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THE CANADIAN CRAFTSMAN,

AND
MASONIC RECORD.

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

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No. 6.

QUEBEC vs. ENGLAND.

BY P. C. M. BRO. J. H. GRAHAM.

No. III.

England alone of all the regular Grand Lodges of the world, now expresses non-concurrence in the claims of Quebec, hereinbefore set forth; and bases her objections on the ground that there exist three private lodges of her institution in the city of Montreal, within the territorial jurisdiction of the Grand Lodge of Quebec; and she claims for them, by priority of existence to our said Grand Lodge, the right of continuance at will, as lodges of her obedience, and thus perpetuate a Masonic *imperium in imperio* with all its actualities and possibilities.

Now, since the provisions of the British Constitutions exclude from recognition, and debar from all Masonic privileges, every lodge (and the individual members thereof) within their respective territories, because not on their "Registries,"—how can England or Scotland Masonically maintain that the same law should not also apply to all private and Grand Lodges in the "self governing" Colonies and National Dependencies of the Empire? Is that which is Masonically right in England wrong in the Colonies? Should that which

does not accord with ancient constitutional enactments thereanent, be suffered by mere repetition to become a course of procedure, until some good brother may be of the opinion that it can be "sheltered" under the sacred name of "land-mark," and hence seek to justify its continuance irrespective of consequences?

Quebec, on the contrary, affirms "that it is the duty of every private lodge situated within the territorial jurisdiction of a regularly formed Grand Lodge, but which through any cause was not represented at its organization, to become at an early day thereafter, of allegiance to the new Grand Body, and be enrolled on its registry; or upon its refusal, it may be deemed and declared (as in Great Britain even) to be an irregular lodge in not submitting to the lawfully constituted Masonic sovereignty of the country."

The case of "Quebec vs. England" appears therefore to be narrowed down to the foregoing, and hence in what follows, I shall fraternally request the candid consideration by our English brethren, of some of the Quebec views and contentions *in re*.

Richmond, Quebec.
Canada, May 9, 1888.

No. IV.

Quebec maintains that private lodge existence prior to Grand Lodge formation, does not give the right of continuance at will of original Grand Lodge obedience,—but that private lodge obedience is due to the regularly established local Grand Lodge.

In support thereof, Quebec relies not only upon ancient British constitutional enactments, but appeals also to other historical facts, of which the following are a part,—showing how “the fathers” interpreted and applied the inherent principles and ancient regulations of Freemasonry vs private lodge obedience and exclusive territorial Grand Lodge jurisdiction.

In 1763, one hundred and twenty-five years ago,—forty-six years after the formation of the “first Grand Lodge” in London,—thirty eight after that at York,—thirty-four after the founding of the Grand Lodge of Ireland,—twenty-seven after that of Scotland,—about ten years after the formation of the Grand Lodge of the “Ancients,”—and just fifty years before the establishment of the present United Grand Lodge of England,—even during this period when the doctrine of exclusive Grand Lodge jurisdiction was, as it were, “inchoate” and “uncrystallized,”—and when, in England, “a struggle for supremacy was (being) waged between two antagonistic Grand Lodges” (Hughan’s Masonic Register); even then (1763) the Grand Lodge of Scotland refused to grant a “Charter of Constitution” to certain brethren residing in London,—“in regard it would interfere with the

jurisdiction of the Grand Lodge of England,” (“Moderns.”)

In 1779, thirty-four years prior to the establishment of the present Grand Lodge of England, the Grand Lodge of Virginia, U. S. A., “ordered” all lodges within her territory, holding charters from England, Scotland, and Ireland, to become enrolled on her registry.

In 1782, the Grand Lodge of Massachusetts was formed and the St. Andrew’s Lodge, Scottish Constitution, Boston, not having voluntarily become of its obedience, the Grand Lodge in 1796 (17 years before the formation of the now Grand Lodge of England) adopted the following “resolution,” or rather “permanent regulation:”

“The Grand Lodge (of Massachusetts) will not hold communication with, nor admit as visitors, any Masons residing in this State, who hold authority under, and acknowledge the supremacy of any foreign Grand Lodge; or who do not by their representatives communicate with, and pay dues to this Grand Lodge.”

The Grand Lodges of Connecticut and of Pennsylvania passed identical resolutions shortly thereafter.

In 1815 the Grand Lodge of Ohio declared a certain lodge within her territory, and refusing allegiance thereto, “to have forfeited her privileges to labor, and to have become an unauthorized lodge, and that no person thereafter initiated in said lodge under its foreign charter, should ever be considered and acknowledged as a Mason by virtue of such initiation;”—and throughout the century now drawing to a close, the same doctrine and practice have prevailed in the United States.

This procedure, in my opinion was, and is, in strict accordance with

the fundamental principles of Freemasonry, *in re*, as so clearly and emphatically enunciated in the Constitutions of England, Scotland, and Ireland;—it also shows that “the fathers” of the Craft in both hemispheres, held identical views thereanent;—and it further demonstrates the perversion thereof which has been evolved in the Colonial Masonic Policy of England and whose continuance some now seek to justify.

Moreover, “the Grand Lodge of Canada, in the Province of Ontario,” has, in her Constitution, adopted the English Constitutional proviso, denying recognition to any lodge in her territory, and debarring the members thereof from all Masonic privileges whatever, unless said Lodge is of her obedience;—and the Grand Lodge of Quebec has, in addition to the foregoing, declared that any private lodge established by her in any unoccupied territory, and which does not take part in the regular formation of a Grand Lodge for said territory, shall forfeit its warrant from Quebec, unless within one year from the establishment of said Grand Lodge, it becomes of obedience thereto.

Is the Grand Lodge of England Masonically right *in re*, and are all the other Grand Lodges in what are, or formerly were, Dependencies of the United Kingdom, wrong?

Richmond, Quebec, }
Canada, May 17, 1888. }

No. V.

If there are good brethren in England who are still unconvinced of the correctness of the Quebec constitutional and historical contentions re

exclusive territorial Grand Lodge sovereignty and private lodge obedience, I would now fraternally appeal to such thoughtfully to consider the expediency of the policy of longer countenancing the claim of private lodges of their institution in the Colonies, to a continuance of English Grand Lodge obedience after the regular establishment of Independent Grand Lodges in and for the territories in which said private lodges are situated.

In view of what appear to be the uniformly evil results flowing from multiple private lodge obedience in all the Colonies and other Dependencies of the Empire, in which Grand Lodges have been formed; and knowing that the same or like results will constantly recur under like circumstances,—it does seem to me that it is now the part of good and wise brethren in England, who (and whose predecessors) have done so much for the extension and upbuilding of our beloved Fraternity, at home and abroad (and whose now Colonial policy may perchance have had a quasi-justification during what may have been deemed the Colonial Masonic tutelage era),—now promptly and seriously to consider not only the expediency, but the absolute necessity of so modifying their Masonic policy towards the Craft in the Imperial Dependencies that it may assure peace, harmony and union, locally and inter-jurisdictionally; and remove and prevent their opposites, with all their unfraternal and other evil consequences, of which one from his “heart of hearts,” may say *horresco referrens*.

Let it also be borne in mind that by the Colonial policy hitherto fol-

loved by England, any *three* brethren in a Colony, whatever may be their reasons therefor, (and having an English Warrant,) may, under the auspices of their Mother Grand Lodge, maintain, with all their inherited diverse and conflicting lodge and other regulations, an *imperium in imperio* within the jurisdiction of any newly established Grand Lodge, in opposition to the views, the wishes, and the interests of any other number of brethren (or Lodges) be they ever so many!

Would such a principle of civil government be tolerated in any enlightened and well-regulated State? Can it be a fundamentally correct principle of Masonic governance, which puts it in the power of any such, or such like minority perpetually to mar the harmony, hinder the prosperity, and disturb the peace of the Fraternity, not only of the jurisdiction wherein they are situated, but also of the whole Masonic world?

Fully realizing what is involved therein, I ask seriously and most respectfully: Does or does not the Grand Lodge of England desire practically to prevent the erection of Independent Exclusive Masonic Sovereignties (like the British) elsewhere in the Empire? Does she, or does she not, purpose to consider and deal with Grand Lodges in the "self-governing" Colonies and National Dependencies (like Canada) *as her Peers*? Or, does she mean the Craft in the Dependencies to understand that the only way to Masonic Independence is through political Independence?

In heretofore commenting on the pleasing fact that England had, with mutual fraternal joy and rejoicing,

unconditionally recognized; had happily interchanged Grand Representatives and established fraternal correspondence with, the Grand Lodges of the State of New York, and of other Federal States of the American Union; and noting that she had as yet refused such to the Grand Lodge of the Federal Province (State) of Quebec of the Dominion of Canada (one of her own Dependencies), I made an official statement, and it appears to me, with the utmost moderation, as follows:—"It surely cannot be the policy of the Mother Grand Lodge of England to make a distinction in her dealings with the Grand Lodges of Separate and Independent Nations, and the Grand Lodges of her own Dependencies, and that too in any way to the disadvantage of the latter!"

Moreover, in seeking to secure peace, perpetual peace and union, and put an end to, and prevent the recurrence of discord, disunion and alienation, which latter are so abhorrent to the fundamental principles of our ancient and honorable Fraternity,—it seems to me that England ought not to be averse to learning lessons of wisdom *re* Colonial Masonic Government and inter-relationship—from the peculiar experiences which she has had, and from the improvements made during the past century and upwards, in the political governance of Colonies; and in the strengthening of friendly alliances therewith; nor be forgetful of some of the wise methods of statesmanlike diplomacy and action by which recalcitrant minorities have been brought to realize that union was most desirable, and that its great and manifold advantages must be secured!

The all-important questions now are: Which shall prevail? Local and inter-jurisdictional peace, or turmoil? Union, or disunion and alienation? It appears to me that England must decide? With her alone rests the issue! England alone, as I think, now prevents the Craft Grand Lodge Confederation of the world!

But, says a good English brother, the United Grand Lodge of England has never acted on the principle that "foreign" lodges of her institution *must* become of obedience to a territorial Grand Lodge, or choose the alternative of dissolution, when such Grand Lodge (as Quebec) has been regularly and rightfully established; that there is no *precedent* therefor, &c.

Well, if even so, considering all the circumstances, it appears to me that it is time that England should *make a precedent in re*, as (we have shown) so many regular Grand Lodges did long before the present Grand Lodge of England was formed.

And now, in order to prevent some esteemed brethren from wronging the cause of peace which I have at heart, by misconstruing certain official and personal acts of mine *in re*, I beg to be permitted to say that in declining in behalf of Quebec, to accept the qualified and conditional "recognition" proffered by England, I was actuated by what I deemed to be for the best and highest interests of England, as well as of Quebec, and of the Craft universal; because I believed that quasi-recognition would sanction and perpetuate wrong, and be productive of renewed evils; and that permanent inter-jurisdictional peace, union and harmony must rest upon

the acknowledged rights, privileges and prerogatives of Masonic co-equals, or Peers. I desired peace with honor and right.

In the same spirit, and for the sake of those who now know, or may be informed thereof,—I also beg to say that the personal English Knightly Masonic, and other proffered "home" honors were also respectfully declined by me, with grateful thanks,—not for want of personal or other devotedness to "the powers that be," but because it did not appear that it would be consistent and honorable for me to accept such, unless the "Quebec question," which involved so much, were adjusted on principles which I firmly believed to be in accord with, and promotive not only of the local, but of the Imperial and general good and welfare.

In having thus briefly and imperfectly presented what is termed the case of "Quebec vs. England," and in making my appeal to our good English brethren to aid in securing peace and unity, I have not deemed it necessary to speak of what have been called the England-Canada-Quebec treaty matters; nor to express an opinion on the Quebec-England edict of non-intercourse, because, after all, these are, as it were, but minor issues, or incidental outcomes, and about which, contrariness of opinion unavoidably exists even amongst those who are in accord as to what is more fundamentally important; and because personally I desire to avoid mere discussion, and wish rather to give, if possible, more emphatic re-expression to my earnest, heart-felt desire that the difficult Masonic inter-

jurisdictional problem under consideration, may be happily solved; that peace, blessed peace, may soon prevail, and that such terms as "England v. Quebec" and "Quebec vs. England" may be blotted out of the vocabulary of Craftsmen. So mote it be.

Richmond, Quebec, }
Canada, May 15, 1898. }

GRAND LODGE OF VERMONT.

The proceedings of the Grand Lodge of the State of Vermont, for 1887, have been issued in a very handsome volume of 417 pages.

They contain a very fine cut of the late M. W. Bro. Philip C. Tucker, "the old man eloquent," who was Grand Master continuously for 15 years—1847-1861; and there is also a capital representation, in color, of "Bird's Mountain (symbolic) Monument," the "corner stone" of which was laid by the Grand Lodge on August 27, 1886,—M. W. Bro. Marsh O. Perkins, Grand Master.

A special Communication of Grand Lodge was also held at the city of Vergennes on the 18th of January, 1887, "for the purpose of paying the last tribute of respect to R. W. Bro. Samuel Wilson, Past Grand Lecturer."

The Ninety-Fourth Annual Communication, held at Burlington, June 15 and 16, was largely attended, and much "good work" was done thereat. The address of the Grand Master was of great and varied excellence. In it he dealt "squarely" (as Vermont always does) with the "Quebec-England" question.

These proceedings, amongst much else of interest and importance, contain a complete list of all the Grand Officers from the organization of the Grand Lodge, 1794 to 1887, from which it appears that M. W. Bro. John Chipman was Grand Master from 1797 to 1814, 18 years; M. W. Bro. N. B. Haswell Grand Master from 1829 to 1846, 18 years, (the period of the "Morgan" excitement), and M. W. Bro. Philip C. Tucker Grand Master from 1847 to 1861, 15 years.

The names of the officers for the current year, and the names of all the members of every Lodge in the State are also printed, together with a "digest of decisions of the Grand Masters, and the standing resolutions now in force, as revised and corrected to date;"—also a model "code of By-Laws for subordinate Lodges, together with the Constitution and By-Laws of the Grand Lodge," and an excellent Report on Foreign Correspondence, consisting of 96 pages, in which the Grand Lodge of "Canada" and the other Grand Lodges of the Dominion receive due fraternal comment and review.

Alfred A. Hall, St. Albans, is Grand Master, Lavant M. Read, Bellows Falls, Grand Secretary, and Warren G. Reynolds, Burlington, Assistant Grand Secretary. The motto on the Grand Lodge seal is—*Antiquior montibus est veritas*—"Truth is older than the mountains."

The Grand Lodge of Vermont is Masonically one of the most "progressive-conservative" of the Grand Lodges of the United States. In six years more it will duly celebrate its centennial. *Esto perpetua.*

HONORS TO A HERO.

On the 5th of May last, the officers and members of the M. W. Grand Lodge of British Columbia assembled at Nanaimo, for the purpose of unveiling the monument to the memory of the late Bro. Samuel Hudson, who lost his life in the noble attempt to rescue the imprisoned miners in the Vancouver Co's coal mine on May 3rd, 1887. The monument is described as being a beautiful piece of work, and was furnished by the Nanaimo Marble Works. It is erected in a prominent position in the Nanaimo Cemetery. The procession left Ashlar Lodge room at 3 p. m., in charge of the W. M., Bro. Marcus Wolfe, assisted by P. M's M. Bate and R. Craig, and Bro. J. Mahrer. The procession was an imposing affair. On arriving in the cemetery the Grand Master and his officers took their respective positions. A hymn was then sung; a young lady played the accompaniment on an organ. The usual impressive services of the Masonic ritual were then proceeded with. At the conclusion of these the Grand Master delivered the following eloquent and impressive address.

In beginning his remarks it was evident the esteemed Grand Master was much affected by the impressiveness and solemnity of the occasion. He began by saying that the ceremonies we perform this day are not unmeaning rites, nor the amusing pageants of an idle hour. We assemble to dwell in pensive reflection on the virtues, to record the worth of one whom we loved while living, and whose memory we cherish. Beneath this monument lies the body of Bro. Samuel Hudson, a member of Ashlar Lodge, No. 3, who was a native of Durham, England, aged 34 years, and who nobly sacrificed his life in the attempt to rescue the miners who were entombed in the mine on the night of the explosion which occurred on the 3rd day of May,

last year. Hearing of the disaster, he hastened in from Wellington, and with others formed a search and rescue party, went down the burning mine and venturing too far from the air, was caught and suffocated by the deadly after damp. He was brought to the surface, but all efforts that human hands and fraternal endeavor could do, proved unavailing—his noble spirit had returned to its Maker, there to receive its reward. One year ago your citizens drank freely of the cup of sorrow and quaffed its bitter draught to its very dregs. Deep was the sorrow and heavy the gloom that fell upon this fair land, when the wires spread the news of the great calamity that had befallen you, that so suddenly, without a moment's warning, had overwhelmed in death so many of your bravest and honored citizens. We gather here to-day not to display our regalia or to dazzle the eye with a glittering host; we come not simply to repeat our ritual or exhibit our forms, but in the broad face of day to perform our solemn duty to the honored memory of our departed Brother. Masonry teaches and commends the practice of every quality, the possession of every heroic attribute, that her votaries may be the truest and noblest in the land. Our dead are not forgotten; the memory of them shall not perish. We this day consecrate this monument under auspicious circumstances as a perpetual memorial of our heroic dead. It bestows upon this material symbol of devotion, fortitude and sacrifice, its consecration and benediction. May the monument here stand completed without accident, be a credit to your city, and a lasting symbol of heroic deeds. May it stand harmed by no bolt from the heavens, torn by no devastating gale, shaken by no earthquake, while generations come and go impressed in their passing with the heroism of yesterday and the gratitude of to-day. May it stand and become a centre of interest and of local pride, a monument, indeed, to the generosity, wisdom and gratitude of the living, and to the devotion and sacrifice of the dead. It is meet that we should commemorate the virtues of our dead. It is proper that the living should know that a tribute is due and is paid to those who have been worthy, but are yet voiceless to demand it. It is right that the actors in the grand drama of life should feel and recognize that after these strange, eventful scenes are over, that those who witness the play do render their plaudits to him who has performed his part well. Who that believes in the immortality of the soul, who that has faith in the bright, better world, who that looks beyond the horizon of time to a reunion with the good and the pure, does not value such a tribute, and aspire by his devotion to charity

and love of humanity, to such a crown upon the efforts of his life? What good man desires to be forgotten? Believe me, my brothers, this is the unseen logic of our mystic Brotherhood, and is the silent counsellor of all that is good and fraternal in our actions. The Mason who is thoroughly imbued with the teachings of our Order loves not only his brother, but mankind. His designs are not alone for self and fellow-craftsmen, but for all who worship in God's temple. And in the successful structure of his work he looks beyond its present beauty into the far off coming time, with confident hope that through the continued works of faith and charity one universal Brotherhood shall prevail, acknowledging with one acclaim the wisdom, beauty and strength of the designs of the Supreme Architect. To that end is his labor, and so when his prescribed work is done he is ready to meet his Master, contented to leave with his brethren the merit of his craft and the measure of his work. Such a Mason fears not death. What is death? He is the messenger who comes to check life in its pride, to stay its joys, to bridle its ambition, to mark the progress of its ages, and to number its sacrifices to neglect and crime. He is the herald who proclaims that whilst pleasure and affection have an end, yet there are limits beyond which wrong and oppression cannot go. He is the monitor who teaches that whilst all earth is full of sorrow, yet under his yoke those who would know the realms of eternal happiness must pass. We, as individuals, recognize in this messenger one who comes to rob us of parent, child, loved ones and friends, who comes to clothe the living in sable and bathe them in tears, to create the widow and orphans, and to swell the ranks of the needy and the helpless, with grief and sorrow following in its train, and weeping and mourning in his footsteps. Let but his mark appear upon the lintel of our doors, and it doth give dreadful pause to all the resolves and purposes of life. And yet he comes and removes our dear ones, and we number them with the dead. But should we sorrow as if this were all those we had loved? as if his coming was dissolution? as if there was no more of life? Such, brethren, is not our faith; it is rather the faith of him who sang:

There is no death! The stars go down
To rise upon some fairer shore,
And bright in Heaven's jeweled crown
They shine forevermore.

It is said that every word spoken and every deed done is recorded. Without now speaking of the volume to be opened in the great hereafter, when eternal life is given to see and hear it, yet may we not ask if the record is not here in this life seen and read? Do not the

Lives of great men all remind us:
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time?

Our last honors are now paid to the dead, but the life he left us is here to admonish us by its speech that want and suffering have not died; that the widow and the orphan remain; that man hath yet need for charity; that oppression and wrong doth yet hold their carnivals; that the vigils of liberty and right doth yet demand the constancy of their watchman.

JURISPRUDENCE.

QUESTIONS AND ANSWERS.

J. N. A., Ont.—(1.) Is a Brother who is only an Entered Apprentice, a member of the Lodge in which he has been initiated? (2.) Is he entitled to vote on questions before the Lodge when it is opened in first degree?

(1.) The Constitution of the Grand Lodge of Canada, in the Province of Ontario, Sec. 197, declares that "Every candidate initiated in a private Lodge becomes a member thereof from the date of his initiation and is liable for the regular lodge dues." Section 126 provides that "Every brother shall also sign them (the By-Laws) when he becomes a member of the Lodge, as a declaration of his submission to them." Sec. 228 affirms that "Every candidate shall, on his initiation, solemnly promise to submit to the constitution and" * * * "he must sign the By-Laws of the Lodge," &c. Sec. 30 says "An affiliated Mason shall mean a brother who is a member of a private Lodge." In the appendix, page 4, the last paragraph of Sec. 1 reads: "Newly initiated candidates are required to sign the By-Laws on the night of initiation as an evidence of their membership and willingness of obedience to same." Other provi-

sions of like import might be cited from the Constitution of the Grand Lodge of Canada, in Ontario.

Our correspondent is doubtless aware that in all jurisdictions, membership has not been made imperative upon initiation.

(2.) On page 218 of Robertson's "Digest of Masonic Jurisprudence" (1881), it is declared that "The rights of a member of a Lodge are: 1st, To attend his Lodge and take part in its proceedings; 2nd, To vote upon all questions brought before the Lodge; 3rd, To cast his ballot for or against all candidates for admission without giving any reason therefor," &c.

In appendix to the Constitution, page 4, it is declared that "In all cases, and under all circumstances, the Lodge must be opened in the First Degree, and in this degree all the ordinary business of the Lodge is to be transacted."

On page 253 of "Robertson's Digest," it is affirmed that "Every member of a Lodge present must vote on all questions submitted to the Lodge, unless excused by the unanimous consent of the rest of the members present. The Master may require any member to vote or to leave the room."

From the foregoing it therefore appears that under the Constitution of the Grand Lodge of Canada, in Ontario, an Entered Apprentice is a member of the Lodge in which he has been initiated,—that he is duly liable for Lodge dues,—and that he is entitled to vote on all questions requiring to be voted upon in the First Degree.

Although in what precedes we have sought explicitly to answer the important questions put to us,—we are not quite certain that we know the full import of what is intended by the interrogations,—or whether we have wholly removed all the difficulties which present themselves *in re* to the mind of our brother.

The word "only" in the first question is peculiarly significant, and the word "vote" in the second may be intended by our correspondent to mean "open vote," or "vote by ballot,"—or both. He may, moreover, be prepared to concede the membership of an E. A. and question his right to "vote by ballot" on an application for initiation, which "ballot" if favorable and no objection is afterwards raised, entitles the candidate to "the three degrees,"—and that hence, by thus voting, an E. A. would be voting to confer degrees which he himself had not yet received, and may never receive.

If this is one of the difficulties involved therein, our brother will clearly see that he is virtually raising the very important question whether (as in most of the United States Jurisdictions) "the ordinary business of the Lodge" should be transacted in the third degree, instead of in the first degree as here in Canada and elsewhere.

Individual brethren may have their preferences, but it is, of course, the prerogative of Grand Lodge to decide whether the welfare of the Craft demands any change in our present procedure, regarding this important matter.

EDITORIAL ITEMS.

"AMEN" (Am-en) is said to have been the name of an ancient Egyptian god (or goddess).

THERE are in Berlin 3,289 Freemasons, or three in every thousand of the population. In Hamburg the rate is $5\frac{1}{2}$ per 1,000.

Courtship's exactly like sliding down hill,
Quite full of pleasures that please us
and thrill;
But marriage, a man at our elbow just
said,
Is like walking up again, pulling the
sled.

MICHIGAN has a Masonic home in active operation. It is located in Grand Rapids and recently held its annual meeting, it being conducted independent of the Grand Lodge of Masons.

GEOGRAPHICAL.—One of our valued exchanges is addressed "Canadian Craftsman, Port Hope, Ontario, U. S. A." How would "London, England, Republic of France" do, by way of reciprocation?

THE name "Freemason" is positively found in Scotland in the year 1636, and virtually in 1581, the year in which the original of the "Melrose MS." now existing was dated. In England, the title is met with some two centuries earlier.—*W. J. Hughan.*

PHILADELPHIA has lodges of Mark Masters which are independent of Royal Arch Chapters. In early times lodges of Mark Masters existed independently in Connecticut, but were soon absorbed into the Royal Arch system. England is noted for its Mark Lodges, over five hundred in number, and has a Grand Lodge for their government.

SEVENTEEN Royal Princes have at various times presided over the Freemasons of England.

DRUNKENNESS is a Masonic offence, and no single occurrence should be overlooked or treated as a weakness. The Master should see that the offender is at least seriously admonished.—*Masonic Journal.*

THE Grand Lodge of Idaho, which has but 12 lodges, with 500 members, has yet an orphans' fund of about \$10,000, and from the income alone is able to do much for the few orphans entitled to its charity.

ANCIENT TEMPLAR BODIES:—The present Baldwin Preceptory of Knights Templar, of Bristol, dates at least from December 20, 1780, while Jerusalem Encampment, of Manchester, has records from 1786.

THE annual session of the Grand Lodge of Connecticut was one of the most harmonious and largely attended of any ever held. Every lodge was represented both during the session and at roll call at the close. About 350 were in attendance.

THE Grand Lodge decided that no lodge should become incorporated under the laws of the state of Connecticut, without first obtaining consent of the Grand Lodge. The incorporation of Masonic lodges is very generally disapproved by the fraternity.

LOOMIS' *Masonic Journal*, of New Haven, says it is no longer recognized as the official organ of the Grand Lodge of Connecticut. The Grand Lodge repealed its vote adopted in 1874, making it so, on account of its utterances relating to the Hiram Lodge rebellion.

ST. PAUL'S ROYAL ARCH CHAPTER, of Boston, has 522 members, and over \$80,000 in its treasury.

KNIGHTS TEMPLAR.—What efforts are being made by the Provincial Priors for the extension and upbuilding of the Order of the Temple in the various Provinces throughout the Dominion?

DEAR old Mrs. Partington with her broom, seeking to stay the incoming Atlantic tide, is as pitiable to contemplate as Mother "England" striving to stem the rising tide of exclusive Grand Lodge Sovereignty throughout the "Colonies" of the British Empire.

GRAND SECRETARY J. K. WHEELER was elected to his old station, now commencing his twenty-second term. Much to his surprise the Grand Lodge directed him to procure a steel plate portrait of himself to appear in the published proceedings of the present session.

THE (N. Y.) *Freemason's Journal* says:—

We notice that the *New Zealand Journal* copies our article "Masonry," without giving us due credit. Of course, we care nothing about it, but when we see the *CANADIAN CRAFTSMAN* give credit to the first-named paper, we are almost inclined to say a hard word.

Right, brother. THE *CRAFTSMAN* seeks to be punctiliously careful to give honor to whom it is due, and dislikes much to be misled *in re*. But, in illustrating how easy it is sometimes for little mistakes to occur in the best regulated (editorial) families,—we note, in the same number of the *Freemason's Journal* from which we clip the above well-merited criticism,—that our esteemed contemporary, with pleasure to us, gives due credit to THE *CRAFTSMAN* for "Audi, Vide, Tace," but it credits another like clipping from us to an *Exchange!*

In Maryland a delinquent member of a Chapter is notified of his indebtedness and after six months have elapsed from said notice, charges may be preferred and the member suspended.

THE FAITHFUL FREEMASON.—We know that the faithful Freemason is a safeguard of the commonwealth, a refuge in municipal distress. We know that the Masonic Lodge-room is a sacred retreat, more so than that of any other institution. We know that Freemasonry is cautious, and chooses her members, or aims to, from every honorable position in life. We know that the standard of a Freemason is not below his own conscience; that wealth adds nothing to Masonic character proper, though it may become a beneficent agent in the hands of a faithful Brother.—*Bro. S. F. Chadwick, of Oregon.*

A MASONIC HOME IN MONTANA.—During the year past a member of one of our subordinate Lodges, well endowed with this world's goods, and still better endowed with the loftiest principles of Masonic charity, has signified by a will that he has executed his intention to make the Grand Lodge of Montana his chief legatee for the purpose of endowing a Masonic Home and Asylum for aged and distressed Master Masons, their widows and orphans. We know that such welcome news will fill every Masonic heart with pride and gratitude, as it assures us the possession at no distant day of a richly endowed institution of charity that other Grand Lodges have only obtained after years of struggle, debt and taxation. The name of this generous and noble-hearted Brother when known will be forever honored among Montana Masons, and no worthier monument could perpetuate his memory to future generations.—*Grand Secretary of Montana.*

UNDER SUSPICION.

"You must give up all acquaintance with the Parsons family, my daughter. They are not fit associates for you, and the suspicion of having killed their father will be an everlasting stain upon them."

Thus spoke Miles Williams, a well-to-do farmer, to his daughter Emma. The Parsons family owned a farm in the same town. They were descendants of old settlers, and had always stood well in the community until recently.

One evening in January the father, Richard Parsons, was missing. About a month later, when the ice began to break up, his body was found in the pond in the vicinity. The condition of the body indicated violence. There had been some slight difficulty between Parsons and his wife, which, but for his death, would have passed unnoticed. Two witnesses swore, at the inquest that they had seen the deceased on his way to, and near, his house, on the evening that he disappeared, and gossip was busy with the name of Mrs. Parsons as possibly responsible for her husband's death.

There was no tangible evidence, however, before the coroner's jury against any one, and a verdict was returned of "Murder by a person or persons unknown."

Alden Parsons, the eldest son of the deceased, was a worthy young man, and a general favorite in the community. The death of his father, and the rumors which he knew were rife regarding that event, bore fearfully against him, but he resolved to live them down, and the rest of the family were of the same resolution. In this they were wise, for the best answer to any false accusation is to "live it down."

Alden had been a favored admirer of Emma Williams. He was twenty-two, and she but seventeen—too early an age for her to form any definite plans for the future, but not too early to exercise judgment and caution in the choice of associates.

Alden was not strikingly handsome. His Saxon blood showed itself in light hair and deep blue eyes. His features were regular, but not classic, and his form was short, but of a strong, well-knit, and compact type. But the expression of his eyes and of his features remove him above the commonplace.

It was an honest, fearless, manly, respectful, and self-respecting look. It won him friends, and once won by first acquaintance, he easily held them by his subsequent conduct.

He loved Emma Williams—a black-eyed, dark-haired, graceful brunette, who was as frank and cordial in her affections as she was maidenly and filial in her behavior.

Before the tragic event spoken of above it was generally expected among the people of the town that Emma would one day become the wife of Alden.

But Miles Williams was one of those men who, thinking themselves far above the reach of calumny or calamity, have no pity or sympathy for the miseries of others. They forget to ignore the injunction: "Judge not, and ye shall not be judged."

Mr. Williams determined that his daughter should no longer keep company with Alden Parsons, and his decision was announced in clear, cold, and positive language.

Emma did not argue or remonstrate. She had no mother to appeal to, and she was too dutiful a daughter not to submit to her parent's will in a matter in which she felt that his will ought to be her law. All she asked was the privilege of a final interview with her lover. This was granted.

"I knew it would come, Emma," said Alden Parsons, sobbing as if his heart would burst when they met that evening at a secluded turn in the old road that skirted the two farms. "But"—and he dashed away the tears—"I will live it down, as I have said I would. I will yet prove to your father that Alden Parsons is worthy of his daughter."

"I believe you, Alden," answered Emma, as she wept on her lover's broad shoulder—"I believe you; and be sure that, young as I am, no other will take your place in my heart."

It was a sad parting, but the additional blow did not unnerve Alden Parsons. It only confirmed his determination to remove the cloud from his family name in the only way that he thought it could be removed—by patience and perseverance in well-doing. A little over two years passed away. Nothing new was developed as to the fate of Richard Parsons. The family continued to conduct themselves in a way to earn the esteem of the neighborhood; and the suspicions regarding them were gradually dissipating.

Alden Parsons especially had continued to grow in the good opinion of the public, and he now occupied a responsible charge as clerk in the principal clothing firm in the country town, about five miles from where he lived.

Erastus, the eldest and favorite son of Farmer Miles Williams, was the cashier of the national bank of the same town. His father was never tired of pointing to his son as an example for other young men, and as the pride and honor of the family.

Miles Williams, although comfortably situated as to pecuniary matters, continued to pursue, in his mature years, his early habits of industry, and, like many a farmer worth double his money, he got up at four o'clock of summer mornings to drive to the town with early vegetables.

When, therefore, Alden Parsons, on his usual walk from the farm to his place of business, one morning in June met Mr. Williams, with his horse and light wagon, in the suburbs, he was not surprised. He had frequently met him before, and accosted him respectfully, receiving a surly nod in return.

"Anything new in town, Mr. Williams?" remarked Alden pleasantly, as he passed the old farmer.

Mr. Williams hung his head down, and seemed to conceal his face as he answered, almost chokingly:

"No, nothing—nothing."

Alden hardly noticed the farmer's peculiar manner, and went on his way.

When he arrived at his desk, he soon found that there was something new, and startling, too. The morning paper contained a full account of it.

Erastus Williams had been arrested the previous night on the charge of stealing the funds of the bank. He had quietly submitted to the officers, and made a clean breast of his guilt.

The amount of his defalcation was about four thousand pounds, and his father and another well-known citizen were his bondsmen to the bank, which, the paper added, was very likely, owing to the responsibility of the sureties, to suffer little loss.

It is needless to recount the story of the trial. Erastus Williams was a good deal of a man at heart. A wife's extravagance had much to do with his crime; but she atoned somewhat for her folly by standing with him nobly

in his downfall. He opposed no obstruction to the course of justice, and this fact, coupled with the intercession of friends, secured a comparatively light penalty. But his father's little fortune was swept away in order to satisfy the claim of the bank. A mortgage was even put on the homestead.

Miles Williams was a different man after the shattering of his idol. And he was a better man. Now that his own heart bled for his guilty son, he was inclined to be more lenient in judging of others, and especially of others the cloud upon whom was not guilt, but merely the shadow of suspicion.

He could not but notice that young Alden Parsons was as respectful as ever when they met; that there was no trace in Alden's manner of gratification, or gloating over the misfortunes of the man who had treated him so harshly.

Emma, too, was even more devoted and obedient than ever. Her tender affection was a pillow of down for the throbbing head of her venerable parent.

"Does Alden ever speak to you now?" asked the father one day of Emma.

"No, father," she answered, "except to salute me when we happen to pass."

The old man was silent for some moments, as if reluctant to express what was struggling in his mind.

"Do you think he likes you yet?" at length he uttered hesitatingly.

"I do, father," was the prompt and deliberate reply.

"Emma," said the parent, more moved than she had seen him since the day that he had come in with the news of his son's arrest, "I—I am sorry for the way I treated that boy."

"I don't think he has any hard feelings on account of it, father," was the daughter's soothing answer.

"If you don't, Emma, then you may consider that what I said two years ago is unsaid," were the father's closing words, and with this he dropped the subject.

A moment later the door opened. A neighbor burst in excitedly.

"Mr. Williams, have you heard the news?" he cried. "Of course you have not! You remember how the body of Mr. Parsons was found in the pond, and now Benjamin Appleby has just confessed on his dying bed that he killed Parsons unintentionally in a

dispute over some hay at Appleby's house that same night, and put the body in the pond. As to Billington, Appleby says that Billington had nothing to do with it, but that he—Appleby—persuaded Billington that another man Billington saw on the road that night must have been Parsons. Appleby is at the last gasp, if not dead already. I'm glad the truth is out for Mrs. Parsons' sake."

Emma and Alden met that evening at the same big corner as two years and a half before. Emma explained to her lover her father's change of mind. She added:

"Alden, you will not have to continue living down calumny any longer, now that the truth is out. There remains for our family, now, the more difficult task to live down, not falsehood, but truth."

"Emma, darling," answered Alden, as he took her hands, and the old love shone undiminished in his frank blue eyes, "your brother's fault is not yours, and if there is to be any living down, I only ask the happy privilege of living it with you."

In the tenderness and devotion of his son-in-law, old Mr. Williams finds some relief and compensation for the terrible blow which he received through the guilt of his favorite son. He has grandchildren now about his aged knees, and he often admonishes them not to be harsh in judging, or swift in suspecting their neighbors.

HER LOVER CAME BACK.

"Barleycorn is in a brown study again," said Leila Wharton. "Look at her, with her elbows on the desk, and her head in her hands. I've been watching her, and she hasn't stirred for five minutes."

"What on earth do you suppose she is thinking about?" said Alice Fortescue.

It was on a cheerless October afternoon, and the last dull rays of daylight were illuminating the deserted schoolroom, where Miss Barley—nicknamed by the giddy girls of Apple-nook Seminary "Barleycorn," simply because in a school-girl atmosphere it is absolutely necessary that everyone should have a nickname—sat there all alone.

Leila and Alice had been out to get autumn leaves, and now in the dusk

they were flattening their fresh young faces against the window-glass, watching her on the sly.

"Isn't she plain?" said Leila, with a shudder. "And so old, too! Why, she's eight-and-twenty if she's a day!"

"That at least!" declared Alice in a whisper.

To these fifteen and sixteen year old "slips" eight-and-twenty summers represent quite a venerable old age.

"I do wonder, Leila, what she is thinking about?"

"Her lover, I suppose," said little Miss Wharton with a grimace.

"I don't believe she ever had such a thing in her life!" cried Alice. "She, indeed! With such a crooked nose, and eyes just the color of a green-clouded marble!"

"She had, though," said Leila; "I know, because old Mrs. Blackmore told me. And he went away somewhere and never came back. Or else he forgot all about her—I don't really recollect which it was. He must have been a perfect gorilla, or he never would have fancied her! And his name was John Bates! Think of that—John Bates!"

"Everybody can't have three syllabled names," observed Alice. "And—oh, how cold the wild wind sweeps up from the lake! Let's go in."

"And rouse Barleycorn?"

"She can't sit there pondering all night."

The lamps were lighted, the sound of the clanging tea-bell summoned the hungry young swarm of damsels to a repast of freshly-baked brown-bread, apple-sauce, and mugs of milk.

Miss Barley looked up from her desk as Alice and Leila came by, arm-in-arm, with clusters of scarlet leaves in their hats.

"Miss Fortescue," said she quietly, "these French exercise are disgraceful. You will have to do them over again before bedtime."

Alice Fortescue's pretty brown brows knit themselves together petulantly.

"Before bedtime? But I can't, Miss Barley. I'm to sew bows on my new silk dress to-night. I shall want to wear it at the fortnightly reception to-morrow."

"The French exercises must be attended to first."

"Must!" impatiently cried out Alice. "Yes, must. But remember, Miss Fortescue," the teacher gently added.

"the rules are not of my making, and I have my orders to see that they are enforced."

Alice brushed by without a word of reply, her fair brow clouded over, her rosebud lips twisted into a pout.

"Cross old thing!" she muttered to Leila; "to spoil my evening so!"

"It's just what she likes to do," said Leila, full of sympathy; "but I'll tell you how you can manage, Alice. Cleora Field will do the exercises for you if you give her some of those cream chocolates you bought to-day, and you and I will play a lovely trick on old Barleycorn."

The cloud vanished from Alice Fortescue's forehead; the lips became a perfect Cupid's bow of coral once more.

"We'll write her a note," whispered Leila; "we'll make her think that her lover wants to see her again. Fancy old Barleycorn wending her way to the Chapel Pond by moonlight, to meet somebody who isn't there! Fancy her disappointment! And oh, Alice, only think what a capital story it will make for the girls!"

And the two malicious young conspirators giggled together in an ecstasy of glee.

It was a cruel plot, but Alice and Leila were very young, and had never known the envenomed pangs of hope deferred. That was their only excuse.

Miss Barley had finished her share of the daily treadmill of lessons, a day or so afterwards, and had gone out to get a breath of fresh air in the dreary poplar walk at the north end of the house, when a rough-looking little boy, with frost-nipped fingers and toes, and great black eyes, like those of a gipsy, sidled up to her and slipped a folded bit of paper into her hand.

"I was told to give it to you, miss," said he, and vanished like a human squirrel into the shrubberies.

Ruth Barley looked after him in surprise, and then she opened the note. In it were printed, in rude imitation of Roman letters, the words:

"In the old place beside the Chapel Pond at nine to-night. John Bates has returned."

Miss Barley grew very pale; then the blood rushed in a scalding torrent through every vein in her body.

John Bates! Was she dreaming? Or was the thread of that sweet old love-story to be taken up again at the old place, just where it had been broken off seven long years ago?

Ruth's heart beat, her breath came quickly, and a sense of wild exultation filled all her soul. For it never once occurred to her that all this might be only a hoax.

Chapel Pond was a deep glittering sheet of water lying in the heart of the woods about a quarter of a mile away, and deriving its name from the steep rocks which walled it in on three sides, which were supposed to bear some resemblance to the Gothic pillars of a chapel. On the fourth side the woods fringed the shore, and close by was a secluded dell where the violets blossomed earliest in the spring-time, and great clusters of maiden-hair fern grew in rich profusion.

How happy Ruth Barley had been then, in the old days, before her lover went away—how wretched afterwards!

She pressed the crumpled bit of paper to her lips again and again.

"Oh," she murmured to herself, "I am the happiest woman in the world! What right have I to expect a second blossoming time in my life? and yet it has come."

Half the girls at Applenook Seminary had been let into the secret of this "excellent joke," and were watching Miss Barley from one vantage point or another, as she threw a black Shetland shawl over her head, and slipped out of the house just when the hands of the clock in the hall were nearing a quarter to nine.

It was a still mild evening, with the moon at a full; one could almost hear the gurgling of the little brook outside.

Some laughed as the door closed softly behind the English governess, who fondly supposed herself to be unnoticed; some whispered, one or two looked grave.

Only the other teachers gossiping around the fire, and Madame Appleton herself, writing letters in her own sanctum, remained in ignorance of what was going on.

Little Louis Belville started to her feet.

"Girls," she cried, "it's too bad! It's cruel—that's what it is! It shall not go on! I'll run after her, and tell her that the whole thing is a deceit!"

But Leila Wharton pulled her back as she was springing to open the door.

"It's too late," she said. "You couldn't overtake her now. And it is such a splendid joke! Just wait until you see the expression of her face when she comes back. We shall be avenged for Barleycorn's viciousness now!"

Slowly the time-tarnished minute-hand of the venerable clock travelled around the dial. Nine o'clock came, half-past nine—ten. Still no Miss Barley returned.

The governess on duty for that particular evening, one Pugsley, with eyes that looked different ways, rose up with a yawn at last.

"Time for evening prayers and bed, girls," said she.

"Oh, not yet!" pleaded the girls with one accord.

And each had some special reason to give for desiring five minutes' more delay.

"It's past hours already," said Miss Pugsley, "and——"

Just then the door opened: Miss Barley came in.

But instead of a pale discomfited face, she wore a most radiant aspect. Her eyes sparkled, and her cheeks were crimsoned with an unusual glow. She went up to Miss Pugsley (who was a good soul, although not fair to look upon), and Alice Fortescue could hear her say in low tones:

"Dear Harriet, congratulate me. My lover has come back, and we are to be married next week. I have just seen him down by Chapel Pond. I'll tell you all about it by-and-by, I am going to see the madame now."

Like wildfire the news spread through the room. The girls looked blankly at each other.

"It can't be possible!" cried Leila Wharton.

"I only know what I heard her say," declared Alice, looking half-frightened.

"I am so glad!" exclaimed Louise Belville, joyously clapping her hands—"oh, so glad!"

While in madam's little sanctum, Ruth Barley was telling the worthy preceptress how John Bates had traveled half around the world—how he had been a prisoner in the heart of Africa for months—how at last he had established himself in a good business in South America, and had finally come back to claim the promise Ruth had given him long ago.

"He has written again and again," she said, "and he can't understand how it is that he never got any answer. But how could I reply to letters that never reached me?"

Madame kissed the fluttering little governess in her slow and stately way.

"My dear, I congratulate you," she said. "Of course, deeply as I regret losing a good teacher, I shall not object to cancelling your engagement with me, under the circumstances!"

And she smiled and nodded, and looked preternaturally wise.

"How did it happen?" said John Bates.

"Why in the most natural way in the world. I came in on the evening stage, and when I got to the little stone stile and footpath that led down to the old spot, I told the driver to leave my traps at the hotel, and I'd take the short cut through the woods, seeing that it was such a fine night and the moon at full. Just an excuse you know to look at the rememberep haunt. And as I stood there, thinking of the happy old times, who should come right into the glade but Ruthie herself, just as if it were only yesterday that we parted!"

"But," cried Miss Barley—Mrs. Bates she was now—"who could have sent me that note? John declares he didn't. How could he, when he didn't even know that I was teaching at the seminary?"

"Why of course it was he!" said everyone.

And deny it vehemently as he would, no one believed him.

But the young ladies of the Apple-nook Seminary kept their own counsel. And Alice Fortescue and Leila Wharton declare that they will play no more practical jokes.

NOT SECRET.—Masonry is not a secret society within the vulgar meaning of that term. The principles on which it is based, the cardinal virtues it inculcates, the mighty influence for good it exerts, the deeds of charity it quietly performs, the essential bonds of union that unite the Masonic family, are as old and permanent as the everlasting hills, as open to sunlight and truth as the sunshine upon the hills of God. It is only the frowning, grinning, hideous spectre of mediæval ignorance that whispers and hisses out of the gloomy solitude of its abode, anathemas against Masonry as a secret society.—*Minneapolis Spectator*.

*The Grandin Craftsman.**Port Hope, June 15, 1888.*

VALEDICTORY.

In June, 1877, I acquired THE CANADIAN CRAFTSMAN from R. W. Bro. J. J. MASON, of Hamilton. This number therefore closes the eleventh year of my proprietorship, and the magazine's publication at Port Hope. This number also closes that proprietorship, and henceforth THE CRAFTSMAN will be published at Toronto.

To successfully conduct a magazine such as THE CRAFTSMAN should be, and such as I have, so far as its financial returns would permit, endeavored to make it, requires more care and attention than the increasing demands on my time, already fully occupied, will allow. It can be readily understood that having a daily and weekly newspaper to look after, besides the general supervision of a very considerable job printing business, I could not devote that personal attention to THE CRAFTSMAN which the nature of such a publication required. I have ever looked upon my editorial duties in connection with the magazine as of the nature of recreative pleasure. Its course has ever been directed toward the advancement of the interests of the Craft, and in relinquishing its management I do so feeling that

in the provincial capital, in many respects the great centre of the Craft in Canada, greater opportunities will be at hand to do it better service.

In parting with the readers and patrons of THE CRAFTSMAN at this, the close of the somewhat long period of eleven years, (over one-half the years of its existence) I do so with the kindest fraternal feelings towards many old, and not a few new, friends,—and with cherished memories of a large number who have "gone before."

I take this opportunity also heartily to thank my editorial associates, contributors, agents, and all others whose assistance has been given toward furthering the interests of THE CRAFTSMAN during my proprietorship, and I earnestly bespeak the continuance of their kind co-operation under the new management.

I beg also especially to request my confreres of the Masonic corps editorial to accept my professional and fraternal thanks for their many courtesies, and my wishes for increased success in their efforts to further the interests of the Craft.

With good reason, I anticipate for THE CRAFTSMAN a career of still greater usefulness and prosperity in its new metropolitan home, and I confidently expect that it will become more and more the recognized organ of the Craft throughout the Dominion.

With the July number of THE CANADIAN CRAFTSMAN, the magazine

passes into the hands of "THE CANADIAN CRAFTSMAN PUBLISHING CO., of TORONTO, (LIMITED)," incorporated 9th May last, of which M. W. Bro. J. K. Kerr, Past Grand Master of the Grand Lodge of Canada, is President; Bro. W. C. Beddome, Vice-President; W. Bro. Daniel Rose, Manager, and W. Bro. W. J. Hambly, Editor. Other brethren prominent in the craft are interested as shareholders, but the names given are a sufficient guarantee that a first-class publication may be confidently looked for. The practical part of the business will, of course, fall to the lot of the Manager and Editor, both of whom have had an extended experience in journalism and the publishing business, and I look forward with confidence that the good old CRAFTSMAN, under such competent direction, will take the high place and rank in the Masonic press of the world it so well deserves.

I understand it is the intention of the new management to issue THE CRAFTSMAN at the reduced price of \$1 per annum, besides using better paper, and making other improvements. But perhaps I assume too much in foreshadowing the intentions of the new proprietors. They will, in the next issue, explain fully what they intend to do,—and I have only to add that I wish them God-speed in the good work of upholding and advancing the interests of our noble craft.

Although my connection with THE CRAFTSMAN, editorially, ceases with the present number, I still retain, as a shareholder, an interest in all that concerns its best interests, financially and otherwise, I therefore, respectfully and fraternally, ask my personal friends to extend to my successors the same measure of support and good will they have given me in years past, and I am confident in doing so they will, besides conferring a favor on me, derive greater benefit from the perusal of its pages in the future than they have done while the publication has been under my management.

Again thanking the patrons of THE CRAFTSMAN for the liberality and indulgence at all times shown me, I drop (somewhat reluctantly, I admit,) the pen editorially, and fall back into the ranks of those who have done their best in a good cause, and if not as successfully as I would have liked, at least sincerely.

Fraternally,

J. B. TRAYES.

—♦♦♦—
We have received from R. W. Bro. John Moore, of Ottawa, a copy of a lodge of sorrow service for Dominion Lodges. Send for a copy.

—♦—
With this issue of THE CRAFTSMAN, we send accounts to all owing us for subscription. We hope to receive a prompt response. If you owe us anything do not fail to send the amount immediately.

SUPREME GRAND CHAPTER.

The Quarterly Convocation of the Supreme Grand Chapter of Royal Arch Masons of England was held on Wednesday evening, May 2, at Freemasons' Hall. Comp. Col. Robert Townley Caldwell, G. Superintendent of Cambridge, acted as M. E. Z.; Comp. F. A. Philbrick, Q. C., Registrar, as H.; and the Rev. H. Adair Pickard, G. Superintendent of Oxford, as J.; Comp. A. A. Pendlebury, Asst. S. E., in the unavoidable absence, through illness, of Comp. Col. Shadwell H. Clarke, S. E., acted as S. E.; Comp. the Earl of Euston, as S. N.; Comp. Thomas Fenn, as P. S.; Comp. Baron de Ferrieres, as 1st A. S.; and Comp. Weller-Poley, as 2nd A. S. Many other companions were present.

The minutes of the February Convocation having been read and confirmed, the installation of Principals and appointment and investiture of officers for the year were proceeded with. His Royal Highness the Prince of Wales, M. E. Z., was declared Grand First Principal for the year; and the M. E. Z. announced that his Royal Highness had again appointed the Earl of Carnarvon, Pro Grand Z.; the Earl of Lathom, H.; and Lord Leigh, J.

On the motion of Comp. Robert Grey, seconded by Comp. Frank Richardson, the following report of the Committee of General Purposes was taken as read, and ordered to be received and entered on the minutes.

The Committee have received a report from the Grand Superintendent of Royal Arch Masonry of Victoria, Australia, stating that the Grand Royal Arch Chapter of Canada has recently thought fit to establish three Royal Arch Chapters in the Colony of Victoria, and that such chapters are in active work.

The Committee feel it to be their duty to bring this serious matter at once before Grand Chapter, and to remind it that the Grand Lodge of

England has always held and maintained that the jurisdiction of Colonial and Dominion Grand Lodges cannot be recognized as extending beyond their own territorial limits.

The Committee have therefore to recommend that Grand Chapter should declare these Royal Arch Chapters thus established by the Grand Chapter of Canada, in Victoria, to be irregular, and should direct that the English Royal Arch Chapters in that Colony—of which there are at present 11—be informed of the same, and ordered to hold no communication with these Canadian Chapters, and to refuse admission to their members; and further, that a copy of such resolution of Grand Chapter be transmitted to the Grand Royal Arch Chapter of Canada for its information.

Comp. F. A. Philbrick, Q. C., Grand Registrar, acting H., then said it not often happened that it was necessary that Grand Chapter should be asked to give effect to such of the recommendations as were contained in the first three paragraphs of the report. The matter therein contained was one which he was extremely sorry the Committee had had the necessity of reporting upon, and he was sure every Royal Arch Mason would regret the existence of the facts which had led to the necessity for this report and recommendation. It might be within the recollection of many companions who were present that some time ago there arose a question in which the so-called Grand Lodge of Quebec and the Grand Lodge of Canada came into controversy with the Grand Lodge of England. He could not but feel that the facts stated in this report of what had occurred in our colonies had to some extent, if not altogether, been the outcome and the consequence of the unfortunate differences which then arose. But be that as it may, early in the present year the attention of the authorities of the Grand Chapter was called to the fact that

the Grand Royal Arch Chapter of Canada had issued warrants for Royal Arch Chapters in the Colony of Victoria, and that those Royal Arch Chapters were in active work. At that time the Grand Chapter of England had 11 Royal Arch Chapters holding allegiance to the Grand Chapter of England. Those Royal Arch Chapters were in active work in the Colony of Victoria, and the granting of warrants for and the establishment of those Royal Arch Chapters in that colony under the authority of the Royal Arch Chapter of Canada was effected entirely without notice to us; but it must have been with a distinct knowledge by the Royal Arch Chapter of Canada, a body with which we were on terms of friendship and amity, that we had already 11 Royal Arch Chapters at work there. But further than that, he thought the attention of Grand Chapter ought to be called to the fact that when the Grand Royal Arch Chapter of Canada was established, and Canada for the purposes of Royal Arch Freemasonry became an independent body, holding no allegiance with any other sovereign body, and became a sovereign independent body within its own jurisdiction, the Province of Canada, while it had a right to exercise a jurisdiction over its own area, had no right to assume, or to grant warrants, or exercise jurisdiction within the colonies or dependencies of the British Crown. And under those circumstances, although it was extremely disagreeable and painful to have to move the resolution which the Committee recommended, there seemed to be but one course that was open for Grand Chapter to adopt—that the Grand Chapter of Canada having thus invaded the colony of Victoria, and disregarded the jurisdiction which was freely exercised, and avowedly exercised, for many years by the body from which it emanated, Grand Royal Arch Chapter of England should declare that the Canadian Grand Royal

Arch Chapter having gone into the independent colony of Victoria, which held originally under Grand Chapter of England, and issuing warrants for new Royal Arch Chapters in Victoria, those Chapters so established were irregular Chapters, we could not hold our companions in Victoria, who owned allegiance to us, capable of holding communications of a fraternal nature with them; and therefore he would move the resolution which was recommended by the Committee of General Purposes, "That the English Royal Arch Chapters in Victoria be informed of our action, and be directed to hold no communication with these Canadian Chapters, and to refuse admission to their members; and further, that a copy of such resolution of the Grand Chapter be transmitted to the Grand Royal Arch Chapter of Canada for its information."

Comp. Robert Grey said the Grand Registrar had placed the matter so clearly before Grand Chapter, that he had nothing further to say in seconding the motion.

The resolution was carried unanimously.—*The (London) Freemason.*

From the above it appears that "a Daniel has come to judgment"! R. E. Comp. F. A. Philbrick, Q. C., Grand Registrar of "the Supreme Grand Chapter of Royal Arch Masons of England," has declared (and of course it must be so!) that the "Grand Royal Arch Chapter of Canada," is a "sovereign independent body within its own jurisdiction, the Province of Canada" (!); that it has "a right to exercise a jurisdiction over its own area" (Province of Ontario!) but it "has no right to assume, or to grant warrants, or exercise jurisdiction within the colonies or dependencies of the British Crown"! No, not even in Newfoundland!

One is curious to learn whence comes this wonderful "law"! It does not appear in "The Articles of Union" forming the United Grand Lodge (and Grand Chapter) of England, nor in the Constitution of the U. G. L. of England. It is absent from the Constitutions of Scotland and Ireland, and these latter Grand Bodies for aught appears, may have like pretensions!

In fact, it is a sheer "assumption," and "England might as well, when about it, lay claim to Masonic authority over "all the kingdoms of the world," and seek to justify the same from the ancient charges, rights, regulations and constitutions of the Fraternity!

However, it is well that all the Grand Masonic Bodies in the British Empire, outside of "England," should now be told that they have "no Masonic rights," except what are conceded to them by "us in England," since they are "Colonial Masons"! and hence "comparative nobodies."

Therefore, dearly-beloved Companions of "the Grand Chapter of Canada, in the Province of Ontario" institute no new Chapters outside your own limits,—you are not entitled to take part in building the Temple universal,—recall at once your "irregular" Victorian warrants,—and uncomplainingly accept your status of semi-independence and semi-Masonic serfdom!

Is all this the direct outcome of the *quasi*, the qualified and conditional "recognition" formerly accepted from the U. G. L. of England, by the Grand Lodge of Canada?

All the Grand Bodies of Canada (Ontario) are now also *on trial*. What will the verdict be?

In re the main question involved, what follows is *the law*. Will "Canada" uphold and obey it? *That is the question!*

"Any Grand Lodge (Grand Chapter, or other like Grand Body) may charter private lodges in any territory unoccupied by a local Sovereign Grand Lodge; but the exercise of this right, is with propriety, restricted to unoccupied territories belonging to the country (Empire, Kingdom or the like) within whose domain the chartering Grand Lodge is situated,—or to exterior countries within whose limits a Grand Lodge does not exist.

"(The 'propriety' regulating the exercise of the 'right' herein enunciated, clearly indicates that by common consent, it would not, *exempti gratia*, be deemed to be in 'good form' for a Grand Lodge in the United States of America, to grant a Warrant for the establishment of a subordinate lodge in 'unoccupied' territory within the British Empire, and *vice versa*.)"

THE GRAND CHAPTER OF ENGLAND VS. THE GRAND CHAPTER OF "CANADA."

The following extract is from the address of Grand Registrar, Comp. Philbrick at the recent Convocation of the Grand Chapter of England,—in favor of "boycotting" the "Canadian" Chapters in Victoria, Australia:

"It might be within the recollection of many present that some time ago there arose a question in which the so-called Grand Lodge of Quebec and Grand Lodge of Canada came into controversy with the Grand Lodge of England. He could not but feel that what had occurred in our colonies had to some extent, if not altogether, been the outcome and the consequence of the unfortunate differences which then arose."

Precisely, Comp. Philbrick. We are more than pleased that the "bottom facts" in these matters are at last arresting the attention of leading brethren and companions in England. When upwards of twenty years

ago, our R. W. Bro. J. H. Graham of (then) Canada East first declared, in the Grand Lodge of Canada, that if after Confederation, a Grand Lodge should be regularly formed by a majority of the lodges in the proposed new Province (Quebec), it would, of right, be entitled to have and to exercise, exclusive, Sovereign Craft Jurisdiction in and over the said Province; he enunciated a proposition, which, of itself, is more than the "magna charta" of every regular Grand Lodge and Grand Chapter in all the self-governing Dependencies of the British Empire and, in fact, of the whole world; in short, that Quebec and all other like Grand Bodies would Masonically be the Peers of the Grand Bodies of Great Britain or of those of the United States of America. All other matters involved flow from the foregoing fundamental proposition as mathematical corollaries.

When it was officially announced, and unanimously endorsed and re-endorsed by Grand Lodge, that "the Grand Lodge of Quebec claims to be the Peer of every other Grand Lodge, and will not accept conditional or qualified recognition either expressed or implied, from England or any other Grand Lodge in the world," the issues were unmistakably made known and "woe the day" for her, and for the Craft universal, if she or any "Colonial" or other Grand Body swerves therefrom. Exclusive territorial Grand Lodge Sovereignty is the "palladium of Masonic peace, union, harmony and prosperity." Qualified or quasi recognition and inter-jurisdictional relationship is a "Trojan horse," which, if admitted within the walls, means the destruc-

tion of the citadel of Masonic freedom.

Yes, Companion Philbrick, we are more than pleased that you and other good brethren in England have discovered the real cause of what we are glad to have you call the present "unfortunate differences," because we may hope that England will now remove the same, by speedily recognizing Quebec, "Canada," and all the other regularly established "Colonial" Grand Bodies as her Peers, and govern herself accordingly.

FREEMASONS AND THE QUEEN.

The Regular Chapter of Richard Cœur de Lion Preceptory, No. 7, of the Sovereign Grand Priory of Canada, was held in its Chapter House, 1748 Notre Dame street, Montreal, on Thursday evening, 24th May. It being the birthday of Her Majesty the Queen and patron of the Order, the Fratres, through their P. E. Preceptor, Joseph Martin, sent the following cablegram, congratulating Her Majesty:—

To Her Majesty the Queen, Balmoral:—
Richard Cœur de Lion Preceptory of
Knights Templar, in chapter assembled,
congratulate you.

To which the following answer was received:

BALMORAL, 24th May, 1888.
The Queen thanks you for kind telegram.
PONSONBY, Private Secretary.

At the close of the Chapter the Fratres adjourned to the banquet hall. After supper the R. E. Preceptor proposed "The Queen and the Order," which was enthusiastically honored. A social time followed.

MASONIC emblems are sacred, and ill-betide him who profanes them.

Correspondence.

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

MASONIC CHARITY,—IS IT A FRAUD ?

Editor of THE CANADIAN CRAFTSMAN.

DEAR SIR AND R. W. BRO.,—As Grand Lodge will meet next month, I will feel obliged if you will permit me to call attention to the benevolent grants. The favoritism shown in past years has been a crying evil, in which a great many have participated. A poor widow with five or six children will receive a grant of \$10 or \$20 for the year, payable semi-annually, if the application is only backed up by the urgent appeal of an inexperienced W. M. It may be that the poor widow is feeble in health,—that her children are delicate,—precluding her from doing much in the way of providing for the open mouths; but let one of the “big-bugs,” who thoroughly “understand the ropes” put in an application on behalf of a “lady” in straightened circumstances—whose husband while living earned a large salary, or derived profits from his business which during every ten years (had he been frugal) would have provided for his family for life—and there is no difficulty in securing a grant of from \$50 to \$250. It is the boast of Freemasonry that all members meet as equals, no matter what their positions may be socially,—why then should there not be equal justice done in the disposition of the charitable fund of the Grand Lodge.

The Benevolent Committee might be a close corporation, to dispose of the money as they please, for all Grand Lodge has to say about it.

A W. M. is anxious to secure a grant in a particularly distressing case, and attends the committee meeting, but is gruffly told by the Chairman that the case will receive due consideration, and when the report is brought before Grand Lodge the chances are he does not find out that a paltry sum has been granted until it is too late to move for an increase,—for it must be borne in mind that to secure a money vote, notice must be given the day before. I recall to my mind an extremely distressing case in which I was interested, which I urged with all the persuasive powers I possessed. The husband had died a bankrupt, leaving four children to be provided for, but (the widow) had relatives in good circumstances (as she believed) at a great distance, whom, when they heard of her bereavement and distress, she thought would provide for her. Temporary relief was all that was asked for, and the circumstances fully explained, with what result,—a grant of \$10! Disgusted with the so-called Masonic charity, I gave the Chairman my opinion of the manner in which he contrived to please his friends, and leave the unfortunate and needy to look out for themselves. He was as magnificent as the King of Dutchland, and with a wave of his hand told me if I had any grievance, to bring it before Grand Lodge. I would have been glad to do so,—and I am convinced the members of Grand Lodge would have hissed him off the dias had the case been brought before it,—but unfortunately Grand Lodge had met and concluded its sitting for the year about a month before I knew what the grant was. You can imagine my feelings when I received the order for TEN PALTRY DOLLARS! To the credit of the local craft be it said that the sum was augmented by forty more, and two of our members handed the distressed widow \$50,—all of which she thought came from the Grand Lodge of Canada. We

felt ashamed that the name of our noble Grand Lodge should be desecrated by such a paltry piece of *charity*, and contributed from our own pockets for the immediate necessities of one whom we knew to be in every way deserving, and one whom we knew would not accept anything from any one except her deceased husband's brother Masons! That was the first and only grant ever made to that widow. Her family came to her assistance immediately on hearing of her distress, and it was but a short time ago that one of her relatives on hearing she had received aid from the Masonic body offered to return the amount with interest. This is one of the cases, in my estimation, calculated to bring the blush to the cheek of every loyal, warm-hearted Mason, and I must admit that I am ashamed of being a member of the craft when I meet any of the relatives of this (temporarily) poor widow.

I recall to mind many other cases of harshness and *want of charity* on the part of this pretentious committee on benevolence! One in particular, when an application was made for a widow and two children,—the widow herself being little less than an imbecile, the youngest child (3 years old) an idiot, and the oldest a girl 9 years old, a bright, active girl, who to all intents and purposes looked after her mother and sister, had the paltry sum of \$20 awarded to them, and one of the committee wanted to know "why the woman did not take in washing!" I would have gladly washed his head there and then with a brick-bat, and did not fail to ask him after the committee adjourned how he would like to see his daughter, who was very little better mentally, taking in floors to scrub.

I wish to protest, Sir, most emphatically against the favoritism shown by the Charitable Committee in the past few years. An appeal cannot be made to Grand Lodge, except through the Masonic press, and

I claim from you *as a right* that you will publish my complaint. I am not alone in holding the opinion that the Chairman of the Committee on Benevolence has outlived his usefulness, and the sooner he is succeeded by a younger and a fairer man, the better for the credit of the Grand Lodge of Canada.

For his distinguished (?) services to the craft, the Chairman of the Committee on Benevolence has been elevated to the exalted position of a Past Grand Master of the Grand Lodge of Canada. Now, my dear Bro., will you favor those out of the ring, by telling us who brought about this "unlooked-for" promotion, and how many years the benevolent (?) brother would have had to live before he could have been elected Grand Master of the Grand Lodge of Canada? The proposition to make him a P. G. M. was carried with a hurrah on the part of the bosses,—but if he had been put up as a candidate for G. M. he would have been badly left. He can keep his honors—and the Regalia "presented" to him (the price of which would have bought a good many loaves of bread for starving orphans),—but for the sake of Masonic charity and decency, ask him to resign his position of Chairman of the Committee on Benevolence of our Grand Lodge, or urge Grand Lodge to "bounce" him. He is an incubus we cannot afford to carry further, and I ask every representative to G. L. who has had a specimen of his tyranny to bring their influence to bear to secure his dismissal. To hear him talk, the funds of Grand Lodge are his personal property,—and the way he bulldozes the members of the Benevolent Committee lends additional force to that idea, for if he finds he has some one to deal with with whom bullying will not work, he takes the utmost pains that that member shall not be on the Committee the next year. He simply says—he does not want him and the troublesome member is wiped out.

The remedy for this is that Grand Lodge should elect at each session three independent members of the Benevolent Committee, in addition to those who are members of the Board of General Purposes.

Unless the Committee on Benevolence curtail some of the big grants to parties now receiving them, and the poor are better looked after, you will hear again from

AN OLD P. M.

GRAND CHAPTER OF QUEBEC.

We have been favored with a copy of the Proceedings of the Eleventh Annual Convocation of the Grand Chapter of Royal Arch Masons of Quebec held in Montreal, January 24.

It is a very neatly printed pamphlet of sixty-four pages, and it has been very carefully "edited" by R. E. Comp. Joseph Mitchell, Grand Scribe E., but just why it should take about *three months* to get such printed in the city of Montreal is an inexplicable puzzle! We modestly suggest that it could be done in Port Hope in about *three weeks*!

Ten subordinate Chapters were represented by a fairly large representation from each. The business was mostly routine. In the absence of Grand Z. Fitch, in England, his address was read by R. E. Comp. W. H. Whyte, G. H.

The special point of general interest in the address is that which relates to the "invasion" of the Jurisdiction of the Grand Chapter of Quebec by the Grand Mark Lodge of England.

The Grand Z. said:—"It is hoped, and confidently expected, that at our Twelfth Annual Convocation the Grand Z. will be in a position to an-

nounce to you the pleasing fact that all our troubles with the Grand Chapter and the Grand Mark Lodge of England are over."

The committee on the Gr. Z's address, consisting of M. E. Comp. Graham, and R. E. Comps. Hill and Knowles, doubtless with a pretty complete knowledge of all matters involved, cautiously, but in the most fraternal spirit, reported thereon as follows:

"Your committee are highly gratified that the Grand Z. is enabled to express the hope of an early, peaceful, and constitutional adjustment of the unhappy differences existing between this Grand Chapter and the Grand Chapter and Grand Mark Lodge of England, and the constituent bodies thereunder within this Grand Jurisdiction, and this Grand Chapter would hail with the greatest satisfaction the establishment of inter-jurisdictional peace, union, and harmony, in accordance with right and the honor of all concerned."

The report was unanimously adopted.

The following are the officers for the current year:—W. H. Whyte, G. Z.; H. E. Channell, G. H.; H. Russell, M. D., G. J.; A. D. Nelson, Treas.; Joseph Mitchell, G. S. E.; G. W. Lovejoy, M. D., G. S. N.; Edwin Hall, Prin. Soj.; S. J. Toss, Sr. Soj.; J. L. Bell, J. Soj.; W. Hill, Pur.; E. J. Raymond, J. Briggs and G. W. Gilman, Stewards; and Thos. Highmore, Janitor.

The Grand Superintendents of Districts are: H. S. Couper, Montreal; A. D. Stevens, M. D., Eastern Townships, and H. J. Millar, Quebec.

IMPORTANT MEETINGS.

The Annual Assemblies of the Grand Bodies at Toronto next month will be among the most important ever held.

The attendance should be large and it behooves every Brother, Companion, and Sir Knight to go prepared to do his whole duty wisely and well.

MASONIC FEDERATION.

Independence first, federation afterwards, is the true theory of Masonic grand government and inter-jurisdictional relationship. Grand Masonic co-equals in rights, privileges and prerogatives, can alone be Masonically federated.

Easily attainable and necessary;—what a glorious spectacle:—The Craft Grand Lodge Federation of the Masonic World.

"WIRE PULLING."

"Wire pulling," "log rolling," personal or proxy "canvassing" or "manœuvring" to obtain office in Freemasonry should be made a grave Masonic offence, and dealt with accordingly. Any one practising in Masonry the "base acts and methods of the politician," should thereby be deemed and declared to be disqualified from ever holding any office in the fraternity.

It is the duty of the brethren at all times duly to consider and confer regarding the condition and requirements of Lodges and of Grand Lodge, and the meritoriousness and special qualifications of brethren to become "rulers of the Craft" and govern

themselves accordingly; but by one's self and conjoined with others, to be engaged in contrivings, schemings and combinations for the sake of securing office for self and others, is abhorrent to every principle of Masonry, and ought of itself alone to be sufficient to cause the disfranchisement of all engaged in such like un-Masonic practises.

Of course these things are generally supposed to take place somewhere else than in "this Canada of ours," still it may be well for circumspect brethren to be very watchful and prevent such baleful and destructive methods and practices from getting a foothold amongst the Fraternity in our fair Dominion. Brethren, there is need of giving heed to these things.

MASONIC SYMBOLS.

Masonic symbols are sacred, and it is a Masonic offence to profane them.

The original signification of many religious emblems is so peculiar that ecclesiastics generally care not to instruct novices minutely thereanent.

On the other hand, the primal use and the symbolic meaning of all Masonic emblems are so noble and instructive that well-skilled Masters ever delight to expatiate on their origin and import. No amount of study can exhaust, and no wealth of language can over-portray, their manifold beauties and excellencies. The zealous and well-taught novitiate views with admiration the new world of allegorical symbolism into which he has been introduced, and he ever rejoices in its light.

Craftsmen,—profane not the sacred symbols of your profession.

CONSTITUTION TINKERING.

Grand Lodge Constitution "tinkering" is a "bane" of our age. Superficialists are ever talking about the need of "revising" the Constitution, and ever and anon Grand Lodge committees are being appointed to "reconstruct" "the Book of Constitutions!"

Such "revision" may in time become necessary, but we are sufficiently old-fashioned to think that the less seldom "revised editions" are undertaken, the better in general will it be.

Generally speaking, we are of the opinion that the old "frame-work" of few Grand Lodge Constitutions seldom had better be over-much "reconstructed." The reasons against such are many and obvious.

We advise rather that year by year or from time to time, discovered errors be corrected, and really necessary modifications and additions be made by Grand Lodge, and annually made known to the Craft in the Appendix of the published Proceedings, and when a new edition of the Constitution requires to be printed, let all such be duly incorporated therein. In this way, the good old Book of the Fathers will continue substantially the same Book from one generation to another.

GOURGASITES vs. CERNEAUITES.

Our dear, old, talented (if eccentric) Brother, Jacob Norton, of Boston, Mass., U. S., occasionally does a little "ventilation" in the columns of *The* (London, Eng.) *Freemason's Chronicle*.

In a recent letter therein, referring to the late "appeal to the Court of Common Pleas, of certain members of Newark Lodge, No. 97, Ohio, against the Grand Master of that State for alleged illegal interference in the affairs of that Lodge,—Bro. Norton comments thusly:—

"As, however, the meaning of "Cerneautes" may not be known to young Masons, I shall briefly state that in 1807 Joseph Cerneau opened a Scotch Rite concern in New York, but as the Charlestonian Scotch Ritters claimed the fathership and mother-ship of the said Rite, they authorized J. J. Gas to open another Scottish Rite concern in New York, and the Scotch Rite factions of the said origins have been fighting ever since. Each claims to be the *Simon Pure*, and stigmatises the other as bogus, clandestine, illegitimate, &c. The dignitaries of the Grand Lodge of Massachusetts, who are out-and-out Gourgasites, have so far been afflicted with the high degree mania as to prohibit Masons in their jurisdictions from joining or belonging to the Cerneau faction, under the following penalties:—1st. Cerneautes "may be expelled." And 2nd, a Cerneaute must not be elected to an office in a Lodge. Our Boston Grand Lodge, however, soon discovered its mistake; it did not indeed have sufficient courage to repeal the said laws, but they had discretion enough to allow those laws to fall into desuetude. The Cerneau concerns are in a flourishing condition. Cerneautes were installed by District Grand Masters into Lodge offices, and the well-known Bro. John Haigh, of Somerville, Massachusetts, recently served as Sovereign Grand Commander of all the Cerneautes in North America, and not one of the Gourgas faction said "nay" to him. In short, the laws against Cerneauism are dead letters in Massachusetts.

Now the Grand Lodge of Ohio is also controlled by Gourgasites, and of course they passed similar laws against Cerneautes, and not only were the said laws passed by the Ohio Grand Lodge, but in their Chapters and Commanderies they have enacted similar laws against Cerneautes, and what is more, they there carry out their laws: for instance, the Rev. Bro. Moore, the Editor of the *Masonic Review*, of Cincinnati, was expelled from one of their so-called Masonic Bodies. And as two Lodges in the State of Ohio elected Cerneautes for Masters or Wardens, the Ohio Grand Master popped down upon them and took away their Charters. And now, for the rest of the story, &c."

AFTER-DINNER SPEECHES.

One hears so frequently, of the comparative valuelessness of Masonic after-dinner speeches, that we take great pleasure in transferring to our columns, from *The (London) Freemason*, the following instructive remarks of Bro. G. W. Speth, Secretary of the Lodge of Unity," No. 183, E. R., in response to the toast of his health, at the recent inauspicious-meeting banquet of that famous lodge, and we request our readers carefully to peruse the same. Bro. Speth is also the noted Secretary of the Correspondence circle of Quatuor Coronati Lodge, London.

The Secretary, Bro. Speth, said: "W. M. and brethren, I have to thank you for the cordiality of your expressions which I feel deeply. Nothing about Masonry is more remarkable than its many-sidedness. All its members who are worthy of the name of brother are devoted to it, but for very divergent reasons. It appeals to them each differently. Many are attracted by the pleasures of sociality, the firm friendships formed, the broadly tolerant basis which permits so many men of strongly marked and opposite opinions in religion, politics and national sentiment, to rally round our board and hail each one the other by the sacred name of brother. For these members the pleasures of social intercourse are the chief attraction. And I am a very long way indeed from implying that their view is a low one, I even question whether it is not the highest and best, as it certainly is the oldest and original view. It is just this admixture of creeds and classes which has given rise to the other attractions (especially Charity) of which I am about to speak. Let it not be forgotten that our charities, noble and excellent in every way, are not the original purpose of Masonry, are not, even now, its *raison d'être*, they are the accident and result of our Institution, and henceforth indissolubly bound up with it, but the Craft existed first and gave birth to the Charities, not the Charities to the Craft. Therefore let no man deprecate the brother for whom the chief attraction lies in the pleasures of social intercourse. A second class is devoted to the beautiful exemplification of our ritual, and finds its prime motive power in a desire to see our ancient and quaint ceremonies properly carried

out. These brethren are simply invaluable to us, and failing their efforts we should soon lay ourselves open to the charge of wasting our time on ridiculous puerilities. That the class is well represented in our lodge need not be pointed out. A third section of brothers throw themselves heart and soul into the cause of our noble Charities. For them, the support of the aged and infirm, wearied by the battle of life, the equipment and preparation of the young and tender for the same inevitable contest, constitute the charm of our Order. Every hour stolen from their daily avocations is devoted to succouring the poor and needy, the young and the old; great is their reward now, how much greater hereafter. And the curious fact is that these three classes comprehend and appreciate each other, and each, while specially devoted to its own line of Masonic labor, participates in a minor degree in the pursuits and predilections of the other two. And finally, we have a fourth class, which sympathises with the other three, but to whom the great attraction is the study of the History, Antiquities and Symbolism of the Order. Here, I confess, lies my field of labor. But my heart is divided. One portion pursues the science of Masonry, the other is devoted to the Lodge of Unity, its interests, prosperity and success. It is my mother lodge, it was my father's mother lodge before me, I am a Lewis of the lodge, in it I am at home, here I have made friends in the past, some alas, dead; here I continue to acquire new friends every day, and whatever claims any other lodge may have upon me, to Unity, 183, will always be due my best services. W. M., so long as it shall please you and your successors to require my services as Secretary, so long shall they be ungrudgingly rendered."

NEOPHYTES in American Masonry are inclined to imagine the York Rite to be universal, whereas it is almost exclusively confined to the English-speaking nations. In Germany are practiced three different rites, of which the system of Fessler has nine degrees, that of the Three Globes at Berlin ten, and the Eclectic but three. In the Scandinavian countries is the Swedish rite of twelve degrees; in France the French or Modern rite of seven degrees, while in all the other countries of Europe and of South America the Scottish rite is in use.

PROVINCE OF QUEBEC.

ROMANISH vs. FREEMASONRY.

“READ, MARK, LEARN, AND INWARDLY DIGEST.”

The following appeared in *La Justice*:

Le Courier du Canada asks us if we are ready to support a * * * Freemason candidate in Shefford. The *Courier's* curiosity is legitimate, and we will promptly satisfy it. Neither in Shefford nor elsewhere will we support candidates of that stamp.

L'Etendard says:

We reproduced, with entire acquiescence, the splendid article of our confrere, *La Verite*, regarding that Zerubbabel of Freemasonry. It is impossible, therefore, for anyone to be in the dark as to our sentiments on the subject.

La Verite said:

“As for Mr. J. P. Noyes, it was not yesterday that he became connected with Freemasonry. In fact, as long ago as 1870, we saw him elected Worshipful Master of the Lodge in Shefford. In 1894 he was made Grand Zerubbabel of the Grand Chapter of the Royal Arch of Quebec. He is, therefore, a Zerubbabel of no small dimensions or even of average stature, but whatever is biggest and most ‘swell’ in the way of Zerubbabels. In fact, no person could be more Zerubbabel than Mr. Noyes. He is the real and authentic Zerubbabel who, after the edict of the deceased King Cyrus, rescued the Jewish people from the Babylonian captivity, and rebuilt the temple of Jerusalem. It may be judged from that what a figure he would make in the Quebec House of Assembly. Past Grand Masters and Zerubbabels are rather astounding to French Canadian ears.

L'Etendard delivered itself in these terms on the 21st May:

Mr. Noyes, that Freemason, who is not an Orangeman, has withdrawn from the struggle. Needless to say that the determination of Mr. Noyes does not cause us any regret. Quite the contrary, indeed. We are not of those who hold that a Freemason may offer guarantees such as Catholics can accept from one to whom they entrust the responsibility of governing them and making their laws. On that point we have the teaching of him whom God himself has charged with the care and guidance of his faithful people. We have besides the experience of the past which has taught us how much it costs to deliver to

an enemy who has sworn to destroy them, the safe keeping of our most cherished rights.

MORE EVIDENCE.

A French Catholic Ultramontane says in a late issue:

“*La Verite, La Justice, and L'Etendard* declared it impossible,—and our adversaries have been obliged to avow that we have prevented a notorious Freemason from being elected in the county of Shefford. We do not point to this fact to derive from it a vain glory, but to show clearly that we have rendered a service to the church, morality and nationality.”

It is becoming more and more evident every day that a grave crisis in the Province of Quebec is fast drawing near. The individual and general assaults of “Ultramontanism” upon Freemasons and Freemasonry are becoming more and more violent.

Fore-warned is fore armed.

CONSTITUTIONS re GRAND LODGE SOVEREIGNTY AND PRIVATE LODGE OBEDIENCE.

ENGLAND.

“The precedency of lodges is derived from the number of their constitution, as recorded in the books of the Grand Lodge. No lodge shall be acknowledged, nor its officers admitted into the Grand Lodge or a Provincial Grand Lodge, nor any of its members entitled to partake of the general charity or other Masonic privilege, unless it has been regularly constituted and registered.”

SCOTLAND.

“All lodges holding of the Grand Lodge of Scotland are strictly prohibited and discharged from * * * giving any countenance, as a body, * * * to any lodge in Scotland which does not hold of the Grand Lodge, or which has been suspended or struck from the roll thereof, either by pay-

ing or receiving visits, walking in the same procession, or otherwise, under certification that such lodges as shall act on the contrary shall be struck from the Roll of Lodges, and their charters recalled."

IRELAND.

"The Grand Lodge strictly prohibits, as unlawful, all assemblies of Freemasons in Ireland, under any title whatever, purporting to be Masonic, not held by virtue of a warrant or constitution from the Grand Lodge, or from one of the other Masonic bodies recognized by and acting in unison with it."

"CANADA."

"The precedency of warranted lodges is derived from the number of their warrant of constitution, as recorded in the books of the Grand Lodge. No lodge shall be acknowledged, nor any of its officers admitted into the Grand Lodge, nor any of its members entitled to partake of the general charity or other Masonic privilege, unless it has been regularly constituted and registered."

QUEBEC.

The corresponding clause is identical with those of England and Canada with the final explanatory words: "on the registry of the Grand Lodge of Quebec."

Quebec has also this clause:—"Any lodge which has been established by warrant from this Grand Lodge, in any territory in which a Grand Lodge did not then exist, and which does not take part in the lawful establishment of a Grand Lodge within said territory, shall thereby forfeit said warrant with all the rights and privileges appertaining thereto, unless within one year after the lawful establishment of a Grand Lodge within such territory, the said lodge shall become of obedience to the Grand Lodge of the territory within which it is situated."

COLONY OF MASSACHUSETTS' BAY.

"In the year 1773 a commission was received from the Right Honorable and Most Worshipful Patriok, Earl of Dumfries, Grand Master of Masons in Scotland, dated March 3, 1772, appointing the Right Worshipful Joseph Warren, Esq., Grand Master of Masons for the *Continent of America*.

After the death of General Warren, the brethren assembled March 3, 1777, and "after due consideration they proceeded to the formation of a Grand Lodge, and elected and installed the most Worshipful Joseph Webb their Grand Master."

Certain questions having been raised, "a committee was appointed Jan. 3rd, 1783, to draught resolutions explanatory of the power and authority of this Grand Lodge, and on the 24th of June following, the committee reported" *inter alia*, as follows:

"The brethren did assume an elective supremacy, and under it chose a Grand Master and Grand Officers, and erected a Grand Lodge, with independent powers and prerogatives, to be exercised, however, on principles consistent with and subordinate to the regulations pointed out in the constitutions of Ancient Masonry."

"Your committee are therefore of the opinion that the doings of the present Grand Lodge were dictated by principles of the clearest necessity, founded in the highest reason, and warranted by precedents of the most approved authority."

"This report was accepted and corresponding resolutions entered into by the Grand Lodge and recorded."

EDITORIAL ITEMS.

THE *Saturday Evening Spectator*, of Minneapolis, Minn., has two columns of fraternity news.

MOST SENSIBLE.—The *Index* of the Book of Constitutions of the Grand Lodge of England lacks but a few pages of being one quarter of the whole.

ENGLAND.—The foundation stone of the Technical Schools, at Blackburn, Lancashire, was laid on May 9 by H. R. H. the Prince of Wales, assisted by many of the officers and members of Grand Lodge, and Provincial Grand Lodges.

SCOTLAND.—The Bi-centenary of Leith and Canongate Lodge was celebrated with great *eclat* on May 3, in Duke-street Hall, Leith. This lodge was the result of a secession from Mary's Chapel Lodge, No. 1, Edinburgh,—which took place in 1677.

GRAND LODGES.—The Grand Lodge of England (afterwards called the "Moderns"), was founded in 1716-7; that at York, 1725; Ireland, 1728-9; Scotland, 1736; the Grand Lodge of all England (the "Ancients"), 1750-3; and by the union of the "Ancients" and "Moderns" the present United Grand Lodge of England was formed in 1813.

IRELAND.—A very largely attended and brilliant ball, took place at the Leinster Hall, Dublin, on May 11, in aid of the Irish Masonic Charities. Amongst other notabilities present were Prince and Princess Edward of Saxe-Weimar, the Duke and Duchess of Abercorn, Sir Edward and Lady Guinness, Lord Justice FitzGibbon, Lord Wolmer, &c. It was a brilliant success.

THE ever welcome *Token*, of Portland, Me., is at hand, laden with its condensed Quarterly budget of important Masonic information.

"H. L. Robinson, Esq., returned home from the South on Saturday, standing the journey exceedingly well. Since arriving home he is able to sit up at short intervals, and altogether he is recovering as rapidly as could be expected. It will be some time yet, however, before he will be able to attend to business."—(Waterloo, Que., *Advertiser*, June 8.)

All will rejoice at the prospect of the speedy recovery to his usual health of the esteemed Grand Master of Quebec.

THE Councils of Royal and Select Masters appear to be numerous in the United States, and the membership very considerable. In Indiana there are 41 councils, with a membership of 1765; in Maine there are 13 councils and 1081 members; in Michigan, 44 councils and 2143 members; in Minnesota, 6 councils and 444 members; in Missouri, 9 councils and 345 members; in New Hampshire, 10 councils and 955 members; in New Jersey, 7 councils and 382 members; and in Vermont, 18 councils, 855 members.—*London Freemason*.

BLACK OR WHITE?—Before you cast a black-ball—just think. Your conscience will tell you what is right, and be guided thereby. How often do we find the black-ball cast by some who delight to stab in the dark, and thus in their own minds have revenge for an imagined wrong. How unfair it is to the man, who, in sweet innocence, believes that he is about to enter an association with principles the very antithesis of revenge, little suspecting that his supposed friend is the very one to show ill-feeling, spit at his record, and say with a tongue tipped with venom, "You shan't come in here, because I don't like you."—*Anon.*

No 2, Vol. I, of *Progress*, St. John, N. B., has come to hand. It is bright-looking, clean and newwy. It has a column of "Lodge-Room Echoes."

THE Supreme Council A. and A. S. R. for the Southern Jurisdiction, U. S. A., is issuing a series of *Bulletins*, to show that the "Cerneanites" are not recognized abroad.

THE Centenary of the Royal Masonic Institution for Girls was celebrated in Albert Hall, Kensington, London, on the 9th inst., the G. M., the Prince of Wales, presiding.

THE Grand Lodge of Scotland pays no mileage or per diem, but requires office-bearers to pay the following sums named into the benevolent fund before installation: Grand Master, £10 10 s.; Deputy Grand Master, £5 5s.; Grand Senior Warden, £3 8s.; Grand Junior Warden, £3 3s.; Grand Chaplain, £1 10s.; Grand Senior and Junior Deacons, each £2 2s.; and so on to the end. No one is excused, but all pay.

MORE WISDOM FOR THE COGITATION OF THE OWLS.—*Kansas Light*, for April, has some sage remarks in these birds of the night. Harken to them: "Some of the Masonic press mention a 'newly-formed branch of Masonry,' the 'International Owls,' an invention of some of the members of the General Masonic Relief Association. With the 'Mystic Shrine,' the 'Owls Nest,' and other 'social addenda,' pure and undefiled Freemasonry is becoming hidden from sight, and the time is approaching, —perhaps now is—when the three degrees of Craft Masonry will be used only as a means of obtaining admission to 'clubs' devised for social purposes."

OUR spruce little exchange "The South African Freemason," is published weekly at Oathart, Cape Colony. It has reached the 25th No., Vol. I. We wish it long life and prosperity.

MASONRY existed before books were printed, before gunpowder was invented, and before America was discovered or steamboats dreamed of. We know that railroads, telegraphs, telephones and steam-engines were not thought of when Masonry was being exemplified over a great portion of the world. We know that new nations have been created and old ones have passed away; that new and marvelous inventions have been made, and that the world's history has been written and re-written over and over again since Masonry was first taught to man; yet the principles of Masonry are but little changed, because time cannot destroy truth, and because the calls of humanity and the emotions of the human heart are the same to-day as always. These are like the inspirations of religion, or the love we have for home and kindred.—*Anonymous*.

How many Masons there are who seem to be satisfied with what they can learn of the Craft—its history, traditions, symbolism, work and progress—by what they can gather in the lodge room, or by consulting the pages of a pocket monitor! The literature of the institution is to them a closed book. They never think of acquiring a Masonic library. They do not even care to subscribe for and read a Masonic magazine. Some lodges are made up of this material. We have in mind a flourishing town where a lodge has been in existence many years, but thus far no agent of any Masonic publication has been able to obtain a subscriber though the attempt has frequently been made. Reading Masons are at a discount in that lodge, its members being content, we suppose, with knowledge obtained in the lodge room.