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"THE QUEEN AND THE CRAFT."

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THE  
CANADIAN CRAFTSMAN

AND MASONIC RECORD.

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VOLUME XVII.

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JANUARY 1883 TO DECEMBER 1883.

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PORT HOPE, ONT.  
J. B. TRAYES, P. D. D. G. M., EDITOR AND PROPRIETOR.



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# THE CANADIAN CRAFTSMAN,

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J. B. TRAYES, P.D.D.G.M.,  
Editor & Proprietor

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No. 1.

## DISPENSATIONS.

As there appears to be a diversity of opinions regarding the stage of proceedings at which a dispensation from the Grand Master should be presented to a lodge to which a person desires to be initiated, who does not reside within the jurisdiction of that lodge. For while some hold that such dispensation need not be applied for till after a favorable ballot for the candidate has been declared, others hold that such dispensation must be presented to the lodge together with the petition of the candidate, and before that lodge can take any action upon such a petition, it may not be out of place to enquire into this matter more fully, in order to arrive at a rational conclusion. It may here, at the outset, be stated as an indisputable fact, that a subordinate body, society, or private lodge, which is created by and which receives its authority to act through a written law, statute or constitution, has such a written law, statute or constitution as a guide for all its acts; that any act performed by such subordinate body, society or private lodge, affecting the whole body of which the same forms an integral part, and at the same time not authorized by that written law, statute or constitution, is an illegal act; and that for the omission to perform an act required to be performed by that written law,

and by which omission that whole body is affected, renders such a subordinate body, society or private lodge guilty of such omission, amenable to the whole body of which the same forms an integral part.

A private lodge being such a body which is created by and receives its authority to act from the written law or constitution of the Grand Lodge, it will be necessary to examine that part of the Constitution which gives authority to a private lodge to initiate persons desirous of becoming Masons. This is found in clauses 2 and 3 "Of Proposing Members," viz:—

"2. No person shall be made a Mason unless he has resided one year in the jurisdiction of the lodge to which he seeks admission, or produces a certificate of character from the nearest lodge to the place of his previous residence; nor until he has been properly proposed at one regular meeting of the lodge, and a committee has been appointed by the Worshipful Master to make the necessary enquiries into the character of the candidate, and his name, age, addition or profession, and place of abode shall have been sent to all the members in the summons for the next regular meeting, and in all cases held not less than four weeks from the date of the application; when, after

the committee have reported to the lodge in his favor, he may be initiated into the first degree of Masonry; but should the reports be unfavorable, he shall be considered a rejected candidate."

"3. No lodge shall initiate a candidate whose residence is nearer the jurisdiction of another lodge, unless by dispensation of the Grand Master, except in a town or city where there is more than one lodge, in which case each lodge has concurrent jurisdiction. The jurisdiction extends in every direction, half way to the nearest lodge."

Clause 5 gives the form of declaration or petition.

And by clause 6 it is enacted that: "A petition having been received, it cannot be withdrawn."

The several formalities which a lodge is bound to observe before it can legally initiate a candidate who resides *within* the jurisdiction of that lodge are here distinctly and in a regular succession laid down; and they must be observed in the same succession as therein laid down.

In a case where the petitioner resides, and has for at least one year resided, within the jurisdiction of the lodge to which he addresses his petition. The formalities are:—

1. Presentation of Petition.
2. Reception of Petition.
3. Appointment of Committee.
4. Notice in Summons.
5. Report of Committee.
6. Action on Report, either by ballot—if the report is favorable, or a declaration of rejection if unfavorable.

And in a case where the petitioner, though residing within the jurisdiction of the lodge to which he addresses his petition, but has not yet resided fully one year within the same, there must be presented to the lodge, either before, or at least *with* the petition, a certificate of character from the nearest lodge of his previous residence.

It should here be borne in mind

that since the lodge is required to have all its members duly informed by summons as to the name, age, addition or profession, and place of abode of the petitioner; that it is the duty of the lodge before taking any action upon a petition, that the lodge be fully informed upon these several subjects, and that there ought not to be the slightest doubt about either; and that a correct knowledge as to the jurisdiction in which the petitioner resides, and the time—whether less or more than one year—is as important as the correct knowledge of his name.

It should also be borne in mind that the committee is only required to enquire into the character of the candidate, and to report thereon; and that the committee has not to make enquiry as to matters of jurisdiction, or place of residence of the candidate.

That the appointment of the committee is a necessary consequence of the reception of the petition; the report of the committee a necessary consequence of its appointment; the ballot an immediate and an imperative consequence of a favorable report, and the initiation an unrestricted consequence of a favorable ballot, which may take place immediately after the favorable ballot has been declared. That there is no clause in the Constitution which requires a private lodge after the appointment of the committee has been made, or after its report has been made, or after the candidate has been balloted for, to ask consent, authority or permission to proceed uninterruptedly with the other formalities until the candidate is either initiated or rejected; and that, therefore, a candidate upon whom a favorable ballot has been declared, the W. M. may at once initiate if he feels disposed to do so, and without awaiting the consent, authority or permission of any one thereto.

That there is not a single clause in the Constitution which gives permis-

sion to a private lodge to take any action whatever upon a declaration or petition of a person *who does not reside within the jurisdiction of that lodge*; but that all the authority given refers only to parties who reside within the jurisdiction. It may, therefore, be pertinently asked upon what authority in the Constitution does a private lodge base its right to receive a declaration or petition from a person who resides outside of its jurisdiction; upon what authority in the Constitution does the W. M. appoint a committee to enquire into the character of that person, receives their report and, if favorable, directs the ballot to be taken? The answer cannot be otherwise than to the effect that no such authority exists in our Constitution, but that it may be obtained by virtue of a dispensation, as provided in clause 3, above cited.

The argument in favor of delaying the application for that dispensation until a favorable ballot has been declared is, that it would be an unnecessary expenditure to pay at the outset the dispensation fee, if afterwards it should prove upon the report or ballot that he has been rejected. Irrespective of the legality or illegality of such a course, it might be replied that such a requirement would be equally as fair as to ask in the other case a certificate of character from the nearest lodge of the candidate's previous residence; and it might also be pertinently asked, why should any private lodge, without first having obtained such a dispensation, have the right in case of an unfavorable report or an unfavorable ballot to declare a person a rejected candidate? And by what authority in the Constitution is such a declaration made binding upon the Craft at large? It is a well known rule that whoever wants any special privilege, whether by what is termed a private bill or in any other form, must be prepared to risk in advance, and before action upon his request is taken, either some money or its equivalent;

and that rule also obtains among the Masonic bodies.

A dispensation being an instrument whereby an existing law or rule is temporarily, and for a specific purpose, set aside or dispensed with, it necessarily follows that such a dispensation must PRECEDE the act contemplated to be done contrary to the existing rule or law; but that if such act or any part of it is done *before* the dispensation has been obtained, that such act or part thereof so done is illegal; and since no dispensation can have a retrospective effect, it does not possess the power to make legal that which has been done illegally.

If, for instance, the Constitution enumerates certain officers who are the only ones eligible to another certain office, and adds, "except by dispensation of the Grand Master;" then if the brethren of a lodge elected a brother not so enumerated as eligible, and before first having obtained such a dispensation, that election would be illegal and could not afterwards be made legal by dispensation. Nor would it be legal for a new lodge to commence "work," ballot for candidates, and not till then apply for a dispensation.

The principle of exclusive jurisdiction is one maintained and upheld by every Grand Lodge upon the North-American continent. It affects not only every Grand Lodge, but every private lodge under its jurisdiction.

The instances in which exclusive jurisdiction may be set aside are few, and these are especially provided for by the Constitution. Where such special provision does not exist, there the general principle obtains, and must guide, and any act done contrary to the same is unconstitutional.

As shown above, the Constitution of the Grand Lodge of Canada gives no permission to a private lodge to take any action upon a petition from a person who resides outside of the jurisdiction of such a lodge; and the Constitution forbids every private lodge to initiate a candidate whose



residence is nearer the jurisdiction of another lodge, unless by dispensation of the Grand Master; and since no lodge has a right to do any act affecting the whole fraternity, unless distinctly authorized to do so by the Constitution, or by dispensation where such is authorized to be granted, it follows that, no private lodge possesses the power or privilege to take any action upon a petition for initiation from a person who resides outside of its jurisdiction, unless a dispensation to that effect has first been presented to that lodge.

OTTO KLOTZ.

Preston, December, 1882.

#### INTOLERANCE IN MASONRY.

We have often wondered at the intolerance that existed in certain Masons and certain Masonic Rites, towards other Masons and other Masonic Rites. We literally cannot understand it, and if it did not so persistently and so glaringly force itself upon us, we should say, it could not be the case. That it does exist, however, is too apparent to all. The recent action of the Grand Lodge of Massachusetts, in which that body attempted to legislate for branches of Masonry, that it literally would not know anything about Masonically, was a sad proof to what an intolerant extent Masons would act towards brother Masons, when actuated by the bigotry and intolerance superinduced by devotion to a Rite in preference to the love and charity taught by Masonry universal.

It was a pitiable sight to see this Grand Old Organization blacken its escutcheon by forbidding its members to belong to the Royal Order of Scotland, denouncing them if they dared to ally themselves with the Constan-

tanian Order, anathematising them, if they ventured to join the Rite of Memphis, and refusing to allow their adherents to exercise the right of private judgment, with regard to the various claimants for Scottish Rite Supremacy in the United States.—Bah! It was indeed a dark step for any Grand Lodge to take, especially any American Lodge, and still more particularly for one so jealous of its rights and privileges as the Grand Lodge of Massachusetts.

If the Grand Lodge of Massachusetts has a right to declare the Orders and Rites above not Masonic, it has an equal right to denounce Templary, and do away with the Capitular and Cryptic Orders. The whole thing was done by a set of "wire-pullers and log-rollers" belonging to the Supreme Grand Council of the Northern Jurisdiction, who were alarmed at the increasing popularity and prosperity of the Cerneau A. and A. Rite and the Memphis Rite. No one can deny this, and how the members of the Grand Lodge of Massachusetts ever allowed themselves so far to forget their dignity, and the love of justice that should be innate in the bosom of every Freemason, is to us a mystery. Of course, the edict was of no effect—as no conscientious Mason would feel himself morally bound to give up his own convictions at the dictation of a clique, and as we anticipated, it only caused those favoring the Supreme Grand Council of the A. and A. Rite, 33<sup>d</sup>, for the U. S. of America, to show their power by at once establishing bodies of their Rite in the City of Boston itself.

We have been led to these remarks

from a paragraph that recently appeared in a Toronto evening daily, in which the writer makes a foul attack upon one of the principal officers of a certain Rite in Canada, and then deliberately falsifies facts, by stating certain Rites and Orders of Masonry in the Dominion were legitimate, and others are not, and hints that the Grand Lodge of Canada will probably take action to stamp them out. We think if the writer of this scurrilous squib had noticed the list of officers of the Rite he abuses, he would have found some of the most prominent Masons in the Grand Lodge, Grand Chapter, and Great Priory amongst the same, and we feel confident they would not have allied themselves with any Masonic organization that had a flaw in its Masonic title.

This system of encouraging the members of one branch of Masonry to attack and denounce the adherents of another branch, is disgraceful, low and contemptible. The result too is disastrous to the best interests of the fraternity. Our brother may like the philosophy of the A. and A. Rite; the other may prefer the extreme dogmas and teachings of Templary and Constantinianism; while a third may conscientiously enjoy to a far greater extent the tragedy in the Rite of Mizraim, or the liberalism and symbolism of the Rite of Memphis. Is a Master Mason, the moment he becomes such, to give up his individuality of thought, and his right to private judgment? Is he from that hour to merely follow the teachings of a Scottish Rite Mason, a Templar or a Memphis Brother? Surely had he posted himself on the glorious tenets that emanated from

the adamantine ground-work of our foundation, he would have been able from reasoning, reading, and the noting of practical work, to discover in which mine he desires to delve after the jewel of Truth. We dig and plod in different ways, and by devious courses, for the same end, and if we work well, and thoroughly, and practically in any one of them, we find that which was lost, and discover amongst the rubbish the keynote of thought and liberality of action. No Masons, or set of Masons, in Grand Lodge or out of Grand Lodge, have a right to denounce any branch of Masonry spurious, till such time as they have thoroughly mastered its details, its dogmas and its doctrines, and what is more—its practical working.

In Canada we have many Rites and Orders, and so long as they do not interfere with Craft Masonry, they will prosper. To say that the Swedenborgian Rite, and the Rites of Mizraim and Memphis, are not legitimate, and that the Crescent Supreme Council is spurious, is to assert what is not true, and if Masons like to ally themselves with any of these organizations, they have as much right to do so, as they have to take the Royal Arch Degree, or the Templar Grade. Any attempt to enforce an intolerant legislation would be highly injudicious. But while these orders are attacked in Canada, we find by *The Corner Stone*, of New York, that intolerance is spreading there, not only against Scotch Ritism, but also against Templary. In order that our readers may judge of the bigotry, intolerance,

and narrow-mindedness of some, we give the article in full:—

### KNIGHT TEMPLARISM IS THE BANE OF ANCIENT CRAFT MASONRY.

(FROM THE HEBREW STANDARD.)

A correspondent, who signs himself "A Christian Mason," calls our attention to an editorial paragraph in our last issue—which we have placed at the head of this article—and questions the correctness of our assertion.

The *nom de plume* he assumes, is, perhaps, the best criterion of the truth of our statement. For, had he been thoroughly imbued with the principles taught by Craft Masonry, he would have felt how incongruous is the appellation assumed by him.

A man may be a good Christian or a good Jew, and at the same time be a Mason; but he cannot be a Christian Mason or a Jewish Mason, because it would be inconsistent with the primary teachings of the institution, and in flat opposition to the tenets of the fraternity.

Knight Templars claim to be *Christian Masons*.

*Their existence is a historical deception, and a fraud upon Masons and Masonry.*

With the former we have nothing to do; the latter concerns only us. They are a fraud upon Masons because they falsely hold out to the Masonic world that they confer Masonic degrees; they are a fraud upon Masonry because they pretend to be a higher order of Masons, and because their teachings are subversive of the pure truths of Masonry.

Whether a man uses Masonry for selling clothing, trading in logs, gathering Republican voters, or bringing souls to Jesus, he is a fraud.

Jews believe in God, *one and indivisible*—that is the foundation of their faith.

Christians likewise believe in God—but triune and divisible in character.

A number of Jews styling themselves Jewish Christians, teaching the trinity and claiming to be the simon-pure descendants of the Apostles, would occupy the same position in the religious world as the Knight Templars occupy in the Masonic world.

They might go to the synagogues on Sunday, and proclaim the unity of God—as the Knight Templar does when he goes to the Masonic lodge as a Mason—and the next day to church and proclaim the trinity of God—as the Knight Templar does in his asylum—but the world would condemn them as inconsistent frauds, and their followers as silly dupes.

The Knight Templars are the Jesuits of Freemasonry.

Scratch a Grand Lodge politician and you will find him a Knight Templar.

Show us a Mason who believes it inexpedient to strike out everything sectarian from the ritual, and we will show him to be a Knight Templar, more suitable for a conventicle than a lodge room.

The insidious manner in which the Commandery is given a prominent position at Masonic celebrations—the allusion in Masonic eulogies to the exalted position occupied by the deceased brother in Templarism—the occupancy by them of room in Masonic halls to give them a quasi-Masonic reputation, justify us in styling them the Jesuits of Freemasonry.

Their society may be composed of Masons exclusively, but that gives them no right to foist themselves upon the fraternity as a Masonic body.

Suppose one thousand Masons, professing the Jewish faith, were to organize a society and dub themselves Knights of the Temple, or Defenders of the Sanctuary, or any other seductive name that would tend to rope in greenhorns; instead of wearing white plumes and billy-cock hats, they would wear turbans with gorgeous feathers of red, white and blue. Instead of walking afoot they would be mounted upon gaily caparisoned chargers; instead of a cross upon their banner with a Latin motto, "By this sign shall ye conquer," they would inscribe in Hebrew characters, "Hear, oh Israel, the Lord our God, the Lord is one." Does any sane Mason imagine that a single Grand Lodge would afford them house room in a Masonic hall, accept their escort in a Masonic procession, or eulogize their Masonic character? We think not; neither will it ever be attempted for Jews who are Masons are neither idiots nor fools. But it all depends whose ox is gored.

More anon.

Such an article as the above shows that this spirit of intolerance is extending, and extending through the gross ignorance of certain Masons and Masonic rites that would make all their brethren worship at their Shrine and kneel before their Shibboleth. This is contrary to all the teachings of the Craft; contrary to all the dogmas of the Order; contrary to the sublime symbolism of the Fraternity, and contrary to the very spirit of our institution.

We hold that the time has come when this intolerance in Masonry should be cast aside. No brother is forced to enter any Rite or Order of

Masonry. No brother need go beyond the third degree. His first allegiance is to his Lodge, and Grand Lodge, and after that he can either penetrate, at his own free will and pleasure, the higher mysteries of the innumerable branches of the Masonic Tree, or he may remain devoted to the symbolism of the operative lodges and the history of Ancient Craft Masonry. Every Mason should be allowed to exercise his own judgment as to the advisability, or otherwise, of uniting with any of those so-called high grades. They are all of them of recent origin, grafted upon that grand old giant oak that has stood the relentless storm, and fierce hurricane of the winter's blast from time immemorial. They are, as we often said before, "legitimate so far as each other is concerned, and illegitimate so far as Ancient Craft Masonry is concerned." Where was the Ancient and Accepted Rite in 1717? Did Cryptic Masonry exist then? Even Mizraim—the oldest of them all—was unknown, and Memphisism was yet unborn. All these Rites, beautiful, interesting and philosophic as they are, can lay no claim to antiquity, and for any one to be intolerant of the other, merely shows a false arrogance and a narrow-minded bigotry.

#### A NEW MOVE.

We take the following article from the *Corner-Stone*, and judging from it that such a movement is actually in existence, we can only express our regret to think that any American Mason would so far forget his duty, as a Mason, as to seek alliance with a so-called Masonic Body that allows its members to declare, "There is no God." If those non-affiliates are in earnest in their Masonic work, let them unite themselves with their lodges, and give a practical exemplification of the virtues of the Order,

instead of dragging it down to the dust and besmearing their lambskins with the mire of infidelity and the filth and "muck" of Atheism. Or, if for certain reasons, they do not wish to again enter their lodge-rooms, they can form clubs and practically illustrate their devotion to Hiramism by generous deeds and noble actions. These "influential (?) non-affiliates" have no need to run to the agnostic Grand Orient of France to secure a ritual to teach them how to exemplify love and practice charity. If they are in earnest, they would shun the taint of the bastard so-called Masonry of that recreant organization, and rather strive, by example and precept, to build up the Masonry of their own land, instead of endeavoring to undermine it by introducing in its midst a spurious and unclean thing, clothed with the foul leprosy of Infidelity and Atheism. The following editorial speaks for itself:—

"A proposition has been made by a number of influential non-affiliates to introduce into America, or at least the English speaking portion of it, what is generally known as the modern or French Rite of Masonry, by the establishment of a Capitular Lodge in each of the large cities, to work the ritual as sanctioned by the Grand Orient of France. When organized, the Moderns design inviting all Masons to affiliate with them at a very small fee, and in this wise to create a competent fund for charitable purposes, which they design expending in the relief and burial of all respectable Masons, irrespective of affiliation, lodge jurisdiction and other recent innovations.

"Of course our Grand Lodges will object stoutly to this pretended invasion of their jurisdiction, and will threaten excommunication of all con-

cerned in the project. But their thunder mus. fall harmless, inasmuch as they have long since severed fraternal communication with the Grand Orient, and thus of their own accord destroyed the universality of Masonry, in which course the French dignitaries have declined emulation, while the non-affiliates, unrelieved and to be buried like dogs, are in no worse condition than they exist at present, and cannot be blamed for uniting with any scheme aiming at amelioration of their forced condition. Our Grand Lodges have inaugurated a war against non-affiliates, and these latter are preparing, not for retaliation, but for self-defence."

#### MASONIC ITEMS.

At the last meeting of the Grand Lodge of Ohio, M. W. Bro. C. C. Kiefer, was re-elected Grand Master, receiving 600 out of the 700 votes cast.

The *Freeman*, an anti-Masonic sheet, has been received, published weekly at Albany, Mo. We find the lunatic, the Rev. Blanchard, is nominated as the anti-Masonic candidate for President of the U. S. A. at the next Presidential election. It is time for the Hiramites to look out and get their goats ready for the Templars to ride, in case of a rebellion. The crisis is at hand. The publisher also has our thanks for pamphlets, etc.

Saturday, Nov. 18, the Grand Officers returned to Philadelphia, after having travelled 690 miles, constituted one new lodge, and exemplified the work on seven occasions, in as many different Masonic districts. They were everywhere fraternally received and welcomed, and they feel confident that permanent good results will accrue to the Craft in Pennsylvania from these extended Grand visitations.—*Keystone*. This is a good showing and worthy of imitation by those in authority.

The *Freemason's Repository* has entered upon its twelfth volume and donned new garments. We are glad to note its success, and wish it a prosperous New Year and many of them.

We are in receipt of the *Canadian Forester*, and learn from it that its membership is over 2,000, and that it has in its treasury over \$4,000. The Order, in every respect, is in a prosperous condition.

At the annual convocation of the Grand Chapter of R. A. M., of Illinois, held at Chicago, the following statistics were presented: Active chapters, 165; vacant, 19; exalted during the year, 1,264; admitted, 110; restored, 88; dimitted, 370; suspended, 201; expelled, 13; died, 119; total membership, 11,260; increase, 853.

A number of Knights Templar of Godfrey De Bouillon Commandery, of Hamilton, paid a friendly visit to their Buffalo brethren on the 30th ult., on the occasion of a reception to Em. Com. Bartlett, of that city. Among the fratres present were Sir Kts. Stone, Field, Darling, Fish, and T. Hood.

While the English Freemasons of 1717, in their zeal for secrecy, burned many valuable documents, whose loss is now bitterly lamented, the Craft of to-day are going to the other extreme, and exposing too much of their inner life of the Fraternity to the public gaze. In Latin countries they publish the discussions in lodges, full descriptions of the baptisms of infants and adoption of children, and our distinguished contemporary, the *Boletin Masónico*, of the city of Mexico, with amiable consideration for the natural curiosity of the public, is giving the ritual nearly in full. In this country much is published which had better be left unsaid. A wise reticence about private business is much to be commended.—*Masonic Token*.

The Grand Lodge of Prince Edward Island has twenty Grand Officers, and all of them are elected by ballot.

The Grand Lodge of California has issued a catalogue of its library, which has 1,271 bound volumes, aggregating 682,844 pages, besides many pamphlets.

The Fiji Islands can now boast a Masonic Lodge. On May 2nd last a Lodge was constituted at Suva, Fiji, under the Grand Lodge of England. There are more than twenty Masons resident in Suva.

Our thanks are due to Bro. John Yarker, the well-known Masonic writer and archeologist, for copies of *The Temple*, from which we transpose an editorial on "The Royal or Sacred Arch." It is well worthy of careful perusal.

At the recent annual assembly of the Grand Council of Royal and Select Masons of Illinois, a resolution was passed recognizing all R. A. M. as regular, and entitled to all the rights and privileges of the Order, and the Grand Master was authorized to take such steps as were necessary to reorganize the various subordinate Councils throughout the State and set them to work, this action to take effect on and after Jan. 1, 1888.

We learn with great and sincere pleasure that the Grand Lodge of Pennsylvania, at its recent annual meeting, elected our esteemed contemporary, Clifford P. McCalla, editor of the *Keystone*, Junior Grand Warden, of which we may be pardoned for saying that "Honors are easy," for while it is a great honor conferred on Bro. McCalla, on the other hand his long and enlightened services to the Craft in general, as well as to the fraternity in Pennsylvania, have merited the distinction which he will certainly repay by increased energy in the discharge of Masonic duty. Most hearty congratulations.

Gambetta was a member of the Craft, and the French Masons, in full regalia, participated in his funeral obsequies.

"The Masonic Fraternity of Portland, Oregon," the Oregon *Churchman* informs us, "lately presented to the rector of Trinity Church, Portland, a cassock, surplice and stole. These vestments were made in London, and worn by the rector for the first time on Thanksgiving last."

Bro. Gen. Albert Pike, was re-elected President of the Masonic Veteran Association, of Washington, D. C., at the annual meeting held December 16th. A number of memorials were read of deceased members, including one of the late Bro. Gen. George H. Thomas, by Bro. C. W. Bennett.

An amazing amount of ignorance, it appears, is Masonically overlooked in the jurisdiction of the Grand Lodge of Virginia, where, if a W. M. receives a candidate regardless of his apparent physical disqualification, he is "excused on the ground of ignorance." On the other hand, in New York such a W. M. is "expelled from all the rights and privileges of Masonry." This is uniformity with a vengeance! —*Keystone*.

M. W. Bro. John T. Drion, Grand Master of Tennessee, ruled as follows: Q. Should a Mason be disciplined for slandering a person who is not a Mason? A. He should. One of the former edicts of this Grand Lodge were, "The despicable habit of tattling and slandering is unworthy any man or Mason, and that in every case of well-attested slander the calumniator be immediately expelled from all the benefits of Masonry." This is Freemasonry, and we honor a Grand Master and a Grand Lodge that thus trample under foot the foul-mouthed slanderer and wanton libertine.

Masonry has taught all nations to speak one language by signs and symbols. She glories in age, without the least sign of dotage. She presents herself to-day in all the vigor of youth, and with the wisdom of manhood. She moves like an angel of mercy wherever suffering and want are known. Her countenance beams with the light of heavenly charity. Her garments are unstained, and her white banner floats upon the breeze of every clime, the admiration of the good and true of every country. And while she peacefully carries forward her heaven-blessed work, there are those who, filled with envy and hatred, would crush her out of existence, were it in their power.—*Bro. George Thornburgh.*

The *Liberal Freemason*, Boston, Mass., says: "The recent action of the Grand Lodge of Massachusetts anent the so-called higher degrees, Cerneau, Memphis, Constantine, &c., ties the York Rite in Massachusetts to the fortunes of the A. and A. Rite in the United States. Which were the better plan, is of less consequence, than the object desired, to wit: the prevention of strife among Masons in Massachusetts, by barring the introduction of more, or any unauthorized degrees, claiming to be Masonic, whether called the Rite of Memphis or by any other name." When will Masons understand that there is no necessity for any strife regarding *les hauts grades*? Every Master Mason in good standing has the inherent right to take any Masonic degrees that he chooses, so long as they are based upon the fundamental principles of Ancient Craft Masonry.

The number of Templars in the United States as reported to October 1st, 1882, was 54,572; in Canada, 676; representing 34 Grand Bodies, with 689 subordinates. We quote from the report to show the total business of the year in these thirty-four jurisdictions:

"The material gain is apparent, not because of its volume, but of the lesser losses.

"These are—Dimitted, 749; suspended, 665; withdrawn, 159; discharged, 40; dropped from the roll, 22; stricken from the roll, 25; dismissed, 75; degraded, 14; excluded, 3; expelled, 27; died, 543; making in all, 2,822 against 2,815 last year.

"The gaining are—Affiliated, 584; reinstated, 139; restored, 20; in all, 693, recovered presumably from the first seven of the foregoing classes; this reduces the loss from all causes to 1,626, and this taken from 3,802, the number created since my last report, leaves the net gain of 2,714 in the United States alone."

The *Masonic Advocate* waxes warm over the Gift Benevolent Enterprise scheme of our London brethren. It says:—"The Masons of London, Ont., are engaged in a gift enterprise to raise funds to pay off the debt on their new Masonic Temple, and the drawing is to take place on St. John's Day, Dec. 27, 1882. Celebrating the anniversary of the Holy Evangelist by a lottery drawing will not have a tendency to elevate Masonry in the opinion of the world, and if Masonic Temples can be built in no other way, Masonry is better off in rented halls or more humble edifices. Most of the Grand Lodges in this country have prohibited lottery schemes for raising money as being contrary to the spirit and teachings of Masonry. It is more disreputable than for Knight Templars to rent a base ball park, put on their uniforms and give a show for the gate money."

A movement is on foot among the Masons of Philadelphia, to establish in that city a Home for aged and indigent Freemasons. Meetings have been held and an effort is being made to secure the co-operation of all the Lodges in the city for this laudable purpose. An institution of this sort would be a greater honor to Masonry

in Philadelphia than it now enjoys in having the finest Masonic Temple in the world. Philadelphia claims priority in Masonic organizations in this country. She can attain to higher honor by being the first to establish a Home for worthy brethren who may have been unfortunate in business, or for any cause have no home of their own as old age comes creeping on and they are unable to provide for themselves. We bid our *Fratres* Godspeed in their noble work.—*Mas. Advocate.*

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

St. John's Day is celebrated by all the Hessian Lodges, some in June, when it falls right, but in Mainz the brethren of the Lodge *Freunde zur Eintracht* assemble later, and this year held it on the 24th of September last. For any one accustomed to English Lodge ceremony this festival offers an interest of novelty. Already

is their building one of the most remarkable of its kind. Being burnt in 1877, the new one, with all the advantage of new inventions, is a gem of its kind, for the Temple and its Masonic rooms are very elegant and comfortable. The W. M. (Bro. Johan Weck) opened the Lodge, and dwelt on the subject of St. John's Day, and was followed by Bro. Pauli, G. M. of Darmstadt, who answered a speech of welcome. Several brethren read addresses, and some most appropriate music came from a gallery hidden in the wall, where the singers and organist were. The singing was sublime, the quartette, by Bros. Ruff, Bleicher, Vogel and Lutt, being greatly appreciated. The ceremony lasted two hours, after which the Deputy Master (Bro. Bomper) opened the banquet with an impressive speech. Several toasts were drunk, and the proceedings closed in harmony. The festival was favored with the presence of Bro. Ganz, Past G.O. of England.—*Freemason.*

Our distinguished Brother, the Lord Mayor of London, who is also Junior Grand Warden of the Grand Lodge of England, on August 4th inst., visited Welshpool Lodge, No. 998, at Welshpool, England. In response to a toast, the Lord Mayor said:—"He hardly knew how to reply to the Most Worshipful, the Grand Master of the Grand Lodge of England, but they all knew how exceedingly gracious and condescending His Royal Highness was, and how he was always anxious to promote the interests of Freemasonry. The objects and ends of Freemasonry were so worthy, that upon several occasions he had freely and with the most open-heartedness explained the real and true principles upon which Freemasons act, and he was assured that those principles were the principles which His Royal Highness highly approved. He believed that the basis of all Freemasonry was good will towards men. Justice, truth, honor, and virtue;



were the words that were inscribed, not upon their banners, but in their hearts. They believed that the happiness of mankind was made up by behaving to each other as they would be done by, and that those virtues should be practiced by Freemasons, not occasionally, but universally at all times. With them emulation was one of the first principles, but they desired to succeed, not to the disadvantage of others, but that their success might be a benefit to all who were associated with them. Those were the sentiments which he believed should emanate from every true Mason."

MASSACHUSETTS. — We learn from *The Liberal Freemason*, the annual communication was held Dec. 13, 1882, and was very largely attended. One hundred and eighty-six Lodges have commuted in full payment; thirty-seven have not, but in these 342 individual members have. Total membership 25,768, and of this all but 2,699 have paid the commutation tax. Number initiated during past year 1,196, being 151 more than last year; total gain in membership 151. In Dec., 1881, was reduced by cash in hand to \$102,410, showing a reduction of \$59,594. Dec. 1882, \$78,149 has been paid, leaving the net indebtedness \$24,269. There is, however, in addition, a mortgage of \$100,000. Mrs. Garfield has presented the Grand Lodge with a lock of the President's hair.

A decision was reported to the effect that the *per capita* tax is a debt against every individual member, and that a Lodge before granting a dimit, may collect the entire sum from the brother asking such dimit, at the rate fixed by Grand Lodge, in commutation of said tax, and further, that Subordinate Lodges have all the powers of Grand Lodge to enforce the collection of the tax from their respective members.

Puritan Lodge presented an amendment to its By-Laws, proposing to

divide its territory into eleven districts, and place each in charge of a member, for creating and governing a relief fund, said fund to be raised by taxing each member of the Lodge at the rate of one dollar a year, payable quarterly. This proposal was not approved.

Another amendment was proposed, that in cases of sickness the members of the Lodge should be detailed in order, as watchers, and a system of fines should be enforced against such as failed to comply. This was not approved. Freemasonry is voluntary, and new penalties are not in accord with the genius thereof.

A portrait of Dr. John Warren, brother of Joseph Warren, and Grand Master in 1782-3, and 1787, was added to the gallery of portraits.

#### UNION CONVERSAZIONE AT TORONTO.

The entertainment given at the Horticultural Gardens, Toronto, on the 29th ult., by St. Andrew's and Zetland Lodges, proved a great success, and was attended by about two hundred ladies and gentlemen. The hall had been specially prepared for the occasion, all the benches having been removed from the centre of the floor so as to provide facilities for dancing, and the space under the right gallery screened in and converted into a spacious supper-room. The members of the order appeared in their regalia, while the ladies were distinguished by most attractive toilettes, so that the gathering presented a brilliant spectacle. Among the brethren present, were M. W. Bro. J. K. Kerr, P. G. M., the chairman of the evening; R. W. Bro. J. Ross Robertson, G. S. W.; R. W. Bro. W. C. Wilkinson, G. R.; R. W. Bro. W. S. Storm, P. D. D. G. M.; R. W. Bro. T. Sargent, P. D. D. G. M.; R. W. Bro. J. B. Nixon, P. D. D. G. M.; V. W. Bro. E. T. Malone, G. R.; V. W. Bro. Alex. Paterson, G. S.; V. W. Bro. W. S. Lee, P. G. S.; and W. Bros. M. E. Snyder, J. W. O'Hara, J. S. Lovell, and J. K. Leslie. The proceedings commenced at about nine o'clock, when M. W. Bro. J. K. Kerr, P. G. M., entered the hall, and having been escorted to the platform, was saluted by the brethren with the usual mystic formalities.

The CHAIRMAN stated that owing to the lateness of the hour he should not attempt to make a speech, and the best thing he could do was to wish them the compli-

ments of the season, and to express the hope that the new year would be to all a very happy one.

The next feature of the conversazione was

THE CONCERT,

consisting of a pleasing selection of vocal music, under the direction of Professor Bohner. The singers were Mrs. Bradley, Mrs. Thompson, Miss Corlett, Messrs. Sherriff, Bohner, Warburton, Mumford and Millard. Mrs. Bradley sang in her usual felicitous style "Loving Heart Trust On," and received a hearty re-call and a handsome bouquet from Mr. Pellatt, the Hon. Secretary of the Gardens. Miss Corlett's principal solo was Ardit's pretty "Daisy Polka," which she sang very sweetly. Mrs. Thompson gave for her first number, Cowan's "It was a Dream," which was much appreciated. Messrs. Sherriff and Bohner sang a couple of duets, and with Messrs. Warburton, Millard, and Mumford helped to complete the success of the concert. Miss Jennie Moore, of San Francisco, gave a reading, entitled "Searching for the Slain," with considerable pathos. Mr. Pease recited the school-boy's essay on "The Horse," and excited the risibility of the audience to a high degree. He was re-called and gave a second piece with equal drollery. Mr. Morley Punshon, also gave a recitation, conveying a satirical sketch of a sermon, which made a great hit. The chairman, on the conclusion of the concert, thanked the ladies and gentlemen who had contributed their services, for the treat they had afforded.

The company then engaged in dancing to the music of Seager's band, and kept it up to a late hour with great zest. A capital cold collation was served in the supper-room, and everything was done to contribute to the comfort of the guests. The general arrangements made by the committee gave much satisfaction, and the conversazione afforded genuine pleasure to all who took part in it.

INSTALLATIONS.

OTTAWA.—Officers of Carleton R A C, No 16, C R, for 1883, installed by R E Comp John Moore, P G D S: Z, E Comp E Plant; H, W G S Reynolds; J, W Anderson; Treas, R E Comp W Kerr; S E, W H Moyan; S N, C Ryan; P S, E Comp Jas D Wallis; S S, Levi Booth; J S, A Chatfield; M of V, R Brown; D of C, D Taylor; Stewards, F Manett and J Stewart; Janitor, Jno Sweetman.

TORONTO.—Officers of Ionic Lodge, No 25, G. R. C., installed by R E Bro T Blackwood: W M, W Bro Wm Roan; I P M, W

Bro C W Postlethwaite; S W, J Roaf; J W, J B Boomer; Chap, Rev W H Davies; Treas, A R Boswell; Sec, V Sankey; S D, F F Manley; J D, W S S Jackson; Org, J C McGee; I G, J Massey; S S, S S Ryerson; J S, F M Morson; D of C, J H Paterson; Tyler, J H Pritchard.

PORT HOPE.—Officers of Ontario Lodge, No. 26, G. R. C.:—W M, D J Goggin; S W T F James; J W, T Long; Treas, J Evans; Sec, W B Wallace; S D, G F Hall; J D, T A Thompson; I G, W Andrew; S S, J J Turner; J S, J A Brown; Tyler, G Reading.

GRIMSBY.—Officers of Grimsby Chapter, No. 69, G.R.C., installed Dec. 6th, 1882, by R. Ex. Comp. Wm. Forbes, and Ex. Comp. W. E. Millward.—Z, Wm Forbes; I P Z, W E Millward; H, R M Griffith; J, Edwd E Loosley; S E, R Thompson; S N, Jos Chambers; Treas, W E Millward; P S, W F Clark; S S, W A Cole; J S, M D Zimmerman. M 1st V, W W Kitchen; M 2nd V, Wm Scott; M 3rd V, W A Snyder.

TORONTO.—Officers of Orient Chapter, R.A.M., No 79, G.R.C.—Z, Andrew Park; H, D H Watt; J, A W McLachlan; S E, Lawrence Gibb; S N, A Hirst; Treas, J B Nixon; Janitor, J Bedley. During the evening R. Ex. Companion C. W. Brown, Grand Superintendent of the Toronto District, paid the chapter his first official visit, and received a hearty reception from the large number of Companions present, among whom were R. Ex. Companions Thomas Sargant, J. Ross Robertson, J. B. Nixon, Francis Gallow, and Ex. Comp. P. J. Slatter, of King Solomon's Chapter.

WELLAND.—Officers of Merritt Lodge, No. 168, were installed by R W Bro J M Dunn, D D G M of N D, on Dec. 27th, 1882: I P M, W Bro S J Sidey; W. M, W Bro E H Burgar; S W, C Swayze; J W, R Grant; Treas, S Lamont; Sec, J H Crow; Chap, W H Garden; S D, Jos Phelps; J D, Evan Mylchurst; S S, C Loesch; J S, D Steele; I G, John Mylchurst; Tyler, C Ramey; D of C, W Bro Jas Bridges.

IONA.—Officers of Prince of Wales Lodge, No. 171, were installed by W Bro D Sinclair, on Dec. 27th, 1882: I P M, Bro Wm Philpot; W M, A Dewar; S W, H Watts; J W, F Else; Chap, D McIntire; Treas, D Brown; Sec, S W. Weldon; S D, D McPhail; J D, B McIntire, D of C, A McPhail; Org, W Lawrence; I G, J Little; Stewards, D Sinclair, J McColl and A Dangerfield.

GUELPH.—Officers of Speed Lodge, No. 180, were installed on Dec. 5th, 1882: W M, Bro H K Maitland; S W, W Parker; J W, Jos Cormack; Treas, S H Skinner; Sec, W Bro S R Moffatt; Chap, W Watson; Tyler, J F Murray.

CLARKSBURG.—Officers of Beaver Lodge, No. 234, were installed on Dec. 27th, 1882: I P M, Bro W Hunter; W M, J B Dickin-

son; J W, Thos Bailey; Chap, Rich Carroll; Treas, Thos Gibson; Sec, C W Hartman; S D, E Raymond; J D, E Barck; S S, Jos Rorke; J S, John Whyte; Tyler, B G Kelly; I G, Wm Sparling; D of C, E Dickinson.

**CHESTERVILLE.**—Officers of Chesterville Lodge, No. 320, were installed by V W Bro James Holmes, Gr S, on Dec. 27th, 1882: I P M, V W Bro James Holmes; W M, W Bro H W Moad; S W, Miles Brown, M D; J W, Jas Sutherland; Chap, Wm Kennedy; Treas, Isaac Winegard; Sec, Edward Ker; D of C, G W Bogart; S D, R Casselman; J D, E A Cameron; Org, S S Revcler; I G, W W Merkley; Tyler, William M Smith.

**TORONTO.**—Officers of Zetland Lodge, No. 326, G. R. C., installed by M. W. Bro. J. K. Kerr, P. G. M.,—W M, W Bro Wm McDonald; I P M, W Bro P B Ball; S W, J B Hay; J W, P G Routh; Sec, J A Carlaw; Treas, W Bro James O'Hara; S D, Geo E Convey; J D, Samuel Davison; S S, T McIlroy, jr; J S, J Johnson; D of C, W M Cooper; Organist, Alex Ross; I G, J S Smith; Representative Masonic Hall Board, R W Bro J Ross Robertson, W Bro H M Graham; Auditors, W Bro J S Macdonald, Bro S Davidson.

**PENETANGUISHENE.**—Officers of Georgian Lodge, No. 348, G. R. C., were installed on 27th Dec., 1882: I P M, W Bro H T Switzer; W M, Bro H Jennings; S W, P Lambert; J W, Geo H Wright; Chap, Rev C Perry; Sec, C McGibbon; Treas, W Bro Buckley; I G, R H Steadman; Tyler, John McGirr; S D, Geo Charlwood; J D, Alex Arnold; S S, C Beck; J S, J Lummis.

**OMNÉE.**—Officers of Lorne Lodge, No. 375, installed Dec. 27th, 1882:—W M, W Miller; J W, John Kincaid; J W, M R Micks; Treas, Geo Edward; Sec, J D Thornton; Chap, Rev J Norris; S D, A Redmond; J D, Chas Corneil; S, J Miller; S, W H English; I G, J Morrison; Tyler, C. Dawson.

**W. WINCHESTER.**—Officers of Henderson Lodge, No. 383, installed Dec. 27th, 1882: W M, W Bro Alex Cameron; S W, John Waterson; J W, David Wishart; Chap, Jas Alexander; Sec, G P Sills; Treas, G Henderson; S D, John Toye; J D, John Bailey; D of C, A E Scott; I G, T Smirl; Tyler, P C Bowen; Stewards, Jas Tripp and Archie Tripp; I P M, W Bro R Reddick.

**ST. JOHNS, Q.**—Officers of Dorchester Lodge, installed by R. W. Col. McLeod Moore, one of the highest and most distinguished Masons in Canada.—W M, I B Futvoye; S W, H G Percharz; J W, R Douglas; Treas, A Davis; Sec, G H Wilkinson; Chap, T Gay; Tyler, P Dully. Afterwards the brethren were called from labor to refreshment, and enjoyed a quiet, social supper at the Windsor hotel.

**SOREL, QUE.**—Officers of Richelieu Lodge, No. 60: W M, W Bro P A Morrison; I P M, W Bro D Dunbar; S W, E Montgomery; J W, J Bruneen; Treas, J Saxton; Sec, J Fish; Tyler, W Aird; D of C, J Chisio.

**MONTREAL.**—Officers of Ionic Lodge, No. 54, Q. R., were installed on P. sec. 27th, 1882: W M, W Bro C A Humphrey; I P M, W Bro John Stewart; P M, R W Bro John P Peavey; P M, V W Bro Joseph Tees; P M, W Bro Chas W Woodford; P M, W Bro J Eugene Hersey; S W, James Walker; J W, R W Bro Rev J Scrimger, M A; Treas, Jno Dyer; Sec, Joseph Luttrell; Chap, W H Ulley; S D, R W Wiswell; J D, E P Hickey; D of C, A W Harris; Org, J Eugene Hersey; Stewards, D Stewart and J W Williams; I G, Wm Bennie; Tyler, J C Strothers.

**VICTORIA, B. C.**—Officers of Vancouver-Quadra Lodge, No. 2, installed Dec. 27th, 1882, by the G. M. Brown, assisted by P. G. M. Harrison and retiring Master Milne; W M, W Bro D H Ross; S W, D R Harris; J W, E C Neufelder; Tras, J F Becker; Sec, R B McMicking; Chap, Rev R H Smith; S D, W Etershank; J D, J B Lovell; I G, W Manson; Stewards, L Lewis and T Inge; Tyler, W Trickey. During the evening retiring Master, A. R. Milne, was presented with a handsome P. M. jewel.

**NEWCASTLE.**—Officers of Durham Lodge, No. 66, G. R. C., installed on Dec. 27th, 1882, by W. Bro. W. T. Lockhart:—W M, D Allin; S W, Jas Parker; J W, Jno Bellwood; Chap, Richard Hill; Treas, Colon Walls; Sec'y, Edward Simmonds; S D, Jas Adams; J D, Thos Milles; I G, Thos Rolfe; Tyler, Jas Bourne. After the installation the brethren adjourned to the Windsor hotel and met the friends whom they had invited, and partook of a supper which could not be surpassed. Mr. L. Daymond, proprietor, requires no comments, as he had everything that could be desired. The usual toasts were given. V. W. Bro. Allin took the head of the table, and W. Bro. A. McNaughton the vice-chair. The evening passed off very quietly and harmoniously. The parties sat chatting, smoking, etc., until the small hours of the morning, when all went home well pleased with the supper got up under the supervision of Mrs. Daymond, who is noted for giving things in first-class style.

**TORONTO.**—Officers of Occident R. A. Chapter, No. 77, G. R. C., Toronto, installed on the 8th inst., by R E Comp James Wilson, P G S, assisted by V E Comp W Walker and E Comps W Peacocke and W Watson; Z, E Comp Harry J H Wilson; I P Z, V E Comp W Walker; H, E Comp Geo J Bennett; S, E Comp Fred Donovan; S E, Comp Joseph W Hickson; S N, Comp W Booth; P S, Comp A G Horwood; S S, Dr G G Rowe; J S, Comp T W Todd; Treas, Comp Thomas Murray; Janitor, Comp J B

Hall. At the conclusion of the ceremony, R. E. Comp Wilson, on behalf of the officers and members of the Chapter, presented to the retiring first Principal, V. E. Comp. Walker, a handsome Past Z.'s jewel, in recognition of his services during his previous two years' presidency, to which the recipient suitably responded. A similar interesting event, which found much favor with those present preceded the last. E. Comp. Harry Wilson, on his elevation to the principal chair, was presented by the R. E. installing officer with a beautifully chased and engraved Past Master's jewel, appropriately inscribed. The M. Mason's degree was subsequently exemplified by V. E. Comp. Walker, after which the members and visitors adjourned to the supper-room, where a pleasant hour was passed. Occident Chapter is now in a flourishing condition, and may be counted one of the most prosperous on the registry of Grand Chapter.

COLBORNE.—Officers of Colborne Lodge, No. 91, G. R. C., installed by W Bros W H Smith and E B Hinman, on Dec 27th, 1882: I P M, W Bro W L King; W M, W Bro W H Smith; S W, D N Christie; J W, E J Wesley; Chap, L Tuttle; Treas, G O Fowler; Sec, G Keyes; S D, G E Chapin; J D, G F Macclain; Org, V G Cornwell; S S, W Pickworth; J S, W W Tuttle, I G, J Priory; Tyler, M Tuttle; D of C, E B Hinman. After the installation our esteemed friend and Bro., the Secretary for many years, Bro. Geo. Keyes, was presented with a very handsome Locket and the following address:—

To Bro Geo. Keyes, Sec'y Colborne Lodge,  
No. 91, A. F. & A. M.

DEAR BROTHER,—On this, the twenty-fifth anniversary of Colborne Lodge, No. 91, A. F. & A. M., whose prosperity you have so much advanced, we, the members of the same, ask you to accept this Gold Chain and Locket, as a small token of our approval of your course, and of the great esteem in which you are held by us all, and we assure you that our heartfelt prayers are that T. G. A. O. T. U. may long spare you to carry on your work, and that we may have the pleasure for many years to come, on this St John's Day, to meet with you in fraternal greeting.

Signed on behalf of the Lodge,

W. H. SMITH, W. M.,  
G. O. FOWLER, Treas.,  
D. M. CHRISTIE, J. W.

The Locket bore the following: "Presented to Bro. Geo. Keyes, Sec'y, as a token of regard and esteem, by the officers and members of Colborne Lodge, 91, A. F. and A. M., this 25th anniversary, 27th Dec., 1882."

CHARLOTTETOWN, P. E. I.—On Wednesday, Dec. 27th, 1882, (being St. John's Day), the brethren of the "Mystic Tie," comprising the three city lodges, St John's, Victoria and King Solomon, met together in "annual communication," for the purpose of transacting their usual business, and the installation of the officers elect of their respective lodges for the ensuing Masonic year. The ceremonies were ably conducted by Past Deputy Grand Master A. Murray, assisted by several Past Masters of the city lodges, rendering the occasion one of much interest to the brethren present. The following are the officers of St. John's Lodge, No. 1, A. F. and A. M., R. P. E. I.: W M, Bro John Alfred Bowe; S W, Rev J H Read, D D; J W, Thomas Taylor; Treas, A N Large; Sec, John G J Weldon; S D, Wm H Lockhead; Chap, Thomas J Leeming; S S, John C Binns; I G, H J Worth; Tyler, C Hanson. Officers of Victoria Lodge, No. 2 W M, Bro A H B McGowan; S W, Wm L. Lhune; J W, F S Chandler; Treas, J W Morrison; Sec, John A Lawson; Chap, Rev J M McLeod; S D, C B Warren; Marshal, E F Purdy; I G, John Stewart; Tyler, C Hanson. Officers of King Solomon Lodge, No. 9—W M, Bro Jas R Davison; S W, A W Holroyd; J W John T Crockett; Treas, W H Aitken; Sec, W R Boreham; S D, A P Large; J D, A Carvell; Marshal, L M Poole; Org, W J Miller; I G, R N Cox; Tyler, C Hanson.

After the installation ceremonies, the lodge was closed, and the brethren retired to the Rankin House for the purpose of dining together in honor of the day and its further celebration, which was an occasion of much pleasure, as well as profit, by the kindly interchange of fraternal intercourse. Much credit is due to the committee of management, for the manner in which they severally contributed to the enjoyment of the brethren. Also to Bro. J. J. Davis, Esq., proprietor of the Rankin House, and his worthy and amiable wife, for the most excellent spread provided by them for the brethren, and for their kind interest and attention to the guests present, which was much appreciated and duly acknowledged.

The usual toasts were proposed and responded to, with much enthusiasm, and all present fully demonstrated that in our seasons of refreshment around the festive board, as well as upon the "chequered floor," all are animated by the same desire to extend a brother's hand, and a brother's welcome; and having "met upon the level" and again parted upon the "square," each acknowledged that although "happy to meet," yet "sorry to part," and hoping soon to meet again, they departed in peace and harmony.

ST. JOHN, N. B.—On the evening of the 2nd January, R. W. Bro. W. F. Bunting,

Deputy Grand Master, accompanied by R. W. Bros. Rev. R. Mathers, Grand Chaplain; E. J. Wetmore, Grand Secretary, and other officers of Grand Lodge, made an official visit to St. John's Lodge, and installed the following office-bearers: W M, Arthur Everitt; S W, Thos Stothart; J W, H M Hamilton; Chap, Rev D Macrae, D D; Treas, Geo B Hegau, P M; Sec, A W Sharp; S D, R H B Tennant; J D, Wilson L Dobbin; S S, Alex W Patterson; J S, R McLeod; D of C, D H Waterbury; Org, J C Hatheway; I G, W H B Sadleir, P M; Tyler, D Scribner. It was mentioned as a very interesting fact, that Bro. Waterbury, one of the new officers, was a great-grandson of David Waterbury, one of the original founders of the lodge. The Worshipful Master presented the lodge with a very handsome set of officers' wands lately brought from England. The various annual reports submitted showed the lodge to be in a very healthy condition. After the installation the members and a number of friends adjourned to the Dufferin Hotel, where they sat down to an excellent supper prepared by mine host, Jones. W. Bro. Everitt presided with courteous grace, and the vice chair was filled by the Senior Warden, Bro. Stothart. After a pleasant hour passed in the discussion of the fare, the usual loyal and Masonic toasts were given, the fact that they were taken in cold water or hot coffee, not in any way interfering with the enthusiasm with which they were received. The list of regular toasts is as follows, the speeches being, for the most part, pleasant, as after supper speech should be, and to the point. Several of the members, too, were in good voice, and altogether a pleasant evening was spent:—

- 1—The Queen and the Craft—proposed by the Chair.
- 2—H. R. H. M. W. Bro. Albert Edward, Prince of Wales, and other members of the Royal family—proposed by the Chair.
- 3—The M. W. the Grand Master—proposed by Rev. R. Mathers, responded to by J. V. Ellis.
- 4—Grand Lodges of other jurisdictions—proposed by J. G. Forbes, responded to by E. Willis and H. Duffell.
- 5—R. W. Deputy Grand Master and other officers of Grand Lodge—proposed by Rev. D. Macrae, D. D., responded to by W. F. Bunting, Rev. R. Mathers and E. J. Wetmore.
- 6—The W. Masters, officers and brethren of sister lodges in this jurisdiction—proposed by Thos. Stothart, S. W., responded to by Chas. Masters, T. A. Peters, and B. L. H. Hartt.
- 7—St. John's Lodge—proposed by Dr. Walker, responded to by A. Everitt, Master of St. John's Lodge.

- 8—In memory of the founders of St. John's Lodge, Loyalists and sons of Loyalists—proposed by W. F. Bunting, responded to by D. S. Kerr.
- 9—The fair sisterhood—proposed by H. M. Hamilton, J. W., responded to by Robt. McLeod.
- 10—Absent members—proposed by W. H. B. Sadleir.

LOOMIS.—We at last are in receipt of Loomis' *Musical and Masonic Journal*. It is as interesting as in former days.

It is reported that 3,000 Knights Templar, in full uniform, took part in the Bi-Centennial parade in Philadelphia on the 26th of October. They were divided into five divisions and had forty-five bands of music. The display made by the Templars was the best of the grand parade.

"MASONIC ADVOCATE."—We congratulate our friend, M. W. Bro. M. H. Rice 33°, upon the satisfactory basis upon which his able paper, the *Masonic Advocate*, now stands. From an editorial in a recent issue, we learn that the circulation has run up the past year to six thousand, being an increase of one thousand over that of the year previous. That the *Masonic Advocate* may continue to prosper is our sincere wish.

The Grand Lodge of Dakota was organized in 1875 with six lodges, having a total membership of two hundred. The report for 1882 shows thirty-one lodges and a membership of nearly twelve hundred. A regulation of the Grand Lodge provides that no dispensation shall be granted to form a new lodge within a less distance than ten miles of a lodge already existing, except along the Missouri river, which is made a dividing line between lodges.

**The Canadian Craftsman.**

*Port Hope, January 15, 1883.*

**ENFORCED MEMBERSHIP.**

It is proposed by the Grand Lodge of Nebraska that a brother shall not receive his dimit except for the purpose of joining another lodge, or assisting in the formation of a new one. Now, to us, this system of chaining a man down for a life time is the very means by which to build up "non-affiliation" through suspension for non-payment of dues. It must prove a source of decided weakness, for no man likes to be forced to remain a member of a church, a society, or a club with which his feelings are no longer in sympathy. Many a brother, after he receives our degrees, finds neither pleasure nor profit in the contemplation of the study of our mysteries. Now, what possible object can there be in insisting that such an one shall remain a member of the lodge? We fail entirely to understand upon what grounds we can be justified in retaining such unfit material. What is more, by so doing, we actually weaken our own cause. A merchant might as well retain a burglar to watch his premises.

Enforced membership, too, is contrary to the very spirit of our institution. The profane joins us "of his own free will and accord," and he has, after becoming a member, an equal right to leave us, if he feels inclined so to do. To retain a brother—*volens volens*—who no longer cares for our Order, in fact, may be actually opposed to us, is the height of folly and acme of absurdity. It is keeping within the sheepfold the wolf

ready to devour wherever occasion occurs. A Mason so situated, initiated in such a tyrannical system of government, becomes a very nihilist in the Masonic camp. He is anxious to destroy rather than to build up, and he uses the blackball as his dynamite; and working in secret and the dark, causes confusion and destruction when he casts the ballot. He actually may do this on principle and from conscientious motives. This may appear an exaggeration, but it is not. We all know of brethren who have left us on religious grounds; they fancy the tenets of the Craft are opposed to the dogmas of their church; their conscientious scruples (with which no man has a right to interfere) forbid them longer to associate with us. Under these circumstances, finding themselves chained down to us, is it not probable that they will exert their utmost efforts to destroy the institution; the blackball is at hand and they have the right to use it. If they are obliged to pay fees towards an association to which they have become diametrically opposed, who can blame them if they try to break up a lodge or injure the Fraternity all they possibly can.

We believe, therefore, that any Grand Lodge adopting so narrow-minded a policy is actually building up non-affiliation within its jurisdiction, and acting contrary to the very spirit of Freemasonry.

**THE TEMPERANCE MOVEMENT.**

The wave of temperance is sweeping over the land, and has affected our Society as well as others. We can all remember when it would have

been deemed a thing unheard of for a Masonic banquet to have been held without "the ruby wine" and "sparkling ale." Now, on the other hand, coffee, lemonade, or fluids of an equally harmless disposition often "fill the gap," and is it not better? We do not desire to turn our time-honored association into a total abstinence society or a blue ribbon club, but when we look around us upon the havoc caused by the foul fiend Intemperance, it is time for the true Hiramite to pause, to hesitate, to consider. People tell us that Canada is a country not addicted to intemperance; such persons can neither read statistics nor study the subject. "The facts of the case are," to quote from a learned divine, the Rev. John Gray, M. A., "there are ten distilleries and ninety breweries in Ontario," which supply "about four gallons of whiskey and four of beer for each man, woman and child in the Province. For the sale of this liquid fire there are licensed by the Government about six thousand hotels, saloons," etc. "Around these," continues this earnest opponent of the hydra-headed monster, "as their grand support, are grouped upwards of 40,000 drunkards and 200,000 moderate drinkers. About 80,000 persons are dependent for a livelihood on this fell traffic, and several millions of dollars are employed in sustaining and promoting it. Adapting the language of the text to these facts,—from the brazen mouths of the one hundred distilleries and breweries belches forth the cry to their 6,000 salesmen, 'come ye,' and buy. From the 6,000 proceeds the offer, 'I will fetch you wine,' addressed to

the 40,000 confirmed drunkards and the 200,000 moderate drinkers. And the answer that is echoed back from these last is, 'we will fill ourselves with strong drink.' The sad results of this strong combination are summed up in the words, 'And to-morrow shall be as this day, and much more abundant.'"

Now, as Sons of Light, boasting of the exalted stand we take regarding morality,—a broad, actual, vital morality,—we should not hesitate to throw our weight in the scale of that which purifies, that which protects, that which saves. Who has not seen the downward course of the drunkard,—slow at first, very slow, and then the waters of Lethe become more and more tempestuous, they rise and toss and pitch, eddies here and there are seen; and then rapid and more rapid, speedier and speedier becomes the current; they are in a raging, gurgling, boiling, seething mass, and a soul, except saved by superhuman exertion and aided by divine assistance, is swept into HELL. The duty of the Mason, therefore is clear, concise and distinct. Banish the wine cup from our social gatherings, drive the punch bowl from the Masonic banquet table. Let not the pleasure of the festive board be damped with the driveling meandering of the besotted inebriate, or the hilarious laughter of the intoxicated bacchanalia. No, let the temperance wave have its course, and let us aid it all we can. It is our duty, a duty we all acknowledge, to snatch the drunkard hauging with palsied limbs and trembling lips over the abyss of perdition; how much more is it our duty, to place, as much as possible, beyond reach, the cause of temptation?

The Gentle Nazarene, the founder of that broad and liberal code of moral laws, which we, as Hiramites, are bound to uphold and maintain, in that beautiful prayer which has for eighteen centuries been taught by the Christian mother to the lisping babe, says, "deliver us from evil and lead us not into temptation." Is it not a serious question if we are not leading many a younger brother "into temptation," by placing before him at our re-unions and social gatherings that which debauches the body, destroys the mind, and damns the soul? We leave the question at this point for the consideration of every earnest follower of the Widow's Son.

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### HIGH DEGREEISM.

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BY G. F. JR.

There is evidently a tendency on the part of the Craft in this country and the United States to favor the higher degrees. This is correct enough if not carried to too great an extent; the difficulty and dangers however lie in the fact that the members of these so-called "higher degrees" are apt to drag their Rites into Blue Lodge Masonry, and to support candidates for office in Grand and subordinate lodge, who belong to their favorite rites. This is an error of the worst description, and in other ways influences the legislation of the Fraternity.

Ancient Craft Masonry, pure and simple, should never be disturbed by the conflicting elements that apparently necessarily intrude themselves in Scotch Ritism, Memphism, etc. These Rites are all very beautiful, philosophic and interesting in their

symbols, and every Mason has the inherent right to take as many Masonic, quasi-Masonic and pseudo-Masonic grades and degrees that he can obtain, but, as THE CRAFTSMAN has always advocated, he must not consider high degree'sm Masonry, nor suppose because he is S. G. I. G. of the A. & A. Rite, or a Ninety-fifth of the Rite of Memphis, or a Conservator of the Oriental Rite of Misraim, that on that account he has any superior claims in his Blue Lodge or in his Grand Lodge. The highest honor within the gift of the Craft is that of Grand Master of the Grand Lodge. The first Grand Officer of every other Supreme Body must rank after him, because Ancient Craft Masonry is the foundation of all Masonry; and consequently the head of the same must necessarily occupy the highest and first Masonic position in the Order. All other first Grand Officers are on a par, because all the Rites are equally legitimate, so long as they are founded upon Symbolic Masonry and adhere to the ancient landmarks of the Fraternity.

In the same way it should be the ambition of every Mason to reach the Oriental Chair of King Solomon. No rank in any other subordinate body is equal to this. Let every brother, no matter how high his rank in the branches of Freemasonry may be, strive to obtain a position in Craft Masonry, for on his knowledge of Symbolic Masonry depends his skill and acquirements in *les haut grades*.

We like many of the higher degrees, but we regret the tendency that exists amongst some of the leaders of those organizations to mingle high-degreeism with Masonry proper. We



admire the enthusiasm of many Masons, who take an active part in the councils of these organizations, but we protest against them allowing their Scotch Ritism or Memphism to bias and warp their judgment when discussing matters and things in connection with the Masonry of 1717. The true Hiramite that really desires to understand the dogmas and doctrines of the different Rites connected with the Craft, should first thoroughly acquaint himself with the teachings and symbolism of "the first three degrees, including the Holy Royal Arch." This is the germ from which has sprung the innumerable Rites and Orders now practiced in various parts of the world. For a Mason to assert that he can understand and appreciate the sublime lessons taught in many of these Orders, without first studying and mastering the hidden meaning of the heaven-inspired symbolism of Ancient Craft Masonry, proves his total ignorance of the subject in hand, and that he is still in the darkness of ancient Egypt.

The fashion now-a-days prevails too much of allowing a Master Mason of a month's, a week's, or a day's standing to rush through those higher degrees at railway speed,—to jump him by a few O. B.'s from W. M. to Sublime Prince of the Royal Secret, 32°, or to the 90° of the Supreme Rite of Memphis. Now, this is all wrong, this is what destroys the dignity and beauty of Masonry. Of course, in introducing a Rite into a country in which it has not been previously worked this must necessarily be done, but once an Order is fairly established its more prominent degrees should be

worked *in extenso*. By this system of "rushing," so common on this continent, the youthful Mason literally fails to understand the nature of the O. B.'s he has taken, or the character of the degrees he has received. Degrees given by communication in back parlors and on railway cars, do not amount as a rule, to use a common phrase, to "a row of pins." If a degree is not worth working for, it is not worth having; we mean, of course, after a Rite is fairly established.

Let Masons then who admire *les hauts grades* see that they are worked properly, and let them teach, in the words of the Grand Master of the Sovereign Sanctuary of the A. & A. Egyptian Rite of Memphis, in his address in February last, that "every Mason's allegiance is due first to his Lodge and Grand Lodge," because, as he adds, "all the degrees, grades, Orders, branches and Rites of Freemasonry are based upon the three degrees of Ancient Craft Masonry, as reorganized and revived on the ever memorable 24th of June, 1717." This is the true keynote by which all high grade Masons should guide their actions; they should ever remember that they must guard the portals of the lodge room well if they wish to keep out the unworthy; and that it is their duty and to their advantage to build up Ancient Craft Masonry, since upon the purity and character of its members rests the very existence of high degreeism. Allow the unworthy to obtain the majority in Symbolic Masonry and what would become of the different Rites? They would wither as would the branches of the giant oak if the roots were destroyed

by the cankering worm. The purer, the holier, the more exalted the character and integrity of the mass of the Craft, the nobler and more self sacrificing will be those who study the philosophy of the Rites, or contemplate the marvels of Christianity revealed in the Preceptory and the Conclave. The Mason that cares naught for his lodge, and fails to interest himself in the Grand Lodge, is not fit for the mysteries of any of the higher Orders, and his application for admission into any of them should be blackballed. This is the only course to pursue in order to make High Degreeism worthy of the name of Masonry, and if its leaders and advocates would point out to their adherents that the philosophy and science taught in those grades, and Rites and Orders is the development of that exemplified in the operative lodge, and that in order to understand and appreciate the rich symbolism of Ancient Craft Masonry, pregnant as it is with holy thoughts and divine truths, it must be studied and comprehended. Then would these so-called High Rites prove themselves worthy of the attention and study of the Craft universal.

#### PERPETUAL JURISDICTION.

We are glad to note that M. W. Bro. W. H. Scott, Grand Master of Illinois, in his able address to that Grand Body in October last, sounded the true key-note in reference to the unmasonic doctrine of "Perpetual Jurisdiction" over rejected material. We have studied this subject very carefully and read every argument that came in our way relative to this abominable system—a system which

gives one bad Mason the power to prevent a good and highly intelligent man from ever becoming a participant in our mysteries—at least, until death takes the bigot out of the way. The idea that a man black-balled for spite in some insignificant lodge, who has led an irreproachable life in a distant jurisdiction, is not to receive the degrees, because some fellow with more personal spleen than brotherly love and brains, says "No." The whole thing is contrary to the very spirit of our institution; it shows an intolerance and narrow-mindedness that is opposed to the cardinal principle of Justice.

Speaking on the matter of perpetual jurisdiction, Grand Master Scott says:—

"It is fraught with inconvenience, trouble, and, to my mind, injustice. If rejection were proof that a candidate was an unworthy man and could not reform, it might be well.

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"It is a well known fact that many candidates for the mysteries of Masonry 'who were *Worthy and well qualified*' to be made Masons, have been rejected. They have removed to other parts, perhaps several hundred miles away, and after a lapse of five or ten years, 'still entertaining a favorable opinion of Masonry,' desire to petition the lodge where they now reside. But *one* man, ten years previous, opposed his being made a Mason, and now the consent of that lodge must be obtained, though it may have no knowledge of his present character.

\* \* \* \*

"I believe the law, if it is a law, is wrong in principle, and does not work well in practice."

We regret to say, however, "the committee to whom was referred that portion of the Grand Master's address

relative to perpetual jurisdiction, reported: \* \* \* 'We are of the opinion that perpetual jurisdiction over an applicant for the degrees in Masonry is, in many respects, a wise provision, and is one of the safeguards necessary to the general good of the Order.'

It is strange how Masons will adhere to their local regulations, and fancy in so doing their jurisprudence is the general law of the Craft.

### ATHEISM IN MASONRY.

The Grand Lodge of Indiana has been called upon to settle a question which, in our innocence, we believed was an axiom that could not be disputed. As, however, the *Corner-Stone*, of New York, has seen fit to declare the Indiana decision "a rank injustice," we deem it right to allude to the same. The case is this: a Mason was accused by his lodge of being an atheist, and as proof was furnished to satisfy the commission before whom he was tried, that such was the case, he was very properly expelled.

The defendant appealed to the Grand Lodge, and was represented by his attorney, who took exception on the ground that the accused was not an atheist at the time of his initiation—that at that period he had conscientiously fulfilled all the requirements, and was in fact entitled subsequently to adopt any views he might see fit, and that consequently a man who has become a pronounced atheist after admission into Masonry, cannot be expelled for that reason. The committee say: "We believe that one who is a pronounced atheist

cannot be sustained in Masonry, not that it would be in itself a crime, but it would be against all Masonic usage, incongruous with Masonic sincerity and solemnity, and in violation of the fixed and long established principles of Masonry."

We heartily concur in and endorse this verdict. It is impossible for us, who are seeking light from the Fountain Head of Truth, to waver in our decision upon such a point. How can an atheist participate in our ceremonies, founded, as they are, upon a symbolism derived from the teachings of the Judean Exponent of the Moral Law, and based upon traditions taken from the Sacred Book? Our whole ceremony to him is a farce, and our lectures a burlesque. It would be a crime upon the part of the loyal Mason to sit in a lodge with one whom he knew to be an atheist, because by so doing he is permitting rotten timber to form a part of the scaffolding of the Temple of the Most High God.

If a Mason becomes an atheist conscientiously, he must at the same time perceive that it is his duty to resign his membership, and ask to be released from ties that no longer possess either charm or fancy for him. He must be a hypocrite and a knave if he, subsequent to his change of opinion, venture to assist in an initiation or dare to participate in the sacred symbolism of the resurrection. We hold then that the Grand Lodge of Indiana was perfectly right in endorsing the action of the subordinate body.

Our New York contemporary, however, is not satisfied and declares that "It is strikingly apparent that Masonic decisions are rarely based upon

maxims of law, and oftentimes not upon common sense. The expulsion of a brother for a something, 'not in itself a crime,' is a rank injustice, inasmuch as the heaviest penalty, which could be in equity meted out upon the offender, should have been suspension until resumption of moral ability to join adequately in the lodge labors. To deprive a brother, for opinion sake, of his inherent rights, acquired through initiation, is a Masonic impossibility; still, the cutting him off from communication with those brethren, differing from him in opinion, would reduce him to the position of an 'unfrocked priest,' according to the example of the Romish Church."

We regret that the *Corner-Stone* should have taken this view of the case. The corner-stone of Masonry is TRUTH IN GOD; the man who denies that faith must go and go QUICKLY, and GO FOREVER—*i. e.*, until he, by years of faithful service, has proved his reformation. We do not want the most infinitesimal homœopathic dose of atheism to be mixed with our glorious symbolism, pregnant, as it is, with the divine principles of the God-head. We want men pure in heart, faithful in word, earnest in work. We want, not those who would dare to attempt to place themselves on the pedestal of the Almighty, by usurping the throne of Deity and declaring there is no God, and that they are the rulers of the universe; the puny mind of the finite attempting to grasp the meaning of the intellectualism of the Infinite!

The new hall of Mimico Lodge, Lambton Mills, Ont., will be dedicated next month. Milton will soon have a Masonic hall.

## EDITORIAL ITEMS.

We shall be glad to exchange with the Sydney *Freemason's Chronicle*, the organ, as we understand, of those who foolishly oppose the Grand Lodge of New South Wales. Its namesake of London, England, speaks highly of its merits.

CONSTANTINIAN ORDER. — We learn from the *Freemason*, London, England, that the annual assembly of the General Grand Conclave was held at Freemason's Tavern, on the 4th ult. The Order is apparently progressing favorably.

THE MASONIC MONTHLY MAGAZINE. — This excellent periodical closes its career with the December number, its publisher promising to concentrate his efforts upon *The Freemason*, London. This is sincerely to be regretted, as the journal was one of the wants which was long felt by the Masonic fraternity. We hope that its suspension will only be for a brief period, and that Bro. Geo. Kenning will speedily reconsider the subject of its publication.

In the *Aberdeen Reporter* we find a very short but pungent editorial anent the low rate of fees charged for the degrees in Scotland. Our brother says: "It is a disgrace to us that in Scotland an M. M. can be produced for the payment of £1 12s. 6d." Well, that is a pretty low figure. Seven dollars and eighty-eight cents, or thereabouts. We hope the brethren will increase their fees soon, or we fear that there will be a rush of candidates from this side to that, on the ground of economy, the difference being almost enough to pay expenses. — *Mas. Chronicle*.

ARIZONA.—We have received a very courteous letter from our friend, R. W. Bro. Geo. J. Roskruge, Gr. Sec. Grand Lodge of Arizona, regarding our remarks relating to "the trial of the Grand Master" as laid down by the Constitution of the Grand Lodge of that Territory. He says "I have read your item on the Grand Master. When we adopted our Constitution, we merely copied the Constitution of the Grand Lodge of California, making changes only from 'State' to 'Territory.' So please don't throw all the blame on the Grand Lodge of Arizona." We certainly will not, as we wish that Sovereign Body every success. We wonder, however, at the able Grand Secretary of California never noting the anomaly of having special clauses in the Constitution for the trial of a Grand Master.

THE KEYSTONE.—We congratulate the learned editor and publisher of *The Keystone*, Philadelphia, upon the magnificent double number that he issued on the 30th ult. Not only is there a splendid wood cut of the Masonic Temple of the city of Brotherly Love, but also well executed portraits of the present Grand Officers of the Grand Commandery of Pennsylvania, and judging from appearances they are a fine looking set of fellows. *The Keystone* is a paper we always cordially welcome, its editorials being ably written, in a calm, clear and concise manner. They may sometimes criticise those of THE CRAFTSMAN, but a true masonic ring and the tone of the gentleman pervades them all. We wish *The Keystone* continued success and again congratulate its editor, R. W. Bro. McCulla, upon his election

to the south in the Grand Lodge of Pennsylvania, and only hope we may be spared to see him in her Grand East.

THE Grand Lodge of Washington has a standing regulation that no Master elect of a Lodge, in that jurisdiction, shall receive the degree of Past Master, nor be installed into office, until he has proven himself competent and qualified to confer the three degrees of Masonry and deliver the lectures of each degree. The regulation is a good one, and if adopted would be of great benefit to Masonry in many other Grand jurisdictions. That he is thus qualified for the position before being elected as Worshipful Master is one of the best recommendations that a Mason can have that he will make a good presiding officer. Of course there are other qualifications necessary to make an efficient officer, but this is one that should be enforced in every instance. A competent Master is pretty sure to make a good working Lodge.

GRAND MASTER SCOTT, in his address at the last meeting of the Grand Lodge, of Illinois, gave utterance to many good things relative to the government of the Craft, but none struck us more forcibly than the following in regard to the manner of conducting Masonic trials in Lodges: "I have been taught as a Mason, that 'truth was a divine attribute,' and that to reach the truth was the great and the only object of a Masonic trial, and hence, in all Masonic trials, no advantage should be permitted to be taken through technicalities, that justice may not be

reached and a correct judgment rendered. Masonic trials, I conceive, should be conducted in the simplest and least technical method that will preserve both the rights of the accused and also the institution, so that the Lodge may reach a thorough knowledge of all the facts in the case."

AN evening Toronto paper having thrown out an insinuation that the Grand Lodge of Canada would attempt to legislate for the Higher Orders as the Grand Lodge of Massachusetts has done, a correspondent in another journal has come out rather lively on the same. In Massachusetts, according to this illegal and un-Masonic statute, a Mason wishing to enter the Scotch Rite must do so through a particular channel, whether he believes the same to be the legitimate one or not; he must not be a member of the Royal Order of Scotland, of which Most Worshipful Bro. J. Whyte-Melville, P. G. M. Mason of Scotland, is Deputy-Grand Master, and Governor, and which is regarded the world over as one of the most exclusive and ancient of Masonic orders; he cannot enter the Swedenborgian Rite, of which the Great Prior of Canada, Col. W. J. B. MacLeod Moore, was first Grand Master in Canada, and the late lamented M. W. Bro. T. D. Harington, D. G. M.; he must not receive the degrees of the Oriental Rite of Mizraim, organized in Italy in 1747, about half a century before Scottish Ritism was heard of or even dreamed of. Such is the freedom of Masonry in Massachusetts. It is hardly necessary to say that in this country as in England, the Grand Lodge legislates for

Craft Masonry, and does not pretend to exercise control over degrees to which many of its members do not belong, and for that matter, in which they have no interest. The journal which advocated imitation of Massachusetts, so far as Masonry is concerned, is rather behind the times, if it thinks it can rule the Grand Lodge of Canada, and dictate to the Higher Rites. Does it also advocate Masonic electioneering for office? There are potent reasons for believing it does.

ARIZONA.—We learn from our correspondence with R. W. Bro. G. J. Ruskrige, Gr. Sec. G. L. Arizona, that the Hon. Thomas H. Caswell, Grand Lecturer of the Grand Chapter of Royal Arch Masons of California, and Inspector General and Active Member of the Supreme Council for the Southern Jurisdiction of the United States, A. and A. S. R., has been paying a visit to Tucson to impart instruction to Tucson Chapter, No. 3, in that city. Before leaving he communicated the secrets of the Scottish Rite Degrees up to and including the 32° upon the following Brethren:—H. D. Underwood, Chas. M. Strass, George J. Roskrige, Robert Floyd, Zan L. Tidball, Moye Wicks, J. S. Fried, Samuel Hughes, Louis C. Hughes, Gustavus Witfeld, Anselm M. Bragg, and Benjamin F. Bivins.

THE *Corner Stone* is advocating "a confederated Grand Lodge without the creation of which" it says "Freemasonry in the United States can never be regarded as essentially national." We should have supposed the Grand Encampment of the United States had proven the thorough inutility of these "Monster" bodies in

the neighboring republic. For our own part we think it is better under the circumstances to let well enough alone. Too much legislation is neither necessary nor advisable—in fact we have too much as it is at present.

### REMINISCENCES OF A SECRETARY.

SECOND SERIES—NO. 15.

Webster, in the unabridged dictionary defines "Expediency—The quality of aiming at selfish or inferior good at the expense of that which is higher; self-interest, self-seeking, often opposed to moral rectitude."

Yet expediency is an important factor in our every day life, as well as Masonically, and in the nominating conventions of both political parties the word is often applied. Our party leaders do not inquire is he honest, is he capable, and is he worthy of the distinction we are about to confer upon him? but rather "can we elect him?" What strength can he bring to the ticket? and what good will it be to us to have him elected? and thus too often inferior men are selected, simply because they are available. Sometimes those persons nonentities, and therefore have few enemies, or they are unscrupulous, and resort to every expediency to attain their ends.

And too often in our lodges it is found expedient to select men for office who should have remained as floor members. Sometimes it will occur that there is a lack of interest; either nobody desires the Mastership or those that are the most anxious are the least qualified for it, and then members, although they wish only the good of the lodge, will consent to any inferior member taking the chair. In some cases the personal ambition of one man will kill off or destroy all interest in lodge affairs. He will constantly plot to secure the Master's

chair for himself, and only allows those members to occupy Warden's positions who would not become his opponents, or candidates for the distinction of the East. I have in my mind's eye Masons who were Masters of their respective lodges year after year, and when, after they had destroyed all interest in the lodge's welfare, had, so to speak, driven away good men, and all those who were ambitious for office and who had helped them and stood by them and by the lodge, and thereby created a void and a scarcity of good material for officers, and then upon at last retiring from the East, the lodge is compelled to take up either some old Past Master, or some Warden who frequently wanted to be Master before, but had been prevented by the aforesaid selfish autocrat, and then, if the lodge is not successful, as it seldom can be under the circumstances, the ambitious Ruler points to his administration, and says: "See! I can run this lodge as nobody else can," forgetting that he himself had brought about this state of affairs. He had made a wilderness and called it Paradise. He was all the time destroying the usefulness of his lodge and the interest of the members in its welfare, and still calls this success.

Very often some illiterate brother has slipped into a Warden's chair, and straightway feels himself entitled to become Master. It is true he knows the ritual (and knows nothing else) nothing of Masonic law or usage; has not the slightest executive ability, nor any knowledge or aim at the higher and nobler tenets of the Institution, but he can rattle off, parrot-like, the entire "work." He must not be interrupted, or else he is obliged to commence over again where the interruption took place. You might as well call an Italian organ-grinder a musical genius, because he grinds out the finest operatic airs; and yet brethren will come to the lodge, hear this man repeat his "lessons," and,

considering him "smart," deem it very expedient to vote him into the Master's chair, only to find out their grievous mistake when it is too late, and after the lodge has suffered in standing and usefulness through the ignorance of the Master. Especially does this occur where the brother had served two or more terms as Warden. Then the expediency of putting him in the East seems to be more apparent, and is too often acted upon by unthinking members.

And very often, too, brethren are elected or appointed to office simply because they are regular and constant attendants at every meeting of the lodge. While regular attendance deserves the greatest credit and praise, it certainly does not always qualify a brother to hold office.

But, again, while the definition of expediency, as given above, is aiming at selfish or inferior good at the expense of that which is higher, there are times when it is expediency which when properly applied, will bring about a better and higher state of affairs—imes when we must resort to some plan of expediency to change the channel of work, or of thought and feeling.

For instance: I remember the work of a lodge was brought to a stand, through the ill-feeling which existed between two distinct factions. If the Gallaghers, the O'Connors or the Murphys proposed a good man, the Solomons, the Levis or the Jacobs were sure to blackball him; while if the latter proposed ever so good a man, the former would use their prerogative, saying that they thought the lodge had enough of that kind, and a rejection was the result of this feeling. Of course members were afraid to propose anybody, and the work stopped entirely, and that, too, at a time when the lodge was ill-prepared for the emergency. The funds were getting low, one brother was on the point of death and the lodge would have to bear the funeral expenses; there were several widows, regular

pensioners, and what was to become of them? The membership was not composed of wealthy men, and those who had the good of the lodge at heart saw with sorrow that if this thing was kept up, bankruptcy would be the inevitable result, and some began to talk of dimitting to join some other lodge where a better feeling existed.

The Master was at a loss what to do in the emergency; he expostulated with some, reasoned with others, begged and threatened, but of course nobody did it; no one knew who was the guilty party, yet the little black joker was there every time.

The following expediency was resorted to: A number of the brethren clubbed together and made up the sum required for a proposition fee, then a brother who seldom came to the lodge was induced to hand in the proposition of a myth. A neutral name was selected, born in New York, age, residence, occupation, &c., everything was given, and everything looked proper and in order. Instead of the usual three, five of the best men in the lodge, selected from both factions, were appointed on a committee of investigation, and were solemnly charged to make a thorough and rigid examination of the character and standing of the candidate. Of course the references given, as well as the entire committee were in the secret. Great preparations were made; the Secretary sent out invitations to the members to be present and hear the report of their committee, and when in due time each of the five had pronounced an eulogy upon the good moral character and excellent standing of the candidate proposed, they unanimously and heartily reported *very* favorable. By this time it was evident to the malefactors that something was in the wind, something unusual was going on, and they began to look blue.

The W. Master, upon proper motion, received the report, and the mythical candidate was duly elected.



The first clear ballot obtained in that lodge in nearly two years. A sigh of relief went up that night, and *eight* genuine propositions were at once handed in. The ice was broken, and there was no more black-balling, unless for just cause.

Another expediency: One single black ball appeared every time. No matter who had proposed the candidate, no matter how urgently favorable the committee reported, this single black cube was there all the while. The point was to find out who was the malcontent and yet keep the secret of the ballot inviolate. This time the Master kept his own counsel, and knowing that there were only just one dozen black cubes in the box, instead of balloting when the S. D. handed him the ballot-box he quietly removed one black ball each time.

Eleven times this maneuver was gone through with, and eleven times this single little black devil stared the Master in the face, and again he ordered the ballot spread, when, to everybody's surprise, an old and heretofore respected member of the lodge walked up, looked into the box, and deliberately adjusted his glasses, and made search, but not finding what he wanted, thrust his fingers into his vest pocket and deposited a black cube; but in his triumph at the thought of being prepared and thus foiling the Master, he held up the black ball, *exposed his ballot*, and the Master had him there. He had a little quiet conversation with him in the ante-room, and our old brother did not come to the lodge thereafter, and the little black joker disappeared with him. *Venia necessitati datur.*—*E. Loeveinstein, in N. Y. Dispatch.*

### SLANDERS IN MASONRY.

We had frequent occasions to notice the restless state of brethren when in the presence of persons given to tattling, and on former occasions

have expressed our dislike of the poor practice of tale-bearing.

In looking over the decisions made by Grand Master, John T. Irion, and reported in January last to the Grand Lodge of Tennessee, we notice one that should arrest the attention of scandal-mongers, and excite the approval of all true Masons. The question that called for the decision, alluded more especially to the profane—how much should Masons take heed when speaking of brethren.

*Question.*—Should a Mason be disciplined for slandering a person who is not a Mason?

*Answer.*—He should.

One of the former edicts of the Grand Lodge, and which still expresses our sentiments on this subject, says:—"The despicable habit of tattling and slandering is unworthy any man or Mason, and that in every case of well-attested slander the calumniator be immediately expelled from all the benefits of Masonry." These are words fitly spoken, "like apples of gold in pictures of silver," and should be emblazoned in letters of enduring light on the walls of every Masonic hall. Slander is one of the most heinous crimes against the peace and harmony of our order and society.

*'T is Slander*

Whose edge is sharper than the sword,  
whose *tongue*

Outvenoms all the worms of *Nile*.

Our reputations are dearer to us than life itself. The poet understood this when he said:—

Good name in man or woman

Is the immediate jewel of their souls.

Who steals my purse, steals trash,

But he that filches from me my good name,

Robs me of that which not enriches him,

And makes me poor indeed.

Our Grand Master, King Solomon, felt this when he said, "A good name is like precious ointment," and "is better than great riches." Of all places, the bosom of our fraternity should be the last to give shelter to a wilful slander. How can an institution that teaches unswerving obedi-

ence to the moral law tolerate such a monster? Nature is too poor to furnish a fit symbol for such a character. The coward, who stabs his unoffending and defenceless victim in the back; the savage wretch, who, from some hidden covert, shoots a poisoned arrow; the serpent, whose power lies not in the boldness of his attack, but in the venom of his sting; the lecherous rake with worse than murder-our intent, stealing at midnight on sleeping innocence, are but feeble types and symbols of the slanderer. To him certain of another's happiness, the staining of a spotless reputation, secured by long years of honest toil and industry, the shadow cast on the loved and innocent who surround the family hearth, are as nothing.

'Twas but a breath—

And yet the fair, good name was wilted;  
And friends once warm grew cold and stilted,

And life was worse than death.

One venom'd word,

That struck its coward, poisoned blow:  
In craven whispers, hushed and low—  
And yet the wide world heard.

'Twas but a whisper—one

That muttered low for very shame,  
The thing the slanderer dare not name—  
And yet its work was done.

A hint so slight,

And yet so mighty in its power;  
A human soul in one short hour  
Lies crushed beneath its blight.

## INSTALLATIONS.

LAMBTON.—At last month's regular meeting of Mimico Lodge, No 369, G R C, held at Lambton Mills, about fifty members and visitors were present. The ceremony of installation was performed by R W Bro J Ross Robertson, G S W, assisted by other prominent brethren. The following is a list of the officers installed: W M, W Bro Robt F P atterson; I P M, W Bro H T Ide; S W, Thos Tier; J W, Chas Clayton; Treas, Wm Clayton; Sec, Chas Jones; Chap, J G Burns; S D, A Anderson; J D, Isaac A Clark; S S, Frederick Musson; J S, John Shean; I G, Geo White; Tyler, Thos Tyres. R W Bro Robertson presented W Bro Ide with a Past Master's jewel, as a mark of esteem from the brethren.

TORONTO.—Officers of St. Andrews Lodge, No. 16, on the 12th inst., installed by R. W.

Bro. W. C. Wilkinson, Grand Registrar, assisted by R. W. Bro. Nixon, V. W. Bro. Blackwood, and W. Bro. Lovell, viz.: W M, Bro James L Hughes; I P M, W Bro Snide.; S W, Bro Kent; J W, Bro Clarke; Sec, W B McMurrich; assistant Sec, R W Doan; S D, F McDonald; J D, W A Geddes, S S, C S Kenyon; J S, T Pells; I G, A R McDonald; Tyler, J Pritchard; Rerrepresentatives on the hall trust, W L Wilkinson, and Bro Hull; Representative on the Benevolence Board, W Bro Anderson; D of C, T McMillen; Auditors, Bros Boustead and W J Hendrie. The retiring master, W. Bro. Snider, was presented by the brethren with a beautiful Past Master's Jewel, as an expression of their appreciation of his services to the lodge during the past year.

TORONTO.—The installation ceremony at King Solomon's Lodge, No 22, was performed by R W Bro J Ross Robertson, Grand Senior Warden, assisted by R W Bro W C Wilkinson, Grand Registrar; R W Bro J G Burns, W Bro Andrew Park, W Bro Frank Gallow, and V W Bro "F Blackwood. There was an unusually large gathering of the Craft present. The following are officers installed:—W M, W Bro Wilbur Grant; I P M, W Bro N T Lyon; S W, P. J Slatter; J W, J F Pearson; Chap, Jas Adams; Treas, V W Bro W J Hamby; Sec, A Minister; Asst-Sec, W Cooke; S D, W Wakefield; J D, H Norwich; I G, Geo Dew; D of C, Thos Hall; Organist, G Barton Browne; S S, W A Lyon; J S, W Anderson; Tyler, J Pritchard; R B B, J Spooner; Hall Trustees, V W Bro Walter S Lee, and W Bro W H Walkem; Board of General Purposes, R W Bro J Ross Robertson, W Bros D McDonald and N T Lyon, and Bros E Westman, J Campbell, and R Ardagh; Auditors, Bros E W Gardner and James Reeve. At the conclusion of the installation ceremonies W Bro Grant presented W Bro Lyon, the retiring W M, with a Past Master's jewel of neat design in token of the esteem of the brethren.

BOWMANVILLE.—Officers of Jerusalem Lodge, No. 31: W M, Bro John Lyle; S W, R R Loscombe; J W, Thos H Spry; Treas, R S Manning; Sec, W Wright, Jr; S D, Jos Pattison; J D, John Percy; Chap, Joseph Jeffery; I G, W T Scott; O G, W Wright, Sr; Stewards, R J Shaw, N S Young; D of C, T Bingham.

ST. THOMAS.—At the regular communication of St. Thomas Lodge, No. 44, A F & A M, held on the 7th inst., the following officers were elected: I P M, Jas J Teetzel; W M, L Slater; S W, B Doherty; J W, Wm Meek; Treas, H Bradshaw; Sec, B Stillson; Chap, Rev S Smith; Tyler, W Scott. St. Thomas Lodge is in a very prosperous state, and the members are to be congratu-

lated on the efficient staff of officers elected for 1883.

**CHATHAM.**—Officers of Wellington Lodge, No 46, G R C, W M, W Bro F Bates, re elected; S W, Wm Willson; J W, S Trotter; Chap, W Wilson; Treas, James Marquand; Sec, Jas Birch; Tyler, C Crofts.

**OTTAWA.**—Doric Lodge, No. 58, A F & A M, of Ottawa, has chosen W Bro James Smith as W M; Bro Wm Smith, as S W; and Bro John Smith, as J W, for 1883.

**CLINTON.**—Officers of Clinton Lodge, No. 84, G. R. C., installed by R. W. Bro. D. M. Malloch: W M, Bro John Macwhirter; S W, Jas Young; J W, Wm Foster; Treas, T Cooper; Sec, T G Fortune; S D, John Craib; G D, D A Forrester; I G, John Hunter; Tyler, Jos Ryder. After the installation, the brethren were invited to the "Commercial," where an oyster supper was awaiting them. The spread was an excellent one. An enjoyable evening was spent by all.

**L'ORIGINAL.**—The following are the officers elected for the ensuing year, of St. John's Lodge, No. 159, G R I: I P M, W Bro J Arthur Houston; W M, E B Robinson; S W, R R McEvoy; I W, David Buchan; Sec, J Maxwell; Treas, John Fraser; S D, J W McCutcheon; J D, Thos Dick; I G, John O'Brian; Chap, J L Bates; Tyler, Bro Wright.

**STONEY CREEK.**—Officers of Wentworth Lodge, No. 166, installed by R W Bros Gunn, Mason, Murray and Stewart. W M, Bro Horace A Combs; S W, J W Jardine; J W, Geo S Fisher; Chap, Jas McFarlane; Treas, Henry Lutz; Sec, F W Carpenter; Tyler, Hamilton Lee; S D, Geo Miller; J D, R H Dewar; I G, John Miller; Stewards, Geo Slingerland, Jos D Lutz; D of C, Colin Carpenter; Auditors, A G Jones, W M Thornton.

**GARDEN ISLAND.**—Officers of Elysian Lodge, No. 212, for 1883: W M, W Bro R Raymond; S W, Jno Mullen; J W, Thos Lappan; Treas, Anthony Malone; Sec, Duncan Bole; Chap, Henry Roney; Tyler, David Kennedy.

**LISTOWELL.**—Officers of Bernard Lodge, No 225, installed by V W Bro Wm Forbes, I P M: W M, W Bro T G Fennell; S W, A M Morrow; J W, C Hacking; Chap, Rev J W Bell, M A; Treas, S M Smith; Sec, W J Ferguson; S D, Thos Blackmore. J D, A Galloway; D of C, D D Campbell; I G, W C Kidd; Tyler, Geo Lortz.

**WESTON.**—At the regular meeting of Humber Lodge, No 305, A F & A M, held on the 20th ult, the following officers were elected for the ensuing year: W M, W Bro

John Linton; I P M, W Bro John Paxton; S W, B Ploughman; J W, W R Burrage; Chap, Rev Robt McIntyre; Treas, W Bro J Bull; Sec, John Conway. A number of visitors who were present were entertained at supper after election.

**LAKEFIELD.**—Officers of Clementi Lodge, No. 313, installed by W. Bro Cochrane, on the 27th Dec.: I P M, W Bro Cochrane; W M, Dr Fraser; S W, Dr Bull; J W, Bro Casement; Chap, Bro Graham; Treas, Dr Caldwell; Sec, Bro Sheldrake; S D, T Horner; J D, R Q Dench; D of C, Bro Bird; S S, Jas Horner; J S, Bro Urquhart; I G, J Clarin, Tyler, Bro Sacret.

**TORONTO.**—R W Bro J B Nixon, P D D G M, installed the following officers of Doric Lodge, A F & A M, No 316, G R C, on the 21st ult: W M, W Bro Chas Pearson; I P M, W Bro John H Kniffon; S W, J Ritchie, jr; J W, Geo W Gilbert; Chap, Rev Joseph Wild, D D; Treas, W Bro H A Collins; Sec, Sidney Adlard; S D, Joseph Hickson; J D, W Tasker; D of C, John Wright; S S, John Sinclair; J S, A A S Ardagh; Org, J S Jos Woodland; I G, Wm McPherson; Tyler, J H Pritchard.

**TORONTO.**—At the regular meeting of Occident Lodge, No 346, A F & A M, G R C, held in Occident Hall, the following officers were installed by R W Bro J Fisher, D D G M: W M, W Bro J R Dunn; I P M, W Bro J S Williams; S W, J B Pollard; J W, Fred Donovan; Sec, Alfred Curran; Chap, C C Robb; Treas, E J Firman; S D, W G Gubbins; J D, W H Perry; S S, B Wolf; J S, McF Stevens; I G, J L Bird; D of C, M Weatherstone; Tyler, J B Hall; Trustees, A M Browne and T Rattenbury.

**TORONTO.**—The following officers of St. George's Lodge, No 367, A F & A M, G R C, were installed by R W Bro T Sargent, P D D G M, at a recent meeting: W M, W Bro A G Horwood; I P M, W Bro H J M Wilson; S W, G Downard; J W, Jas Hunter; Chap, Rev E H Mussen; Treas, T Murray; Sec, Francis Brown; S D, W J Gray; J D, J A McAndrew; Org, Alf E Goutt; D of C, Robt Hodgins; S S, Jno Scott; J S, E G Weeks; I G, W Riddle; Tyler, J B Hall.

**THAMESFORD.**—The other evening the members of King Solomon Lodge, No 394, A F & A M, G R C, presented P M, W Bro M Day, with a very handsome Masonic apron, as a token of the high esteem in which he is held in the Lodge. It was also accompanied with a very flattering address, to which Bro Day replied in touching and suitable language. The apron is valued at \$25, is made up in purple and gold, with rich embellishments. On the apron is inscribed the following:—"G. L. of Canada,

1882-3." A badge also accompanies the apron, bearing the following inscription:—"Presented to V. W. Bro. Matthew Day, from the brethren of King Solomon Lodge, No. 394, A. F. & A. M., as a slight token of esteem."

ST. JOHN'S, N.F.L.D.—On Wednesday evening, the 27th ult, being St. John's Day, the D G M, Bro Sir W V Whitney, installed the following brethren as officers of St. John's Lodge, No 579, R E, for the ensuing year: W M, W Bro E Handcock; S W, H D Carter; J W, T M Clift; Treas, H Cooke; Sec, J Jeans; S D, T J Bome; S D, R Pearce; Stewards, J B Syne and Donald Morison; I G, C D Garland; Tyler, Heury Earle.

PARKDALE.—The various lodges of the district met on St John's Day, the majority of them transacting but ordinary routine business. Two, however, viz: King Solomon and Alpha, made the annual festival the occasion for the ceremony of installation of officers. The pretty lodge room of the Parkdale Masonic Hall was taxed to its utmost to accommodate the large number of brethren who had assembled to do honor to the in-coming officers. The ceremony was performed by R W Bro Thos Sargant, P D D G M, assisted by V W Bro Wm Peacocke. Among those present were V W Bros Jno Atkins, Prov G Lodge of Munster, Ireland, and S J Wade, Prov G Lodge of Durham, England; W Bros J Cowan, E A Mumford, Dr Woods, A G Horwood, Rev Bro J McIntyre, etc. The following elected and appointed officers were installed:—W M, W Bro George J Bennett, of Alpha Lodge No 384; I P M, W Bro C P Sparling; S W, Dr G G Rowe; J W, Thos W Booth; Treas, W Bro Wm Walker; Sec, G G Mackenzie; Asst.-Sec, A R Denison; Chap, Dr J Knight Riddall; Org, Arthur H Welch; S D, W P Atkinson; J D, J T Thompson; D of C, A R McKinlay; I G, John Chambers; S S, J T Shewell; J S, W H Ray; Tyler, C Davies; Hall Trustees, T W Todd, John Gray, and Wm Hamilton. The retiring Master, W Bro Sparling, was presented at the conclusion of the ceremony with a handsome Past Master's jewel, the presentation being made on behalf of the lodge by R W Bro Sargant. The members and visitors were subsequently entertained at supper.

YORKVILLE.—At the regular convocation of Ontario R A C, A F & A M, No 65, G R C, held in the Masonic Hall, Yorkville, on the 13th inst., the following were elected officers for the ensuing year: Z, M E Comp F J Menet; H, E Comp W S Jackson; J, E Comp G Vair; Treas, V E Comp T F Blackwood; S E, Comps W H Best; S N, J Lander; P S, C W Postlethwaite; Janitor, J L Dixon.

TORONTO.—The following officers were elected at last month's assembly of Adoniram Council, R & S M, No 2, G R C: II M, Ill Comp John Simpson; D M, Harry Davison; P C W, Daniel Macdonald; Treas, M I Comp J Ross Robertson, re-elected; Rec, Comp Geo J Bennett, re-elected; C of G, B S Barnard; Sen, Jno L Dixon.

ST. THOMAS.—At the last convocation of Nineveh Council, No 12, R & S M, the following officers were elected for the ensuing year: Past Thrice Ill M, Ill Comp E H Raymour; Thrice Ill M, Ill Comp Luke Slater; Rt Ill M, Comp S Dubber; Ill M or P C, Comp B Doherty; Prelate, Thomas Stewart; Rec, N W Ford; Treas, J Morse; M of C, E Garver; C of W, Wm Little; Capt of Guards, J A Bell; Steward, J W Kerr; Sentinel, E Climo.

Oriental Commandery, of Cleveland, has chosen John W Gibbons as Eminent Commander, and Silas M Stone as Recorder for 1883.

## CANADIAN MASONIC NEWS.

Grand Master Spry has appointed R. W. Bro. Sydney F. Walker, W. M. of Anglo Saxon Lodge, New York, to be the Representative of the G. L. of Canada near the G. L. of New York, and Grand Master Flagler has signed the commission.

Mr. Herbert Munsie, late Worshipful Master of Barton Lodge, Hamilton, was recently presented by the Hamilton Masons with a handsome silver service, accompanied by a suitable address.

The Moffatt Testimonial Committee of the Masonic Lodges of London and its suburbs, have resolved to hold the celebration on Wednesday evening, 17th inst. They have not yet decided what form it is to take, whether a conversazione or a banquet.

Apollo Commandery, of Chicago, which has a membership of between 700 and 800, has had internal dissensions, and two tickets of officers

was placed in the field this week for approval. The one headed by Norman T. Gassette as Commander won the prize, and it is believed he will bring order out of chaos.

The London members of the Executive Council of the Sovereign Sanctuary, Egyptian Masonic Rite of Memphis, favor amalgamation with the higher Rites, the warrants of which for Canada are in the hands of Bro. Geo. C. Longley, of Maitland, and it is likely that during this month, a meeting to consummate the union will be held in Toronto.

It is no light matter for men endowed with reason to assume obligations of the most binding character. It is still more serious when obligations thus taken upon themselves be forgotten or recklessly disregarded. It is difficult, we know, for men, owing to the weakness of human nature, in any of their relations to their fellow-men, to divest themselves wholly of their selfishness; but for a Mason to be wholly selfish, is at war with every principle of the fraternity, and a violation of every duty.—*N. Y. Dispatch.*

The approaching presentation of a Past Grand Master's regalia by the Committee of Grand Lodge to the P. G. M., Col. Moffat, of this city, is receiving attention from city lodges, and there is every reason for believing that the ceremony will draw together one of the largest audiences ever congregated within the Blue Room of the Temple. It is safe to say that if the necessary publicity could be given to the occasion, a very large representation of the brethren

from the western portion of the jurisdiction would cheerfully attend, and attest by their presence that Bro. Moffat retains their undiminished confidence, notwithstanding the combinations alleged to be formed to accomplish his defeat for a second term.—*London Free Press.*

What will the Grand Lodge of England say about St. George's Lodge in Montreal accepting the rejected material of Doric of Toronto? Answer—"That as St. George's lodge is 'loyal' to its mother Grand Lodge, she cannot interfere, since European Grand Lodges do not recognize the laws of territorial jurisdiction. It is time for the Grand Lodges of this continent to protest against such outrages, and support the Grand Lodge of Quebec in endeavoring to rid herself of this 'incubus' in her midst."

We learn that Col. MacLeod Moore, who has arrived to take charge of the military buildings and property here, lately re-transferred to the Department of Militia and Defence, was formerly an officer for more than twenty years in H. M. 69th Regt., as also on the general staff of the army when stationed in the West Indies and Mediterranean. He was sent out to Canada several years ago as staff officer to organize the "out pensioners" of the army at Bytown and Kingston districts. On his retirement from the regular service, he was appointed commandant of the whole active force of Ottawa, and as such received the Prince of Wales with a guard of honor on laying the foundation stone of the Parliament buildings. Colonel McL. Moore was for many years in charge of the old barracks at Laprarie, lately totally destroyed by fire, losing all his effects and valuable personal property. We have pleasure in welcoming the gallant Colonel to St. Johns.—*St. Johns News.*