

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Title on header taken from:/
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments:/
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

THE CANADIAN CRAFTSMAN, AND MASONIC RECORD.

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

"The Queen and the Craft."

{ \$1.50 per annum
in advance.

VOL. XIII. PORT HOPE, ONT., DECEMBER 15, 1879.

No. 12



J. H. Graham

John Hamilton Graham, Esq., LL.D., Grand Master, Grand Lodge of Quebec.

BY AN OCCASIONAL CONTRIBUTOR.

The subject of our present sketch, Most Worshipful Brother John H. Graham, Grand Master of the Grand Lodge of Quebec and Grand First Principal Z. of the Grand Chapter of that Province, was born in Renfrewshire, Scotland, A.D., 1825. In due

course of time he attended the Parish and High School, in preparation for an academic and classical education at that venerable seat of learning, the University of Glasgow. In 1840, however, his family migrated to New England, and Bro. Graham was con-

sequently obliged to forego the career intended for him in the mother country and pursue his classical and collegiate education on this continent. Having attained suitable proficiency in his studies, he successively and successfully taught common school, grammar school and academy, for twelve years.

A professorship in 1858 falling vacant at St. Francis' College, Richmond, Prov. Quebec, he was appointed to the same, and shortly afterwards was made Principal of the Institution and elected a Fellow of the University of McGill College, Montreal. He resigned his position as Principal in 1872, after having obtained very high honors as a scholar, teacher, thinker and writer. Many of his pupils afterwards greatly distinguished themselves.

Bro. Graham was for some years President of the District and Provincial Teachers' Associations, St. Andrew's Society and a member of various other literary and scientific organizations. The University of McGill recognized his high classical attainments and literary acquirements, *honoris causa*, conferred upon him the degree of Master of Arts, and the University of Vermont remembering her distinguished adopted son, honored him in a similar manner; whilst the Norwich University, Northfield, Vt., created him a Doctor of Laws.

On his resignation of the position of Principal of St. Francis' College, Bro. Graham was the recipient of several testimonials from the students of the College and the citizens of the vicinity, and was importuned to accept the Presidency of one of the Universities of the West, but his services were secured as President of a Township's Railway, which forms an important branch of our railroad system. But although our learned brother is so closely identified with business matters of general importance, he does not let his pen rust or ink dry, as he is constantly contributing

his able articles, full of erudition and research, to the Masonic, the literary and the scientific press, and is the author of various papers, essays and pamphlets on educational, philosophical and scientific subjects. The brother is united in marriage to an accomplished American lady, by whom he has two sons and three daughters.

We now turn to the Masonic career of our distinguished frater, and before entering into particulars, we would premise by stating that we look upon Most Wor. Bro. Graham as the most erudite Craft Mason in the Province of Quebec, distinguished not only for his scholarly attainments, his facile pen, his ready wit, his deep abstruse and logical reasoning, but for his profound and thorough knowledge of the general history of the Craft, its Ritual, its symbolism, and its jurisprudence. In addition to all these things, he is by temperament and culture of extremely liberal views and tendencies, and although now only in the prime of life, yet with his enlarged and practical experience, there appears to have arisen within him such a happy combination of liberalism and conservatism, as point him out for a ruler of, and chieftain among men. His pleasing address, his courteous greeting, with a charm and grace of manner, only add lustre to the many nobler characteristics that adorn his life and character. We could write much more in the same strain, but that every Mason that knows him loves him, and with such facts before us, it is unnecessary to say more.

Bro. J. H. Graham was brought to light in De Witt Clinton Lodge, No. 15, Northfield, Vt., on Nov. 1, 1855, passed Nov. 14, 1855, and raised to the sublime degree of a Master Mason on the 28th day of the same month. He subsequently affiliated with St. Francis Lodge, Richmond, P.Q., and served as Worshipful Master for five years, during which time, by his untiring energy and unflagging zeal, a very large accession of membership took

place. The ashlar, too, were not only numerous in quantity but excellent in quality.

During his first year of attendance at the Grand Lodge of Canada, he was appointed Grand Registrar, and the following year was elected District Deputy Grand Master of the Eastern Townships, which office he held till the formation of the Grand Lodge of Quebec in 1869. The district at that time comprised nearly all of the Province of Quebec south of the River St. Lawrence, yet during the whole period he held office he annually visited each Lodge in this immense territory, and the Eastern Townships, during his administration, obtained for their Lodges a very high position in the Craft, receiving a great impetus through his zeal.

On the ever memorable 20th and 21st days of October, 1869, the Convocation of Freemasons was held in Montreal, and the Most Worshipful the Grand Lodge of Quebec, regularly and constitutionally established. Our learned Brother Graham was at that time unanimously selected as the *one* brother *especially* qualified for the trying position of first Grand Master, and, as will be remembered by all who took any interest in the stormy trials, the unfraternal attacks, irregular and unconstitutional doings that followed in a wild hurricane of madness and delirium upon those who participated in this movement, we repeat, as will be ever remembered. M. W. Bro. J. H. Graham, during all this fierce turmoil and confusion held the helm with a steady hand, and from the first nailed the flag of Exclusive Supreme Grand Lodge Sovereignty to the mast of the Masonic ship of Quebec, demanding for his young Grand Lodge the same sovereign rights as her American sisters possessed, and so nobly and faithfully did he uphold and maintain those principles, that even after the Grand Lodge of Quebec was formally recognized by her mother Grand Lodge of Canada, he respectfully declined the

qualified recognition of the Grand Lodge of England, which that Supreme Body first offered in 1875, and of which M. W. Bro. Graham says, in his address of 1876:

"I cannot, for many obvious and important reasons, recommend the acceptance by Grand Lodge of the conditional recognition proffered by the Grand Lodge of England."

We should explain that the *conditional* recognition was the same as accorded to the Grand Lodge of Canada at its foundation, viz., recognition by England of the Grand Lodge, but not withdrawal of warrants of subordinate Lodges still working in her territory under the authority of the Grand Lodge of England, but no more charters to be issued by Grand Lodge of England in jurisdiction so recognized. This Bro. Graham had the boldness to decline, and although the Grand Lodge of England has not yet officially recognized the Grand Lodge of Quebec, her Masons are received cordially and heartily in England, as proved by the respect shown to our distinguished brother during his visit to London in 1874, at which time he was received and most fraternally welcomed by the then Grand Master of England at the Annual Banquet of the Royal Masonic Institution for Boys, as the Grand Master of the Grand Lodge of Quebec, and in 1875 M. W. Bro. Graham was present at Albert Hall on the occasion of the Installation of H. R. H. the Prince of Wales as Grand Master of England; and in the historic steel engraving of that event, his likeness appears among the other Masonic notabilities on the *dais*.

To return, however, to his advocacy of exclusive sovereignty, we may mention that during the same year the Grand Lodge of Missouri extended recognition to the Grand Lodge of Quebec, provided "said recognition did not interfere with the vested rights of the Grand Lodges of England, Ireland and Scotland over such of their daughter Lodges as may prefer to re-

main under their original charters." Referring to this, our Most Worshipful Brother, in his address to Grand Lodge that year, said:

"I beg to inform Grand Lodge that there has been received by me, a very kind, fraternal letter from Rt. Wor. Bro. Geo. Frank Gouley, Grand Secretary of the Grand Lodge of Missouri, enclosing a commission from the Grand Master of that Grand Body to me, as the Grand Representative of the Grand Lodge of Missouri, near the Grand Lodge of Quebec, and also an admirably prepared copy of their proceedings for 1875, a copy of their Constitution, &c., for all which I desire to return especial thanks; and although I have declined while in the office of Grand Master to accept the Representativeship of many of the leading Grand Lodges of the world, which had been kindly tendered me by the Grand Masters of their respective Grand Bodies, preferring to honor others by recommending them for such appointments, instead of retaining so many of such honors and privileges for myself, yet, I confess, that from past considerations well understood by most of you, it would have pleased me to have made an exception in the case of Missouri, could I have conscientiously done so, but under the circumstances, I deemed it my duty to decline the proffered honor, nor can I recommend this Grand Lodge to accept the recognition tendered her by the said Grand Lodge."

Bro. Graham from the first uttered no uncertain sound upon unqualified recognition and supreme and exclusive Grand Lodge Sovereignty, and up to the present time the Grand Lodge of Quebec remains firm and true to this doctrine, which he has ever so clearly elucidated and so ably advocated.

Bro. Graham wielded the gavel of the Grand Lodge of Quebec from its formation in 1869 till the close of the fourth annual communication in 1873, when he retired from the Grand East, to be only recalled in 1874, when he

was again summoned to the Throne, from which he retired at the close of the seventh annual communication in 1876; and at the annual communication held a September last, for the third time he was elected Grand Master.

During his previous terms of office M. W. Bro. Graham was the recipient of two magnificent testimonials from his Brethren, as a token of their esteem, friendship and love for one who had devoted so much of his time, energy, money and talents to the service of the Craft and the dignity and prestige of their Grand Lodge. The first was a beautiful casket, containing a substantial mark of their appreciation, and the last was on his retirement from the Grand East in 1876, when it was moved by Rt. Wor. Bro. Frank Edgar, seconded by Rt. Wor. Bro. Alex. Murray, at the seventh annual session of the Grand Lodge of Quebec, and resolved:

"That in recognition of the very valuable services rendered to the Craft in this Province by M. Wor. Bro. J. H. Graham, and his labors for the welfare of this Grand Lodge, a suitable testimonial be tendered to him on behalf of this Grand Lodge, and that the Most Worshipful Grand Master, the Deputy Grand Master, Grand Treasurer and Grand Secretary, be a committee to carry into effect this resolution."

In the proceedings for that year we find "the resolution was carried unanimously, with evidences of general satisfaction," which motion was duly carried into effect by the presentation by M. W. Grand Master M. M. Tait in Grand Lodge, on Sept. 27, 1877, of a magnificent silver tea service, with a suitable address, to which Brother Graham feelingly replied.

The subject of our sketch is also Grand Representative of one or more Grand Lodges near the Grand Lodge of Quebec. He is also honorary member of several subordinate Lodges and Chapters, and has been the recipient of many testimonials from subordinate Lodges, and also the united Lodges of

the Eastern Township District—all of which he fairly won for services faithfully performed, at times under most trying circumstances.

In Capitular Masonry Our Most Excellent Companion Graham stands as prominently in the forefront as he does in the Symbolic Craft. In 1863 he received the degrees of our Royal Art in Carnarvon Chapter, No. 21, in Montreal, and is a Past First Principal Z. of Golden Rule Chapter, No. 1, Sherbrooke, P. Quebec. In the Grand Chapter of Canada, he held at different times important offices, and on the friendly separation of the Chapters in the Province of Quebec from the Grand Chapter of Canada, and the formation, by mutual consent, of the Grand Chapter of Quebec, in 1877, Rt. Ex. Comp. J. H. Graham was by unanimous choice elected to the highest honor within their gift, viz., that of First Grand First Principal Z. of the Grand Chapter of Quebec, a position which he ably occupies at the present time. Our most Ex. Companion holds commissions as Grand Representative of the Grand Chapters of the District of Columbia and New York, and also the Grand Mark Lodge of England, (in which he ranks as a Past Grand Warden), near the Grand Chapter of Quebec.

Frater Graham is a member of Richard Cœur de Leon Preceptory of Montreal, is Past Officer of Sussex Commandery and of the Great Priory of Canada. He is also a member of the Ancient and Accepted Rite, having received the degrees from fourth to thirty-second (32°), inclusive, in Detroit Sovereign Consistory of Michigan, and is at present a member of Hochelaga Chapter, *Rose Croix de H. R. D. M.* 18°, Montreal. During his visit to England in 1874 he counselled personally with the chiefs of the Rite there, advising them to co-operate with the Deputy Inspector Generals of Canada in the establishment of a Supreme Grand Council of the Dominion, *which was then carried.*

The unhappy differences that still

exist between the Grand Lodge of Quebec and the so-called Provincial Grand Lodge of Montreal, Scotch Register, still exist, and there are three Lodges yet working in Montreal under the authority of the Grand Lodge of England. M. W. Bro. Graham has been commissioned as "plenipotentiary" by the Grand Lodge and Grand Chapter of Quebec to confer personally with those in authority in the mother country as to the final adjustment of the relations between the parent Grand Bodies and their daughters of Quebec. No person could be better suited for this delicate and important mission. Bro. Graham is calm, cool, courteous, firm; he will be earnest and determined, and possibly may convince the Grand Lodge of England of the advisability of recommending her Lodges to unite their fortunes with the Grand Lodge of Quebec, and the necessity of the Grand Lodge of Scotland disbanding her irregular organization in Montreal. We greatly fear, however, that his efforts will prove futile in the latter case. We sincerely wish him success, and hope our fears are groundless.

In conclusion then we would say that words fail us to express our admiration and esteem for this earnest craftsman in the quarries, this noble representative of our martyred Grand Master. He too has been true to his vows, his principles and his word, but fortunately, unlike him of former times, has escaped the attacks of the cowan that were made upon him, and after a hard fight created a United Grand Lodge out of the most discordant elements; a Grand Lodge too with a membership imbued with the same spirit as himself, one which will never yield to injustice or dictation, no matter from what source it may come. Bro. Graham is universally esteemed as a friend, beloved as a brother and honored as a chieftain in the Craft. Wherever he is known his influence is felt, and that T. G. A. O. T. U. will long spare him to add lustre to the glittering diadem of Que-

bec Masonry, in which he is so brilliant a gem, is the earnest prayer of the thousands of brethren, who honor and love him.

Freemasonry in England.

BY BRO. WILLIAM JAMES HUGHAN.

Freemasonry in England differs in some respects from any other country, and though mostly these differences are to the advantage of the Craft in the "old country," occasionally a few of the departures witnessed under other Grand Lodges might be adopted with like success by the Body which, directly or indirectly, is the parent of all modern Grand Lodges in the world. From the operative companies and societies of "ye ancient tymes" came the old lodges which independently were working early last century in England. A few of these united and formed the premier Grand Lodge of England (and of the world) in 1716-17. The success attending this organization led to the members of the famous lodge at York starting a "Grand Lodge of all England (at York), and all went on merry as a "wedding feast" until about 1740-50, when, after various alterations and altercations, the secession was an accomplished fact, and a third Grand Lodge was formed "according to the old Institutions," with their Grand East at London, about 1750-1. Of these three bodies, No. 1 and No. 3 went on progressing rapidly—as rivals—until December, 1813, when they united. No. 2 died out about 1800, but before then issued several warrants for Lodges, to assemble in England, and constituted a Grand Lodge of England south of the Trent, under the wing of the Antiquity Lodge, London (during its temporary secession); but before the present century the Grand Lodge, its offspring Grand Lodge, and all its Lodges had expired, and not a real representative of the York Grand Lodge was left anywhere. In fact, York Masonry originated in

that city, and under No. 2 Grand Lodge ceased to exist after the latter part of last century. No. 1 issued warrants for Provincial Grand Lodges and Lodges in America from 1730, but No. 3 having commenced a similar work about 1760, and recognized four degrees instead of the constitutional three, the latter became the more popular, and most Provincial Grand Lodges in the United States came under its sway, added to which, No. 3, though the more modern, became known as the "Ancients," or "Ancient York Masons," and by misrepresentation secured a firm footing on American soil. Hence the title "Ancient York Masons" (A. Y. M.), which is quite a misnomer, as the York Grand Lodge No. 2 only issued warrants for England, all warrants from that country for America, by No. 3 or No. 1, being dated from London, not York. Under the Duke of Sussex and the Duke of Kent, (Masonically and naturally brothers), Grand Masters of Nos. 1 and 3 respectively, the two rival bodies united in December, 1813, and formed the "United Grand Lodge of England," London, since which period its title has been well maintained. The "Articles of Union" provided for the "Fourth Degree" or "Royal Arch" being recognized, as before then No. 1 only authoritatively worked the three Craft Degrees, whereas No. 3 acknowledged the Royal Arch. Hence in England the recognized Degrees are E. A., F. C., M. M., and R. A., all the rest being virtually permitted, but not on any plea to be worked in an open Craft (or R. A.) Lodge. The Grand Master is elected annually by the Grand Officers (present and past), Masters, Past Masters, and present Wardens, who personally attend the quarterly Communication in March. No proxy voting is allowed, and, if R. A. Masons, the Grand Master, the Pro. Grand Master, Deputy Grand Master, Grand Treasurer, Grand Registrar, and Grand Secretary become in like manner the holders of similar

offices in the Grand Chapter of the R. A. There are about 1650 active Lodges, and over 500 R. A. Chapters, and the government is very similar under each Body, the business being conducted most ably by the same staff and apartments in Freemasons' Hall, London. No "mileage" is paid to the representatives, and such hard worked officers as the Grand Treasurer, Grand Registrar, and the two Presidents of the Board of General Purposes and of Benevolence and the Grand Director of Ceremonies, not only give their valuable services freely but pay large "Fees of Honor" on accepting office, the revenue of the two Bodies being obtained from "Fees of Honor," and Fees for warrants, certificates, registration, annual dues, &c. These payments are all required by the Constitution, each member being obliged through his Lodge to procure a certificate from the Grand Lodge. The expenses are light considering the magnitude of the two Societies, and large sums are devoted to the relief of necessitous brethren, or to their wives and families after due scrutiny. The business is so well conducted by the Boards, &c., that two or three hours a quarter transacts all the work of the Grand Lodge at the communications. The great Masonic Charities are supported by voluntary donations from the Craft and the Grand Bodies, yielding usually about £40,000 (\$200,000) annually, and support about 400 boys and girls, and about as many aged Freemasons and widows. In the Provinces (or counties over which rule the Provincial Grand Masters, appointed *ad vitam* by the M.W.G.M.) there are also similar charitable organizations, only minus the buildings, by which about the same number are supported or educated, and each Provincial Grand Lodge is within its jurisdiction in effect a Grand Lodge, and has similar officers, only all subservient to the M.W.G.M., and have to report their principal work every year to the Grand Secretary. The "un-

recognized degrees" (as they are called) comprise the Mark Grand Lodge, which takes care chiefly of the Mark Degrees, which has 240 active Lodges; the Royal Arch Chapters only working the Royal Arch, not (as in the United States, Scotland, &c.) the intermediate Degrees. The Grand Priory of the Knights Templar looks after the Templar and Malta Degrees; the Grand Conclave of the Red Cross of Rome and Constantine, that particular degree; and the Supreme Council, the Fourth to the Thirty-third Degree. The Mark Grand Lodge has its offices at 2, Red Lion square, the Knights Templar in Chancery lane, and the "Ancient and Accepted Rite" at 98, Golden square, all in the city of London. The latter Body has a magnificent library at its Grand East, valued at 2,000 guineas (\$10,000), and as respects influence and management, it stands certainly as the accepted chief of the "High Degrees." The Grand Master, Pro Grand Master, Deputy Grand Master and many Provincial Grand Masters, belong to one or more of these Bodies, for though not actually or officially recognized, they are virtually so. The Grand Lodge of England is unsectarian; any gentleman, otherwise eligible, is accepted irrespective of his color, country, or creed, provided he believes in the Great Architect of the Universe, and practices the sacred duties of morality, and over all rules the Prince of Wales as Grand Master, the heir apparent to the throne.

—*Masonic Review.*

Imposters in Masonry.

An impostor is said to be one who imposes on others, or a person who assumes a character for the purpose of deception. He is said also to be a deceiver under a false character. To the average mind, such a person is abhorrent; and yet, on reflection, we have to admit that imposture is practised, in some form or other, by far too many people who would bitterly

resent charge. The man who travels from place to place, and from Lodge to Lodge, under the guise of Masonry, and solicits aid from Lodge or member, without any definite plan or intent of repaying, is, in point of fact, no more of an impostor than he who smirches the good name of a brother Mason, from no higher motive than envy, suspicion or distrust. Beyond a doubt, many a brother speaks disparagingly of another without any intent to injure him in business or reputation; but such a course gives encouragement to the malicious and ungenerous, and to those who would prey upon the good name of the really worthy—imposture, therefore, is not practised solely by design, but sometimes by neglect. It is an imposition, too, and one which should not be tolerated, for Masons to mislead their families as to any of the duties or obligations of the Craft, proper for the profane to know, and surely no worse delusion or trick can be played upon a wife than for a husband to assert that, in case of death to him, the Masons will look after his widow, and secure her from want. This sort of imposition should never be practised even by inuendo; show the wife the nature of the bond, that she may see to what extent, no further, she can claim. Let her see how absurd must be the preliminary declaration, by her husband, that he has sought the privileges of Masonry through "a sincere wish to be serviceable to his fellow-creatures" if he teaches her forthwith to hold out her hands in demand. Such, however, is the nature of the contract that, if poverty and decay comes—especially if they come in spite of the prudent and careful efforts of a brother—his widow and children have a right to expect sympathy and relief, as far as lies in a brother's power, without injury to himself or family. Not to afford this is a form of imposition that "fills the heart with pain,"

"And maketh even the little child
In bitterness complain."

Masons know full well how frequent—and how pressing, too—are the calls for charity, from within the limits of their own Lodge circle; and they know, quite as well, how constant and persistent are the many which come from without. These latter demands are pressed so skilfully, that their success frequently confounds the former, pushes the honest claimant aside, and leaves her to the pain of a bitter disappointment. It is not unfrequently that notices, in print or by letter are sent to Masonic centres, warning the brotherhood against A.B., who has been imposing upon the Craft, in a certain section, by fraudulent representations of his dire necessity and his unimpaired Masonic standing. To delay, under such circumstances, seems unjust—even cruel, the coveted aid is given, and fraud progresses, until checked by the discovery of his true character, and then he is posted as an impostor. Women have occasionally played the *role* of a Mason's widow so skilfully—adding, at times, one or more orphan children to their presentments—that Charity Committees have come to regard such applicants, if personally unknown, with immediate distrust. Thus it comes to pass that successful knavery may sometimes cause the doors of charity to be closed against the really worthy. But even the worthy may become impostors in Masonry, without intending for a moment to fill such a character. If it be granted that Masonry is founded upon the principles of universal philanthropy and benevolence, it must also be granted that every step taken in it is to be sustained by industry. The maimed cannot be admitted, for the general reason that Masons should be self-supporting, and not a charge upon the fraternity. The benevolence of the institution, however, recognizes the fact of poverty, in consequence of age or decay, and also because of widowhood and orphanage; but, in justice to all, it also expects that all who come within its

circle in any degree should make an effort to be as light a burden as possible upon its generosity. Evidently, therefore, it is an imposition to appeal to the Craft without making an effort for self-support, when will only is wanting. We have in mind a case where a brother was discharged for non-payment of dues; at the time, he owed for several years, persistently neglected to pay his dues, declined to plead poverty, and apparently found time and money for personal indulgence. About six years later, he died; when, behold! his widow straightway beset the organization for a large amount of money, claiming that her husband was a Mason, though he had paid nothing in aid of the character for eleven years. This is a double form of imposture—first, by exacting money where none is due; and second, by the notoriety which an honest refusal—or even a limited aid—receives by gratuitous circulation on the part of the family acquaintances, to the prejudice of Masons. It ought to be apparent to the profane, as it is to the brotherhood, that the regulations of Masons should be observed by its members, to entitle them or their dependents to the benefit of any charitable consideration preferable to those of a common humanity. And it ought also to be the chief care of every Mason to maintain the character which he professes with strict integrity, and never to deviate from the minutest principle thereof, so that, if imposition shall be put upon Masonry, it shall always come from elements outside of the Society.

—*Liberal Freemason.*

The Success of Masonry.

Freemasonry is signally destitute of what are usually regarded as elements of popularity, and yet the Craft has spread over the entire known world, and embraces in its membership a multitude so great, that it may almost be said no man can number

it. To what is this remarkable propagation owing?

Every other institution in the world appears to cater to the multitude. The fashions of the day and the whims of popular predilection and prejudice are carefully studied and taken advantage of. Anything and everything is done to attain success.

When the celebrated Charles James Fox was a candidate for Parliament at the Westminster election of 1780, the Duchess of Devonshire distinguished herself at the polls by giving a kiss for each vote she succeeded in gaining for him, and he is said to have owed his election to her efforts. But a candidate is never kissed into Masonry. We have no female material to tempt him with—there can be no one to play Eve in the Craft. He comes of his own free will—at least he declares he does. He seeks us from no mercenary motive; or, if he does, he is not only a miserable deceiver, but he is miserably deceived. Freemasonry has no gold mines—it is only a stone quarry, and Masons are stone-squarers—laborers in time for both time and eternity.

Freemasonry lacks every ordinary element of popularity. It is not cheap: it is neither given away nor offered for a "song." It is costly, and should ever remain so. It is a luxury, not a necessary of life. A man may go through life comfortably without it. Ignorance is bliss in this case.

Freemasonry does not advertise itself nor allow its members to advertise it. Now, we all know the value of advertising. The man who has anything to sell and does not advertise it is almost certain to have, in no long space of time, the sheriff for a customer. But Masonry has never been sold out, nor stamped out, nor legislated out, nor bullied out. It still lives, and yet makes no noise in the world. There are some individual exceptions to this statement, but only enough to prove the rule. For example, some Masons

wear conspicuous Masonic emblems, and thus seek to label themselves Masons; and occasionally we hear of a Lodge having its installation ceremonies performed in public—and we always regret to hear it, because we consider this to be a bidding for members, and therefore a direct breach of one of the fundamental principles of the Fraternity. Whenever Masons make such a public spectacle of a part of their secrets (and we regard all of our work a Masonic secret) they wrong the brotherhood and themselves, and forget their obligations, and any new material they may thus decoy within the portals of Masonry is likely to be very poor material—rotten stone, unfit to build into the spiritual temple of Masonry.

So well are the secrets of the Craft usually guarded from the outer world that sometimes they are not as well known as they should be to those within the mystic circle. One of the open secrets of Masonry is the fact that Masonic journals are issued in its interest, for the advantage of those who are Masons; but this appears to be known to but comparatively few Brethren—the large majority are practically ignorant of the fact that Masonic newspapers exist, or, if their existence is known, they are supposed to be self-supporting—to feed on themselves, and grow fat in doing it. In the Golden Age of Masonry this will not be so. Every Brother will take and read a Masonic newspaper. Then there will be no impostors—no rusty Masons—no suspensions or expulsions, and all Masons will be reading Masons. Heaven hasten the coming of the Golden Age of Masonry.

But, if Freemasonry be not cheap, nor advertising for members, nor practising any other ordinary means for attaining popularity, to what is its great success owing?

It is founded on principle. A great light has shone into the world, and that great light is the First Great Light in Masonry. The Holy Bible is the central source of our Faith, our

Hope and our Charity. We lay it upon our altar. We draw from it lessons of obedience and covenants of love. We bind ourselves in allegiance to the Craft upon it. It is no closed book. We keep it open whenever we are at labor.

It is founded upon brotherly love. It makes all of its members akin. It restores the broken circle of humanity by narrowing the circle. How true is it that Freemasons are a band of Brothers. In our joys and sorrows we are sharers; thereby doubling the one and dividing the other.

It is founded upon the recognition of the fact that man is essentially a social and convivial being, and that his happiness depends in a considerable degree upon this quality of his nature being properly ministered to. At labor and refreshment Freemasonry conveys as much intellectual and social enjoyment to its members as it is possible to crowd into the space of time occupied.

Last of all, we would mention the mystery that envelopes it as no mean element of its success. The human mind craves knowledge and loves the mysterious. All things great and high are mysterious—the God we worship, His Book that we reverence, the universe that surrounds us, our very selves—body, soul and spirit. So Freemasonry is a mystery, and men love mysteries, and hence love Freemasonry. It is worthy of their love and our love. Let us only learn to love it more earnestly and more intelligently.—*Keystones.*

A Ten Minutes' Oration.

DELIVERED SEPT., 1879, AT THE CONSECRATION OF PORTMADOC AND HOLY-HEAD LODGE ROOMS, BY BRO.

REV. J. SIDNEY BOUCHER,

P. G. C.

The appearance of a new house, whose site, style, or surroundings, are of special beauty and appropriate-

ness, naturally leads the beholder to speculate upon the character and condition of the owner. And the consecration of a new Lodge-room seems equally to call for remark upon the time-honored Institution which is here to have its home.

What then, briefly, is Freemasonry? Originally, no doubt a Guild of Artificers, dating from the reign of King Solomon, and organized by his marvellous wisdom; with valuable trade secrets to keep close among themselves, and a careful system of passwords, signs, and tokens, for their preservation; a regular classification of the brethren into convenient groups or Lodges; orderly arrangements for Government and discipline; periodical examinations of the junior workmen, to ascertain the progress they were making; solemn forms and ceremonies for admitting new members into the Brotherhood, passing successful candidates to higher degrees of proficiency, and investing them with conspicuous badges of merit; special times and places for the discussion of business matters, with a rigid exclusion of all exciting topics of debate, such as religion and politics, so as not to disturb the harmony so essential to the successful accomplishment of the grand work of Temple-building, which was being carried on by the diverse nationalities of Judea and Phœnicia in conjunction. With the prestige of a lofty origin like this, and its necessary connection with the liberal arts and sciences, such as painting, sculpture, and the rest, the Masonic Association rapidly developed and extended to every quarter of the civilized world.

A powerful organization of this kind, with its ever-accumulating stores of knowledge and experience, could not fail to produce extensive and important results. And, accordingly, we cannot be surprised to learn that to Freemasonry we are indebted for the wonderful structures—beautiful even in their ruin—erected under

Greek and Roman auspices before the Christian era; and in especial, for the magnificent mansions, castles, churches, and cathedrals, that sprang up everywhere in Great Britain and the continent, during the comparatively quiet period of the eleventh and four following centuries. Nor can we wonder that men of other trades and professions, even kings and princes, eagerly sought admission into an Order of such high renown, for the sake of companionship with the illustrious masters of art and science who ennobled it, and whose splendid labors did so much to enhance the national pride and glory.

By degrees, however, these "speculative" Masons, who by special favour were admitted to the freedom of the Craft, so far outnumbered their "operative" brethren, that, cuckoo-like, they ousted the original owners from the Masonic nest, and stayed in it themselves; retaining the outward shape and form of the ancient Guild, with its working tools and badges; its stringent vows of secrecy, fidelity, and obedience; its elaborate and impressive Ritual; and its oral Triadic instruction;—but turning all into parable and metaphor; so that, as we have it now, it is simply a "beautiful system of morality, veiled in allegory and illustrated by symbols;" a system possessing many important secrets and valuable privileges, and a history of unquestionable fact, embroidered with a variety of curious myths or legends, to furnish a plausible explanation of passwords, signs, and tokens, whose real origin and primitive significance have in all probability passed away from us forever.

Such is Freemasonry in the past. What then are its claims upon us in the present? and why are we here-to-day, doing our utmost to perpetuate it in the future?

Now, to answer these inquiries, we must call to mind, that Masonry may be viewed under two aspects, a lower and a higher; viz., (1) as connected

with Lodges here on earth, and their members as citizens of the world; and (2) as connected with Grand Lodge above, where the world's G.A. lives and reigns for ever.

In its lower aspect, it has three special claims upon our attention and regard, viz., as—

(a.) A bond of union and brotherhood between all the widely separated families and classes of humanity.

(b.) A neutral ground of meeting, for free and social intercourse, among less widely separated neighbours and acquaintances.

(c.) A universal letter of introduction to entire strangers; and a special medium for assisting the needy and distressed.

In its higher aspect, it is still more worthy of the eulogies and encomiums that have been lavished upon it by the brethren in every age. As one of our Fraternal Charges well expresses it,—“Tis not mere blind fanatic zeal that prompts the brethren of the mystic tie to speak thus highly of the Mason's Craft. For well they know that it is the best and truest handmaid to religion that ever man devised, and admirably fitted to assist him in his search for light and knowledge, through all the various stages of this mortal life, from the cradled helplessness of infancy, to the final darkness of the grave. It is founded on a triad of deep mysterious truths, connecting earth with heaven,—the eternal existence of a Triune God, the resurrection of the body, and the Immortality of the Soul. It inculcates the purest principles of piety and virtue; and teaches plainly, in the First Degree, to measure all our words and actions by the gauge of rectitude and justice; to shape our conduct in the second, by the square of morality and honesty; and, in the third, to circumscribe our passions, with the compass of propriety, and keep them strictly within the limits of the circle of our duty to God and man. Hence we learn to be upright, just and true to our fellow men, humble, meek,

resigned to the will of God; so that the Mason, who has thus discharged his duty as a true and faithful brother of the Craft, may calmly wait that awful moment, when his heart shall cease to throb, and his soul released from the burden of flesh, shall wing its upward flight to the boundless unexplored expanse above.”

Truly then is Masonry a noble thing, and nobly should it be enshrined among us! It is a precious jewel, which demands a goodly setting. And we congratulate the brethrer of this Lodge upon the admirable hall which is consecrated to its use to-day, as our first Grand Master King Solomon congratulated himself and his people when his building at Jerusalem was completed;—“I was glad when they said unto me, we will go into the House of the Lord; for thither the tribes go up, even the tribes of Israel, to behold the fair beauty of the Lord, and to visit His Temple.”

Being, then, what it is, we might naturally expect to find Freemasonry everywhere held in the highest and most reverent estimation, and, like a powerful magnet, drawing into it irresistibly all that is great and good now, as it did in days gone by. But is it so? To some extent no doubt it is, and in proof of this we point with pride and pleasure to such an assemblage as is gathered here to-day. Yet is it not the case, that our influence and numbers are not nearly what they ought to be—that, in fact, they might, and ought to be far larger than they are? And, if so, where lies the fault? Have we any one to blame for it but ourselves? Speaking from my own experience, I should say, that Masonry is far less popular with women, as a body; that wives dislike it for their husbands, mothers for their sons, and that many men who take an independent stand in thought and action fight shy of it for themselves and their belongings. And why? Because there is a widespread feeling that men become Ma-

sons not from high, but low motives—to increase their business connection, perhaps, or enlarge their jolly-good-fellow circle, and that their moral tone is not improved thereby, but the reverse; that Masonry, in fact, is little more than a costly knife and fork society, fond of idle dissipation; and Lodge meetings merely a convenient excuse and cloak for wasting ill-spaced money upon extravagant eating and drinking, especially drinking. That this opinion may have sad foundation in the conduct of some few past and even present brethren, cannot be denied. Nor is the reason far to seek. In the great majority of our town and country districts no large and suitable room for meeting can be found, except at the public inn, where temptations to excess present themselves to every comer. And, accordingly, it is their misfortune, not their fault, if Masons, thus unhappily situated, have from time to time made lapses from their high profession. For it is not the orderly Masonic banquet in Masonic clothing, nor the modest Lodge refreshment with Masonic checks and guards on every side, that does the mischief, but the un-Masonic lounging at the bar, and the alcoholic convivialities there indulged in before the Lodge is opened and after it is closed. Hence it is that unseemly scandals have at times arisen, that solemn vows of initiation have been forgotten, that the mysteries of Masonry have more or less been blabbed by drunken lips to the scoffing outer world, and grave discredit cast upon the whole Fraternity.

Freemasonry, however, cannot justly be condemned, any more than Christianity, for not doing its proper work of making all its members worthy; or than the Legislature, for not making every one sober and religious by Act of Parliament. Much, however, may be done in this direction by diminishing the temptations to vice and the facilities for getting drunk, and an immense stride will

have been taken towards the exaltation of Freemasonry among ourselves and the world at large, when every Lodge has a place like this set apart for Masonic purposes, where the most fastidious may assemble as in an ordinary well-kept reading-room, without hesitation on their own part, or suspicion on the part of others, where evenings may be often spent, not drearily and wearily in merely getting through a dull routine of "work," but pleasantly and profitably in "lectures" and discussions upon interesting topics of art and science, thus fulfilling the special obligation, to "make continual advancement in Masonic knowledge."

And this is unquestionably the right and proper thing. For what says an Ancient Charge? "A Mason's Lodge is an emblematic representation of the Universe, the magnificent temple of that G. A. whom we all revere and adore. Wisdom, strength, and beauty are the pillars of His throne, and manifest in all His works. His wisdom is infinite. His strength omnipotent, and His beauty shines through all creation in symmetry of form, grandeur of proportion, and glorious harmony of color." Here is a grand idea! But how can it possibly be realized in a public-house, with un-Masonic sights and sounds at every turn, with cowans and intruders in every corner.

Very cordially, then, do we reiterate our warm congratulations to the Madoc and St. Cubi Lodges for the Temple building they have done. Very heartily do we say to you, go on and prosper, as you well deserve! This structure has been raised in perfect unanimity and concord; long may it so continue. May the proceedings of to-day serve but to forge another link in the chain of brotherly love and good-fellowship by which you are already united. May your children and your children's children rejoice in these auspicious solemnities. May you enjoy within these walls every satisfaction and delight

that disinterested affection and Masonic intercourse can afford. And may the good report of this Lodge so tend to exalt and enhance the reputation of the Craft at large, that Masonry may flourish here, as in every other quarter of the globe, and be assisted to fulfill its noble mission, by diffusing the light of wisdom, aiding the strength of reason, displaying the beauty of virtue, and diminishing the aggregate of human vice and misery. Being thus established firmly by the high character of its friends, it may laugh to scorn the malice of its foes, and rise superior to all the opposition of the outer world, like the lofty summit of the mighty Snowdon, that bares its breast with dignified composure to the tempest, and fearlessly presents its bosom to the midnight storm.—*Freemason's Chronicle, Eng.*

For the CANADIAN CRAFTSMAN.]

Æ: The Mark Mason's Story.

"Oh yes, those are my jewels, and the ladies like to see them,
For a goodly show they make, dear, of silver and of gold;
Geometrical devices, many a mystic emblem,
Carved deep into cornelian, leave mysteries untold.

My pretty cousin Alice with her dainty finger touches
Each jewelled golden trinket, now, and asks what is its name;
And I am fain to answer her that only such and such is
The badge of the degree, or say the Order, that I claim.

But fair Alice, lustrous eyed, (oh! such perfect brows and lashes),
Looks half indignant, and repels my reticence with scorn;

"Well, Edward, you might tell me now, what interest attaches
To those bright crystal crosses with which you yourself adorn."

"Well, first there is this token, a small circle silver gilded,
With a name and number on it, and 'tis enamelled blue,
Then within a twisted cable the letter C is welded,
And surrounded by a serpent, pray what is it, tell me true?"

"A centenary jewel which the Lodges of the Craftsmen
That have seen a hundred years and more, may, by permission wear;
Of one I was a member, at its banquets rich wine quaffed then,
Ah! those were glorious meetings, where we made friendships rare.

"But what is this silver star with the crimson cross upon it,
And in *hoc signo vinces* as the legend graved thereon?
Oh! a badge of the Knights-Templar, you say, and so you do it.
I thought chivalric orders had all long been overthrown."

"Now here blood red a cross patee, so 'tis by heralds named,
On white enamelled centre a small patriarchal cross;
The other side an *Agnus Dei*: say, shall I be blamed,
If, woman like, I'm curious, to guess am at a loss?"

"Well, that is the Grand Cross, and it is worn by Knight Commanders,
The Prince of Wales he wears it, and he wears it proudly too;
More noble than the Golden Fleece, so honored in old Flanders;
He is our Grand Master, and we owe allegiance true."

"An eight pointed cross of gold, this also white enamelled,
Surmounted by a golden crown, and pray now, what is this?"

"Well, Alice, I'll be complaisant, but I must not be trammelled,
And if I tell you truly you'll reward me with a kiss."

And Alice pouts, and vows she can't believe in cousin's greetings,
Whilst I declare that like a sister she is now to me;
So, then, in spite of non-consent, and of her faint beseechings
I kiss her twenty times at least; for is it not to be?

So Alice asks, and answer I her very many questions,
As to the queer, old, rich and rare, fine jewels I collect;
Some magical, some mystical, some of the Rosieruelans,
And one of the old badges of the Kadosh Knights Elect.

"Oh! Edward, here's the strangest one, the capstone of an arch 'tis call,
For so I've heard you call it, of pure pale carnation,
With a double circle on each side, and straight as any larch is,
And block lettered in triangle, an Æ cut thereon."

"Round the circle Hebrew characters you see are now imprinted,
The secret of the Mark degree is lost or found therein;
On that mark there hangs a story, let it be as I have hinted,
For that is my own secret, and but one can share herein.

"In the pyramids the Mason's Marks are still found graven deeply;
On many a clustered column, in many a sacred fane,
In dim cathedral aisles, are these symbols, (held too cheaply),
Please will your ladyship at least for once to listen deign?"

"Oh, yes," she cries, half wearily, "I thought that a love story
You now were going to tell me, but I'll listen and be good;

You say you are a Jacobite. I know you are a Tory,
And that is why you love things old, you see
you're understood."

"Well, Alice, darling, you are right, and 'twas
the story olden,
Of a love unrequitted, yet for ever and for
aye:

Of my proud, peerless Amy, whose sweet
looks did me embolden;
Subject for artist's pencil, and methinks for
poet's lay.

"Ah! no, she is not dead, my dear, but then
you know she's married,
And that is all the same to me, who have
been like a child—
Just crying for the moon, alas, and too long
have I tarried,
Old bachelors none care for; you agree? I
saw you smiled.

'Twas many a year ago when I was made a
Mark Master,
And when I first was called upon to choose
my Mason's Mark;
Our initials in a diphthong symbolled a union
faster
Than any human link devised by love's elec-
tric spark.

It was a love unspoken, for I had naught to
give her,
Only the loyal worship of a heart as true as
steel;

She must have known I loved her though,
indeed I can forgive her,
For by no sign encouragement did she cause
me to feel.

And for years I struggled, hoping that some
day she would listen
To my wooing, and return the love I long
had bore her then;
But never gave she word or sign, (my dear,
your blue eyes glisten
With melting tears), to me who am the sad-
dest of sad men.

Well, Fortune did befriend me,—still I loved
her and none other,
But I was not to have the fair jewel that I
prized;
And my own Amy, she was wooed and won
then by another;
My mark had been no talisman, and I was
not surprised.

Do I hate him who stole from me the girl I
had been loving
For all those weary years? I would have
given her my life.
Ah! no, why should I? Well, yes, abroad I
took to roving,
When he came and took my Amy to make
her wedded wife.

Yet still I wear the token of a union consum-
mated,
But only in the dream world, and in which
I live always;
And to any other woman I've thought not to
be mated,
For none have ever cared for one now get-
ting grave and grey.

The jewel of the Stricken Heart I call that
symbol olden,
Which you are toying with just now while
I my story tell;
A silver triangle you see within a small heart
golden,
Pierced through by a silver arrow; yes, 'tis
fashioned fairly well.

I know the story of the rite, to which this
bauble lendeth
Its quaintness and its interest? Know no-
thing, no not I;
Wishing to make amends perchance, a dear
old brother sendeth,
Or in return for kindness shown, gave it.
Do not dry.

My little maiden, what's amiss; what have I
said to vex you?
My jewels, what are they, dear? Mark Jew-
el least of all;
A crowd of trooping thoughts sweep by: per-
haps some may perplex you;
Can it be I've risen now, yet only for a fall.

Is it true, I wonder, whilst I have been vainly
asking
For yonder distant satellite, that almost at
my feet,
A modest, beautiful flower has for long been
basking
In the light of my poor love, now: oh! Alice,
tell me sweet.

For love begetteth love, and see, that other
dream is ended,
Aye, and those tell-tale blushes their own
soft confession make;
Say that you will be mine, and my sad life
shall be amended:
My Mason's Mark be still the same, and all
for your sweet sake.

—*Emra Holmes, author of "Amabel Vaughan."*

An Explanation of the Letter G.

Some years ago a flashily dress-
ed individual made his appearance
one evening in the reception room of
the Masonic Temple in Boston, and
intimated his desire to visit the Lodge
then in session. It so happened that
a well known Brother was sitting
near the door, chatting with the Tyler
and keeping his weather eye open for
impostors, in accordance with a habit
he had acquired from many years' ex-
perience in keeping watch over the
strong box of the Grand Lodge. He
greeted the new comer cordially, and
invited him to be seated until a com-
mittee should come out and examine
him.

"Oh! it's no matter about that,
I'm all right," said the applicant,
making sundry strange passes with
his hands and curious contortions of
his visage.

"Oh! yes," said Brother Mc, "I've
no doubt of that, but I think they
always examine strangers who desire
to visit the Lodge. It's a mere mat-
ter of form, you know."

"Well, I'm ready for 'em," said the
visitor confidently.

"Certainly," said the watchful Brother, "you're all right. I should know that at a glance. By the way, that's a very handsome breastpin you have," said he, examining with great interest a huge gilt letter G, which the visitor had conspicuously displayed on his shirt bosom.

"Ya-as, that's a Masonic pin," replied the wearer, puffing out his breast.

"Indeed? Letter G? Well, now, what does that mean?"

"Letter G! Why, that stands for Jerusalem—a sorter headquarters for us Masons, you know."

The committee found their work had been performed, and used the letter G rather freely. They advised the visitor "to get up and git."

Belief.

From whence do we derive our knowledge of a God? Let any intelligent Brother Mason answer that question; such a God as an intelligent man would be willing to bow down to and worship, as he should do, as a Mason good and true. Where do you, as a F. C., find any authority for observing the Sabbath, except from divine authority in the G. L.? Where do you obtain the fundamental dogmas of the third degree, if not from the inspiration of Scripture? For, mark ye, if not by inspiration that these three principles are taught in the A. E., F. C., and M. M., then they are not worth a tuppence, and it is the most sublime tomfoolery for intelligent men to be frittering away their time in such child's play! Drop the inspiration of Scripture, and you knock the soul out of Masonry. Take, in the place of Scripture, a volume of Shakespeare, and open at any play, and let it remain on the altar as a better emblem than the Bible without its inspiration.

But it is not for us to make this a test question. We consider the test

all sufficient as it now is; and we also consider any man in this country as very simple or very *bad* who, upon examination of our ritual, and especially when he becomes a *teacher* or a Master of a Lodge, and inculcates the spiritualities of our ritual, and yet deny inspiration. It is inconceivable to us. We would as soon deny the sun as being the source of all light as to deny God as being the source of the Bible. Then, again, every one of those who have exposed this have fallen into the egregious error of charging our side of the question with sectarian views. Now, where under the *moon* do they find any sectarianism in the question? Is the Bible not the source of every shade of opinion of the innumerable sects? Does not the Old Testament alone give several sects among the Jews? Do not the several books of the New Testament form the ground-work of *every* Christian sect? Are there not Unitarians who deny Christ's divinity, who believe in inspiration? Where are the various shades among them? The Universalists of every branch all claim the inspiration of Scripture, and can any of them be offended by our views?

And now we answer as to the Jews, and we speak by the book, having brought this subject directly home to them personally; did not the prophets all predict that a Saviour was to come? Yes; they universally declare. Well, we only differ as to time. Christians say he has come; they say he will come, and are daily looking for him. Therefore, as they certainly claim the Hebrew Scriptures to be divine, they cannot object that we believe them to be also. We simply add the New Testament, and claim for it the same place. We are not offended at you for your *unbelief* in the New Testament; do not be offended at us for our belief in both the old and new. Let us all be liberal to one another, when we can stand upon the broad ground of a belief in the same God, Lord over us all, blessed for evermore.—*W. R. Singleton.*

The Canadian Craftsman.

Port Hope, December 15th, 1879.

The Canadian Craftsman.

With this number we complete our Thirteenth volume. For thirteen years the CRAFTSMAN has sailed on the uncertain waters of Masonic journalism; and although our bark has escaped foundering, a fate which has befallen many of our sister-ships within the same period, yet we cannot say that it has been a prosperous cruise. We think we can say, without fear of contradiction, that the CRAFTSMAN is built on an even keel, that she is sound, that she is in fact A. 1.; that she is, moreover, (although we say it) ably commanded and well manned; and although we, as owners, have fulfilled our part of the contract, many of those who have chartered our vessel have neglected to pay the charge bargained for, and as a consequence we have sometimes felt the necessity of laying her up.

When the CRAFTSMAN was transferred to us, and we began its publication in June, 1877, we did so with some misgivings, knowing somewhat, from the experience of others, of the difficulties attending the management and publication of a journal confined to specialties. And yet we confidently undertook the present enterprise, believing that, if we gave the Freemasons of Canada a good readable magazine, we would receive a generous support, and particularly as we had no competition for the patronage. In some respects we have not been disappointed, and our subscription list has been largely increased, although not to the extent that we reasonably expected; but we complain, and justly, that so many of those who subscribed for our magazine have neglected, or omitted, to send in their subscriptions.

Now, we are ready to make all allowances for the delinquent: we are

ready to believe that no dishonest motive prompts to this omission, but, that with the great majority, at all events, of those who are in arrears for their subscriptions, the cause is either defective memory, or the argument that the amount is so small that the publisher will not be inconvenienced by the delay of a year or two. If either of these, brethren, be the cause why over \$3,000 of unpaid subscriptions are standing upon our books, we desire to impress upon you the fact that although they may seem good to you, we do not see it in the same light. A man's memory may be bad, and he may forget some of his obligations; but when it is jogged every month by the receipt of our journal, he cannot, with any reason, plead forgetfulness to pay his subscription. And so, although the annual subscription is only one dollar and fifty cents, if a thousand subscribers think that the amount is so small that the publisher will suffer no inconvenience by delay in remitting, it will at once be seen that the proprietor will, and does, suffer great inconvenience by the practical adoption of such reasoning.

We are in frequent receipt of letters complimenting us upon the real worth of the CRAFTSMAN as a Masonic journal; and while we are thankful for those unsought expressions of praise and approval, we are sensible of the fact that there is still room for improvement. In that direction we desire to move, and will endeavor to do so, when we find that prompt payment of subscriptions will justify a larger outlay. Of the matter contained in the CRAFTSMAN no one can complain; we believe that its contents will compare favorably with any similar magazine. And we here desire to express our thanks to those occasional contributors to whom we are indebted for many able articles on Freemasonry. We trust that we may be still further favored by them.

Once more, then, we appeal to those of our subscribers who are in

arrears to forward, at once, the amount of their overdue subscriptions. We do not ask it as a favor, but as a right—as a duty from man to man, from a Brother Mason to one of the same fraternity—and we trust that our appeal will not be in vain.

The large defalcation of our former General Agent, Peter Begg, has also tended to diminish our receipts, and make the publication of the CRAFTSMAN burdensome.

For the CANADIAN CRAFTSMAN.]

Lodge Dues, and Suspension for Non-Payment thereof.

BY R. W. BROTHER OTTO KLOTZ.

The question of dispensing with "Lodge dues" appears to engage the minds of some of the correspondents of THE CANADIAN CRAFTSMAN, while others consider "Suspension for non-payment of dues" an unfair, unjust, and unmasonic punishment. The arguments advanced are in the main appeals to our sympathy rather than to reason; sentimentalism forms a very conspicuous part in the several articles referred to, while logic is but rarely perceptible. Logic, however, is one of the "seven liberal arts and sciences" which, as Fellow-Craftsmen we are required to cultivate, and which, in order to arrive at a correct conclusion whether or not a law should be changed or repealed, must guide our decision; in such questions sympathy should be held in suspense, for wherever it predominates and guides our decision, our judgment or our conclusion, the same are invariably faulty; the supposed remedy will prove to be worse than the disease it was intended to cure.

Let us, therefore, calmly consider these questions, ascertain whether a change is desirable, and if so, then let us find out what that change should be. The first question is,

SHOULD LODGE DUES BE ABOLISHED?

Every Lodge requires for its start a fund to procure its dispensation, war-

rant, furniture, jewels, books, printings, a place for meeting, and after the Lodge has been started it has an annual outlay for rent, taxes, insurance, fuel, light, printing, Grand Lodge dues, and numerous other items as ordinary expenses; to these are added occasionally, expenses for funerals, aid to transient brethren, assistance to needy local brethren, widows and orphans, and other items, which may be called extraordinary expenses.

The income of a Lodge is derived from two sources, namely, initiation and joining fees, and monthly dues paid by members.

The members of each Lodge have to pay and bear the expenses of their own Lodge, they have no claim for money aid upon any person or body outside of their Lodge.

This subject, therefore, is one of finance exclusively, it deals with expenditure and receipts, and must necessarily be treated in a business-like way. Provision must be made to make both ends meet, and if possible to have a little to spare for a charitable object; all mere sympathetic talk will not buy a pound of candles; funds must be raised to meet our expenses of the Lodge.

A new Lodge generally calculates to pay for the first outlay for warrant, furniture and jewels, out of the initiation fees, but gradually that source of revenue ceases to flow, good material becomes scarce, and initiations become few and far between. The annual expenses of a Lodge, however, continue unabated; many Lodges find it difficult to meet the same without receiving any initiation fees, and merely out of the payments made for monthly dues, and such Lodges occasionally resort to the expedient of an extra assessment upon every member.

A Lodge is composed of a number of men who voluntarily and of their own free will and accord have joined themselves into a society under certain rules, which they know necessitates a large outlay in the start and a

considerable sum annually to keep it up; they acknowledge that they have no claim upon outside aid, but that as to expenses they are confined to themselves, and to those who may subsequently join them; they all did join and they all claim to meet upon the principle of equality; they all have an equal claim upon their Lodge property; they are in that respect what is termed in law "joint tenants"; each member has the same rights and privileges as the other members in visiting the Lodge,—hearing and seeing what is carried on therein, and thus getting value out of it; the mental food is served out to all alike, and so long as a member continues to perform his duties which he voluntarily assumed and pledged himself to perform, so long is he entitled to those rights and privileges. Therefore, upon that sound principle established in Freemasonry, that "*there is no right without a parallel duty,*" it follows as a logical conclusion that every member of a Lodge should pay an equal share of its expenses. For this purpose, and upon that principle, the By-laws of a Lodge provide that every member shall pay a certain sum monthly, and this is termed "*monthly dues.*" They vary in different Lodges according to the requirements of the same. This mode of raising the funds required for the expenses of the Lodge, both ordinary and extraordinary, has been considered the simplest and fairest, and has, therefore, been almost universally adopted.

But while there can be no doubt that no Lodge can be started nor continued without considerable expenses, and that the same must be borne and paid by its members in some way or another, there are certainly differences of opinion as to the necessary amount of such expenses. Lodges in this respect are something like individuals, one person considers a certain article an unnecessary luxury, while another person considers the same as one of the necessaries of life; the majority of Lodges as well as the majority

of individuals, at the present time, and in this age of comfort, luxury, refinement and extravagance, expend a pound where our forefathers got along with a shilling. To attempt to abolish the present system of expenditure will prove as thankless and as fruitless a task as to attempt to persuade the ladies to give up following the fashions; we may restrict, we cannot abolish them.

It is no doubt true that we have too many Lodges, that a large number of Lodges are not living but merely existing; that probably one-half the number might be closed, and if they were closed and their members were to join the remaining Lodges, these would be in a healthier condition; but this plan is not practicable, it cannot be carried out, and it is therefore useless to discuss the same at length; moreover, even if it were carried out, it would not do away with Lodge expenses altogether; the most it could do, it might reduce the same to a small extent, the balance would still have to be raised by its members, either by an occasional assessment or by fixed monthly dues.

To denounce the principle of exacting Lodge dues for the purposes stated would be erroneous and illegal. There may be an individual brother who cannot pay the same, but that fact is no justification for denouncing the principle.

Lodges have it in their power to remit dues, and in a case where a Brother cannot pay the same, it is the duty of the Lodge to exercise that power; if the Lodge does not, if on the contrary it suspends such a Brother for non-payment of dues, a Brother who from want and need cannot pay, that Lodge is guilty of gross unmaasonic conduct, for it violates one of the fundamental principles of our fraternity, namely, *Charity.*

Having now established the facts—
 1. That no Lodge can be started nor conducted without expenses. 2. That these expenses must be borne and paid by its members. 3. That each

member must pay an equal share of these expenses, and 4. That the simplest and fairest way to raise funds for those expenses is by the collection of monthly dues. We next come to enquire,

IS IT RIGHT TO IMPOSE ANY PENALTY UPON
THE NON-PAYMENT OF DUES ?

It is a well-known maxim in law that a statute which either requires or forbids the performance of certain acts, must, in order to render it effectual, have a penal clause whereby those who violate that statute may be punished; and it is upon that sound principle that by the By-laws of the Lodge a penalty is imposed upon those members who either neglect or refuse to pay their Lodge dues.

In regard to the *kind*, the *nature*, or the *severity* of that penalty, the opinions of the brethren may differ, and they do differ; just as the opinions of the public differ in regard to the *kind*, the *nature*, or the *severity* of the penalties found upon our statute books; thus, while some men consider a certain penalty arbitrary, exorbitant, or even inhumane, others would have the same still more stringent and heavier; and this brings us to the question of

SUSPENSION FOR NON-PAYMENT OF DUES.

The question, "Is it right to suspend a Brother for non-payment of dues?" can, abstractly answered, be only answered in the affirmative; and why only in the affirmative? Because his solemn pledge that he would obey the By-laws, and his signature to the same as an acknowledgment to his acquiescence in them, formed part of the conditions upon which he was admitted a member of the Lodge; he, therefore, has no *right* to complain if he is punished accordingly. As a member of the Lodge he is one of those for whose benefit the expenses of the Lodge are incurred, and he must help to pay them; he cannot be permitted to plead that because he discontinued to attend the meetings of the Lodge, he received no value

for the Lodge dues which he is required to pay; the Constitution requires him to attend, and if he does not he acts contrary to what he promised to do, but this, unfortunately, is one of those duties to which no penalty is attached, and it therefore proves to be a dead letter. Nor can the plea be admitted that a Brother should be exempt from the penalty of suspension for non-payment of dues, on the ground that he has been a paying member for a number of years, and only after that period got into arrears. Such a Brother is to some extent in a similar position to a person who, after having for a number of years paid his premiums and assessments in a mutual fire insurance company, then neglects to renew, is burnt out and would claim damages for loss by fire on the plea that he has paid many years insurance and never drew any money from the company. The company would answer him that the obligations were mutual, that so long as he had paid up, he had the company's guarantee, which, however, ceased at the time he ceased to pay the premiums or assessments. The Lodge replies to the Brother referred to, that so long as he paid his dues he not only enjoyed certain rights and privileges, but had in addition thereto certain guarantees of rights and privileges in case he should fall in need to make use of them; but since the duties of the Lodge and the Craft in general and those of the Brother were of a reciprocal nature,—were mutual, those of the Lodge and of the Craft ceased so soon as the Brother had ceased to perform his duties towards the Lodge and the Craft. If that Brother never needed any pecuniary aid, so much more fortunate for him, but if he will say, he never got value for his monthly contribution, he either shows that he became a member of the Lodge for mercenary purposes, and consequently should never have been admitted, or he shows that his mental faculties are of a very low grade, or his indiffer-

ence to all that is noble, sublime and esthetic so great that he has no idea for, and therefore cannot appreciate the beauty of Freemasonry; and in either case he made a mistake in joining the Institution, and the brethren who proposed and elected him also mistook the man.

Granted, however, that a Brother feels himself deceived in his expectations after he has for some time been a member of a Lodge, he has at any time the privilege to withdraw by tendering his resignation, (as an officer of the Lodge only he cannot resign during his term of office); in fact it would be a benefit to our Institution if all malcontent and disappointed members were to resign and withdraw from it, there would still be plenty left, and the Lodges would undoubtedly work better and more harmoniously than they now work with such an element of indifference and dissatisfaction. But such a Brother should not defer tendering his resignation until his dues have gone in arrears; he should not require from the Lodge or the Craft at large a continuation of guarantee of rights and privileges, which at any time he might fall in need of applying for, but he should without delay resign and sever those mutual obligations.

Having thus considered the question of *right* of suspension for non-payment of dues *abstractly*, we now come to that tender point, where the law, if carried out to the letter, without regard to particular circumstances, would in certain cases operate harshly and in some isolated cases even inhumanely, and hence un-masonic. In this respect, however, our law of suspension for non-payment of dues does not stand alone. There is hardly any penal clause upon our Statute book of the land, which in some isolated cases does not, if carried out to the letter, operate harshly, arbitrarily, or even unjustly. But while the Court has no power to set aside the penalty imposed by statute upon any person convicted of having vio-

lated the same, no matter however extenuating the circumstances may have been; nor while no Court can withhold judgment upon a debt clearly proven, nor the officers of the law abstain from the performance of their duty by enforcing the execution, however poor, sickly, and in actual distress the defendant may be. We, as Freemasons, have no such cast iron bands encircling our penal clause, which provides for the suspension of non-payment of dues; we have the power at any time and at all times, whenever we find it necessary or desirable, to declare by resolution that the dues of a Brother in arrears be remitted, and thus obviate his suspension. No Judge of any Court has such a power. But, although no one could successfully dispute the existence of that power in any Lodge, yet there are some Brethren who, from an exceedingly high degree of sensitiveness on behalf of those brethren who through misfortune are rendered unable to pay, see insurmountable obstacles in the way in order to obtain the passing of such a resolution by the Lodge.

In reference to the amount of dues in question,—about four or six dollars,—they speak of it as if the same were sufficient to provide a family with food, fuel and clothing, besides paying that Brother's other debts; and regarding that poor Brother's position, they represent it as the most galling, humiliating and degrading act to expect of him to reveal to an intimate friend, to a Brother Mason, the fact that though willing, his depressed circumstances do not allow him to pay his dues. These volunteer spokesmen for the poor Brother are ever ready to censure those who express their views as regards the ability to pay of defaulting brethren, and hold that nobody can judge that subject better than the defaulter himself. But these censurers take it upon themselves to judge that which nobody can see or estimate, namely, the extent of another man's feelings

or sentiments. Now, if we were to enquire closely into the cause or reason of the non-payment of dues, we would find that only a limited number of those brethren who are in arrear deserve our sympathy, while the great majority richly deserve the penalty.

[CONCLUSION NEXT MONTH.]

Masonic Correspondence.

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

Non-Payment of Dues.

To the Editor of THE CRAFTSMAN.

SIR,—The thanks of the Canadian Craft are undoubtedly due to our illustrious Brother Hughan for the valuable information he has afforded us regarding the practices of the Imperial Grand Lodges on the N. P. D. question. Such information is well worthy of our close attention at a time when the subject is becoming pressing for a solution in this country.

The practice of Ireland, that when a Brother's name is stricken off the roll, he shall not be continued a member of any other Lodge, and that the Lodge violating this rule shall be liable for his arrears, and pay same to the Lodge of which the Brother was formerly a member, as well as a fine of \$10 to Grand Lodge, is truly a valuable hint for us in Canada, and if adopted by us would go far to mitigate the evils of dual membership, which is a curse to many a Lodge and Chapter.

The Scotch practice seems to me to be equitable. It reduces the defaulting member (because he fails to pay for member's privileges) to a visitor in his own Lodge, without inflicting a death penalty, and no man could long endure such punishment and continue visiting his Lodge. At the same time it seems to recognize the fact that no man should be deprived of his rights as a member of

the Order for which he has paid in full.

Under England there seems a lack of consistency, for a Brother who has been contributing for two years has a claim on the fund of Benevolence, so at the end of that time he may take his dimit, while if he continues to pay for ten years he may be ousted without any consideration on the eleventh year. This is hardly a model for us to copy from. The 5% payable in lieu of dues looks like interest on arrears owing, and this idea might with advantage be considered by many of our Lodges with the object of incorporating such a provision in their By-laws. It seems a very strange proceeding that when a Brother is restored by payment of all dues up to the time of restoration, the annual contribution which each Lodge has to pay Grand Lodge for each member "on the roll" is to be paid in a lump sum. Grand Lodge certainly has no just claim to any portion of this money. The delinquent's membership ceased from the time his name was struck off till restoration, and during this period he enjoyed no protection from Grand Lodge. Why should Grand Lodge claim for a Brother who was struck off the roll and was for the time being dead to all intents and purposes. I have already commented on the impropriety of Lodge dues accumulating during suspension in the November CRAFTSMAN.

It certainly appears plainer and plainer the more this non-payment of dues business is considered, that Freemasonry as now practiced in some sections is as mercenary as a Life Insurance Company, who is quite pleased to be quit of a policy-holder who has been paying premiums for years, but having exhausted all his spare funds, rudely throws away the sucked orange. That this bar sinister may speedily be removed from her escutcheon is earnestly hoped for by

ACACIA.

December.

To the Editor of THE CRAFTSMAN.

SIR,—This is the month in which the majority of our Lodges elect their officers, and is also the time in which one clause of our Constitution is openly, shamelessly and unreprievedly violated. The clause referred to is Art. 8, under the head "Of Members and their duty," and reads thus, "No Brother shall presume to print or publish, or cause to be printed or published, the proceedings of any Lodge, or any part thereof, or the names of the persons present at such Lodge, without the direction of the Grand Master or the District Deputy Grand Master, under pain of being expelled from the Order." The violation referred to is that the list of officers elect for the ensuing year is forthwith published within 2 or 3 days in the secular press, without the sanction of the authorities named in the Constitution. It is obvious such a course would be a violation of the Constitution, *even after installation has taken place*, unless permission was first had, but it seems doubly wrong in view of the fact that before installation can take place the brethren must express themselves *satisfied with their choice*. Consequently there is no immediate hurry for the outside world to be made acquainted with the names of our officers until the matter is settled beyond a doubt. To such an extent has this folly gone that elections of Lodge officers have been telegraphed as a news item from one Canadian city to another just as soon as they occurred. What can be the motive of publishing such information I am at a loss to imagine, unless to gratify the childish vanity of the "elect." It may be that some of these culpables will tell you that it was done in ignorance that it was a violation of any prescribed rule. If so, I ask, are men possessed of so little information about the Constitution, fit and proper persons to entrust with the ruling and destinies of a

Lodge. Is it any wonder that the Craft, under such circumstances, should present the appearance of confusion worse confounded? Some of the disgrace is no doubt attributable to the supineness of the D. D. G. M's, who do not seem to have been equal to the occasion, their oath of office to the contrary notwithstanding. It may be that having an axe to grind in the line of an eye to future office holding, they have been unwilling to risk their ephemeric popularity by sternly putting the law in force and punishing the offenders. It remains to be seen if the present representatives of the G. M. are any better than their predecessors, or will permit matters to roll along in their present slipshod course. I trust, however, it will only be necessary to draw attention to the subject to prevent its recurrence, or else let the other course be taken and the unpopular clause be eliminated from the Constitution, so that these ambitious brethren may enjoy without restraint their longed for glory and their one day's additional press notoriety. As many interested transgressors will regard this as a growl it may be appropriate to use as a signature the name of

CEREBUS.

Editorial Notes.

WE learn from the London *Freemason* that R. W. Bro. John Hervey, for many years Grand Secretary of the United Grand Lodge of England, is about to retire from office, owing to failing health. Bro. Hervey has, during the term of his official career, endeared himself to every English Mason by his marked kindness and courtesy to all who have had occasion to transact any business; and it will be extremely difficult to find one to replace him, who will possess a larger or more varied experience, and a deeper knowledge of the arcana of Masonic law and custom.

THE regular Quarterly Meeting of the Grand Lodge of Scotland was

held on the 6th ult., in Freemason's Hall, Edinburgh, the M. W. Sir Michael Shaw Stewart, Grand Master, on the throne. The business was not of a very important character. The Grand Lodge of British Columbia was recognised, "but without prejudice to the jurisdiction of the Grand Lodge of Scotland over any Lodge which may chose to adhere to her in that colony." The financial condition of Grand Lodge was reported to be satisfactory. Sir Michael Shaw Stewart was unanimously re-elected Grand Master. He nominated the Earl of Mar and Kellie and Colonel Campbell Substitute and Deputy Grand Master respectively. The following officers were unanimously elected: Senior Grand Warden, Lord Inverurie; Junior Grand Warden, R. F. Shaw Stewart.

At a recent sale of books, &c., in Toronto, W. Bro. J. Ross Robertson was the purchaser of a very old masonic relic—the Masonic certificate of Souter Johnny, of Burns' Tam O'Shanter. It purports to have been issued by St. James' Lodge, Ayr, in 1790. There was considerable competition, and Bro. Robertson became the happy possessor for the sum of \$178.

At the last regular Communication of St. John's Lodge, Saint John, N. B., M. W. Bro. Lester Peters, P. G. M., and R. W. Bro. W. F. Bunting Grand Secretary, were elected honorary members of that Lodge. This is the first time, we believe, that St. John's Lodge, which has been in existence for 77 years, has conferred a like honor on any member of the Craft.

AN EDITOR'S APPEAL.—The following is the appeal of the editor of the N. Y. *Corner Stone* to his delinquent subscribers. The man who reads that paper, and is indebted for two or three years subscription, and does not at once respond, we take it that his heart is not in the right place. We have many subscribers to the CRAFTSMAN whom we hope the follow-

ing will strike right home, that they will ask themselves the question as to how a newspaper can exist or an editor live without his patrons pay up. Here is the appeal:

"Our little family consists of five—the infant, his brother the *Junior*, the junior's sister, her mother and *we*—the three former now being prostrated with pneumonia. Our neighboring apothecary has drained our depleted exchequer. We state this apologetically to the numerous debtors of the C. S., who have been expecting some portion of this branch of our family to call upon them and collect small dues for "subs" and "ads." We cannot do this. With the whole family—and the nurse—very seriously ill, and not knowing how 'twill end—Friends, Countrymen and *Fellows*, we find it taxing us beyond the limit to get up such a paper as of yore, and *on time*. Time is money, true, but we buy white paper, etc., with the latter. Will you bear with us? *We may die, but the Corner Stone, never!*"

THE Annual Table of Masonic Statistics for all the Grand Lodges in North America (fifty-four in number) for the year ending May last, has been published by Bro. Josiah H. Drummond, Com. Mas. Cor. G. L. of Maine. From this Table we take the following items relating to the Grand Lodges in the Dominion of Canada, which we think will be interesting and valuable for reference:

Grand Lodges	Members.	Raised.	Admitted and restored.	Withdrawn.	Suspended.	Expelled.	Suspended for N. P. D.	Deaf.	Rejected.
B. Columbia.	312	15	26	14	0	0	2	0	6
Canada.....	17418	1099	459	635	4	19	528	162	
Manitoba.....	824	35	10	10	0	0	41	1	
N. Brunswick.	217	169	58	100	0	0	17	24	
Nova Scotia.	3424	218	108	145	0	0	177	37	59
P. E. Island....	566	40	11	37	0	0	22	10	
Quebec.....	2973	209	27	191			169	21	

The following comparative figures show that there has been an annual falling off in the aggregate number of members in the fifty-four Grand

Lodges in North America for the last three years, the decrease being just about the same as the preceding year :

	Gr. Lodges 1876.	Total 1876.	Gr. Lodges 1878.	Total 1878.	Gr. Lodges 1877.	Total 1877.
Members.....	54	582,556	54	592,443	52	602,089
Raised.....	53	21,783	51	23,891	50	30,065
Admis'sns etc..	53	16,880	51	16,744	48	17,376
Expulsions... 51	874	48	986	49	18,020	
Suspensions.. 36	716	37	986	37	1,089	
* npt. dues. 52	22,054	48	21,051	49	17,281	
Deaths..... 54	7,108	52	7,038	50	7,102	
Rejections.... 28	3,888	26	4,374	28	6,142	

Those which have increased are the Grand Lodges of Alabama, Arkansas, California, CANADA, Colorado, Dakota, Indian Territory, Iowa, Kansas, MANITOBA, Minnesota, Mississippi, Missouri, Nebraska, New Brunswick, New Hampshire, New Jersey, New Mexico, Oregon, QUEBEC, Rhode Island, Texas, Utah, Washington, West Virginia, and Wisconsin. Those which have decreased are Connecticut, Delaware, District of Columbia, Florida, Georgia, Idaho, Illinois, Indiana, Kentucky, Louisiana, Maine, Maryland, Massachusetts, Michigan, Nevada, New York, North Carolina, NOVA SCOTIA, Ohio, Pennsylvania, PRINCE EDWARD ISLAND, South Carolina, Tennessee, Vermont, and Virginia. The suspensions for nonpayment of dues, it will be observed, have increased about one thousand since last year, and nearly *five thousand* since the year before. The suspensions within the last ten years amount to *one hundred and fifty thousand*,—a matter surely for the most earnest consideration of every Grand Lodge.

THE Eightieth Annual Communication of the Grand Lodge of Kentucky, was held in the city of Louisville, on the 21st and three following days of October. A motion to reduce the mileage to four cents (each way), and the per diem allowance to three dollars was adopted. A move in the right direction, brethren. The next step, we hope, will be to reduce both allowances to *nil*, and then we shall be ready to congratulate you upon

arriving at the *true* goal. A committee reported "that at least one half of the Lodges represented last year in the Grand Lodge, drew out of its treasury, in mileage and per diem to their representatives, a sum largely in excess of the amount they paid as dues into it. *This strikes your committee as radically wrong.*" We hope the *stroke* will have the effect of bringing about a reform. M. W. Bro Rice, of Louisiana, was elected Grand Master for the ensuing year, and Rev. Bro. Hiram Bassett, of Millersburg, Grand Secretary.

THE Grand Lodge of Ohio held its Seventieth Annual Communication in Cincinnati, on the 21st, 22nd, and 23rd days of October last. Nearly 500 Lodges were represented. A motion, to declare non-intercourse with the Grand Lodge of Scotland, for its violation of the jurisdiction of the Grand Lodge of Quebec, was, after a lively discussion, laid over until next Communication. The following are officers for the present year: Reuben C. Lemenon, Toledo, Grand Master; Charles C. Keifer, Urbana, Deputy Grand Master; and John D. Caldwell, Cincinnati, Grand Secretary. The next Annual Communication will be held in Columbus next October.

WE learn from the *Masonic Age* that "Edward Moss, lately deceased, left by bequest \$100,000 to the Zetland Masonic Lodge, of Montreal, Canada, for a beneficent fund." This is indeed *news* to us, and we hope it may not be "too good to be true." Will some of the Montreal brethren advise us?

No Mason, if he is able to pay, will ever permit his name to be stricken from the roll for non-payment of dues, thus severing his Masonic family connection. Who does, is *not* a Mason in its full sense. He "*wrongs*" the Fraternity, "*cheats*" his co-laborers, and "*defrauds*" the Lodge. Without varnishing, the analysis of such a covenanted brother is a grade *below* the miserable swindler.—*Corner Stone.*

THE *Masonic Age* is the title of a new Masonic monthly, published in Louisville, Kentucky, and we beg to acknowledge the first number from the office of the publishers. It is edited by Bro. Chase; and in his announcement he states "that we, (speaking editorially) have a desire to do something to elevate the standard of Masonic liberation; to strip Freemasonry of its modern superfluities; to inculcate fidelity to the principles of our ancient institution; to throw light in its nature and character, and to encourage the study of Masonry in its science, its history, its philosophy, its jurisprudence."—The object, say we, that every Masonic journal should have in view. The *Masonic Age* has begun well, and, Bro. Chase, we shall be happy to exchange with you.

The Quarterly Communication of the United Grand Lodge of England was held on the 3rd inst. There was, our exchanges state, "an immense gathering of Grand Officers and other brethren,—drawn together by the expectation of seeing a new Grand Secretary appointed, and hearing some lively discussions on the proposal of the Board of General Purposes to grant Bro. Hervey, the retiring Grand Secretary, a pension of £500 a year. To this proposition there appears to have been a strong opposition; and after several amendments, and many speeches, a resolution was carried to grant Bro. Hervey a pension of £500 a year, and a gratuity of £900. H. R. H. the Prince of Wales was again nominated for Grand Master, with unanimous approval.

Jurisprudence Department.

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

Our attention has been called to a case which came before the Grand Lodge of Canada in 1868, and which may be found on page 600 of the printed proceedings of that year.

In the report of the Board of General Purposes on Grievances and Appeals, the following question was put for adjudication, and the Board considered that it should be answered in the affirmative:—

Q.—"Has a D. D. G. M., during an *unofficial* visit to a Lodge in his District, power to publicly admonish or reprimand the W. M. in open Lodge; and threaten to take the gavel from him, without complaint to him made previously in his official capacity by any Lodge member?"

This decision indicated that a D. D. G. M. may assume his functions and powers as such, at any time, and that he may exercise his official powers without being clothed in his official regalia. It also bears out our opinion as previously expressed, that the absence of the regalia cannot take away the powers of an officer nor deprive him of the rights incidental to the office.

The Working Tools of a Freemason.— The Level.

No. V.

BY BRO. G. F. JR.

We pointed out in our last article the wondrous lesson of morality taught by the Square; we shall now briefly sketch that *system of equality*, which is so strangely exemplified by that little instrument, which the operative mason uses "to try levels and prove horizontals," and which we, as speculative Freemasons, are taught to symbolise as equality. Yes, the Level is with the Craftsman the emblem of equality, a virtue without which the whole fabric of our Institution would totter, shake, and crumble to the dust.

It is this special system of equality, as taught by the Level, which has rendered the onward march of the fraternity so even and noiseless. Men of all ranks, classes, creeds, nationalities and color have identified themselves with the Order, and all have felt that, in the Lodge-room, social rank and *status* yield, when necessary,

before the exigencies of the Craft. In England, His Royal Highness, the Prince of Wales, the heir apparent to the Throne, with two of his Royal Brothers, and a host of the nobility and landed gentry belong to our society, yet in English Lodge-rooms, the professional man, the merchant, the artisan and the laborer are to be found. In masonry, therefore, in aristocratic England, the prince and artisan can meet in the Lodge-room on the equality of the Level, which would be utterly impossible and quite out of the regular course of things on any other occasion.

Crowned heads rule the Craft in Prussia, Sweden and Italy. In the Netherlands, the venerable Prince William Frederick Charles has presided over the Grand Orient for sixty-three years; in the neighboring Republic many of her greatest statesmen, orators and warriors have been identified with us; whilst in our own Dominion our master minds have been proud to wear the Lambskin. Yet, in all these countries, in fact, wherever the Spotless Blue Flag of Freemasonry is unfurled, men of all classes are received within our portals, and there before the altar of Freemasonry taught the God-given principle that man, so long as he is true to honor, upright in thought and noble in deed, is the equal and peer of the noblest in the realm; in a word, all earnest workers in our hive are welcomed as brothers, and taught that in the Mason's Home the honest artisan is as welcome as the proudest prince that ever paced in royal halls.

The equality of Masonry is based, like its morality, upon the lessons taught in the Book of the Law, as expounded by the Great Exemplar of our system in his parable relative to the little children, and his stern but quiet rebuke to those who would have stoned the woman for adultery. He taught and practised the purest principles of equality, preferring the society of the lowly, honest fishermen, to that of the learned and erudite sects of

the Pharisees and Sadducees. So with Freemasonry. Freemasonry has never protruded herself prominently, but steadily pursued an even course, never attempting to proselytise or convert, but simply to perform its mission—its holy mission,—which is to make man more honorable, protect woman in her trials and troubles, and bring the race, through a purer and holier course of life, nearer to the foot-stool of its Creator.

Such being a part of the mission of the Craft, it is absolutely necessary that every member of the Brotherhood should be received on an equality. Then the social position should be ignored and rank and affluence should be forgotten, as soon as the Brother crosses the threshold of the Lodge-room. It would be impossible to carry on the great objects of the Fraternity, if social cliques prevailed in our halls, and rank and wealth laughed at lowly life and poverty. Prince and peasant there are brethren, peer and laborer there are equal. Before the altar of the King of Kings and Prince of Princes, all, hand clasped in hand, and with bowed heads and fervent hearts offer up their prayer of praise and oblation to the Supreme Grand Master of the Universe, in sweet incense of the humble equality of the creature before the wondrous superiority and magnitude of the Creator.

Such is the equality taught by the Level, and it is little cause for wonder that Freemasonry occupies the proud position it does to-day, when we contemplate the vast treasures of the art that lie hidden under the mysterious symbolism of the simplest working tools of the humble mechanic or hard-working artisan. We have already noticed five grand lessons, each lesson pregnant with a thousand others, all of which teach the mind to contemplate and lead it to study and comprehend the miserable, petty finiteness of the intellect of man when compared with the incomprehensible

understanding of the essence of the Finite.

Every lesson then, symbolised in Freemasonry by an instrument of architecture, is a science of itself and will lead to the one source and centre of all true science—a *knowledg of ourself and a study of the Creator*. The Level, teaching equality, points this out by showing that man is of himself a cypher, that all must bow before T. G. A. O. T. U., and that Masons should view themselves as brethren of one great family, with Him as their father, guide and mentor in every action of their lives.

"Our Anchorage."

Such is the heading of an article by C. Moore, in the November CRAFTSMAN, taken from the *Voice of Masonry*, to the narrow-guage of which I most distinctly object. According to the doctrine there laid down, Masonry is only open to those who accept the Holy Bible. I don't know what the writer means by the Holy Bible or Holy Scriptures, but what I understand by it is the book that comprises the Old and New Testaments. If this new doctrine is to be the law of Masonry, what are we to do with the Jews, from whose ancestors we derived our Masonic information? They don't accept the New Testament, yet Freemasonry gladly ranks them among her sons. It seems to me the blunder began some forty years ago, when the brother was required in the ante-room to express his opinion about the Bible. The ancient charges declare, "Let a man's religion or mode of worship be what it may, he is not excluded from the Order, provided he believe in the glorious Architect of Heaven and earth, and practice the sacred duties of morality." It seems to me this is just what we might have expected from an organization that came to us from the Jews—the belief in one God, and one God only. I would like to be shown the warrant to demand of

any neophyte his ideas of the Bible. This comes from considering Masonry to be a *religion* instead of a *system of morality*. The questions that I should put to the candidate in the ante-room, are: Do you believe in the existence of a Supreme Being? Do you believe that that Supreme Being has revealed His Will to man? Do you believe that that Supreme Being will reward virtue and punish vice? If memory serves me truly, we are told our Ancient Brethren were cautioned to practice the religion of the country they were passing through, but afterwards that religion was enjoined, in which all men agree. Then, again, I would ask, Is the Bible referred to to be the Douay Version or the King James Edition? The Roman Catholic does not regard the latter as the Bible, no matter what Protestants may think of the former. I have yet to learn that Britain and the United States are the only portions of the world where Masonry exists. In both countries Masonry is essentially the same, the latter having derived it of the former country. Now, as I understand it, it is the obligation that makes a man a Mason, and entitles him to be intrusted and to participate in our mysteries. How, then, is a man to be obligated who does not believe in the Bible? Daily in the courts of Lower Canada we see the Bible supplemented by a crucifix for the benefit of our Roman Catholic friends, in order that their consciences may be bound. As I understand it, the reason that intercourse was cut off with the Grand Orient of France by other Grand Bodies, was not because she eliminated the Bible from her laws, but because she declared that it was not essential to Freemasonry to believe in the G. A. O. T. U. An atheist is ineligible for Masonry, because he can not be bound by an oath; but every man who does not heed the Bible is not an atheist. No doubt no Grand Lodge, either in Britain or the United States, would charter a Lodge who would substitute the Alcoran for

the Bible, because both countries are professedly Christian.

Now, I would ask our worthy brother what he would do in case a Mahomedan should present himself as a visitor at the door of his Lodge and prove himself a bright Mason? Would he refuse him admittance because he had been obligated on the Koran—the only way in which he could be bound? I believe we are taught that Masonry originally came from the East. It is, then, impossible that there existed one or more Lodges in the eastern countries of an older date than any we know of, either in England or the States. I take it that one of the essentials of initiation being equality of obligation, each man must be obligated according to the requirements of the religion he professes. Much as we value our "great light" as Christians, much as we may venerate our illustrious brother, let us not seek to circumscribe the genial influence of Freemasonry by any such narrow limits; let us remember that the genius of our Order may mortify even the bloody minded Mahomedan, and may give us a means of approaching these benighted ones that we might otherwise not possess, and pave the way for the entering in of the pure light of the Bible. So mote it be.

COSMOPOLITE.

Canadian Masonic News.

KINGSTON.—At the election of officers of Catarauqui Lodge, in this city, on the 10th instant, R. W. Bro. Hendry was, after an absence of ten years from the chair, recalled to it, by an unanimous vote. His skill in the position for six consecutive years will again be exercised with marked advantage to the Lodge.

KINGSTON.—Bro. George Arnold, of Catarauqui Lodge, was called from labor on the 2nd instant, and was buried with Masonic honors on the 5th. Our deceased Brother was military storekeeper at the dock yard,

and had been for some years a member of Catarauqui Lodge.

OSHAWA.—Bro. James Black, who until recently resided in this town; died at Aiken, South Carolina, from whence his remains were brought, and on Tuesday, the 2nd instant, the body was interred with Masonic honors. The procession was headed by the Bowmanville Organ Company's Band, and the funeral was largely attended by members of the Fraternity.

COWANSVILLE, P. Q.—The funeral of Bro. Percival Cowan, which took place on the 17th inst., was one of the largest that has been seen in that village. The deceased was a member of Corner Stone Lodge, No. 37, Q.R.; and the following preamble and resolutions unanimously adopted at an emergent meeting of the Lodge, testify to the high esteem in which he was held by his brethren:

Whereas the Great Architect of the Universe, in the ordering of His Providence, has seen fit to remove from this earthly scene our esteemed Brother, Percival Lowe Cowan, we, while humbly bowing to the Divine Wisdom, desire to give expression to our sense of the loss sustained by the fraternity of Free and Accepted Masons, and more especially by this Corner Stone Lodge, in the early removal of our said Brother, as well as to record our high appreciation of his many excellent qualities; and whereas we deeply sympathise with the friends and relatives of our deceased Brother in their present bereavment, therefore be it

RESOLVED, That this Corner Stone Lodge of Ancient Free and Accepted Masons respectfully tenders this expression of condolence to Brother Peter Cowan, and to the other relatives of the deceased, and prays that the Most High God and Father of all may be with them, to comfort them in their sorrow.

OMEMEE.—The Masonic Hall in this village was dedicated to the purposes of Freemasonry on the 3rd instant,

R. W. Bro. Dartnell, D. D. G. M. Ontario District, conducting the ceremonies. In the evening a concert was given under the auspices of Lorne Lodge, which was largely attended, many visitors from Lindsay and elsewhere being present. R. W. Bro. Dartnell acted as Chairman, and opened the proceedings with an able and interesting address on the principles of Freemasonry. The programme was a good one, was well rendered, and the concert was a grand success.

At the Regular Convocation of King Solomon's Lodge, R. A. Chapter No. 8, G. R. C., Toronto, held on the 15th inst., the following officers were elected for the ensuing year, viz, Z., Ex. Comp. John R. Robertson; H., Ex. Comp. John McKee, re-elected; J., Comp. Alex Patterson; S. E., Comp. A. R. Riches; S. N., Comp. B. S. Bernard; Treas., R. Ex. Comp. Thomas Sargent; P. S., Comp. John Patten; Janitor., Comp. J. Linton.

At the Regular Convocation of Orient R. A. Chapter No. 79, G. R. C. Toronto, held on 19th inst., the following officers were duly elected for the ensuing year, viz, Z., Ex. Comp. F. Gallan; H., Comp. D. I. Watt; J., Comp. John Kerr Bryden; S. E., Comp. H. F. Quelch; N., Comp. Lawrence Gibbs; P. S., Ex. Comp. Arthur Phipps; Janitor., Comp. J. Bedley.

The following are the officers of Pentalfa Chapter, No. 28, under the Grand Register of Canada, held at Oshawa, and installed by R. Ex. Comp. C. Doebler, on 14th Nov. 1879: First Principal Z., Ex. Comp. P. L. Taylor; Second Principal H., Ex. Comp., H. B. F. O'Dell; Third Principal J., Ex. Comp. A. Fothergill; Treasurer, Comp. G. Annoud; S. E., Comp. W. Connant; S. N., Comp. R. McLaw; Prin. Soj., Comp. J. Ray; S. S., Comp. R. Dillon; J. S., Comp. W. Schipmann; Masters of Vails, Comps. W. Warren, C. N. Vars, and H. Matthews; Janitor, Comp. H. Kirby.

At the Regular Convocation of St. Andrews and St. John's R. A. Chapter No. 4, G. R. C., Toronto, held on the 21st inst., the following officers were duly elected for the ensuing year, viz, Z., Ex. Comp. N. Boddy; H., Ex. Comp. G. Hodgetts; J., Comp. Wm. Simpson; S. E., Comp. Donald Sundan; S. N., Comp. John Neill; P. S., Comp. George Darby; Janitor., Comp. John Linton.

At the Regular Convocation of Occident R. A. Chapter No. 77, G. R. C., Toronto, held on the 22nd inst., the following officers were duly elected for the ensuing year, viz, Z., R. Ex. Comp. James Wilson, re-elected; H., Ex. Comp. Wm. Walker; J., Comp. R. Dinnis; S. E., Comp. Robert Charlton; S. N., Comp. John Linton; P. S., Comp. John Mansfield; Janitor, Comp. J. B. Hall.

MONTREAL.—At the regular communication of Zetland Lodge, A. F. and A. M., No. 12, G. L. Q., held in the British Masonic Chambers, No. 359 Notre Dame street, on Thursday evening, the 11th instant, the following officers were elected to serve for the ensuing year: W. M., P. A. Crosby; S. W., J. McB. Taylor; J. W., John Quinn; Treas., V. W. Bro. Putney, (re elected); Sec., Bro. Robert Miller, (re-elected); Chap., Bro. John Lutz; Tyler, Bro. W. Renshaw. After closing of Lodge, the brethren adjourned to the Terrapin, where a sumptuous repast was provided for them under the able superintendence of mine host, W. Bro. Dunne. The cloth being removed, the usual loyal and patriotic toasts of the Queen and the Craft, &c., &c., were proposed and honored. The health of the Grand Lodge of Quebec was responded to by Rt. W. Bro. LeMesurier and V. W. Bro. Glass, Sister Lodges by Rt. W. Bros. Milton and MacLean, and W. Bro. Earle. After passing a very enjoyable evening, the brethren closed with the J.W's toast—Happy to meet, sorry to part, happy to meet again. We extend our congratulations to our old chum, the newly installed W.M.

PORT ELGIN.—Port Elgin Lodge, No. 850, G. R. C., is in such a prosperous condition, that they have found it necessary to secure larger and better accommodation. This has lately been done, and the Lodge is now in occupation of a more commodious Hall.

THE following are the officers of Merrickville Lodge, No. 55, G. R. C.—W. Bro. Hugh McGuril, W. M.; W. Bro. R. W. Watchorn, S. W.; Bro. Wm. H. McCrea, J. W.; Bro. R. Soper, Sec'y; Bro. S. H. Bower, Treas., Bro. H. Baker, Chaplain; Bro. John Finley, Tyler.

HAMILTON.—We have to record this month the death of an old citizen of Hamilton, who was well known, and universally respected in that city,—John W. Baine. The deceased was also an old Mason, being a member of St. John's Lodge, which he joined in March, 1853, and shortly after its formation. In 1854, he was elected to the office of W. M., and at the time of his death he was, with one exception, the oldest member of the Lodge. Our deceased Brother came to Canada in the year 1847, and settled in Hamilton, where he for some years filled a responsible position in the establishment of Buchanan, Harris & Co. He subsequently commenced business for himself in the hardware line, in which business he was engaged when he was called from labor. The funeral, which was conducted with Masonic ceremonies, was largely attended by the brethren in the city.

At the Regular Meeting of Rehoboth Lodge A. F. and A. M., No. 65, G. R. C. held in the Masonic Hall, Toronto, on 4th inst., the following officers were duly installed by R. W., Bro. Thomas Sargant, D. D. G. M. Toronto District, assisted by V. W. Bro. J. B. Nixon, viz.—I. P. M., W. Bro. R. Dinnis; W. M., W. Bro. Francis Galloway; S. W., Bro. A. W. Caruk; J. W., Bro. R. L. Patterson; Chaplain, V. W. Bro. Wm. Bryden; Treasurer, V. W. Bro. J. B. Nixon; Secretary, Bro. Andrew Park; S. D.,

Bro. F. J. Dudley; J. D., Bro. John Kerr Bryden; D. of C., Bro. D. H. Watt; S. S., Bro. John Charters; J. S., Bro. Alex. Hawly; V. W., Bro. Wm. Bryden, Benevolent Board; Hall Trustees, W. Bro. G. C. Patterson and W. Bro. R. Dinnis; I. G., Bro. S. N. Quigley; Tyler, Bro. John Linton. On the conclusion of the Installation, W. Bro. Francis Galloway on behalf of the Lodge presented W. Bro. R. Dinnis, a Past Master's Jewel on retiring from the Chair of W. M., as a mark of esteem to which W. Bro. R. Dinnis made a suitable reply. The Brethern adjourned to the Refreshment Room, where the usual Toasts were duly proposed and responded to in an appropriate manner. The W. M. Officers and Brethern of Ionic Lodge, No. 25, G. R. C., made an official visit to Rehoboth Lodge, and congratulated it on the officers that have been duly installed. The Brethern separated after having had a pleasant and profitable meeting.

KINGSTON.—At the annual meeting of Cataract Lodge, held on the 11th inst., the following officers were elected for the ensuing year:—

- R. W. Bro. R. Hendry, Jr., W. M.
- W. " J. K. Oliver, M. D., P. M.
- " E. J. Boyden, S. W.
- " W. Waddington, J. W.
- W. " John Gallaher, Chaplain.
- " James Shannon, Treasurer.
- " Daniel Callaghan, Secretary.
- " E. Ball, Tyler.

A Committee was appointed to meet with Committees from Ancient St. John and Minden Lodges, to arrange for a joint dinner on St. John's Day.

The following resolution was carried unanimously:

Resolved, That while bowing in humble submission to the will of the Great Architect of the Universe, who hath in His All-wise Providence removed from our midst to the Grand Lodge above our Brother George J. Tandy, we desire to record in the archives of our Lodge, and to convey to his relatives, our appreciation of his many virtues as a man and as a Mason; our respect for his memory and our sincere sympathy with those nearest and dearest to him in their great bereavment. That our

Lodge-room be draped in mourning for the space of one month as a last tribute of affection to a brother whose loss we so much deplore. That the Secretary be instructed to send to Mrs. Tandy a copy of this resolution.

A similar resolution was passed referring to the late Brother George Arnold, who died recently.

At the regular Convocation of York R. A. Chapter, No. 62, G. R. C., held at York Masonic Hall, Eglinton, on Thursday evening, December 4th, the following companions were elected as officers for the ensuing year :

Z., V. Ex. Comp, Jno. Fisher ; I. P. Z., Ex. Comp, Wm. Norris ; H., Ex. Comp, W. D. Norris ; J., Comp. S. I. Humberstone ; Treasurer., V. Ex. Comp. Arthur L. Willson, M. A. ; Ser. E., Ex. Comp. Jas. E. Hopkins, Ser. N., Ex. Comp. Jos. Francis ; P. S., Ex. Comp. Jno. Burke ; S. S., Ex. Comp. Jno. Shepard ; J. S., Ex. Comp. Jno. McCarer ; M of C., Ex. Comp. Jno. McConnell, M. B. ; M of 1st V., Comp. Chas. Macmunn, M. of 2nd V., Comp. David Duncan ; M of 3rd V., Comp. W. U. Lubbock ; Stan. B., Comp. Jas. McClinohey ; Stewards. Comps. Joel Reaman and J. N. Garrod ; Janitor., Comp. W. W. Edwards. We are in what might be called a flourishing condition. Our roll contains the names of M. E. Comp. D. Spry, Gr. Z ; R. Ex. Comp, J. B. Nixon., Gr. Sup. Tor. Dis ; R. E. Comp. Thos. Sargent, P. G. Sup. Tor. Dis., &c. We intend giving a public entertainment early this winter.

COOKSHIRE, P. Q.—A new Lodge has recently been formed in this village, and under the most favorable auspices, and is registered as *Friendship* Lodge, No. 64, Q. R. On the 12th instant the Lodge was constituted by M. W. Bro. Graham, G. M., and the Hall was at the same time dedicated. The M. W. the Grand Master was assisted in this ceremony, as also in installing the officers by R. W. Bro. Keyes ; D. D. G. M. St. Francis District, R. W. Bro. Addie,

P. D. D. G. M., R. W. Bro. Simpson, Past G. S. W., and several Past Masters from Sherbrooke, Lennoxville, Richmond, &c. After the duties at the Lodge had been performed, the brethren sat down to dinner, provided by R. W. Bro. Simpson. The usual Masonic toasts were given and duly responded to, the toast of the Grand Master of the Grand Lodge of Quebec being received with great enthusiasm. This new Lodge, we understand, begins under the most favorable auspices ; nine applications for admission having been received at the first communication.

At the Regular Communication of Ionic Lodge, A. F. and A. M. No. 25, G. R. C. held in the Masonic Hall, Toronto, the following officers were duly installed by R. W. Bro. R. P. Stephens, P. D. D. G. M., for the ensuing year, viz.—W. M., W. Bro. A. F. McLean ; I. P. M., W. Bro. A. J. Robertson ; S. W., Bro. C. W. Postlewaite ; J. W., Bro. A. G. M. Spragge ; Treas., Bro. S. W. Farrell ; Secretary, Bro. W. Noaf ; S. D., Bro. J. N. Noaf ; J. D., Bro. C. A. Brough ; S. S., Bro. Fred Manley ; J. S., Bro. V. Sundry ; D of C., Bro. J. A. De La Hooke ; A. G., Bro. S. A. Roberts ; I. G., Bro. S. B. Bonner ; Tyler., Bro. John Linton ; Committee of General Purposes, W. Bros. J. A. Temple, I. G. Robinson and A. J. Robertson ; Benevolent Board, R. W. Bros. R. P. Stephens and A. N. Boswell. The W. M., Officers and Brethren of Rehoboth Lodge made an official visit among whom we observed W. Bro. Francis Gallow, W. M., V. W. Bro. J. B. Nixon, W. Bro. R. Dinnis, Brothers A. W. Garkuk, R. L. Patterson, Alex. Hawley, Andrew Park, and John K. Brydon. After the installation of officers, the Brethren adjourned to the Refreshment Room, where a pleasant and profitable evening was spent. M. W. Bro. J. K. Kerr was present on this occasion, and replied to the toast of the Grand Master and Grand Lodge in his usual able manner.