1869 (a year rendered noticeable by the visits of H. R. II. Prince Arthur, and His Excellency Sir John Young, Governor-General) and 1870 Mr. Harman filled the civic chair, and in these years devoted much time, principally during the evenings, in his legal office in con-

dicting a revision and consolidation of the city by-laws, up to that date contained chiefly in manuscript volumes on file in the city clerk's office. This was the first consolidation, and embraced a period of thirty-five years, commencing with the incorporation of the city in 1834. In 1872, on the formation of the new department of assessment, Mr. Harman was tendered the position of assessment commissioner, which he accepted. The organization of this department was a matter of labor and responsibility which brought out his organizing ability. But it was in the office of treasurer, to which he was appointed in 1874, on the retirement of the late Mr. A. T. McCord, that his best work was done.

"The many reforms which he instituted showed his mind to be of a progressive as well as conservative character—a combination most valuable in the incumbent of such an office. The making of the assessment in the previous fall for the succeeding year, the divisional payment of taxes, the improved method of dealing with local improvement debentures, the suggested levy of an interim rate of taxation, and the proposition to issue city stock are among the ideas which originated with Mr. Harman.

"The soundness of his judgment is shown by the fact that most of his recommendations for the benefit of Toronto were at once incorporated in the Municipal Law by the Legislature, and thus made applicable to all the municipalities of the Province. Public spirited as a citizen, conscientious as an alderman, dignified and courtly as mayor, upright and laborious as an official, he has been throughout the consistent christian gentleman, and has in his retirement the recollection of duty faithfully done, and the sincere regard of every person connected with Toronto's civic government."

DEATH OF A CENTENARIAN.

On January 26th, Bro. Richard Holmes, of Plum Hollow, Leeds, Ont., aged 102 years, died after a brief illness. Bro. Holmes was born in 1787, in Chatham, N. Y. His parents were Irish, and he was the youngest of a family of nine. In 1799 the family moved to Canada, and the following year took up their residence in the Lake Eloida neighborhood. Richard settled on the farm on which he died in 1827,

and resided in one house all his life. He was the father of twelve children, ten of whom are still alive, exhibiting a remarkable family record for vigor and longevity. Bro. Holmes was made a Mason in 1813, and was consequently the oldest member of the craft in North America. He was honorary member of the Farmersville Lodge. He lived an active and useful life. Bro. Holmes, while alive, referred with pardonable pride to a trip made to Toronto on foot in the winter of 1819-20. This trip was taken in behalf of a number of neighbors, who, on account of the failure of military duty during the war of 1812, had suffered a confiscation of their lands. He was successful in the object of his mission, to bid in for his neighbors the land offered at the Government sale. In connection with the same matter, he made a tour on horseback to Toronto the following spring.

Bro. Holmes often referred to his arrest for treason during the troublesome times of 1812. He had not, as some believe, taken an active part in the campaign, as he was opposed on principle to physical warfare, but his loyalty to crown and country was never called in question. His arrest was brought about in this way. A preacher named Cooper was conducting services at Lake Eloida. At that time those who were not Old Country people were called Yankees, and on being told that the neighborhood was peopled with Yankees, the preacher remarked that if he had known that such was the case he would not have preached to them, and that he would consider washing his hands in the blood of twenty of them an appetizer for breakfast. Bro. Holmes remonstrated with the blood-thirsty clerical for his unchristian sentiments, and his remarks were construed into a treasonable meaning by the preacher, who had Bro. Holmes arrested on the charge, from which, of course, he cleared himself without much difficulty. Bro. Holmes was a consistent and honored member of the Methodist church for over half a century. In 1823 he instituted the first Sabbath school organized in the county of Leeds. His funeral occurred at Athens under Masonic auspices.

Members present in a lodge and not voting on matters discussed and put from the chair, have created a lively hubbub in England, where a very learned correspondence is raging in the Masonic papers as to whether all brethren present should not be compelled to vote.

Royal Arch.

GRAND Z. HUNGERFORD IN TORONTO.

M. Ex. Comp. R. B. Hungerford, of London, attended meetings of Antiquity Chapter, Parkdale, on Jan. 8th, and St. Paul's, North Toronto, on the 9th, and in each case was right royally received. On both occasions officers were installed, Grand Superintendent Postlethwaite conducting the ceremony in such a manner as to receive well-merited compliments. Past Z. C. F. Mansell was presented with a jewel on retiring from office.

At the meeting of St. Paul's Chapter among the visitors were Ex. Comp. Sargent, P.G.Z.; R. Ex. Comp. Postlethwaite, G.S., Toronto District; R. Ex. Comp. John Fisher, P.G.S.; R. Ex. Comp. J. Wills, P.G.S.; R. Ex. Comp. Blackwood, G.S.N.; R. Ex. Comp. Bennet, Z. of Antiquity Chapter; Ex. Comp. Akers, Z. of King Solomon; and Ex. Comp. W. Riddle, Z. of Occident. The officers installed were:—A. D. Pontou, Z.; E. P. Manley, I.P.Z.; Ben. Allen, H.; R. W. Hull, J.; T. F. Blackwood, Treas.; Angus Morrison, S.E.; G. F. Shepley, S.N.; W. G. Eakins, P.S.; H. V. Knight, S.S.; D. H. P. Phillips, J. S.; W. R. Clarke, A. B. Aylesworth, J. Littlejohn, F. M. Morson, M. of V's; A. Burt. Lee, F. Sparling, Stewards; John Dixon, Janitor; Y. Sankey, Organist. At the close of the installation ceremony Ex. Comp. Manley, the retiring Z., was presented with a handsome Past Z. jewel.

ORIENT CHAPTER, TORONTO.

At the last regular convocation of Orient R. A. Chapter the following officers were installed by R. E. Comp. C. W. Postlethwaite:—Ira Bates, Z.; J. K. Leslie, I.P.Z.; John Jones, H.; Wm. Bain, J.; F. H. Anderson, S.E.; John Young, O. N.; Percy Hill, P. S.; E. Sanderson, S.S.; John Smith, J.S.; Jno. K. Leslie, Treasurer; James Bedley, Janitor. At the close of the installation ceremony Comp. Bates was presented with a first principal's apron and sash as a token of the respect and esteem in which he was held by his companions.

THE GRAND Z. AT ST. THOMAS.

A special convocation of Palestine Chapter, No. 54, St. Thomas, was held recently, on the occasion of an official

visit from M. Ex. Comp. Hungerford, and R. Ex. Comp. E. Burke, Past Grand Supt. of the London District. The officers of Aylmer Chapter, No. 81, were present, and exemplified the Royal Arch degree in a manner which but few in the Dominion can approach and none excel. The distinguished visitors were fraternally welcomed and hospitably entertained at a banquet after the Chapter had closed.

AT STRATFORD.

Grand Z. Hungerford officially visited Tecumseth Chapter, Stratford, on the 5th inst., and was received in a becoming manner.

GRAND CHAPTER OF QUEBEC.

The Grand Chapter of Quebec met in Montreal, Jan. 29, when the following officers were elected and installed for the ensuing year:—M. E. Comp. W. H. Whyte, Grand Z.; R. E. Comp. G. O. Tyler, Grand H.; R. E. Comp. Charles Knowles, Grand J.; R. E. Comp. A. D. Nelson, Grand Treasurer; R. E. Comp. Joseph Mitchell, Grand Scribe E.; R. E. Comp. C. B. Greaves, Grand Scribe N.; R. E. Comp. S. J. Foss, Grand Principal Sojourner; Superintendents, R. E. Comps. A. R. Fraser, Montreal district; M. B. Schofield, Eastern Townships District, and W. B. Smith, Stadacona district.

RECENT INSTALLATIONS.

The following officers of Harris Chapter, Ingersoll, were installed recently by R. Ex. Comp. C. H. Slawson, P.G.S.N.: M. Walsh, Z.; A. Macalay, H.; J. R. Warnock, J.; W. A. Woolson, S.E.; H. O'Connor, jr., S.N.; W. L. Underwood, P.S.; John Podmore, Treasurer; Wm. Thomson, S.S.; C. W. Riley, J.S.; W. Partlo, M.O.; J. P. Boles, S.O.; J. H. Hegler, jr., J.O.; W. H. Woolson, M. of 1st V.; George Walker, M. of 2nd V.; John Podmore, M. of 3rd V.; C. H. Slawson, M. of Cer.; A. McLeod, Jan.

On the 8th ult, the officers of Exeter Chapter, No. 85, were installed as follows:—H. Spackman, Z.; B. S. O'Neill, H.; H. Samwell, J.V.; G. A. K. McLeod, S.E.; G. Samwell, S.N. and Treasurer; Eacrett, P.S.; J. Gillespie, S.S.; A. J. Dyer, J. S.; W. Brock, Janitor. R. Ex. Comp. D. Baker, Grand Superintendent of Huron District, was present.

Prince of Wales Chapter, Amherstburg—George Gott, Z.; Colin Wigle,

H. ; David Ireland, J. ; Richard Elliott, S.E. ; Wm. Borrowman, S.N. ; James Tarmiu, Treas. T. M. Howett, P.S. ; W. McVety, Janitor.

Scottish Rite.

REUNION IN HAMILTON.

The ninth annual reunion of members of the A. & A.S.R., was held Jan. 16th and 17th in Hamilton, some two score of distinguished brethren from other localities being in attendance. The visitors were the guests of the members of the Murton Lodge of Perfection.

The visiting brethren were ;

Cleveland, O.—S. M. Briggs, 33 deg. ; B. D. Babcock, 33 deg. ; F. B. Norton, 32 deg. ; Hugh Huntington, 32 deg. ; John Beavis, 32 deg. ; Otis E. Young, 32 deg. ; Matthew Smith, 32 deg. ; C. T. Heisel, 32 deg. ; C. L. Clark, 32 deg. ; E. Morris, 32 deg. ; P. L. Johnson, 32 deg. ; David J. Nye, 32 deg. ; William Vischer, 32 deg.

Detroit, Mich.—C. A. Palmer, 32 deg.

Oscado.—R. K. Gowanlock, 32 deg.

er lin.—H. J. Hall, 30 deg.

Harriston—David Clapp, 32 deg. ; R. Dowling, 6 deg.

Barrie.—D. L. McWatt, 32 deg. ; J. R. Gowan,

Newmarket.—L. Atkinson, 32 deg.

St. Thomas.—J. C. McLean, 14 deg.

Windsor.—James G. Morgan, 18 deg.

Baden.—James Livingstone, 18 deg.

Waterloo.—Chas. Hendry, 30 deg.

Guelph.—A. J. Little, 14 deg. ; Thos. New, 11 deg. ; Thos. S. Petrie, 18 deg. ; H. Gunther, 14 deg. ; Joseph Lawson, 18 deg. ; John Mitchell, 12 deg. ; J. R. Firch, 12 deg. ; T. D. Allen, 14 deg. ; G. B. Bull, 12 deg.

Toronto.—T. F. Blackwood, George S. McConkey, Joseph King, 32 deg. ; A. D. Ponton, A. Morrison, James A. Glanville, S. W. McMichael, Alex. Irving, 18 deg. J. W. Murton, Hugh Murray, Wm. Reid, 33 deg. ; Thomas Lees, T. Husband, J. M. Little, David Dexter, C. W. Mulligan, William Gibson, R. A. Huchinson, F. H. Mills, T. A. Lester, Richard Bull, W. H. Bailard, George Russell, J. W. Mullard, James Robertson, C. R. Smith, F. F. Dalley, D. Dewar, E. Mitchell, C. McRae, John S. McMahon, A. R. Whyte, H. A.

McKelchan, John Malloy, 32 deg. ; A. Zimmerman, John Hoodles, John Lennox, W. W. Farrah, John Campbell, 30 deg. ; James Garland, 31 deg. ; A. D. Stewart, James Johnson, John M. Thomson, Thomas W. Reynolds, N. Humphrey, W. E. Brown, Wm. McLellan, T. Clappison, Thos. Haslett, P. D. Carse, J. Lockhead, H. Rickford, 18 deg. ; J. E. Pointer, Geo. W. Brent, W. E. Lechance, Fred. Johnson, S. M. Kenny, W. B. Wood, T. C. Aldarice, 14 deg. ; J. C. Taylor 13 deg. ; Chester Fearman, 5 deg.

An exemplification of the work in several of the degrees was a prominent part of the proceedings.

The banquet in honor of the visiting brethren was most creditable to those having charge of the arrangements. The banquet chamber was beautifully decorated with flags and bunting, and the tables were covered with flowers and plants and a fine display of plate.

Music was a special feature and was under the direction of Bro. John Hoodless. Excellent solos, duets and quartettes were rendered by Bros. Jas. Johnson, C. E. Mulligan, R. L. Gunn, A. D. Stewart, W. Brown and A. C. Taylor.

The following toast list was duly honored :

The Queen.

The Northern and Southern Jurisdictions—Responded to by Bro. Babcock, Cleveland, and Bro. J. W. Murton, Hamilton.

Canadian Jurisdiction of the A. & A.S. Rite—Responded to by Bro. J. M. Gibson.

At this stage a number of letters and telegrams were read from distinguished members of the Rite in Chicago, Buffalo, Washington, Kingston and Halifax, regretting their inability to be present at the union.

Grand Lodge of Canada—Responded to by Bros. J. J. Mason and E. Mitchell.

Ill. Visitors Present With Us To-night—Responded to by Bros. Nye and Morris, Cleveland, and Bro. Hooper, Montreal.

Dominion Parliament and Ontario Legislature—Responded to by Bros. Alex. McKay, M.P., and J. M. Gibson, M.P.P.

The annual meeting of the Grand Lodge of Manitoba will be held in Winnipeg on the 13th inst.

Knights Templars.

SIR KNIGHT RANNEY ON DESIGNATIONS AND THE TRINITY.

Past Em. Commander Ranney, of Illinois, in his report on correspondence, adheres to the term "Knights Templar" as being correct, but prefers the designation of "Knights of the Temple." He does not agree with Sir Knight Dadmun, of Massachusetts, that the doctrine of the Trinity is an undecided question, but has been discussed enough already. He said :

"We believe in the doctrine, and further we believe that the Ritual while silent on the doctrine, when it speaks of the 'ETERNAL SON OF GOD' means the doctrine believed in by the whole Christian world, outside of Boston and a few other small towns. No Jew, therefore, or any so-called Christian, who does not believe that 'JESUS CHRIST' is the ETERNAL SON OF GOD, through whom the HOLY GHOST came to us as the Comforter, has any part or being in this order."

SIR KNIGHT VARNUM ON PURITY AND MORALITY.

R. Em. Grand Commander Varnum, in his address to the Grand Commandery of Iowa, said :

Decay is the universal law of all temporal things. No human organization has ever long outlived the disintegration which is constantly going on within, except as its growth and purity have been stimulated and made permanent by both the teaching and the practice of a pure system of moral and religious truths strong and unselfish enough to overcome and place in proper subjection the impure and effete matter otherwise sure to accumulate and weaken the whole organization.

Templar Masonry, representing principles and truths second in importance to none, should ever seek only the highest and greatest good—should ever occupy the highest plane of human thought and action, and should ever be controlled by the purest and best of motives.

Convened for the purpose of enacting such statutes and rules as shall be appropriate for the regulation of a grand organization composed of three thousand seven hundred Knights Templar, promi-

nent and selected citizens of a State possessing the highest ratio of education and enlightenment the world has ever known, we should not be unmindful of the great influence we exert, of the importance of our action, nor of the grave responsibilities resting upon us.

LONDON KNIGHTS.

At the last regular assembly of Richard Cœur de Lion Preceptory, No. 4, the installation of officers was proceeded with by the Eminent Preceptor, Sir Knight Hawthorn, as follows:—E. P., Sir Kt. Hawthorn; Constable, Alex Irvine; Marshal, A. E. Cooper; Registrar and Treasurer, D. Borland; Sub-Marshal, A. Carrothers; Capt. of Guards, F. W. Lilley; Almoner, W. Wall Gray. Sir Kts. J. S. Dewar and Dr. Sutton, Past Great Officers, installed into office, at the request of the Great Prior, R. E. Sir Kt. H. C. Simpson as District Prior of the London District, and he was proclaimed as such in open Preceptory. At the close of the meeting E. Preceptor Hawthorn entertained the *fratres* at his hotel to an oyster supper, which was heartily enjoyed. An exceedingly pleasant hour was spent by all in attendance.

KINGSTON KNIGHTS.

The following are officers of Hugh de Payen's Premier Preceptory, Kingston: Allan McLean, Pres. Preceptory; W. M. Drennan, Constable; James Walter, Marshal; W. Waddington, jr., Sub-Marshal; John Kerr, Treasurer; F. Rowland, Registrar; W. Case, Capt of Guard; S. W. Scobell, Almoner. Sir Kt Fitzsimmons was assisted in the installation ceremony by the Deputy Grand Master, Jas. A. Henderson, and by the Past Provincial Prior, R. V. Matthews. The Fraters held their annual banquet at the British-American Hotel, when the customary loyal and Masonic toasts were given and responded to.

One who becomes suddenly awakened to the beauties of Masonry, because he is about to need its benefits—who discovers its excellences only when it may be to his advantage, stands, in my judgment, in a suspicious light, and is not entitled to the favors of the Grand Master in regard to the time of his probation.—A. D. Smith.

Grand Lodge of Quebec.

NINETEENTH ANNUAL COMMUNICATION.

The nineteenth annual communication of the Grand Lodge of Quebec was held in the Masonic Chambers, Montreal, on Jan. 30, the attendance of brethren being very large. M. W. Bro. H. L. Robinson, Grand Master, presided, and among those present were M. W. Bros. Dr. J. D. Graham, J. Dunbar, E. R. Johnson, and J. Fred Walker, Past Grand Masters; R. Wor. Bro. D. Anderson, Deputy Grand Master; P. Butler and E. Fitch, Past Deputy Grand Masters; R. W. Bros. I. H. Stearns, Grand Treasurer; J. H. Isaacson, Grand Secretary; Rev. R. H. Muir, Chaplain; L. Corriveau, G.S.W.; C. H. Knowles, G. J. W.; Rev. Dr. Smythe, Rev. J. A. Newham, Rev. E. Renaud, R. W. Bros. E. Simpson, S. J. Foss, J. Mitchell, W. M. Lemesurier, W. F. Walker, D. Seath, W. H. Whyte, and J. B. Futvoye.

The business of the morning and afternoon sessions was purely routine, consisting of receiving reports of the various District Grand Masters, and the treasurer's and secretary's reports and statements which were highly satisfactory. During the morning session a visit was paid by Most Worthy Brother Walkem of Kingston, Grand Master of the Grand Lodge of Canada, who was enthusiastically received. Brother Walkem replied in an able and congratulatory address.

In opening his address Grand Master Robinson referred to his trip to the Southern States, partly for recreation, and partly for health, and added, "Brethren at Washington, Richmond, Va., Wilmington, N.C., and Hampton, Va., displayed the most considerate kindness, both before and during my illness. At Wilmington, N.C., I had the pleasure of meeting M. W. Bro. Robinson, Grand Master of North Carolina, and from him and the brethren there received, as your Grand Master, the warm fraternal greeting for which our Southern brethren are so conspicuously noted. At Hampton, Va., where my life hung in the balance for long and many weeks, my faithful and attentive physician was a Mason, and the W.M. and brethren of the lodge there watched me with tender care and nursed me with a kindness that knew no limit. A brother accompanied me to the steamer

at Norfolk, nor did Masonic aid fail on the homeward route."

Referring to the condition of Freemasonry in Quebec the Grand Master said: "It affords me unbounded satisfaction to be enabled to say, that notwithstanding the many and great obstacles with which our Grand Lodge has to contend, it has in the past twelve months continued to make a progress equal to that which has marked its existence from year to year since the formation. The Grand Master complimented Grand Lodge on the condition of its finances, and said it was due to the prudence of Grand Treas. Stearns and R. W. Bro. Edgar, chairman of the finance committee. He congratulated the craft in the colony of Victoria, Australia, on its recent consolidation, and remarked that the brethren of Victoria had set a noble example to the craft in the Province of Quebec.

"It has often occurred to me," said Grand Master Robinson, "that with many of our brethren who are 'blessed with an abundance of the good things of this world,' too little is done in aid of our charities—either during life time or by 'last will and testament.' I should like to see this remedied, and with that view I have directed our Grand Secretary to prepare and append to the printed proceedings of this meeting a form of 'Donation' and 'Bequest,' which may be used by those so disposed, to enlarge our abilities to put into practice 'that virtue we all profess so much to admire—I mean—Charity.' We are frequently informed now-a-days when huge and vast fortunes are amassed, that large sums of money are given for good purposes; surely amongst the many worthy ones, the objects we have in view, viz.—to relieve and assist our brothers in old age, sickness, and distress, are deserving of aid and encouragement, and should not be altogether overlooked, especially by our own members to whom T.G.A.O.T.U. has been beneficent beyond their wants."

The Grand Master's references to the England-Quebec difficulty were so pointed that we give them in full:—

"At the last annual communication of this Grand Lodge a resolution was passed containing the following clause, viz.: 'Whenever the Grand Lodge of England shall propose an adjustment by conference or mediation, or whenever a sister Grand Lodge shall propose to mediate between the two grand bodies, the Grand Master and the Grand Secretary of this Grand Lodge are hereby empower-

'ed to consider the same, and to take such steps as may be consistent with the honor and dignity of this Grand Lodge to adjust or mediate the differences between the two grand bodies, subject to the approval of Grand Lodge in the premises.'

"The Grand Lodge of Canada in the Province of Ontario, at its last annual communication, in a kind and fraternal spirit which this Grand Lodge fully understands and appreciates, authorized its Grand Master to offer his mediation both to England and Quebec M. W. Bro. Walkem, Grand Master of the Grand Lodge of Canada, accepted the position, and under the authority of the resolution of this Grand Lodge just quoted, your Grand Master and Grand Secretary have considered the proposition just made, and have accepted the mediatorial offer.

"That distinguished brother hopes to visit England during the present year, and from his high character as a man and a Mason, his eminent position at the Bar of his Province, his comprehension of the points of difference, and his fraternal desire to compose those differences, it will be seen that no better mediator could have been selected. There is also the additional reason, not without its weight in such an effort to terminate our disputes with England, that the Grand Lodge of Canada, as our Mother Grand Lodge, is the fittest mediator in this matter with the Grand Lodge of England, which was its Mother Grand Lodge. The selection of such an intermediary is in the highest degree judicious and appropriate.

"In view of this offer and with a desire to strengthen the hands of M. W. Bro. Walkem in mediating, I would suggest that the Grand Lodge at this communication should authorize and empower my successor in office, the Grand Master of this Grand Lodge, to suspend or even withdraw the edicts of this Grand Lodge against the Grand Lodges of England and its lodges whenever advised or requested to do so by Grand Master Walkem, in his judgment and good will we have a sufficient guarantee that the advisory power thus given him will be judiciously employed, and this action from us may facilitate the efforts he may make to accomplish successfully his mission."

The Grand Master was not forgetful of the press, as he said:—"The Masonic press has been very kind to the Grand Lodge of Quebec. THE CRAFTSMAN and *Freemason*, of Toronto, have done noble

work for us, which Quebec Masons should appreciate by a hearty support of those excellent Masonic publications. In the neighboring nations the Masonic press has given us general support. First to advocate our interests was the *Masoni- Chronicle* of Columbus, Ohio, whose editor, himself an Englishman, has steadily contributed valuable articles to his paper in our defence."

The concluding paragraph of the address was as follows:—"It is within the possibilities of Providence that I may meet you in Grand Lodge once more. I hope I may. I have passed many happy hours with brethren here, and the connection cannot be severed on my part without deep regret; but failing health and advancing years admonish me that this is probably the last time I shall be able to gather with the brethren in this room, so full of pleasant associations and so replete with memories I fondly cherish. Therefore I say to my brothers of this Grand Lodge, FAREWELL. May God keep and protect you, and may we all meet in the Grand Lodge above, when the trials and troubles and pain of this life are past."

After the address had been read Grand Lodge accepted unanimously that portion relating to placing their affairs in relation to English lodges in Most Worthy Brother Walkem's hands, who had offered to act as mediator.

The election of officers resulted as follows:—

Grand Master, M. W. Bro. I. H. Stearns, Montreal.

Deputy Grand Master, R. W. Bro. S. J. Foss, Sherbrooke.

Grand Senior Warden, R. W. Bro. W. Bickerton Smith, Three Rivers.

Grand Junior Warden, R. W. Bro. A. D. Stephens, M. D., Dunham.

Grand Chaplains, R. W. Bros. Revs. Thos. Blaylock, Danville, and J. F. Renand, St. Johns.

Grand Treasurer, R. W. Bro. Frank Edgar, Montreal.

Grand Registrar, R. W. Bro. David Seath, Montreal.

Grand Secretary, R. W. Bro. John Helder Isaacson, Montreal.

District Deputy Grand Masters:—A. Swords, Quebec and Three Rivers District; James Fyfe, Montreal District; T. S. Brown, M. D., St. Francis District; E. J. Taylor, Bedford District; F. England, Shefford and Broome District; W. H. G. Garroich, Ottawa District.

A ball was given the visiting members of Grand Lodge by the local brethren in

the Balmoral hotel. The dining and ball rooms were superbly decorated, \$200 having been spent for flowers alone.

Craft Tidings.

CANADIAN.

A Royal Arch Chapter is being organized at Portage la Prairie.

Prince Rupert Lodge, No. 1, will hold its annual reunion in February.

New lodges will shortly be organized at Virden, Manitoba, and at Pincher Creek, Alberta.

Brother Dr. Clark, formerly of Dresden, Ont., is D.D. G.M. for Kootenay District, B.C.

W. Bro. Seymour Porter, P.M., of St. John's Lodge, Toronto, has been missing since Jan. 1.

Bro. Dr. Loomis, of Madoc, a member of the Craft, died on the 28th, after a long illness, and was buried with Masonic honors.

R.W. Bro. D'Avignon, P. G. S. W., Windsor, recently suffered severe domestic affliction, death having robbed him of his wife.

W. Bro. Ald. J. E. Verral, of St. Andrews Ward, Toronto, was initiated in King Solomon Lodge, but is a P.M. of St. George's Lodge.

St. Andrews' Lodge, Toronto, has another representative at the City Council, Bro. Thomas McMullen having secured, with ease, enough votes to enable him to be called alderman.

There are enough enthusiastic Scotchmen among the Manitoba brethren to feel the inspiration of thistle dew and give an impetus to the whole body of the craft.—*Grand Secretary Hedges.*

The types last month made us say R. W. Bro. Col. Wayling D.D. G.M., Toronto District, was "more" active instead of very active, the past month. The context, however, revealed the blunder.

The remains of Bro. P. Peppiatt, of West Toronto Junction, one of the suburbs of Toronto, were interred on the 17th ult. V.W. Bro. Tait of Alpha Lodge, conducted the service in accordance with our ritual.

Bro. Currie, W.M., of Manito Lodge, Collingwood, while in town, recently paid the editor a visit. Bro. Currie is a young

man to preside over such a live lodge as this is acknowledged to be, but his energy and zeal for the craft will compensate for what he lacks in years.

Bro. Rev. Dr. Wild, chaplain of Doric Lodge, Toronto, will deliver a lecture in Bond street church on Friday, February 22nd, on "The Origin and Secrets of Freemasonry." A collection will be taken for benevolent purposes. Bro. McWilliams, W.M., of Doric, will occupy the chair.

The other day Bro. Mason, Grand Secretary, dropped in for a few minutes talk, and an hour later Past Grand Master Robertson paid us a visit. Bro. Mason said the recent Scottish Rite gathering in Hamilton was a grand success. Bro. Robertson is a good conversationalist, and consequently an agreeable companion.

The burial of the remains of Bro. Frederick Bennett, late messenger of the Bank of Hamilton, Hamilton, took place on the 9th ult. The church service was read by Rev. Mr. Beltz, and the Masonic services were conducted by Worshipful Bros. Grant and Hoodless. There was a large turnout of the fraternity and friends.

After the annual sermon had been preached at Strathroy recently, the following resolution was passed by the brethren:—"That we, the members of Beaver and Euclid Lodge, A. F. & A. M. unitedly express our sincere thanks to Rev. P. K. Dayfoot, pastor of the Baptist Church, Strathroy, for the appropriate, instructive and impressive sermon with which he favored us. And also, for his strict observance of pulpit etiquette, not introducing any dogmas which might be offensive, our Order being non-sectarian."

Bro. Col. Wayling, D.D. G.M., Toronto District, recently visited Georgian Lodge, Sutton, and met with a grand reception, brethren from Sharon and Newmarket being in attendance. Bro. Wayling gave the brethren some valuable suggestions, which if adopted will benefit the craft. At the close of the lodge the brethren adjourned to the Royal hotel, and enjoyed a banquet, where song and speech-making prevailed. Bro. Borngasser, who has been incapacitated from Masonic and other duties for some time, owing to meeting with an accident, accompanied Bro. Wayling on his visitation.

Rev. Bro. Thos. R. Davis, Chaplain of Victoria Lodge, Sarnia, preached an able sermon to the brethren of that lodge and

the companions of Wawanosh Chapter. In the course of his remarks he said:—It is sometimes urged that the Masonic Order is not a religious society, and that it has a tendency to draw its members away from their religious duties, and therefore it ought not to be encouraged. We freely admit it is not a religious organization, but all its principles are founded on true religion. No man can become a Mason who does not believe in God, the immortality of the soul, future rewards and punishment. Its guiding principles are brotherly love, relief and truth. It discourages profanity and intemperance, and looks upon both not only as an offence against the order, but a crime against God.

UNITED STATES.

Bro. Hiram Lukens, of Doylestown, Pa., was recently elected secretary of Doylestown Lodge, for the thirty-first time.

New Jersey has ten surviving Past Grand Masters, the oldest in time of service being Past Grand Master Bro. Silas C. Whitehead, who presided in the Grand Lodge in 1864.

Salt River Lodge, No. 180, is the savory name of the Lodge located at Mt. Washington, Bullitt Co., Ky. This Salt river evidently takes its rise in a lofty locality, both in name and place, but we should not care to go up Salt river to visit a Masonic Lodge.—*Keystone*. Salt Creek is generally admitted to be the objectionable water way.

The Masons of New York propose to commemorate, a year hence, the centennial of the inauguration of Bro. George Washington, as first President of the United States. One of the lodges possesses the Bible upon which the oath of office was administered to Washington, and three other lodges in the jurisdiction are named in his honor.

The Grand Lodge of Minnesota met on the 16th ult., and held a two-days' session. Grand Master J. H. Brown was absent through illness, and Deputy Grand Master, Judge J. A. Kiester therefore presided. The attendance was the largest for years, showing that Freemasonry is advancing in that State. Judge Kiester, of Blue Earth City, was elected Grand Master and A. T. C. Pierson, St. Paul, Grand Secretary.

The Grand Master of the Grand Lodge of Alabama states that when the Grand Lodge of Alabama was organized, in 1821,

it was composed of seven subordinate lodges, there being only eleven lodges in the State, with a membership of one hundred and thirty. Now there are two hundred and fifty lodges and twelve thousand active members. During the sixty-five years since 1821, thirty-two Grand Masters have presided over the Craft, twenty-three of whom had laid aside their working-tools and entered upon their lasting refreshment. The present Grand Secretary has held his office for twenty-nine years, and had been present at every session.

The Masonic fraternity of Buffalo is to be congratulated upon its decision to erect a temple which shall be a credit to the city, a monument to the enterprise of the Order, and a paying investment as well. They, as well as the members of the Craft in the State at large, have long been interested in the location of the State Home for aged Masons. The committee on location decided that the institution should be erected near Utica, the decision being subject to the approval of Grand Master Frank R. Lawrence, which is not at all likely to be withheld. The new institution is to be a home for indigent Masons, needy orphans and widows of Masons. The money invested in the establishment will be \$300,000 at the outset, and this will be increased by the addition of new buildings as rapidly as required. There is already provided a handsome sum for the maintenance of the institution, one large source of revenue being the income from the Masonic Temple in New York, which was erected at a cost of a million and a half of dollars.

FOREIGN.

There are thirteen lodges in Queensland under the S. C., the rulers of which strongly favour the creation of an independent Grand lodge.—*Sydney Freemason*.

The Masonic Lodge in Alzei, Germany, has made arrangements to provide during the present winter, twenty poor school children with substantial breakfasts.

In the old minutes of the Old Falkirk Lodge, No. 16, S. C., it is recorded "that the refreshment fund should be laid out in *meal*, in order that the brethren might provide themselves with this staple article of diet at "cost price." This old lodge has had a chequered career.—*Sydney Freemason*.

The Canadian constitutions contain rather an ill advised clause restricting the privileges of Masonic rank to those who

have obtained it under its own jurisdiction. If Freemasonry is universal, a member of any duly recognized Grand Lodge should carry his rank wherever he goes. We see THE CANADIAN CRAFTSMAN condemn the restriction.—*South African Freemasonry.*

That "tight little island" Tasmania is going in for an independent Grand Lodge. Our Grand Secretary Bro. Bray has, by request, sent all the details of our Union to the Tasmanians, who are enthusiastic in their efforts to "to go alone." There are about 1000 Masons in the colony. Success to your efforts, brethren, say we.—*Sydney Freemason.*

A Quarterly Communication of the Supreme Grand Royal Arch Chapter of Scotland was held in Edinburgh, on the 19th Dec., Comp. W. Mann, S.S.C., presiding, when the chief business was the election of a Grand Scribe, in room of Comp. W. Edwards. There were four candidates for the office, and R. S. Brown was elected by a large majority.

The present list of District Grand Masters of English Freemasonry in India, in order of appointment, is as follows:—R. W. Bro. the Hon. T. Prinsep, District Grand Master of Bengal; R. W. Bro. E. W. Parker, District Grand Master of the Punjab; R. W. Bro. H. R. H. the Duke of Connaught, District Grand Master of Bombay; R. W. Bro. Lord Connemara, District Grand Master of Madras, elect.

The first lodge in the Province of Nelson, N.Z., was founded in 1853. The dispensation signed by Bro. J. Williams, P. D. G. M., of Sydney, and H. Coles, P. G. S., in November, 1857, was not delivered to the Lodge, 753, E. C., until a few weeks ago, or 31 years after it was granted. It was found amongst the papers of the person to whom it was handed for safe delivery, and who died recently.

A correspondent writing from the island of Malta, says:—"Masonry in this historic island is, I am glad to believe, taking on fresh vigor and growth of character deserving of praise. Many English naval officers are Masons, and attend the lodges here in large numbers. A good many Englishmen have been made Masons here, thinking, doubtless, that a shade of chivalric romance is added to the initiation if performed on a spot so replete with knightly reminiscences."

During last year the three great Masonic charities of England—The Royal Masonic Benevolent Institution, the

Royal Masonic Institution for Boys and the Royal Masonic Institution for Girls, received in all contributions from members of the Craft, amounting to the grand total of £82,914, which is £21,855 more than the highest total of any previous year. In addition, the Board of Benevolence made grants for charity amounting to £11,168.

Freemasonry was first established in 1840 by Lodge Australia Felix, 494, E. C. It was followed in 1843 by Lodge Australasian Kilwinning, No. 337, S. C., and in 1847 by Lodge Hiram, No. 349, I. C. The Prov. Grand Lodge of Scotland was opened in 1852, and has now thirteen lodges under its jurisdiction. The Prov. Grand Lodge of Ireland was opened in 1856 and has now sixteen lodges working. The Prov. Grand Lodge of England was opened in 1857, and has now 102 lodges working. The Grand Lodge of Victoria was established in 1883, and has now eighteen lodges working. Total lodges is 149.—*Sydney Freemason.*

Correspondence.

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

THE RETENTION OF MEMBERS.

To the Editor of THE CRAFTSMAN.

DEAR SIR AND BROTHER,—FOR some time past the problem of how to retain the membership in our lodges and to avoid the great loss to the Craft by so many brethren allowing themselves to be severed from their rights and privileges as Masons, has engaged the thoughtful and serious consideration of many of the older members of Grand Lodge.

It is to be regretted that such a large number of suspensions for non-payment of dues takes place yearly in the several lodges, and that there are so very many unaffiliated Masons residing in the province who, at some time or other, have allowed themselves to get largely in arrears, and after having paid up their indebtedness have taken their demits, and thus perhaps for ever after have severed the tie which should bind them to their brethren.

The discussion of this important subject is well worthy of a place in the columns of your valuable and interesting

magazine, and it is to be hoped that before long some practical and successful scheme may be devised to remedy the existing state of affairs.

With an earnest desire to elicit the honest opinions of the Craft on such an important subject, would it not be well for each lodge, previous to the next Annual Communication of Grand Lodge, to consider the matter, and then their representatives would be in a position to place the views of the private lodges before Grand Lodge in such a manner as might lead to a satisfactory solution of the difficulty.

With this object in view I would respectfully suggest, that, in my opinion, some slight relief to the present unfortunate state of affairs might result if lodges were granted permission, when they so desire, to adopt a by-law declaring, "that any member of a lodge who may be in arrears for twelve months' dues at the time of the election of officers, shall be debarred from voting at any election, until such arrears are paid, or remitted by the lodge in the manner prescribed in the Book of Constitution."

By the adoption of a by-law of this character a member of the Craft would not allow his dues to remain twelve months in arrears, without having it brought to his notice, and without the attention of his lodge being called to the fact that he was disqualified from voting. I feel satisfied that few brethren would desire to be placed in such an uncomfortable position, as to be debarred from exercising their franchise in the selection of officers, whom they may think best fitted to carry on the work of the lodge; and no lodge, I venture to think, would be so ungenerous as to refuse to remit the dues of a brother who might be perfectly willing but unable to meet his monthly obligations.

It may be objected by some, that lodges already possess the power to deal with members in arrears for a certain length of time, but it is well known that there exists a certain amount of reluctance—and in some cases carelessness—in dealing with the subject of arrears, until several years' dues have accumulated, and then very often an inability to pay, or an entire loss of interest in the Craft, results in a brother being suspended, and thus he is lost to the order.

I am emboldened to trespass this much on your space, knowing that the subject is one of vital importance to Canadian Freemasonry; and if some way out of the present difficulty can be discovered through the medium of your columns, THE CRAFTSMAN will have earned for itself the warm approbation of the brethren.

Yours, fraternally,

WM. REA.

Ottawa, January, 1889.

Miscellaneous.

UNITED GRAND LODGE OF ENGLAND.

At the recent quarterly communication of the United Grand Lodge of England, held in London, the following letter from the King of Sweden was read, which explains itself:—

Stockholm, 12th Nov., '88.

SIR AND MOST WORSHIPFUL BROTHER, —With great pleasure I have received the insignia that your Royal Highness, as Grand Master of the Grand Lodge of Freemasons of England, has been graciously pleased to send to me in token of the dignity as Past Grand Master of the said Grand Lodge, with which I was invested during my last sojourn in England.

I pray your Royal Highness and the Grand Lodge to accept my sincere and cordial thanks for this new testimony of the friendly relations that exist between the Grand Lodges of England and Sweden.

I have the honour to remain, your Royal Highness' faithful Brother and true friend,

OSCAR,
V.S.V.,

P.G.M. of the Grand Lodge of England.
To His Royal Highness Albert Edward Prince of Wales, etc., etc., etc.

The letter was ordered to be engrossed on the minutes.

The Earl of Carnarvon, Most Worshipful Pro. Grand Master, brought before Grand Lodge the recognition of the United Grand Lodge of New South Wales, in which he paid a high compliment to Lord Carrington, the Grand Master of the new body, and pointed out the unanimity which marked the movement; 82 English Lodges, 56 Scotch, and 51 under the Grand Lodge of New South Wales,

having agreed to the amalgamation. In closing his remarks he said :—

“Brethren, I have nothing further to add except to say this, that if we seem to lose from under our control, so to say, the prosperous lodges of the Grand Colony of New South Wales, we are losing nothing that we could possibly have retained for one moment against their wish. We are following the analogy of Imperial Administration in this matter. Self-government has been freely and fully accorded, without stint and without reserve, to these great self-governing colonies, and there is no one in England so blind or so mad as to repent that gift. They have paid it with a feeling of affection and loyalty towards the mother country, and it is my conviction that in the same way we are bound to give freely, generously, and without stint the powers of self-government in Masonic matters to our Masonic brethren in the New World. They deserve it, they are fully capable of using it ; and I am convinced that as time goes on we shall find that the ties of Masonic affection have not in the least degree be weakened by that concession. Brethren, I have now, on the part of the Most Worshipful the Grand Master, His Royal Highness the Prince of Wales, to move ‘That this Grand Lodge do recognize the United Grand Lodge of New South Wales.’” (Loud Cheers.)

The motion having been duly seconded and carried unanimously, the Earl of Carnarvon said :—“Before this subject passes away I have a further communication to make from his Royal Highness, our Illustrious Grand Master, which I could not have properly made to you until that vote was taken. The new Grand Lodge of New South Wales has requested his Royal Highness to consent to become the Patron of the Grand Lodge. (Cheers.) It is an honorary title, but it marks the feelings of loyalty and affection on the one side, and the position which his Royal Highness ought to occupy on the other. I rejoice to think that his Royal Highness has assented to the request of the New South Wales Grand Lodge, and that as he has become Grand Patron in Australia so he will be Grand Patron in New South Wales.”

GRAND LODGE OF MICHIGAN.

The forty-fifth annual communication of the Grand Lodge of Michigan was held in Detroit on Jan. 22nd, Grand Master W. H. Wilson presiding. The address of

the Grand Master was of exceptional value and interest, showing the pleasing prosperity and progression of the craft in this grand jurisdiction, and predicting a continuance of the same. During the year seven new lodges were chartered.

The reports of the Grand Treasurer and Grand Secretary were read, showing that the finances of the Grand Lodge were in a pleasingly flourishing condition.

The members of the Grand Lodge gave an evidence of Masonic charity as taught and exemplified by our beloved Order by answering the appeal of a distressed and worthy brother by a little collection of \$210.20, gathered in about five minutes.

The Grand Lodge dues, or per capita tax was reduced from 35 to 30 cents per annum.

The invitation of Lansing to hold the next annual communication of the Grand Lodge in that city was accepted.

The matter of the Masonic Home at Grand Rapids was referred to a committee to investigate and report at the next annual session.

W. Irving Babcock, of Niles, was elected G.M., and Gen. W. P. Innes, Grand Rapids, Grand Secretary.

SHALL I BE A MASON ?

Do not present yourself out of mere puerile curiosity ; you will only be disappointed.

Do not join the Craft except with a firm resolution to study the institution. It partakes of the nature of certain natural phenomena, of certain masterpieces of art, of the genius of certain men. The first view destroys the illusion ; one must study them to comprehend them.

If, combined with the love of the true and the good, you have not also a slight mental attraction towards the poetry resident in all things, and a judgment tempered by feeling and sentiment, enter not ; you will be bored. He who, with the culture of progress, combines that of old memories ; who, whilst pursuing exact science can yet understand all the charm of a venerable myth ; who loves custom *because* it is old, antique forms *because* they are beautiful, even prejudices *because* it is at the root of human history, such a one will find full play for his instincts as an archæologist. But, should you enquire how it will benefit your pocket or influence the elections,—go not in !

If, in religious matters, you start with the assumption that your opponent is a

fool or a knave, venture not to approach. But, if you respect every sincere opinion, or if, being of a religious temperament, you can bear with those who are not so, or rather, are so differently from yourself, then go; no one will wound your susceptibilities, and you will hurt no one.

If, as regards God and your soul, you appreciate the majesty of the issue, whilst possibly of the opinion that the science of some does not differ greatly from the agnosticism of others, your aspirations may probably encounter comforting support.

If, as a physician or lawyer, a tradesman or a merchant, official or clerk, you seek to find there either clients or patrons, you will be grievously disappointed. As an official you would inspire the good-humored contempt of the minister, were he a Mason, and his successor would perhaps send you about your business. As a merchant, you would cause both your Masonry and your merchandise to be regarded with suspicion.

If, being ambitious, you have capabilities equal to your ambition, go; many will learn to know you thoroughly. But if you merely seek to acquire stilts for your too diminutive legs, keep aloof; and for the very same reason.

As a politician, do not dream of making partisans in a lodge; you will only prevail with those who already follow you; and you will possibly lose them and have to endure their reproach that you have imported discord within the sacred precincts; your success will be short-lived.

If you hold opinions which possess you rather than you *them*, if your disposition be such as to render you too prone to blame others, or if you have no pride in your birthright independence in all matters that concern yourself, the education of your children, the actions of your religious, civil or family life, you will never possess the requisite Masonic qualifications, you will never understand those who do.

If you be entirely absorbed by your profession, your associations, your position in society, approach not! Why should you undertake obligations which will not be onerous to you?

If you owe all your time and resources to your family, abstract nothing from a duty which is above all others. The lodge is an incentive to outlay. You would either regret not being able to do even as the others, or you would violate our statutes in consecrating to your pleasure that which is justly claimed elsewhere.

If you be a hypochondriac, keep away! but, if you love a word in season and a merry jest, enter in.

And cherish no illusions! Do not allow yourself to be carried away by the idea that you owe a sacrifice to humanity, to progress, and all the rest! Masons are apt to laugh at high-flown notions of self-sacrifice.

Join the Masons only if you desire it for your own sake; whoever you be, they can get on excellently well without you.

MASONS' WIVES.

A correspondent says that Masons' wives often ask the question: "What may I be led to expect, or rely on, in case of my husband's death, and I find myself destitute? If he should die living away from his lodge (he having been in good standing) what could I do to gain assistance?"

It is, perhaps, a mistake that so few Masons ever talk upon the subject of Masonry with their wives, and take no pains to inform them fully in the matters involved in the questions here presented. It is her right, and we think it is very important that a Mason's wife should know what she may expect from Masons, in case of her husband's death, should she need assistance or not. A few thoughts upon this subject may prove beneficial to some of our readers.

We have, in a previous number, explained as fully as we could do in print, why women are not admitted into Masonry, and we think that the wives of Masons generally are satisfied on that point. We have also asserted that it is one of the grandest features of this great institution, that, without any obligations on her part, it gives to woman an equal share with man of its beneficence and protection. This it does, not only to a Mason's wife, but it includes also his mother, sister and daughter. Whatever he is entitled to receive in the way of pecuniary assistance, it is their equal right to enjoy. Masonry, however, differs, in its mode of dispensing charity from the many more modern fraternal societies of the present day. It does not provide for health insurance nor mortuary benefits. Such provisions are in no sense charitable, for they give alike to the rich and the poor. Masonry gives when a brother is needy and entitled to assistance. The claim must be founded upon his being in good standing in some

lodge, and worthy to be recognized as a brother. These facts being established he is entitled to receive what his necessities demand, and in case of his death, his widow occupies the same position that he did while living, as regards receiving assistance.

What a Mason's wife may expect, in case of her husband's death, may be readily inferred from the above. If within the jurisdiction of the lodge of which he was a member, it is the duty of that lodge to ascertain how she is situated, and to afford such assistance as the case may demand. If within the jurisdiction of another lodge, she should at once make herself known to some member of it, if she needs any assistance whatever, when it will become the duty of that lodge to do for her what it would do for one of its own members.

A Mason's lodge is not simply a little band of a few members, but it extends from East to West and between North and South, and true Masonic charity is equally extensive. A Mason from Indiana is as much one in any other State or country. Whatever assistance he would be entitled to at home will be extended to him wherever he may be. A Mason's wife by establishing that relationship, is always entitled to the same Masonic recognition.—*Masonic Advocate.*

A MASON'S GRAVE.

The *Penetanguishene Herald* says:—
 'Captain Hoar, of the Royal Navy of England, in many respects one of the most remarkable characters of his day, and long known in the history of Penetanguishene, breathed his last recently at the age of 79 years. Captain Hoar was born in Devonshire, and at an early age enlisted in the British navy, and in this capacity visited all the naval stations on the globe, and took part in some of the memorable naval battles of the early part of the 19th century. He received an honorable discharge, and with his wife came to Canada in 1845, and to Penetanguishene, where, at the earnest solicitation of the authorities, he rejoined the service and was afterwards appointed keeper at the Christian Island Light, which position he held till superseded by his son. He was a Mason, and gave directions that his apron be laid upon his coffin and carried to the grave. He erected a private lodge room at the

back of his dwelling, on either side of which a grave had been prepared for him and his aged wife, and in one of which his remains were deposited. These tombs were of walled masonry, and prepared under his direction last year. His casket was of white oak, manufactured under his personal supervision and kept in his private room during the last fifteen years. Soldier-like he was methodical and stern in his habits to the last.

THE MASONIC PRESS.

Give, my good brothers, all the aid you can
 To the Masonic Press. It is an age
 Of free inquiry; and we must engage
 In naught we can't defend. There is no ban
 By Popish hate e'er put on our dear Craft
 Can injure us, if we are only true
 To our precepts. We have men enough,
 Wise and courageous, who have even laughed
 All curses into scorn; full ably they
 To answer all the Church's calumnies;
 They seek the naked truth with undim'd eyes;
 Their pens are ever ready for the fray.
 Knowing their course is right, they're not
 afraid,
 But only ask the reading Mason's aid.

There is a class of owlets in our ranks
 Whose feeble eyes bear not the light of day;
 Bear with them till we bury them; but they
 Should never have been admitted; and no
 thanks

The literary maiden need expect
 From such as these. We must in future have
 Men only who are wise and good and brave;
 Such, and such only must we now accept.
 Our history needs re-writing; we must prove
 All things, and keep most firmly to the truth.
 Our craft is not decrepit; in its youth
 It ne'er was stronger. Friendship, truth and
 love
 Of all that's lovely still to each are ours;
 And these for aye will tax the Mason's man-
 liest powers.

There are lodges where no magazine
 Or good Masonic book, to teach mankind
 What was, and is, and might be, you can
 find.

Among such brothers never can be seen
 The genuine working of Freemasonry.
 They stumble on through some Masonic
 Rite.

Shorn of its beauty; and their chief delight
 Seems in the banquet. Wisdom, Charity,
 All that enobles man, they only deem
 Are things to prate of, not to make their
 own.

The seeds of Masonry have there been sown
 On barren ground; their life is but a dream,
 There needs the light of the Masonic Press,
 Such cells of darkness to illumine and bless.
New Zealand Mail.

EARLY FREEMASONRY IN N. Y. STATE.

A letter from Kingston, N. Y., dated Jan. 7th, contained some interesting scraps of Masonic history, from which the following are taken :

Freemasonry, according to old-time chroniclers, was instituted in the old village of Kingston several years prior to the Revolution, and flourished until the village was burned by the British army, under Vaughn, in 1777. Lodge jewels that were carried to Old Hurley, a village several miles inland, when the inhabitants fled there for refuge, were exhibited in the handsome rooms of Lodge No. 10 last night. These jewels are guarded with jealous care. Unfortunately the records of the lodge prior to the Revolution were destroyed during the general conflagration here in 1777.

After the excitement of the struggle of the colonies for independence Freemasonry was revived. Last night Henry D. Baldwin, who has been Secretary of the present lodge for over a quarter of a century, showed to the guests the archives of the order here. Among them were the old record book of Livingston Lodge No. 23, of the year 1790. The record shows that John Addison was its first Master. Livingston Lodge surrendered its charter to the Grand Lodge in 1805, and Masonry in Kingston ceased to exist as an organization until 1808. The cause for this action on the part of its members does not appear upon the records. During the palmy days of Livingston Lodge, the Marquis de Lafayette, De Witt Clinton, John Jay, and other statesmen and military men of note were entertained here. St. John the Baptist Day, June 24, was regularly observed. The members usually secured from the Consistory of the old Dutch Church the use of that building for their anniversary. Nearly all of these old-time Masons lie buried in the churchyard of the old Dutch Church.

In Evert Bogardus's house on August 29th, 1808, officers of the Grand Lodge of this State instituted Kingston Lodge, No. 23. The Hon. De Witt Clinton was Grand Master. A room was secured in the old Court House and meetings were held every "full moon." Other lodges were organized in following years in other parts of Ulster County. In 1821 the number of Kingston Lodge was changed from 23 to 20. In 1825 St. John's Day was celebrated in an unusual manner.

"Brother Murphy" delivered an oration in the Dutch Church, there was a grand dinner served in the tavern of John N. Rutger, and a large procession of ladies dressed in white, emblematic of purity, paraded the village streets and created a sensation among ancient Esopus Dutchmen. It is still within the memory of the older Masons here how the lodge laid the capstone in due Masonic form of the tide-water lock on the completion of the Delaware and Hudson Canal in 1826. This ceremony immediately preceded the opening of the great waterway to the anthracite regions of Pennsylvania.

In 1833 the lodge closed up its affairs and ceased work on account of the anti-Masonic persecutions. John Beekman for twenty years kept the jewels, books, and papers, and at his death, when Kingston Lodge, No. 10, came into existence, they were handed over to the Masonic fraternity by a member of his family. The books, papers, and jewels have descended from one lodge to the other, and all are incorporated as a part and parcel of the present prosperous organization.

THE THREE STEPS.

As delineated upon the Master's carpet, the three steps point to the three all-important periods in human existence—Youth, Manhood and Age. Aside from the Master's lesson, or dissertation, when he explains the symbols to the initiate, three others could be added that would naturally incline the mind of a young Mason toward thoughts that are truly Masonic in character and form—Honor, Industry and Fidelity. In the every-day associations of business and social life we find these essentials of a true manhood held in high valuation by all men, and by none are they more dearly prized than by those who have learned to treasure Masonic truths at their full valuation. Honor holds its votaries with a silken cord as rich in texture as it is precious to its possessor. Honor leads men to the palace of the King and exacts full homage from him to his subjects. Industry climbs mountains and subdues the most formidable fortress. It guides the traveller from poverty to riches; it dispels gloom from sad places and it replaces thrones with flowers; it unites oceans and seas across dry land, and it brings lightning subservient to the hand of man. Fidelity is a divine attribute. Without it, honor and industry could not exist

among men. Fidelity makes us true to ourselves and to our Creator; it makes life safe and protects the rights of property. Combined, these three jewels are essentials to these three steps of Youth, Manhood and Age. With them no Mason, no man, need fear to battle in the struggles of this life, or to accept a summons for that which is to come in the unknown hereafter.—*Noah's Sunday Times.*

FREDERICK DALCHO.

Dr. Frederick Dalcho was a brother who played an important part in the history of American Freemasonry. Mackey's account of him is the best we have seen, and the fullest. He was, it seems, born in London in 1770, of Prussian descent. He emigrated to Baltimore on his father's death, and was there brought up for the medical profession. He served in the American army as a medical officer, but resigned his commission in 1799, and settled at Charleston, where he resumed his medical practice with a certain Isaac Auld. In 1818 Dr. Dalcho was ordained a priest in the American Protestant Episcopal Church, and the same year was elected assistant minister at St. Michael's Church, Charleston, where he laboured until his death in 1836. He published more than one religious work, and edited for some time the "Gospel Messenger." He is supposed to have been initiated into Masonry in an Athol Lodge, but when exactly is not known. In 1801 he was admitted into the 33rd Degree of the A. and A. S. Rite, and soon after aided to form the "Supreme Council" of that body at Charleston. So much interest did he take in this high grade, that Mackey and others term him actually one of the founders of the Ancient and Accepted Rite in its present arrangement, a position which his own acceptance into the 33° previously renders improbable and impossible. We cannot accept the Charleston arrangement of the rite, and feel sure that it is an error historically and critically. In 1803 Dalcho published his "Orations," which are undoubtedly able productions; and in 1807 he published at the request of the Grand Lodge of York Masons in South Carolina, another "Ahiman Rezon," based on Dermott's original work. In 1808 he became Grand Secretary of this Grand Lodge, and he seems to have devoted all his energies to the union of the two Grand Lodges which then claimed the allegiance of the South

Carolina Masons. In 1817 the Grand Lodge of Free and Accepted Masons of South Carolina, and the Grand Lodge of Ancient York Masons of South Carolina, became happily one united Grand Lodge under the appellation of the Grand Lodge of Ancient Freemasons of South Carolina, and Bro. Dalcho was appointed Grand Chaplain, which post he filled for many years, delivering a public address or sermon on the Festival of St. John. In 1822 he prepared a second edition of "Ahiman Rezon," and in 1823, in consequence of an unpleasant controversy, which more especially related to the Ancient and Accepted Scottish Rite, he retired from Masonry, and gave up for the remainder of his life, as Mackey tells us—to whose biography we are indebted for our main "precis" of it—"all participation in the active duties of Masonry." He was an instructed and earnest member of our Order, and we must all regret such a termination to his Masonic career.—*Kenning's Cyclopædia of Freemasonry.*

NEW MASONIC TEMPLE AT JOHANNESBURG.

We extract from the *Standard and Transvaal Mining Chronicle*, published at Johannesburg, South Africa, the following interesting description of a new building for the purpose of freemasonry in that "two-year-old city."

We had the pleasure of inspecting the interior of this edifice the other day, and were agreeably surprised to note its artistic character and general architectural beauty. It is not any exaggeration to say that from a decorative point of view the Johannesburg Temple is the finest in South Africa. Entering by the eastern door there are two rooms, one on the right being the refreshment room, having communication with the temple and on the left the preparing room. Behind the latter, from a lobby which may be also entered by a door on the south, there is a principal entrance to the temple proper. As the door opened, and we obtained the first glimpse of the snug little hall, we were filled with astonishment and admiration that there should be such a building erected in this two-year-old city. It is 55 x 25 feet in area, and to the top of the circle 17 feet high. The walls are decorated by a series of Grecian pilasters, and the top and lower portions of the cornice by a frieze. Between each alternative pilaster the panel is relieved by niches in which will be

placed statuary. The room is lit by windows divided into three parts, about 12 feet from the floor. The painting and decorating was done by two tradesmen, Messrs. George West and Alfred Thomas of this town, as their subscription to the erection of the building, and truly it was a munificent gift, being valued at about \$250. Apart from the monetary value, however, the donation was one the brethren should be proud of, being a labor of love; the whole art and talent of the donors were put into the work with the result as stated, that the temple is the prettiest in South Africa. The variety of designs, and yet uniformity, the blending and arrangement of colors are truly astonishing. The work, whilst as elaborate as it well could be, is chaste. The painting is bright, but there is no approach to the gaudy. The ceiling, which is lined, is of sky blue, spangled with stars in gold. The work, in fact, is that of the artist rather than the painter. The Master's chair, placed on a dais 2 feet high, approached by steps on either side, is beautifully carved with masonic pedestals, whilst the other official chairs are of the same design, these being the work and gift of Bro. Jorgenson. The portrait of the first Master, Bro. Hart, a beautifully oil painted enlarged photo by Mr. Davis, has a fitting place at the opposite end of the room from the dais. Mr. Davis has just completed a photograph interior of the temple, which is equal to anything in the photographic art which we have yet seen, considering the difficulty of obtaining the exact degree of light in a room so peculiar as this one necessarily is according to usage. Mr. Davis, however, after exposing the plates in each case for upwards of three hours, succeeded in taking two views, which gave a correct idea of the temple. They are beautifully lighted, and the toning is excellent. All masons, and all who have a taste for good pictures, ought to secure copies.

ANOTHER MASONIC MS

Bro. W. J. Hughan writes thus to the *Freemasons' Chronicle*:—Bro. Wm. Watson, of Leeds, has sent me for transcription another copy of the "Old Charges," by desire and with the consent of the R. W. Bro. T. W. Tew, P. G. D., the esteemed Prov. G. M. of West Yorkshire. This parchment roll was presented in October last to the *Masonic Library and Museum* formed in that Province, by Bro. J. W.

Cocking, W. M. 2035, in whose family the document has been preserved for several generations. It is composed of three strips of parchment of over six inches in width, two being long and of about equal length, and the third, forming the concluding portion, being much shorter. The whole extends to some six and a-half feet in length, and is well written, only at times not easily decipherable, as the roll is considerably worn or rubbed in some parts. Its age apparently is about *two centuries*, and the text is mainly of the ordinary kind (save as to several original additions and alterations) until the conclusion is approached, when numerous departures may be noticed, and entirely fresh matter and new regulations are introduced, quite new to me, and making this valuable MS. a *sui generis*.

In consequence of this latter fact Bro. Watson has obtained the approval of the Prov. G. M.—after whom, and in whose honour, by desire of the donor, it has been most appropriately named—for its publication by me in the Christmas number of the *Freemason*, in which paper I feel assured it will be welcomed by the ever-increasing band of Masonic students.

AN OLD MASONIC HALL.

A New Haven, Conn., correspondent of the *New York Times* recently unearthed the following particulars of the weirdly-curious decorations of that old cradle of Masonry in Connecticut, a yellow-mossed structure in Lebanon which is said to be the oldest Masonic hall in that State:

The building stands, or did recently, just off the main road between Goshen and Bozrahville, and it is not far from old "Brother Jonathan" Trumbull's "war office" on Lebanon's historic green, so famous in Revolutionary times. It was built prior to 1740, and the split cedar shingles on its sides were nailed with hand-forged wrought-iron nails, and are rotten with moss. It was patterned after the heavy, strong architecture of ante-Revolutionary times, and was a long, low, two-story structure, the upper floor jutting out several feet beyond the main posts. It was covered with a pronounced gambrel roof, and the single door was studded with heavy brass nails. A cast-iron knocker in the shape of Britannia's coat of arms studs the door in the centre; and the primitive little millstone that ground the first of Lebanon's corn answers for a doorstep.

Masonic Hall's history shows that Colonist Joseph Metcalf reared the building with his own broadaxe. He was an ardent Mason and his zeal for the order led him to fit the upper floor for a lodge room. For years it was the only Masonic lodge room in the eastern part of the colony, and the brethren of the sparsely-settled country toiled to it for miles away. Now it is, perhaps, appropriately tenanted by bats.

The decorations in the Temple Chamber bear evidence of the hand of time. An immense amount of painstaking work and loving labor was lavished on them, but they are very gaudy. The walls are covered with gayly-painted birds resting in a brilliant wilderness of vines. Then there a number of scenes presumed to be Scriptural, although Masons to-day do not pretend to understand them. And it is claimed that there is more than one design in the apartment which they cannot fathom. Curtains, tents and banners are painted in the most gorgeous colors, but the wooden tablet over the mantel-piece is literally covered with symbols. There are the pillars, the "All-Seeing-Eye," the square and compass, the drawn sword, the trowel, skull and bones, sun, moon, and stars, Mosaic crook, and pot of incense, as well as the coffin and beehive and many other designs.

KNIGHT.

It is very difficult to lay down any proper derivation of this word, though some have contended that it comes from the Anglo-Saxon Cneht or Cnecht. It seems, however, very doubtful, as the German word Ritter, originally Reiter, preserves the older idea of Eques and Chivaler, Chevalier. We need not go through the details of the creation or uses of the knightly order of the system of knighthood in itself, as such lucubrations seem almost out of place in a Masonic Cyclopædia, and there is no difficulty in finding the whole facts of the case clearly set forth in more than one masterly treatise on the subject. Without, then, entering on this wide and important subject, it will suffice to say that there were two kinds of knights principally—the Knight Bachelor and the Knight Banneret. In former days the honour of knighthood was conferred by the sovereign or some military commander on the field of battle, and sometimes under the banners.—*Kenning's Cyclopædia of Freemasonry.*

A WELCOME INTO MASONRY.

Directed to one who subsequently acquired a distinguished name as a Masonic writer.

There were many with me were glad, Brother,

When we read your latest thought,
And to one another we said, Brother,
' 'Tis an omen of good import !'

For the battle of law has begun, Brother,
The strife for "the good old way,"
And we need such an one, Brother,
As we know you of old to be !

Yes, one of the daring type, Brother—

Such men as they had of yore,
With a head that in age is ripe, Brother,

And a heart that is brimming o'er ;
To know what a LANDMARK is, Brother—
In love to be warm and true—

Oh, how we have longed for these, Brother,
And 'tis these we shall find in you !

In the day when your sands are spent, Brother,

And the Craft shall your history tell,
They'll say, as their grief has vent, Brother,
"He has done his labor well !"

For you know we have ARCHIVES, Brother,
And a COLUMN rent in twain,

And a name that still greenly lives, Brother,
Though the dust hath its dust again !

And these they'll give to you, Brother,
As the guerdon of your need,

For the love that is warm and true, Brother
For the heart and for the head ;

For the battle of law has begun, Brother
The strife for "the good old way,"

And we need just such an one, Brother,
As we know you of old to be !

—BRO. DR. ROB. MORRIS.

MONIED MASONS.

A late issue of the *New York World* contained the following :—

"There is much talk in Masonic circles in this city of making Charles E. Lansing next Grand Master of the State of New York. He is a handsome, full-bearded, blue-eyed, quick-moving man, of about forty-five years of age. He enjoys a largely remunerative law practice, but the hobby of his life is the Masonic order. He is a bachelor and he has given up society, politics and everything but his law practice to devote his time to the organization in which he has risen to the rarely attained thirty-third degree. His personal card, while a thing of beauty, richly illustrates his passion. His name is engraved across large pale-pink Arabic characters which denote the shrine of Mecca.

In the upper righthand corner are the gilt swan and the red cross of the Knight Templar. In the opposite corner is emblazoned in gold and red the double eagle of the thirty-third degree. Between hang the scimitar and crescent of the Mystic Shrine, the Egyptian Masonic order which William J Florence first introduced in this country. For twenty years, out of a yearly income of \$25,000, Lansing has spent nearly \$20,000 annually on the Masonic order. For the last five years he has been at the head of the arrangements for the balls of the Palestine Commandery, which are confessedly the handsomest Masonic entertainments given in this country. Three years ago, to add to the eclat of one of these occasions, he brought at his personal expense the Monroe Commandery, from Rochester. That little trip cost Lansing \$2,500.

"It seems almost incredible to an outsider what an enthusiastic Mason will spend upon the glorification of his order. Three other notable examples of this lavish expenditure can be found in Stephen T. Wright, who is a wealthy real-estate owner; J Charles Davis, who is Harry Miner's lieutenant in a round dozen amusement enterprises, and Christopher Johnson, who runs two hotels in this city. They have each reached the thirty-third degree pinnacle, and devote all their spare time to Masonic affairs. There is authority for the statement that in the last twenty years this enthusiasm has cost Johnson \$20,000, Davis \$40,000 and Wright about \$25,000. How so much money was expended can be partially judged from the fact that Johnson, Wright and Davis respectively gave the particular Masonic bodies with which they are most intimately associated an excursion, a dinner and an entertainment of some similar sort, and their respective costs were \$2,000, \$1,500 and \$3,000.

MASONRY IN THE OLDEN TIME.

From the light of other days, says the New York *Sunday Times*, Masonic students can secure pearls of rare value. In an examination among some venerable timeworn, dust-covered printed material our eyes were attracted to an extract from the South Carolina *Gazette*, published at Charlestown, Jan. 1, 1741:

Saturday last (Dec. 27, 1740) being the Festival of St John the Evangelist, the day was ushered in with firing of guns at sunrise from several ships in the harbor, with all their colors flying. At 9 o'clock

all members of Solomon's Lodge belonging to the Ancient and Honorable Society of Free and Accepted Masons, met at the house of Mr. Benjamin Smith, Master of the said Lodge, and at 10 proceeded from thence, properly clothed with the ensigns of their Order, and music before them, to the house of Provincial Grand Master James Græme, Esq., when a Grand Lodge was held, and officers chosen for the ensuing year. At 11 o'clock both Lodges went in procession to church to attend Divine service, and in the same order returned to the house of Mr. Charles Shepheard, where Solomon's Lodge proceeded to the election of their officers. After an elegant dinner, all the brethren being invited, went on board the Lydia (Capt. Allen), and from thence on board the John William (Capt Fishburne), where several loyal healths were drank, under the discharge of a great many guns. The above ships were on this occasion decked out with a great many colors, and illuminated at night with a number of lights, regularly disposed on the yards, both of which made a very grand and agreeable appearance. In the evening the brethren adjourned to Mr. Shepheard's again, where they concluded the day suitable to the occasion. The whole was conducted with the utmost order and decency."

ANECDOTES OF FREEMASONRY.

A writer in the London *Freemason* says:—

"In 1876 I met on the banks of the Moravia an Arab colonel who was as enthusiastic a Mason as ever held a gavel in an English lodge. I was hungry, and he gave me part of his slender stock of provisions; without shelter, and he offered me a portion of his tent; my horse was injured, he lent me another; and, finally, furnished me with a guard to send me on my way next morning. Yet Ibrahim Pasha and I had never met before, and could never have been friends but for the mystic rite.

"A long while ago, an instance of the beneficent effects of masonry came under my notice. A barrister of much learning and but little power of utilizing his knowledge, got into very low water indeed. His relatives were wealthy, but they did not care to help him, and he would have starved but for the interposition of their manager, who, being of the craft, determined to befriend the barrister. Giving him work of a literary kind, he engaged him at a regular salary, without troubling

to communicate the fact to his principals. It was some time before the pious piece of deception was found out, and, when it was, it led to a reconciliation between the relatives, which has lasted, to their mutual gain and satisfaction, to this day.

“A duel of a particularly grievous sort was prevented by masonry a few years ago at Bucharest, the capital of Roumania. Two brothers, who had not seen each other for years, quarrelled over some property, and at length one challenged the other to fight a duel. In spite of the reasoning and entreaties of their friends, they insisted on meeting, and were about to fire at each other, when it was suddenly discovered that both were Masons. The ties of blood had not held them back, but the bond of Masonry was too strong to break, and they stopped; the quarrel was satisfactorily adjusted, and they became the fastest of friends.”

EARLY FREEMASONRY IN FRANCE.

Introduced into France in 1725, Freemasonry made, during a lapse of a quarter century, immense strides, so that, in the year 1776, was erected the famous lodge of the Nine Sisters (meaning the Muses) designed originally by the great philosopher, Helvetius, as a place of congregation for the leading intellects of their age. Although Helvetius died before accomplishment of his design, it was carried out so successfully by his admirers as, in 1778, to embrace in its membership Benjamin Franklin, Court de Gebelin, Lalande, and almost all men of genius at the Court of France. Still there was one man wanting to complete this circle of intellectual greatness. Voltaire, pleading his advanced years, had declined to join the lodge until, at solicitation of Franklin, he was proposed by the Abbe Cordier de St. Firmin, and initiated June 7th, 1778, in the eighty-fourth year of his age, being supported on entering the chamber upon the arms of Franklin and of Court de Gebelin, the most zealous Egyptologist of the time. On the 28th of November in this same year the same persons participated in the funeral of Voltaire, when, as each brother deposited upon the cenotaph of the deceased the mystic bough, incidental to the funeral services, Franklin offered, as his tribute, a crown, previously presented to him in the name of the lodge. Among the earliest victims to the fury of the Revolution

were the philosophic members of this very Lodge—martyrs to the cause of humanity.—*Masonic Chronicle.*

THOUGHTS FOR THINKING MASONS.

How many Brethren who spend evening after evening in the lodge-room ever ask themselves to what end all the curious rites and ceremonies, which are the property of our mystic brotherhood, are so frequently repeated? Who pauses in the midst of the ritual to ask himself its meaning, or stops to inquire in what way it relates to the every-day affairs of life? Too many look upon the work of the Craft as a mere meaningless repetition of words, which by infinite toil must be learned by heart by any one who wishes to become an officer in his lodge, but to them it is a matter of no concern, demanding no thought or attention, and attracting them only as the words when uttered by a speaker of good delivery may have a sonorous roll, pleasing to the ear.

How seldom, indeed, we find that the pure radiance of the First Great Light is allowed to shine with its divine effulgence upon the Mysteries of our Craft. If our Brethren would but take the trouble to commit to memory, carefully and thoughtfully (not mere parrot learning), the entire ritual of the Fraternity, and then in the patient spirit of investigation look up, by means of reference Bible and Concordance, all those passages which seem obscure and meaningless to them, they will find themselves well rewarded for their trouble. Unfortunately for the good of the Craft, the Bible seems to be as much of a sealed book to not a few Masons, as if they were under the administration of the Romish Church, which forbids the laity to read the Word of God for themselves.

If the Craft as a whole knew the work better, we would hear fewer complaints of bad grammar in the authorized work. Too many Americans get their only ideas of grammar from the dogmatic and empiric books on the subject which form the text books in most of our schools, both public and private, and which by arbitrary rules, that seem all important to the self-appointed authority, endeavor to straighten out the English language as if with a rod of iron, thereby seeking to remove from it all the force of character and wonderful strength and elasticity of expression that have kept the English of

King James's version of the Bible, and of William Shakespeare, unchanged in all essentials, even down to the present day, while other languages, such as French and German, have suffered far more variation in the same length of time. If any well-read Mason will carefully examine the work as taught by the Temple School of Instruction, he cannot help being struck by the singular force and beauty of the language used. There is not one word too much, nor is there anything left out which should be there. The language is such as Goldsmith or Addison might have used, from the elegance and purity of its diction, though, perhaps, if tested by the petty standard of Hart's English Grammar, or some other such self-constituted authority, it might be found somewhat lacking.—*Bro. Edward Hurst Brown in: Keystone.*

THE SOCIAL FEATURES OF OUR ORDER

It is my deliberate conviction that the great cause of non-affiliation is the neglect of the social features of our Order by the lodges. These institutions are complex in their character. While upon the one hand their chief claim to the confidence of mankind is their beautiful "system of morality, veiled in allegory, and illustrated by symbols," upon the other hand we must remember that they are social brotherhoods. From all parts of the jurisdiction the complaint arises that the brothers take so little interest in the meetings of their lodges.

Many lodges decline, become dormant and die, because the monthly gatherings are not made more attractive. The repetition of the ritual, not always particularly well done, the reading of the minutes, the report of a few delinquents and a speedy adjournment, probably ought to be attractive enough to tempt brethren in the country to ride eight or ten miles to the lodge room, or members in town to forsake home, or club, or theatre, or rival attraction, but so weak is human nature, somehow it doesn't always do it.

Far be it from me to advise that the lodge room be made the scene of improper festivity, or to seek to engraft upon our Orders the features that have brought discredit upon the lodges elsewhere. I only recommend with all the earnestness in my power that a united effort be made to render the lodge meetings more attractive. An inexpensive dinner or supper

would be a pleasant addition in many instances. The stomach and not the heart is the real seat of affections. In country lodges, after the conclusion of the proceedings, an informal farmers' club and general discussion upon agricultural matters might well be held, and it would do no harm to have good men in the neighborhood, who were not members, to attend these. The result would be that most of them would soon be in the lodge.

In towns and villages a lecture or talk upon some topic of contemporary interest, a recitation, a song, or story, might well be given either in connection with or as a substitute for a supper. The amount of interest, amusement or instruction which may be dug out of the material of any fairly represented lodge would really surprise its own members.

If there be one noticeable want in the social system it is a want of proper relaxation and amusement; and so true is this that I am sure the recommendation just given will seem to many as a useless innovation upon the serious observance of fraternity, because even the capacity for social enjoyment in many has become atrophied and withered from lack of use.—*Exchange.*

We are extremely sorry to hear that some ten atheistic "brethren" in New Zealand have taken the extraordinary step of applying to the Grand Orient of France for a charter, alleging that the ceremonies and ritual of the English Order "bear great affinity with the old Jewish traditions, and that consequently free thought is excluded from the lodges." The petitioners allege that New Zealand is unoccupied territory. We distinctly affirm that it is not, and that no foreign power has a right to enter therein. Confusion will be worse confounded, and if persisted in there will be no alternative for the English, Scotch and Irish brethren but to form a Grand Lodge of New Zealand to keep out this spurious Masonry.—*South African Freemason.*

The *South African Freemason* of Nov. 27 says: "The information that we communicated last week as to the consent of the M.W.G.M. of England to warrant a Lodge in the Transvaal, has been hailed all over South Africa with the liveliest feelings of delight." We congratulate our far-away brethren (who are brought right unto us by the welcome medium of the *South African Freemason*) in securing the object so long and patiently sought after.