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"THE QUEEN AND THE CRAFT."

The Canadian Craftsman

AND MASONIC RECORD.

VOLUME XIX.

JAN. 1885 to DEC. 1885.



PORT HOPE, ONT.:
J. H. TRAVES, P. D. D. G. M., EDITOR AND PROPRIETOR.

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THE CANADIAN CRAFTSMAN,

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MASONIC RECORD.

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

"The Queen and the Craft."

{ \$1.50 per annum
in advance.

Vol. XXI.

PORT HOPE, ONT., JANUARY 15, 1885.

No. 1

"IN HONOR PREFERRING ONE ANOTHER."

In the profane world the conflict in which honor is the victor's reward is a severe, and sometimes a bloody one. Not so in Masonry. Although honor cannot set a leg or an arm, or take away the grief of a wound, few think, with Falstaff, that it is "a mere scutcheon." No; there is something solid about it. But Masons do not fight for it (Templars might), nor unduly strive for it, nor bend to any meanness to obtain it. Oh, no. You have often been in a lodge, or chapter, or commandery? Yes. You have seen many friendly contests for station? Yes. You never, meanwhile, witnessed any unseemly conduct? No. But what did you observe? Many notable events, of which the following are a few:—Bro. Brown has been a member of his lodge for many years, always attentive, always thoughtful and studious, always eager to advance the prosperity of his Lodge. Some of his brethren recognize his modest merit, and resolve to reward it. But there is an obstacle in the way. There is another brother, who is young in Masonry, young in knowledge, young in ability, but old in the ways of the world, and old at securing pledges, and he gathers about him a score of spirits ten times abler than himself in a peculiar ability, and the result is he is elected. Take another case. An important committee is to be

raised, a committee whose action will likely reflect honor on the chairman, and his fellow-members. Who is named first? The modest brother of sterling ability? Let us see. There is one who is obtrusive, diffusive, persuasive. He is a worker, an "influential member," a valuable friend. Let him have it. And so goes the world (profane) always,—Masonic sometimes. Thus it is that some "in honor prefer one another." But it may be aptly replied, This is more easily said than done. True, most things are. Saying is always easy, and doing often hard, but the honor is in proportion to the difficulty. It must be confessed that the Divine injunction, "in honor preferring one another" almost requires Divine aid to enable one to carry it into effect; but it is worth the effort. We owe it to our fraternity, as well as to ourselves. If America's revolutionary patriots, in the Declaration of Independence, mutually pledged to each other their "lives and fortunes and sacred honor," can Freemasons do less? A Craftsman's honor should be above price, and be to him as a conscience. What you may do with honor, do it, but where honor protests, that instant cease from doing. Here, as in many another instance, we may learn a lesson from our sage brother Robert Burds. In his famous "Epistle to a Young Friend," written

to Robert Aiken, of Ayr, Scotland,—to whom he inscribed his famous "Cotter's Saturday Night,"—in this Epistle, which is full of wisdom of thought and beauty of language, the immortal Burns wrote:—

"The fear o' hell's a hangman's whip,
To hold the wretch in order;
But where ye feel your bonor grip,
Let that aye be your border:
Its slightest touches, instant pause—
Debar all side pretences;
And resolutely keep its laws,
Uncaring consequences."

There was another writer of epistles who gave sage advice, from which we may, by analogy, learn something of advantage to the Craft. St. Paul, writing to the Romans, said, "Honor widows that are widows indeed." So we should honor Freemasons that are Freemasons indeed. Not every man who is made a Mason is a Mason. There are some Masons who are libels on Masonry, as there are some men who are libels on humanity. Every unworthy applicant is not struck by a black ball. Would that it were so. Would that in the lodge below, as in the lodge above, naught might enter that defileth; would that the unworthy might never pass beyond the initial stage; would that he might never be raised to the sublime privileges of the Master Mason.

We once heard a brother inveigh against the alleged injustice done in some instances by the black ball to applicants. He spoke of the rights of an applicant. Rights of an applicant! An applicant has no rights. He may not justly complain that his petition was not approved. Freemasonry is a royal Craft, consisting only of the elect few. It is not open to all comers. It is only for those who have attained a certain high standard, mentally, morally and physically, and who are, in the opinion of their judges, suitable to be built into the Temple of Masonry without marring the strength and beauty of the edifice. No man has a right to be made a Mason, any more than any man had a right to the priesthood under the Mosaic

economy. Are we not told by the First Great Light, with reference to this priesthood, "No man taketh this honor unto himself, but he that is called of God, as was Aaron." So no man taketh Masonry unto himself—is made a Mason, unless he is called by the brethren who are Masons, to come and be one of them. We are a peculiar people, jealous of the honor of the Craft, expecting not many initiates, seeking none, but only anxious that all who are accepted should be of such a character and disposition as to maintain, by their example, their ancient and honorable fame of Freemasonry for Wisdom, Strength and Beauty. Would you test an applicant? Inquire whether he is in the highest sense of the term an honorable man; for only honorable men will do credit to the fraternity, and be likely to be guided by that lofty precept of the First Great Light in Masonry—"in honor preferring one another."—*Keystone.*

THE WHIRLIGIG OF TIME.

Among some highly-prized documents in our collection, we recently came across a copy of the Constitution of the Grand Lodge of the State of New York, as revised by Elias Hick, in 1819, and published by him in 1820, with the sanction of the Grand Lodge, and on a careful examination, were not a little amused to note the changes in the law brought about by the chances and changes of time, some of which we propose to note.

The form of the Constitution is totally different from that of the present day, being divided into chapters and sections, the subjects being so mingled, and without order as to their relations to each other, that it must have required an expert to find the direction of the law upon any given point.

The first chapter opens with a mixture of the ancient charges promulgated by Dermott, and moral

essays on various subjects,—good enough as abstract propositions,—but stringing out to such a length as to fairly submerge the changes themselves as presented in the Book of Constitutions now in force.

Thus, after four pages of dissertation, we come to the law as to the physical qualifications,—“Every person desiring admission must be upright in body, not deformed or dismembered at the time of making, but of hale and entire limbs, as a man ought to be.”

The Anderson charges are entirely different. They say:—“No Master should take an Apprentice unless he has sufficient employment for him, and unless he be a perfect youth, having no maim or defect in his body that may render him incapable of learning the art.”

In the 1820 Constitution, it will be seen, nothing but perfection will answer; but in the second, which precedes the first in point of time, there is only the requirement that the candidate shall be so far physically perfect as to be able to answer the requirement of being able to learn the art. There is a long distance between the two, and it is worth the study of the brethren to make the distinction.

Concerning the proposition of new members, we are told that the brother who proposes a candidate shall make such proposal, at least one night before initiation—this we take to mean one lodge night—for which purpose a special committee is sometimes appointed. It is also required that a special deposit be made with the proposition, to count in the initiation fee,—if accepted,—or otherwise to be returned.

Various thoughts will occur to the brethren, notably, the provision that a committee is sometimes appointed, the inference being that there was no regulation positively requiring a committee of investigation. The candidate is authorized to examine the warrant of the lodge, “which you will find to be an instrument written or

printed upon parchment, and signed by some noble Grand Master,” &c.

It would be a revelation to know how a person not a Mason should know whether the parchment shown him was a genuine document or not, and how its exhibition was to be compassed when there happened to be several candidates.

The provision that a list of the members and a copy of the by-laws be shown the candidate is a good one, and prevails to some extent to the present day.

This reminds us of a pleasant reminiscence. Acting one evening as Master of Ceremonies, we retired to the ante-room to prepare a candidate, and after asking the usual questions, which were satisfactorily answered, we proceeded with our duty, when he halted, and asking for a copy of the by-laws, concluded that he would adjourn further proceedings until he could examine them, and it took him two years before he could muster up courage to return.

We next come to a regulation, now obsolete, and probably entirely unknown to a large majority of the Masons of this generation, to this effect:—“More than forty or fifty members (when they can attend regularly, as the wholesome rules of the craft require) are generally found inconvenient for working to advantage, and therefore, when a lodge becomes to be thus numerous, some of the ablest master-workmen, and others under their direction, will obtain leave to separate and apply to the Grand Lodge for a warrant to work by themselves, in order to the further advancement of the craft.”

It is probable that at the time, this regulation was judicious; but now, when we have lodges with three hundred or more members,—and it is no uncommon occurrence for one or two hundred Masons to be present at a lodge without any inconvenience as to the working,—the old regulation seems at least funny. If it were today the rule, we should have at least

two thousand lodges in this State, while in fact we do not wish to have any more than those now working, at least for some time to come.

But, we find we have undertaken a subject more fruitful than we supposed, and will have to postpone its further consideration until next week.

—John W. Simons.

ANCIENT LANDMARKS.

There is not an absolute agreement as to the identity of the Ancient Landmarks, but it is generally agreed that they cannot be changed. If, therefore, we find things which have been absolutely unchanged from the first, we can set them down as the real articles.

Some have held that the necessity of the presence of a Bible and warrant in a lodge is a landmark, but French Lodges dispense with the Bible, and the original English Lodges, the first lodge in Pennsylvania, the earliest English Commanderies, and the earliest American Commanderies, had no warrants.

Others claim that the requirements that a man should be free-born and lawful age, is a landmark. But England has changed free-born to free-man, and there are frequent examples of Masons initiated at eighteen in the last and in the present century in English colonies and in Europe.

Physical perfection cannot be a landmark, for the English constitution does not require it.

Debarring women from the degrees was disregarded a century ago in Ireland, in the case of Mrs. Aldworth, and ten years ago in Hungary in the case of a Countess Hadick.

The legend of the third degree is claimed strongly as a landmark, but the records of the oldest Scottish Lodges indicate that they did not have it in the 17th century.

The pass-word and signs of the first

and second degrees have good claims, but they appear to have been transposed about the middle of the 16th century.

The prerogative of the Grand Master to make a Mason at sight, looks as if it had originated for the benefit of English Princes, although Masonry regards no man for his worldly honors, and it is certainly being restricted by some Grand Lodges at the present day.

The right to take candidates regardless of residence has been maintained by Scotland and England from time immemorial, but it cannot be a landmark because American Grand Lodges strongly protest against it.

The prohibition against printing and writing the lectures looks like a landmark, but in Mexico they have been printed in a Masonic magazine, and in England and other countries they seem to have been written since early in the 18th century.

Mackey stated that an important landmark was that a lodge should be governed by a Master and two Wardens; but the Grand Lodge of England introduced a Deputy Grand Master into the Grand Lodge, and most other Grand Masonic Bodies have copied after it.

It has also been held to be a landmark that only one who has served as Warden can be a Master, but the exceptions in practice prove that it cannot be a landmark.

The duty of helping a brother in distress seems to be admitted by all, and we think that it may be a genuine landmark. We hope it may be set down as number one, for it is certainly a noble landmark. In our civil war it made the slave forget his former wrongs and the Master forget that black Masonry was illegitimate. It sweeps aside all question of written evidence in the moment of imminent danger and regards only the sacred signal of distress. Let it take its place at the head of the Ancient Landmarks, for time cannot change it.—*Masonic Token.*

THE HON. MRS. ALDSWORTH, THE ONLY LADY FREEMASON.

Several versions of the circumstances which led to the admission of this lady into our Order are in circulation. We publish the following for the information of a correspondent who has addressed a query to us upon the subject:—"The Hon. Elizabeth St. Leger was the youngest daughter of the Right Hon. Arthur St. Leger, third Viscount Doneraile, and Elizabeth, daughter and heiress of John Hayes, Esq., of Winchelsea, born in the year 1695, was married to Richard Aldworth, Esq., of Newmarket, County Cork, Provost Martial of Munster, and died in the year 1775. This lady rendered herself notorious as being the only one of her sex ever initiated as a Freemason. Lord Doneraile, Mrs. Aldworth's father, who was a very zealous Mason, held a warrant in his own hand, and occasionally opened lodge at Doneraile House, County Cork. On one occasion, previous to the initiation of a gentleman to the first step of Masonry, Mrs. Aldworth, who was then about nineteen years of age, happened to be in an apartment adjoining the lodge-room, which was then undergoing some repair, and the partition was considerably reduced in one place. The young lady having distinctly heard the voices, determined to gratify her curiosity, and with a pair of scissors removed a portion of a brick from the wall, and actually witnessed the awful and mysterious ceremony through two steps. Curiosity satisfied, fear at once took possession of her mind, and she tried to fly, but there was no mode of escaping except through the room where the concluding part of the second step was still being performed, and that being at the far end of a very large room. She again resolved to attempt her escape that way, and with light but trembling steps glided along unobserved by the lodge, laid her hand upon the handle, and softly opening

the door, before her stood a grim and surly Tyler with long and rusty sword. Her shrieks alarmed the lodge, who, all rushing to the door, and finding she had been in the room during the ceremony, in a paroxysm of rage and alarm resolved on her death; but from the moving and earnest supplication of her brother her life was spared, on condition of her going through the two steps she had already seen; this she agreed to, and they conducted the youthful and terrified lady through those trials which are sometimes enough for masculine courage, little thinking they were taking into the bosom of the craft a member who would afterwards reflect a lustre on the annals of Masonry. Mrs. Aldworth presided as Master of her own lodge, which she frequently headed in Masonic order of procession.

MASONIC EMBLEMS AMONG SAVAGES.

To the Editor of *The London Freemason*.

Dear Sir and Brother,—The following extract, from my notes of the Prince of Wales' Lodge, under date of 20th Jan., 1791, may, perhaps, account for the Masonic indications among the American Indians:—

"Gen. William Augustus Bowler, Chief up the Creek Nation, elected an hon. member. He expressed his intention of introducing Freemasonry among the American Indians. W. A. Bowler, an American adventurer, born 1763. When thirteen years of age, he ran away from home and joined the British Army in Philadelphia. He obtained a commission, but was dismissed for a breach of discipline. He soon after became connected with the Creek Indians, married a woman of the tribe, and became one of their leaders. He encouraged their excesses, and prompted them to many attacks on the Spaniards. He commanded the Creeks when they assisted the British at Pensacola in 1780. After the war he led a roving life—at one time an actor, at another, a

portrait painter—visiting England in 1790. On his return to America, he again became Commander-in-Chief of the tribe, and, after disturbing the peace of the neighboring States for some time, was taken prisoner by the Spaniards and sent to Madrid, and afterwards to Manilla, whence he escaped and returned to his old life. He was finally captured in 1804, and imprisoned in Havana until his death." Before his return to America he was appointed Provincial Grand Master of the Creek, Cherokee, Chickesaw, and Choctaw Indians, and his name appears as such in the calendar of that period.

THOS. FENN.

6 Princes street, Bank, E.C.,
London, Nov. 22.

THE MODERN ORDER OF KNIGHTS TEMPLARS.

From these organizations—from the Order of the Temple, especially—has come the traditions, lessons, and legends which have been wrought into the modern system of Knight Templarism. There are no direct lines of alliance between the medieval organizations and the institution here represented, for the old historic Templars left no successors, and at the most there can only be claimed a traditional association. The society which here displays its banners and performs its rights does not claim to be even in substance what the ancient chivalric Orders were—much less to be their legitimate successor in the line of historic continuity.

But even the traditional connection is worth preserving and emphasizing. There is a flavor of the old heroic spirit impressed on modern Templary that gives to it a delightful charm; there are lessons and symbols gathered out of the past; associations and reminders connected with the stirring periods of the Crusades that most properly find place in the Templar ritual as we have learned it. He who bears the name of Knight Templar today is pledged to defend the weak and

the oppressed. He is bound by solemn obligations to prove his devotion to truth and duty—to be courteous, brave and magnanimous—that so he may illustrate the character of a true man and a true Christian. Only as he is thus faithful—performing some good service in the fulfilment of the duties of related life—can he be a true and loyal Knight Templar; and only in this way can he show a worthy appreciation of an institution founded upon the Christian religion and the practice of the Christian virtues.

The modern Order of Knights Templar has great and precious truths interwoven in its system, and made prominent in its ceremonies. Its purposes are noble and far-reaching, and its ministries are of an exalted and beneficent character. It has lived long enough to show some accomplishments in the way of a worthy service whereby it justifies its right to a place among the helpful institutions of the present day. It has lifted some burdens, brightened some paths, quickened some hearts with more of faith, and moved them to a stronger sense of duty. It has pointed to the cross and the empty tomb in its impressive enforcement of the truths that are connected with man's redemption from sin and his immortal being. As in the past, so now it stands for most sacred principles—for most blessed work—and demands the love, loyalty and true service of all who bear the Templar name.

Ours, Sir Knights, is but the chivalry of every-day life. The romance of the Crusades does not belong to our experiences, nor are we called upon to take upon ourselves the burdens and risks of the Knights of the Middle Ages. We need, however, that same quality of life which adds lustre to the character of the historic Templars. We need the same enthusiasm and faith and high resolve which they illustrated in so conspicuous a manner. We need to look where they look, to the glorified cross, for inspiration and strength. By this sign

of Calvary we may be best directed and blessed. By it we may go forth as true followers of our crucified yet victorious Lord, making our lives of service to humanity here and thus having our souls drawn toward God and heaven. By this sign we may conquer and win life's grandest victories!—*Rev. Sir H. W. Rugg.*

EDITORIAL NOTES.

GRAND LODGE OF SCOTLAND.—This important and respected Grand Body is about to establish an extended scheme of Masonic beneficence. The surplus revenue of Grand Lodge now amounts to £1700, annually, one-half of which, henceforth, will form a part of the Grand Lodge Charity Fund. The existing fund amounts to £6400, which it is proposed to increase to £10,000. We have no doubt this will speedily be done. The advance and prosperity of the Scottish Craft since our able friend and Brother D. Murray Lyon became Grand Secretary has been very marked, and we felicitate our Scotch Brethren upon both the cause and the effect. The Craft in England raises about £50,000 a year for the maintenance of its three Charities, and we have no doubt the Grand Lodge of Scotland will accomplish in time a similar noble work.

HISTORY OF THE STEEL SQUARE.—Pliny says that Theodorus, a Greek of Samos, invented the square and level; but the square figure is seen in the represented designs of the Tower of Babel, one of the earliest important known structures. The City of Babylon was a perfect square, and the bricks used in its buildings and walls were square; so probably were those in Babel. Now, to form small squares correctly, and to introduce them in endless combination into buildings, it needed a guiding instrument of some kind. So the square, as a constructive tool, came into use. Among the ruins of Babylon, Nineveh and Petra, it is said to have been found represent-

ed. There are pictures and sculptures from the ruins of Thebes in Egypt, showing the square in the hands of the artisan. Evidences of its use are also seen in ruins in India, which are thought by some to antedate those found in Egypt. Among the ruins of the Aztecs, or people before them, in Peru and Brazil, it has also been found; and though tools of stone and flint, such as axes, hatchets, hammers, etc., were doubtless the first used by primitive man in these ruins that date back beyond history, the square is found, and specimens may be seen in the British Museum. The square was regarded by the ancients as a symbol of completeness. Simonides speaks of a man square as to his hands, feet, and his mind, etc. Aristotle uses a similar figure.

A BIBLE OLD AND RARE.—It is not generally known that in the Congressional Library, at Washington, there is an old Bible which is well worth a walk to the Capitol to examine. It is of Italian origin, and is supposed to have been written in the thirteenth or fourteenth century, but the actual date is unknown. It is written in Latin, upon vellum, in clear, bold characters, and extremely uniform. The writing is in two columns, about three inches wide, with a margin of two inches. It is embellished with one hundred and forty-six miniature paintings, and upward of twelve hundred smaller illuminations, which are beautifully executed, and as brilliant to-day as the day they were done. The initials of books and prologues are two and a half inches in height, and those of the chapters are one inch in height. It is contained in two large volumes, and cost the Government \$2,200 in gold when gold was at a high premium, and was purchased at a sale of the library of Henry Perkins, Hanworth Park, near London, in June, 1878. The skins in the first volume have all been repaired, except five; in the second volume they are nearly all perfect.

THE *W.C.* in the Scottish Rite has spread across the water, where Grand Commander Pike of the Southern Jurisdiction, in a letter to the supreme Council of Turin, has stigmatized the Supreme Grand Council of Great Britain and Ireland (in common with all the Councils of the Carneau branch of the rite) as "illegitimate and spurious." Bro. John Yarker, Sovereign Grand Commander of Great Britain and Ireland, has issued an address to all Masons throughout the world, in which he says, that the brethren who have founded the Supreme Grand Council of Great Britain and Ireland received their degrees and patents in the first instance from an ancient body practicing them under the rule of the Duke of Sussex, when Grand Master of the English Craft; secondly, from a patent of the late Bro. Harry J. Seymour, thirty-third Degree, when S. G. C. of the Supreme Council of America; thirdly, January 12, 1884, from certificates and patent emanating from the Supreme Grand Council of Canada, authorizing the establishment of the said Supreme Grand Council of Great Britain and Ireland, which, therefore, is in every sense a legitimate power of the rite. The Supreme Council of America, instituted in 1807, received, it says, general recognition over the Masonic world, and claimed a legitimate derivation at St. Domingo from Bro. Martin, 33°, agent of the Grand Orient of France, the only legal derivation of these grades, and was and is in a position to grant legal patents and recognitions. The address further states that the Supreme Council of Charleston, over which Bro. Albert Pike now presides, was from its first inception and is to-day a spurious body, and has imposed itself upon the craft by forgery, of which fraud its leaders are fully cognizant.

ONE of the grand principles of Freemasonry, and one especially inculcated by our Grand Lodge, is charity.

The benevolent fund in connection with the Grand Lodge, considering the short time it has been in existence, is in a very satisfactory condition. This fund is maintained by a regular monthly levy of each member of the various lodges, and will in time assume large proportions.

The fund for the relief of widows and orphans is, however, on a different footing,—it is independent of actual Grand Lodge control,—and was first established by the efforts of some of our energetic brethren, and the nucleus formed from the proceeds of an amateur theatrical performance at the Theatre Royal a few years back, spasmodic efforts having been made from time to time to increase the fund, and the Masonic bazaar lately held, has added a considerable sum to the benevolent object started by its promoters. Latterly, the necessity of having a substantial fund wherewith to afford material assistance to our deceased brothers' wives and orphans, has forced itself on the attention of our brethren, and the matter will be brought prominently before the next communication of Grand Lodge, to be held on Wednesday, the 3rd December, a resolution will be submitted by an old and respected brother,—“That a portion of each intransit fee received by the lodges be paid into the Widows' and Orphans' Fund.” We commend this resolution to the attention of our members of Grand Lodge, and trust that it will meet with their unqualified support.—*London Freemason.*

THE *Sidney Freemason* says:—“The Grand Lodge of Italy, National and Symbolique, should in reality be called the Grand Lodge of Naples, as it was the Masonic governing body in and for the jurisdiction of the Kingdom of Naples and Sicily, and as its Grand Master is willing “for the sake of fraternal peace,” to claim jurisdiction only over those provinces that formerly composed the Neapolitan Kingdom, it would be as well, proba-

bly, to recognize it as such, and allow the Grand Orient of Rome, which apparently embraces authority over certain higher cliques as well, to be the recognized power for Northern Italy. We welcome those Grand Bodies in Europe that only practice the three degrees, and stand aloof from ritualism and degreeism, with which so many of the supreme organizations in Europe and South America are tainted, and consequently are glad to find that in Italy and Roumania there are two Symbolic Grand Lodges similar in their cardinal virtues to our own."

UNITY OF FREEMASONRY.—In reviewing the fundamental principles of our Order we find, from the ancient charges, that Freemasonry is termed "the centre of union between good men and true." Unity is, therefore, one of the pillars of the Craft—unity of purpose and unity of deed, and aided by this power of cohesion, Freemasonry has successfully resisted the storms and shocks of ages. The tie which binds our Order together is not a religious bond. Within our halls the just and true, of every creed and clime, receive a joyful welcome, and all bow together at the shrine of one Almighty Father. This is Freemasonry as it exists amongst the English-speaking peoples of the earth, and as thus practised it is a source of strength to the nations, and an honor to the age in which we live. What Freemasonry teaches is the essence of eternal truth. No man can materially err if he practises the sublime precepts of Freemasonry; no man can be a good citizen unless he obeys its behests. The Freemasonry we speak of is the Freemasonry of the heart—not the mere ceremonial observances, however suggestive they may be. And this is what the majority of our brethren have yet to realize; and yet it is the secret of our success and the glory of our fraternity. The unity and strength of Freemasonry is to be found in its power

for good; that its might is based upon toleration, brotherly love, relief and truth; that its ceremonies are the cement of kindly feelings, friendly fellowship, and unchangeable affection; that it fulfills the dictates of charity, rivets the bonds of amity, and by cultivating peace and goodwill to all mankind, may justly claim to be a vital power in the universe.—*N. Y. Sunday Times.*

SINCE we wrote last week in reference to the vexed question of banquets, where the principles of the abstainers were intended to dominate the arrangements, we have felt more convinced than ever of the soundness of the position we have ventured to take up in the *Freemason*. It is quite clear to us that lodges in their social circles must constitute a liberty-hall according to their own views on the subject. It is impossible that any one as a visitor can claim, on the principles of Freemasonry, to have a right to select his own "meats" and his own "drinks." He must conform to the social arrangements of the lodge which he condescends to visit, and must accept the fare, whether he likes it or not, which is fraternally provided for him by his kindly entertainers. If he does not approve of the menu set before him by any particular lodge's social circle, he can "make tracks," and go elsewhere where the courses are more abundant, and the liquor more agreeable. But he clearly has no possible right, under any conceivable circumstances, to claim that certain favorite items of food or drink must be provided for him, if he visits a lodge-club which saith his peculiar proclivities, or accord with his undeniable vanities. There is, therefore, and can be, no "dictation" in any lodge's social circle laying down sumptuary laws as regards banquets even if they antagonize the normal usages amongst ourselves in this respect. We have sought to elaborate this point a little, as much misconception exists on the

subject, and some of us cling to the fancy, that it constitutes a "dictation" to others, if by any chance the arrangements of any of our Masonic social circles differ materially from those of ancient or customary use amongst us. In all these matters of friendly and social difference we must agree not to agree, and we hope we have heard the last of any interference with that true Masonic principle of toleration which would bid us respect the opinions of others, as much or as strongly as we put forward and maintain our own.—*Lon. Freemason.*

THE Grand Lodge of Canada, at its last communication, extended fraternal recognition to the Grand Lodge of Victoria, as the Supreme Masonic power in this colony, and when we realize the fact that the premier Colonial Grand Lodge of the world has thus welcomed Victoria into the sisterhood of Grand Lodges, immediately after the rebuff from the Mother Grand Lodge, we feel how strong must be the sympathy existing between the colonial brethren. Canada led the way some thirty years since in the erection of independent Grand Lodges for the British colonies, and for several years was rudely repelled by the parent body, gaining from it, only in the end, recognition upon terms which ever afterwards were a source of annoyance and trouble. What could be more calculated to engender trouble and disharmony than joint jurisdiction? for, although England chartered no more lodges in Canada from the date of entering into fraternal communication with the colonial body, yet she extracted from the latter, as the terms of recognition, the right to maintain those lodges that wished to remain under the rule of the Grand Lodge of England. Bitterly have the Canadian brethren at different times felt this cruel arrangement, and if we wish to see its effects still existent, after a lapse of so many years, we have but to look to the troubles of the Grand Lodge of

Quebec upon this very question. The Grand Lodge of Victoria has received from fourteen Grand Lodges of the world complete recognition as the sole Masonic power in this colony, and we think that there can be no doubt but that, with the experience of Canada and Quebec before them, the brethren will not feel disposed to accept anything short of complete and sole jurisdiction. Quebec nobly holds its own, and asserts for the territory which it occupies the same power that the British Grand Lodges claim for themselves, viz: complete and sole jurisdiction over their respective territories. We have before laid down the principle that the fraternal bond between the Colonial Grand Lodges must naturally be the strongest and dearest, and, however much the approving smile of the Mother Grand Lodges may be desired by all, yet, if it is to be given grudgingly, or with conditions of any kind, then we say, by all means, let us go on without it until time and circumstances shall ensure a complete and happy greeting. The fraternal response, then, that has come from the brethren of Canada must awaken fullest feelings of reciprocal attachment, and will endear the members of the Craft under the colonial banners yet more and more.—*Victoria Freemason.*

THE *London Freemason* thus courteously alludes to the Grand Lodge of Canada:—"The Grand Lodge of Canada evidently has some able and discreet brethren in charge of its financial administration. It can boast of a considerable amount of invested property; its dole of charity is on a liberal, but not an extravagant, scale; and its expenditure is kept within due limits, showing a proper sense of economy, but without any approach to cheese-parings. We gather this much from the published proceedings—copy of which has just reached us—of the annual communication held in Toronto during the month of July last. These proceedings make a good-

ly volume of some 250 pages, the bulk of which, however, is of little interest outside the jurisdiction of the Grand Lodge. It is the report of the Financial Committee which has induced us to speak so favorably of its monetary affairs, and this, of course, is based on the Grand Treasurer's statements. During the financial year, extending from the 1st June, 1883, to 31st May, 1884, the receipts amounted to \$16,479, and the expenditure to \$16,505; the balance in bank to the credit of Grand Lodge, at the close of the period, being \$12,293. The funds at the same date amounted to \$67,695 (£13,538), of which \$55,400 (£11,080), on special deposit in the Canadian Bank of Commerce, bears interest at the rate of 4½ per cent., while the remaining \$12,293 is in the same bank on current account. Of the \$16,505 stated above as representing the year's expenditure, only \$6,680 were absorbed for general purposes, while the sum of \$9,825 (£1,965) was voted away in respect of benevolence. The latter is a heavy amount, if we bear in mind that this Grand Lodge has not been in existence for quite three years as yet, and that the number of lodges on its roll is only about 400. These figures contrast very favorably with the accounts of most of the North American Grand Lodges; but then, with so many of the latter, a large portion of the receipts is swallowed up in 'mileage allowances.' Here, the Grand Master's allowance for expenses is only £100 per annum, and the expenses of the Board of General Purposes somewhat exceed a further £200. We commend this matter to the no ice of some of our American brethren in the United States. The following are the principal Grand Officers of Canada for the new year, namely:—Bros. Hugh Hurray, M. W. G. M.; Henry Robertson, D. G. M.; G. R. Vanzant, G. S. W.; W. A. Green, G. J. W.; Rev. George Chrystal, G. Chap.; E. Mitchell, G. Treas.; F. C. Martin, G. Reg.; and J. J. Mason, G. Sec. Before the

meeting of Grand Lodge came to an end, a committee was appointed to select and present to Bro. Daniel Spry, Immediate Past Grand Master, a testimonial in recognition of the respect and esteem in which he is held by the members of Grand Lodge, and of the able manner in which he has presided over the craft during the past two years.' "

Correspondence.

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

WHAT FOOLS THESE MORTALS BE!

Grand Lodge will soon be in session, and an important item on the programme will be the election of officers. Our position being just now a most peculiar one. It will only require a little want of firmness on the part of the members of Grand Lodge to make the Grand Lodge of Quebec a PERMANENT ABORTION, The first and most important duty to be performed will be the declaration of non-intercourse so much talked of, and so hopefully prayed for by the Masons who are loyal to Grand Lodge, and desire to see its rights and dignity upheld at any cost, no matter who or what side-show suffers. The bitter experience of the past fifteen years, teaches us that none of these men who have during that period betrayed our fondest hopes and dragged the honor of our Grand Lodge in the mud, are again entitled to our confidence. The men we want must be men who have no other axe to grind, and who are animated by a large feeling of loyalty to the best interests of Craft Masonry in this Province,—not the men who have been running with the hare and hunting with the hounds at the same time. In order to accomplish the desired end, we must be keen to watch the wire-pullers, who for so many years have manipulated things in the interest of institutions whose welfare

clashes with that of ours. No doubt they will again exert all the influence personal and otherwise that has, unfortunately for the G. L. of Q., been so potent in the past. Canvassing, no doubt, will be a pretty lively institution. One thing that has given me pleasure during the continuance of this correspondence, is to see the squirming that it has caused,—no shame for the vile acts committed, but only hard thoughts for the exposure. Another noticeable item is the fitting of the cap by wearers who were not thought of when the articles were penned.

In drawing the attention of the brethren to the astuteness of the men who have been permitted for so long to take matters in their own hands, cut, dry and arrange everything, in fact, do the thinking generally for the unthinking flock that blindly follow, them, it may be sufficient to refer to the effective choking recently given to the free discussion of matters of vital moment to the G. L. of Q. Montreal Masons will remember that during the summer, when the thermometer and feelings were at fever heat, a requisition was presented to the D. D. G. M. to call a meeting to organize a Past Masters' Association, the object being the discussion of matters interesting to those who had the welfare of the G. L. of Q. at heart, so that voters in Grand Lodge might have a knowledge of the wishes of the Craft in regard to matters that must of necessity come up for discussion in Grand Lodge. The meeting was called and with the following result: The unfortunates who had been so often deceived before were again soft enough to permit those who had so often humbugged them to rush in and take a foremost place in the proceedings, consequently the committee, appointed to draw up a code of laws for the governing of the embryo organization, which was to re-assemble as soon as the said committee had completed their labors, managed to hocus-pocus along the time till it has at length leaked out

that as Grand Lodge meeting would take place so soon, it was hardly worth while to do anything till after the session was over. Does not this show you ductile Montrealers the facility these men have in moulding you to suit their wishes? Do you think the sun shines on a set of greater sap-heads than this revelation shows you to be? When will you learn a little wisdom, or do you never intend to exercise the faculties the Great Creator has seemingly in vain bestowed upon you? There are some smart men among you. Why will you be thus trifled with? Do you intend forever to remain footballs for the amusement of these self-constituted leaders? Men of less ability than yourselves, who are leading you round by the nose, and laughing at your stolidity, and still counting on your pliability for the success of their future designings. Wake up, brethren, and let your motto be—*Aut vincere aut mori.* OSIRIS.

BRO. ABD-EL-KADER said—"In my opinion every man who does not profess Freemasonry (which I consider to be the first institution in the world) is an incomplete man."

DR. ROB MORRIS will be the second post who has been laurel crowned, Bro Robert Burns being the first who was crowned post laureate in 1786, almost a century ago.

THE exoteric portion of the ritual or standard work of the Grand Lodge has been published and can be had on receipt of fifty cents.—*Corner Stone.* Peddling the work, and printed at that!

ONE Jacob Norton, in the *Masonic Truth*, Dec., 1884, says:—"Our American Grand Lodges, without exception, sanction and uphold lying for the sake of the church, as a virtue." If any Grand Lodge can "sanction and uphold" a bigger, more unscrupulous and patent falsehood than that, it must be composed exclusively of Mulhattans, Munchausens, Gullivers and Nortons.

INSTALLATIONS.

GRAND LODGE CANADA.

BROOKVILLE.—Officers of Sussex Lodge, No 5, G R C, installed by R W Bro J Minish, D D G M, Dec 27, 1884:—W Bro Geo H Weatherhead, I P M; W Bro Daniel Derbyshire, W M; Bros Hugh Wilkinson, S W; H B Wright, J W; W Bro George H Weatherhead, Treas; W Bro Alexander Stewart, Sec; V W Bro Jas Quigg, Chap; Bros John Smith, Org; John H Shaver, S D; Moses M Brooks, J D; Thos G Corkel, S S; Robert Johnston, J S; Jas A Poulton, I G; John Dorsley, Tyler; G B Murray, D of C.

TORONTO.—Officers of St Andrews Lodge, No 16, G R C, installed by R W Bro W C Wilkinson, Dec 9th, 1884:—W Bro John Kent, I P M; W Bro Geo Tait, W M; Bros F Macdonald, S W; W B McMurrich, J W; R W Bro James Bain, Treas; Bros Robert W Doano, Sec; James Boddy, Chap; J Fenel, Organist; J T Vincent, S D; A R Macdonald, J D; John H Rowan, S S; D Carlyle, J S; Joseph Watson, I G; John H Pritchard, Tyler; Thos McMullen, D of C.

HAMILTON.—Officers of Strict Observance Lodge, No 27, G R C, installed by R W Bros Gavin Stewart and J M Gibson, Dec 27th, 1884:—W Bro O S Hillman, I P M; W Bro W C Morton, W M; Bros E W Klotz, S W; W F McGivern, J W; Alex Turner, Treas; T W Leslie, Sec; R W Bro Richard Bull, Chap; Bros J B Anderson, Org; Samuel Thorn, S D; T H Husband, J D; J B Brown, S S; Walder Park and J E Pointer, J S's; T D Carse, I G; W W Summers, Tyler; T M Davis, D of C.

KENNYVILLE.—Officers of Mount Zion Lodge, No 28, G R C, installed by W Bro W H Bottum, Dec 27th, 1884:—W Bro O Bascom, I P M; W Bro Thos Conley, W M; Bros R Corbett, S W; Wm C Bedingfield, J W; Geo Taylor, Treas; W Bro W H Bottum, Sec; Bros R Leslie, Chap; Thos Johnston, S D; D Leslie, J D; R Chambers, I G; P Smith, Tyler; G Keating, D of C.

HAMILTON.—Officers of St John's Lodge, No 40, G R C, installed by R W Bro Gavin Stewart, D D G M, Dec 27, 1884:—W Bro David Hill, I P M; W Bro Edmet Hill, W M; Bros C W Fielding, S W; W R Job, J W; John Moodie, Treas; Thos McCallum, Sec; Hugh Torrance, Chap; J B Anderson, Org; W J McAllister, S D; W J McFadden, J D; Chas Blackford, S S; Frank Miller, J S; Wm Birrell, I G; W W Summers, Tyler; Andrew Mowat, D of C.

CHATHAM.—Officers of Wellington Lodge, No 46, G R C, installed by R W Bro T C McNabb, Dec 27, 1884:—W Bro Fred Bates, I P M; W Bro Wm Wilson, W M; Bros Samuel Trotter, S W; Alex Gregory, J W;

James Marguand, Treas; James Birch, Sec; Rev L H Best, Chap; R O Burt, S D; Edwin Gammage, J D; O H P Allen, S S; Geo McCall, J S; Robt Riddell, I G; W Bro F Bates, Tyler; R W Bro T C McNabb, D of C.

MERRICKVILLE.—Officers of Merrickville Lodge, No 55, G R C, installed by W Bro Hugh McGuire, Dec 27, 1884:—W Bro R W Watchorn, I P M; W Bro Walter W Robison, W M; Bros John Kerr, S W; S F Vencamp, J W; J Payne, Treas; A McDouald, Sec; Hiram Buker, Chap; George B Magee, S D; Wm Buker, J D; R Brownbridge, I G; E L Wickwire, Tyler; W Bro Hugh McGuire, D of C.

OTTAWA.—Officers of Doric Lodge, No 58, G R C, installed by R W Bro Wm Smith, D D G M, Dec 27, 1884:—R W Bro Wm Smith, I P M; W Bro John Smith, W M; Bros Abraham Pratt, S W; R W Stephens, J W; John Graham, Treas; Samuel Rothwell, Sec; W Bro W D Dimock, Chap; Robt Greenshields, S D; Holmes T Cowan, J D; W E Loper, S S; G E Kidd, J S; Robert K Claire, I G; John McCarthy, Tyler; John Cawthray, D of C.

EXETER.—Officers of Exeter R A Chapter, No 85, G R C, installed by Past Z Mathieson Lucas, Jan 6, 1885:—Comps G A K McLeod, Z; M Eacreto, H; Hugh Spackman, J; Charles Senior, Scribe E; B S O'Neil, Scribe N; Geo Sainwell, Treas; Rev E J Robinson, P S; Robt Thompson, S S; Harry Sainwell, J S; Wm Brooks, Jan; J Gillespie, 1st V; A G Dyer, 2nd V; D McEwan, 3rd V; R Reynolds, 4th V.

BURFORD.—Officers of Burford Lodge, No 106, G R C, installed by W Bro F D Wilson, Dec 27, 1884:—W Bro F D Wilson, I P M; W Bro A E Kennedy, W M; Bros S W Wetmore, S W; R M Fairchild, J W; Joseph Whetman, Treas; W T Miles, Sec; D I Hind, Chap; R C Muir, S D; Herman Stuart, J D; Thomas Davidson, S S; Henry Ramsay, J S; Thos Lloyd Jones, I G; Wm Ford, Tyler; J R McWilliams, D of C.

HARROWSMITH, ONT.—Officers of Albion Lodge, No 109, G R C, installed by W Bro H A Baker, Dec 27, '84:—W Bro H A Baker, W M; Bros Bert P Day, S W, J Barston, J W; John Bertram, Treas; James Cooke, Sec; Richard Parkin, Tyler.

WATERFORD.—Officers of Wilson Lodge, No 113, G R C, installed by W Bro J E York, Dec 31st, 1884:—W Bro A M Barber, I P M; R W Bro E H Long, P G Reg, W M; Bros J B Clifford, S W; W Massecar, J W; E Matthews, Treas; A N Parney, Sec; Wm Groom, Chap; D J Horring, S D; J S Wilson, J D; J G Collyer, S S; H Baker, J S; J H Rice, I G; John Newell, Tyler; V W Bro L Beam, D of C.

BEAMSVILLE.—Officers of Ivy Lodge, No 115, G R C, installed by R W Bro William Gibson, Dec 27th, 1884:—W Bro G F Fairbrother, I P M; W Bro John Ritchie, W M; Bros Joseph E Bate, S W; Chas Filley, J W; James D Bennett, Treas; John Keith, Sec; Barnard Rodgers, Chap; John Robson, S D; David Scott, J D; Isaiah Tufford, S S; Frank Birch, J S; Geo Robertson, I G; Harry Steel, Tyler; Jas Allan, D of C.

THEDFORD.—Officers of Cassia Lodge, No 116, G R C, installed by R W Bro George W Holwell, P D D G M, St Clair District, assisted by W Bros Stephen Cornell and George Watts, Dec 27, 1884:—W Bro Sam'l Ryan, I P M; W Bro Wm N Ironsides, W M; Bros George Weir, S W; Edward Ryan, J W; Caleb Kennedy, Treas; J Frank Rose, Sec; Thomas Priestly, Chap; Wm Ryan, S D; J Fuller, J D; Chas Hasket, I G; Robt Watcher, Tyler; Wm Gattis, D of C.

EXETER.—Officers of Lebanon Forest Lodge, No 133, G R C, installed by W Bro M Eacreto, Dec 27, 1884:—W Bro Hugh Spackman, I P M; W Bro Chas Senior, W M; Bros Dr Rollins, S W; Harry Sainwell, J W; Geo Sainwell, Treas; M Eacreto, Sec; Rev E J Robinson, Chap; Geo Knight, S D; Harry Wilkins, J D; Jas Darling, I G; Wm Brooks, Tyler; S Hardy, D of C.

MILTON.—Officers of St Clair Lodge, No 135, G R C, installed by W Bro James A Frazer, Dec 26th, 1884:—W Bro J E Harrison, I P M; V W Bro J E Harrison, W M; Bros E Dixon, S W; J H McColeson, J W; V W Bro W L P Eager, Treas; Robt Pearson, Sec; H Watson, Chap; J W Roles, Org; D W Campbell, S D; J F McCallum, J D; J Hume, S S; T Elliot, J S; Wm Scott, I G; John H Fraser, Tyler; J Pattison, D of C.

MEAFORD.—Officers of Pythagoras Lodge, No 137, G R C, installed by W Bro George Hair, Dec 27, 1884:—W Bro Geo Hair, I P M; W Bro A W Carley, W M; Bros John Douglas, S W; John D McGee, J W; David McCann, Treas; W N Chisholm, Sec; Peter Cameron, Chap; W H Train, Org; R Jones, S D; J H Parsons, J D; B Line, S S; J A Dunsneath, J S; John Lovell, I G; A Burritt, Tyler; Jas Cleland, D of C.

MORRISBURG.—Officers Excelsior Lodge, No 142, G R C, installed by W Bro C E Hickey, P M, Dec 27, 1884:—W Bro S B Fell, I P M; W Bro A G McDonell, W M; Bros L W Howard, S W; T W Howson, J W; A Dain, Treas; W A Nash, Sec; James Gillespie, S D; R G Nash, J D; E T Haynes, S S; A L McIntosh, J S; Ira W Casselman, I G; Ira C Warner, Tyler; Walter Ford, D of C.

STRATFORD.—Officers of Tecumseh Lodge, No 144, G R C, installed by W Bro Chris McLellan, Dec 29th, 1884:—W Bro W H

Hurrell, I P M; W Bro John M Moran, W M; Bros Geo Nursey, S W; Arthur Denne, J W; R W Bro George J Waugh, Treas; Bros Albert E Neil, Sec; Jas Steet, Chap; Alex Macnair, S D; Kerr Lawrie, J D; Samson Gill, S S; John Barnhard, J S; Wm Boles, I G; Alex Hepburn, Tyler; W Bro W S Hodgins, D of C.

LUCAN.—Officers of Irving Lodge, No 154, G R C, installed by W Bro Ellwood, Dec 27, 1884:—W Bro John Murdy, I P M; W Bro J Fox, W M; Bros Thos Kitt, S W; Wm McLeod, J W; R H O'Neil, Treas; Chas C Hodgins, Sec; H O'Neil, Chap; A F O'Neil, S D; J Tennent, J D; Chas Haskett, S S; D Atkinson, J S; R L Hodgins, I G; Wm Quigley, Tyler; W Bro Matheson, D of C.

PETERBORO.—Officers of Peterborough Lodge, No 155, G R C, installed by V W Bros E H D Hall, C D McDonald, P M's Dr Boucher and R Davidson, Dec 27, 1884:—W Bros E Shortly, I P M; Jas Alexander, W M; Bros Wm Brundrette, S W; William Thompson, J W; W Bro W Paterson, Jr, Treas; Bros Wm Smith, Sec; Rev F McAmmond, Chap; David Gamble, Org; Wm Martin, S D; R Logan, J D; H T Adamson, S S; Theodore Joy, J S; David Spence, I G; Alex Stewart, Tyler; G W Hall, D of C.

PLATTSVILLE.—Officers of Plattsville Lodge, No 178, G R C, installed by R W Bro Ashton, D D G M, Dec 27, 1884:—W Bro; Geo Sauer, I P M; W Bro L Secord, M D, W M; Bros J L Brown, S W; John Potter, J W; Thos Baird, Treas; W M Veitch, Sec; Thos Riesberry, Chap; W Henderson, S D; R Hewitt, J D; R J Neal, S S; E Briston, J S; Jas Motherall, I G; R Kennedy, Tyler; Chas Dalgliesh, D of C.

PORT BURWELL.—Officers of Oriental Lodge, No 181, G R C, installed by W Bro M G Burwell, Dec 27th, 1884:—W Bro Jas E Deacon, I P M; W Bro M G Burwell, W M; Bros Robert Timmons, S W; Thomas Stafford, J W; G B McConnell, Treas; D M Chute, Sec; John Davidson, S D; W J Youell, J D; Thomas Marlatt, I G; V S Milks, Tyler; John Kemp, D of C.

PETROLIA.—Officers of Petrolia Lodge, No 194, G R C, installed by W Bro John Sinclair, Dec 27, 1884:—W Bro Robt Scott, I P M; W Bro Chas H Chapman, W M; Bros A H McKenzie, S W; E D Kerby, J W; W Bro John Sinclair, P M, Treas; W Bro J Elias Durham, P M, Sec; Bros Pat'k Barclay, Chap; Henry Mann, S D; Wm D Thurston, J D; Chas Collins, I G; James Waddell, Tyler; Robt Jackson, D of C.

LONDON.—Officers of Tuscan Lodge, No 195, G R C, installed by R W Bro R B Hungerford, I D D G M, Dec 27, 1884:—W Bro R W Barker, I P M; W Bro W J Reid, W M; Bros Geo F Durand, S W; Geo D Sutherland, J W; W Bro C F Goodhue,

Treas; R W Bro R B Hungerford, Sec; Bros Rev G M Innis, Chap; Jas S Niven, S D; W S Reed, J D; F T Hammond, S S; J H Carling, J S; C E Fisher, I G; F J Hood, Tyler; Edwin Paull, D of C

WALKERTON.—Officers of Saugeen Lodge, No 197, G R C, installed Dec 27, 1884:—W Bro Henry Clark, I P M; W Bro H Clark, W M; Brothers W R Telford, S W; C Dempsey, J W; John Lee, Treas; R B Hughes, Sec; Wm Smythe, Chap; Thomas Marshall, S D; Wm Nickle, J D; George Gould, S S; J G Pulford, J S; George Sirrs, I G; Geo Huck, Tyler; R W Bro J G Cooper, D of C.

GANANOQUE.—Officers of Leeds Lodge, No 201, G R C, installed by R W Bro John Menish, D D G M, St Lawrence District, Jan 13, 1884:—W Bro Jas S Watt, I P M; W Bro J C Ross, W M; Bros Alexander E Ormiston, S W; Geo Toner, J W; J B McMarchy, Treas; W Bro Jas Hayward, Sec; Bros Rev H Auston, Chap; W M Watt, S D; Lumon Cole, J D; H Muir, S S; T E Meggs, J S; J Moulton, I G; C R Cotton, Tyler; W C Latimer, D of C.

ATLGA CRAIG.—Officers of Craig Lodge, No 214, G R C, installed by W. Bro J R Anderson, Dec 27, 1884:—W Bro J H McKay, I P M; W Bro E B Smith, W M; Bros J T Owen S W; D S Cameron, J W, C Walker, Treas; M Parkinson, Sec; L E Shipley, Chap; John McKay, S D; J D Watson, J D; D F Steward, S S; D J Craig, J S; D C McIntyre, I G; J S Cameron, Tyler; J W Tibeaudo, D of C.

SHANNONVILLE.—Officers of Quinte Lodge, No 241, G R C, installed by W Bro John Kemp, Jan 6th, 1885:—W Bro P Williams, I P M; W Bro A W Vancatt, W M; Bros John Doreen, S W; L Rablin, J W; A L Roberts, Treas; D L Brown, Sec; P McDougall, Chap; R Calliatt, S D; A Clark, J D; G Greatrix, I G; J C Fraser, Tyler; J Kemp, D of C

OTTAWA.—Officers of Chaudiere Lodge, No 264, G R C, installed by R W Bro Wm Smith, D D G M, Dec 27th, 1884:—W Bro Levi Booth, I P M; W Bro W A Jamieson, W M; Bros Wm Hill, S W; W D Jones, J W; James Grant, Treas; Robert Stewart, Sec; John Oliver, Chap; Thos Beesen, Org; Jas Elliott, S D; Jas Peterkin, J D; John Huckell, S S; Geo Andrews, J S; Fred B Wood, I G; John McGillivray, Tyler; W Bro Thos Kennedy, D of C.

PORT ARTHUR.—Officers of Shuniah Lodge, No 287, G R C, installed Dec 27th, 1884:—W. Bro G H Kennedy, I P M; W Bro W S Beaver, W M; Bros G R Thompson, S W; G A Graham, J W; P S Griffin, Chap; W J Hasking, Treas; J W Harvey, Sec; Dr L C Campbell, S D; Robert Laird, J D; Fred Jones, S S; W J Clark, J S; W

Bros S W Ray, Org; W G Dobie, D of C; Bros T J C Rodden, I G; E V Robinson, Tyler.

STRAUD.—Officers of Minerva Lodge, No 304, G R C, installed by W Bro R G McCraw, Dec 27, 1884:—W Bro R G McCraw, I P M; W Bro G O Dolmage, W M; Bros William Latimer, J W; Samuel Maneer, Treas; William Latimer, Jr, Sec; John Cambell, Chap; John Page, S D; John Corbitt, J D; Reinhard Schultz, S S; Richard Brecken, J S; Mark Webb, I G; Lot Webb, Tyler; James Reid, D of C.

WALLACEBURG.—Officers of Pnyx Lodge, No 312, G B C, installed by R W Bro Thos C Macnabb, Dec 27, 1884:—W Bro James Scott, I P M; W Bro Harvey Morris, W M; Bros Fred Harris, S W; Robt Murray, J W; John Fisher, Treas; Estell Parker, Sec; W Anderson, Chap; Wm Ayres, Jr, S D; S Stewart, J D; A P McDonald, S S; Edw Quennell, J S; Samuel Wellman, I G; Wm Bodkin, Tyler; D C Shaw, D of C.

TORONTO.—Officers of Doric Lodge, No 316, G R C, installed by R W Bro J B Nixon, Dec 18, 1884:—W Bro John Ritchie, Jr, I P M; W Bro A M Browne, W M; Bros Geo McDonald, S W; W A Medland, J W; J Sinclair, Jr, Treas; A A S Ardagh, Sec; Dr Joseph Wild, Chap; E R Doward, Org; A F Jones, S D; J F Hickson, J D; Carr Simpson, S S; S M Toy, J S; E Missitt, I G; J H Pritchard, Tyler; B T Williams, D of C. Bros J B Johnston and Thos Downey, hall trustees; V W Bro J H Kniffon, W Bro D Praisan and Bro S Toy, auditors; Bros A G Clements, J J Blain, and N B Dick, Com Gen Pur.

ONONO.—Officers of Orono Lodge, No 325, G R C, installed by W Bro W J Lockhart, Jan 1st, 1885:—W Bro G H Liaton, I P M; W Bro John Davey, W M; Bros Thomas Smith, S W; Henry Chapple, J W; John Groves, Treas; J J Coulter, Sec; John Carveth, Chap; C B Borland, S D; Robert Ferguson, J D; Jas Hunter, S S; Edward Pinder, J S, A J Griffin, I G; Roderick McLeod, Tyler; W Bro A J Lockhart, D of C.

TORONTO.—Officers of Orient Lodge, No 339, G R C, installed by R W Bro J G Burns, P D D G M, Dec 2, 1884:—W Bro Ira Bates, I P M; W Bro J McP Ross, W M; Bros David Hunter, S W; Jas Hewitt, J W; Geo Williams, Treas; F H Anderson, Sec; Henry Parry, Chap; G B Cain, Org; W B Paulton, S D; F G Inwood, J D; Thos Bedley, S S; F E LeRoy, J S; Thos Waterz, I G; John Cook, Tyler; E Sanderson, D of C.

PORT ROBINSON.—Officers of Myrtle Lodge, No 337, G R C, installed by W Bro W H Bell, Dec 30th, 1884:—W Bro Henry Mussen, I P M; W Bro Thos P Sowersby,

T M; Bros C B Bennett, S W; Andrew Hamilton, J W; George Ross, Treas; Henry Selway, Sec; P T Mussen, Chap; John McMillan, S D; J L Waters, J D; John Everingham, S S; Geo Darby, J S; James Stark, I G; Robert Stevenson, Tyler; Warren Cook, D of C.

TORONTO.—Officers of Occident Lodge, No 346, G R C, installed R W Bro T F Blackwood, D D G M, Toront District, Dec 3rd, 1884:—W Bro S B Pollard, I P M; W Bro W C Perry, W M; Bros A Curran, S W; H A E Kent, J W; E J Firman, Treas; M J Meyerfey, Sec; C C Robb, Chap; George Donovan, S D; Thos Hughes, J D; James Kerr, S S; W R Over, J S; R W Bennett, I G; W Chinery, Tyler; John H Pattinett, D of C.

STREETSVILLE.—Officers of River Park Lodge, No 356, G R C:—W Bro Jas Miller, I P M; W Bro Wm Taylor, W M; Bros Geo Harvey Falcorn, S W; John P Hardy, J W; W Bros Robert Cornish, Treas; W H Davidson, Sec; Wm Webb, Chap; Bros Thos Beekwith, S D; Donald Livingston, J D; Wm Barber, S S; Joseph Featherstone, J S; Timothy Shanross, I G; Lewis Shain, Tyler; Alfred Ecclestone, D of C.

ESSEX CENTRE.—Officers of Central Lodge, No 402, G R C, installed by W Bro Millar, Dec 27, 1884:—W Bro W L Burdick, I P M; W Bro W R Elliot, W M; Bros F W Cryderman, S W; D Welsh, J W; John Thorne, Treas; John Dewar, Sec; Thomas Norton, Chap; A H Clarke, S D; W H Richardson, J D; M Cunningham, S S; E Dunstan, I G; T B Scott, Tyler.

GRAND LODGE QUEBEC.

MONTREAL, Q.—Officers of Kilwinning Lodge, No 20, Q R, installed Dec 27, 1884: W Bro Edmund Neve, W M; V W Bro T W Foster, I P M; Bros W J McLean, S W; W E Cooper, J W; A G Raeburn, Chap; Francis Morgan, Treas; Frank Malle, Sec; J W Morris, S D; J Thompson, J D; J E Wright, D of C; Adam Volkert, Organist; J Rennie, I G; James Johnston and F J Thomas, Stewards; J M Joslin, Tyler.

MONTREAL, Q.—Officers of Mount Horeb Chapter, G R Q, installed for the year 1885:—E Comps T Nichol, M D, Z; Wm Lane, I P Z; H S Couper, H; C H Greaves, J; V E Comps Henry Dunne, Treas; P A Crossby, Scribe E; Alf R Symons, Scribe N; Jos Briggs, P S; John Wilson, S S; I A Richardson, J S; A Meunier, M 4th V; E Higginbottom, M 3rd V; Jos Reber, M 2nd V; George Fischer, M 1st V; Charles Byrd and J W Chapleau, Stewards.

RICHMOND, Q.—Officers of St Francis Lodge, No 15, G R Q, installed Dec 27, 1884:—W Bros G G Gymer, W M; A G McCormick, M D, I P M; W Bro Norman Nicholson, S W; Bro J L Brown, M D, J W;

V W Bro Thos Hart, Treas; Bros S Fraser, Sec; John H Dyson, Chap; Eli Moore, S D; Frank S Scheffer, J D; D Gilbride, D of C; C W Carpenter, I G; Thomas Drinkwater, W T Sheppard, Stewards; John Hawkey, Tyler.

GRAND LODGE MANITOBA.

GLADSTONE, MAN.—Officers of Gladstone Lodge, No. 11, G. R. M., installed by W Bro P St Clair McGregor, I P M, assisted by P M's Bros Nicol, Ferguson and Morton, Dec 27, 1884:—W Bro Wm McKelvey, W M; Bros John Mason, S W; Thos Cory, J W; John McDougall, Chap; W Bro T L Morton, Treas; Bros John Chambers, Sec; A S McGregor, S D; Jas Andrews, J D; J Cookman and G S McGregor, Stewards; James McAlpine, Tyler.

SOURIS, MAN.—Officers of Glenwood Lodge, No 27, G R M, installed by W Bro James A Ovas, Dec 27, 1884:—W Bro Jas A Ovas, W M, (re-elected); Bros James C Stoyte, S W; Geo Maly, J W; J C Coggs, Chap; A W Law, Treas; R B Kirchoff, Sec; Geo A Crostwaite, S D; W S W Bryan, J D; Wm A King, S S; Gilbert Wood, J S; Wm A Hamilton, I G; James Hopkins, Tyler.

UNIVERSAL BENEVOLENCE.—The G. L. of Massachusetts has appropriated \$500 to the Protestant Orphan Asylum, and \$50 to the relief of an inmate of the Blind Institution.

AFTER a very successful year, Lorraine Chapter, No. 1, Columbus, O., celebrated its first anniversary on Thursday, Dec. 4th. Prominent members of the Order from other States were present, and the affair formed a fitting climax to the first year of the Order's introduction into that State.

UNIVERSALITY OF MASONRY.—The glory of Freemasonry consists in its being a rallying point for men who differ, and differ widely, both in religion and politics. The Freemason may argue that as even Christians cannot meet together, or form one brotherhood, you should not despise, in this day of "small things," our attempt to embody and put in practice, however imperfectly, what is in theory the teaching of Christianity proper, the "universal brotherhood of man."
—Rev. Bro. A. F. A. Woodford.

The Canadian Craftsman.*Port Hope, January 15, 1885.***TOO MANY LODGES.**

It is a very common thing to hear Masons who sit comfortably in their houses, argue that there are "too many lodges," and they especially refer to this when they hear of a new lodge being formed in "the back-bush." Now, our city brethren, with their luxurious halls and ample appliances, should remember there are many desirous of light, who cannot obtain it, because there is no lodge within ten or twenty miles of them. It is all very well for these brethren to say "Oh, such and such a place is too small for a Masonic lodge," or "If any person wants to take the degrees in Blankville he merely has to drive ten miles to Squaretown." All this is very well on paper, but to turn out on a rough, cold, wintry night and drive ten miles through drifts and storm, is no fun, especially when there are ten miles to drive back after lodge. We have tried it, and know exactly the comfort of it.

Now, our idea is that wherever there are a sufficient number of earnest men to establish a lodge, without infringing upon the material of the neighboring lodge, there should be no objection to giving these men the opportunity of "practising those virtues we profess to admire." If there is anything in Masonry, the man in the backwoods is as entitled to its benefits as his more fortunate brother who enjoys the luxuries of town life. We do not, then, believe that the establishment of country lodges means that we have "too many lodges."

MASONIC INDIVIDUAL RIGHTS.

So much has been said and written about Masonic individual rights that it almost seems unnecessary to again allude to them, but when we continually see Masons *tabooed* from this and that branch of the Order because they belong to some other, we are naturally inclined to wonder what the profane must think of our much-vaunted liberality and boasted charity. A man may join any other secret society on the face of the earth, and such society would never dream of boycotting him, if he allied himself with another, but in Freemasonry such is not the case. Here, a man must swallow iron-clad oaths not to associate with another class of Masons, because they belong to a branch of Masonry they object to, although in another country that may be the principal rite.

We have no patience with any such intolerance. It matters not how many degrees or to what Masonic Orders a man belongs if he only maintains the principles of his blue lodge and Grand Lodge, and acts the part of a true and faithful Hiramite. No Grand Lodge has the power or authority to limit a Mason's Masonic knowledge, by dictating to him what Masonic rites he may enter, or what Masonic degrees he may take, and any Grand Lodge so acting usurps to itself authority over organizations of which, Masonically, it cannot know anything.

This spirit of intolerance is, unfortunately, the outgrowth of jealousy and spleen upon the part of certain higher bodies that have grasped for the time being control of certain other

organizations. Wherever such happens, Masons should rise in their might and exercise those individual Masonic rights of which no edict of Grand Master or law of Grand Lodge can deprive them. Suppose a Grand Lodge ruled that no Mason in its jurisdiction should, under penalty of expulsion, take the capitular degrees; in other words, enter a Royal Arch Chapter. Would the brethren in that jurisdiction be bound to submit thereto? Certainly not. If, then, a Grand Lodge cannot legislate for the Royal Arch, it cannot for the Templar, Scottish or Memphis Bodies, or, as in a recent case, for the Royal Order of Scotland, the Constantine Order, etc. The thing is so unjust and absurd that we wonder at any honorable (?) men attempting such an usurpation of power, and still more at *free* Masons submitting to such a tyrannical and dictatorial attempt at despotic power.

THE TEMPERANCE MOVEMENT.

The temperance wave is apparently making itself felt, even amongst the Irish Masonic Lodges. On the 8th ult., Amethyst Lodge, No. 206, Irish Reg., was inaugurated at Dublin. One of the by-laws is that "no intoxicating liquors shall be used at any of the dinners or festivities held in connection with it." The Dean of the Chapel Royal selected the name, because "that precious stone (the amethyst) was supposed to have an anti-intoxicant power."

The inaugural meeting was the largest, except Grand Lodge, ever held in Dublin, and Lord Plunket, the Archbishop of Ireland, and Grand

Chaplain of the Grand Lodge, will be amongst the first to join. The Rev. Canon Bagot is S. D. and apparently very enthusiastic in the cause.

Now, we have no objection to any member's being a total abstainer, but it is questionable whether it is advisable for Masonic lodges to turn themselves into Teetotal Associations. We think lodges can arrange such matters without having total abstinence clauses in their by-laws, but every one to his taste. The movement is one at all events better than if it had been in the opposite direction.

MASONIC CORRESPONDENCE.

It is a great pity that a larger number of craftsmen do not cultivate the habit of corresponding for the Masonic press. There are any number of important topics that might be discussed with advantage to the Craft, and which would prove of general interest to the reader. Grand Lodge Sovereignty, Physical Qualifications, Suspension for Non-payment of Dues, Rights of Worshipful Masters, Grand Lodge Rulings, and a hundred other topics that have their advocates and opponents.

By correspondence of this character, an interest is awakened in the ranks. Bro B. desires to see what Bro. A. has to say to Bro. C.'s last line of argument, and then Bro. D. joins in and a general interest is awakened upon the subject,—it gets properly ventilated. Now, however, the editor writes his little article,—no one either approves or assails, and the matter falls flat. This is all wrong.

We should like to see brethren take an active interest in the questions that are agitating the minds of the leaders of the Craft, and it can only be done by arousing the lethargy that seems to hang like a pall over the heads of many of the leaders of the Order.

Let us have more light!

ANNUAL DUES.

The *Masonic Advocate* gives the following excellent advice with regard to annual dues:—

“Starting out in the new year, every lodge should be particular to have every member’s account for dues settled up to the first of the year. The records of the Grand Lodge show a large number of suspensions annually, in consequence of committing members to become delinquent for dues. Only a small portion of this loss would occur if every member was required to pay up at least once a year. The amount is then small and easily paid, and if any member is too poor to pay so small an amount, it should be remitted so as to retain him in good standing as a Mason. This is a duty that every lodge owes to itself and to each individual member, and no lodge will prosper for a great length of time in which it is neglected.”

The fact is lodges are altogether too careless in this particular. We believe the best plan is to have dues paid strictly in advance; this, in a great measure, prevents the suspension for non-payment of dues, which has done so much injury to the Craft. If Secretaries will only send out notices punctually and see that members pay up, instead of allowing their accounts to run on for months and years, there would not be nearly so much trouble in this respect.

EDITORIAL NOTES.

We have not seen Kenning’s *Masonic Calendar* for some two or three years past.

We congratulate the *Keystone* on attaining its eighteenth birthday. The *Keystone* is an old pet of ours, having been a member of its editorial staff when Bro. Maas was manager and proprietor.

Bro. Rob Morris’ poems are to be issued in a separate volume; every lover of the poetry of Freemasonry should procure a copy.

APPLICATION has been made for a Rosicrucian College in Montreal. The High Council has not yet decided to grant it. Application has also been made for one in British Columbia.

THE Proceedings of the Sovereign Sanctuary of Canada, from its organization in 1881, to the present date, have been issued. The volume is over 150 pages, and handsomely gotten up by Hunter, Rose & Co., Toronto.

ALL Masonic bodies should introduce music into their ceremonies as much as possible. It adds greatly to the impressiveness and beauty of the ritual, and in almost every lodge some musician can be found who is able and willing to act as organist.

THE *Keystone* would think it a dreadful thing to publish a line about Rosicrucianism or Egyptian Masonry, but has little items on its last page regarding “Y^e Nobles of y^e Mystic Shrine.” “Consistency, thou art a jewel.”

THE *Masonic Home Journal* publishes a list of Masonic frauds and dead-beats, that have been reported by the Delaware, Maryland, Kentucky and Tennessee Grand Secretaries. The idea is a good one. They should be passed round.

THE District Deputies and Grand Superintendents are apparently more alive to their duties than heretofore. These offices have, heretofore, too often been regarded as mere *sinecures*, and we are delighted to find earnest and efficient Masons going to work and attending to their duties. Many Royal Arch Chapters—in country places, particularly—require looking after, and if we don't want the Royal Arch to sink into insignificance, these officers must bestir themselves. Several chapters at the present time are in an almost dormant condition. So are the councils and preceptories.

KNIGHTS TEMPLAR in Ohio legislate for Cerneanism, Eastern Star, Memphisism and a dozen other isms. We thought, in our innocence, that soldiers of the cross possessed liberality and charity. Alas! these Ohio men are the thorough type of the Pharisee of old, and pray "in their councils as they travel over the desert toward the Mystic Shrine at Mecca." "Thank God that I am not as other men are, extortioners, unjust, adulterers, or even as this publican" (Cerneauite.) We are ashamed to think that any man wearing the badge of the I N R I, could so debase himself as the Columbus Templars have done.

Correspondence.

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

To the Editor of THE CANADIAN CRAFTSMAN.

DEAR SIR AND BRO.,—Would you kindly permit me, through the columns of your valuable paper, to bring before the members of the Craft an instance of what I consider to be a most flagrant outrage on every principle of justice and Masonic equity.

At the last meeting of Grand Lodge, a brother, holding the position of W. M. of one of our lodges, in the exercise of his privilege and duty, voted for the candidate of his choice

for D. D. G. M., who was opposed by a member of the lodge of which this brother was W. M. The threat was then made by a P. M. of the lodge, that it would be made hot for the W. M. before the year was out,—which threat, as you will see, was fully carried out.

During the time that followed no opportunity was ever lost to harrass the W. M. If he was supposed to be very much in favor of any course of action, it was loudly cried down by those who should have supported him, or at least given him common justice.

If he had a friend of his own proposed for membership, the candidate was promptly and effectually rejected. All his virtues were made light of, and all his shortcomings were magnified, and even exaggerated, until they became crimes of the deepest dye.

At length a trap was designedly set for him, and not having the support and advice of those who should have stood by him, he apparently fell into it.

The atrocious crime with which he was charged was that he caused or allowed the minute book to be altered by the Secretary, so that a brother who had been suspended and had died, was restored to good standing, and thereby entitled to a Masonic burial, and his poor widow to a share in the Grand Lodge benevolence.

He was also charged with the terrible offence of instructing the Secretary to withhold the ordinary lodge notice from two members.

The J. W. made the charges and forwarded them to the proper authority.

The Grand Master appointed a Commission to investigate the matter. The brother was informed that he was not on his trial,—that it was merely an investigation; he was not allowed counsel to defend him on that account. Whenever he took exception to hearsay evidence, which in a court of law would not be entertained, he was promptly shut up with

the saying that he was not on trial, his exception could not be received.

All the charges melted away into thin air, except the two above noted, and upon these we may follow out a little as supported by the evidence taken before Commissioners.

On the first, the Secretary of the lodge distinctly said that the entry in the minute book was made by him in the ordinary course of his duty,—that he never had any instructions whatever from the W. M.

The W. M. also said he knew nothing about the alteration of the minute book,—that he did not make it himself, nor was it made by his instructions.

Notwithstanding this, the W. M. was adjudged to be guilty.

On the second charge, although the W. M. emphatically denied that he ever gave any instructions to the Assistant Secretary—although it was shown that he actually interviewed one of the members to whom it was said he directed the Assistant Secretary not to send a notice, asking his opinion regarding the candidate to be balloted for,—in the face of these facts, Mr. Editor, how can those Commissioners ask our esteemed Grand Master to confirm their finding and adjudge this brother guilty?

And as a penalty, I notice from the columns of the public press, that he has been suspended indefinitely from all his rights and privileges as a Mason, and the matter referred to the Board of General Purposes.

We hear something now and then about the way trials and investigations were conducted under the Spanish Inquisition, and later under the Star Chamber in the hands of the Stuarts; but I venture to say that no greater miscarriage of justice ever took place in either of these sinks of iniquity.

It does seem to me that, even if this brother had been guilty of everything charged against him,—if he did get a deceased brother restored to good standing illegally; if he

did cause the Secretary to withhold the circulars of two of the members, (both of which he most emphatically denies, and there is no direct evidence to show that he did so), the punishment meted out to him is most unreasonably severe, and is simply disgraceful to any body claiming as one of its cardinal principles charity, or even justice. The outrage (for I can give it no milder term), will be seen to be the more flagrant when we take into consideration the fact that the brother is a prominent officer of the chapter, and suspension by the Grand Master of all rights and privileges as a Craft Mason, also suspends him from all his rights and privileges as a Royal Arch Mason. I am only a young Mason and my experience may be said to be very limited, but if this is a sample of Masonic justice, I can easily understand how it is that sometimes men who are the very soul of loyalty, may, almost in spite of themselves, be driven into rebellion.

I trust I have not trespassed too much upon your space in presenting to the Craft a flagrant violation of that ancient fabric which has been reared by the wisdom and virtue of our fathers. I will not say by what compliances they seek to persecute this brother in his defenceless position; nor will I insult them in the bitterness made manifest, but, with the Craft in general, bitterly deplore the verdict as unmerited.

A YOUNG MASON.

Toronto, Jan. 9, 1885.

[We respectfully direct the above to the consideration of the M. W. the Grand Master. We have submitted it to a leading brother in Toronto, who informs us the circumstances as stated are strictly true. It seems to us an injustice has been done the brother, and in the hope that he will be reinstated until fairly tried, we defer comment until our next issue.—ED. CRAFTSMAN.]

**GRAND LODGE OF QUEBEC,
A. F. & A. M.**

GRAND MASTER'S OFFICE, }
STANSTEAD, Que. }

PROCLAMATION.

To all Brethren in obedience to the M. W. the Grand Lodge of Ancient, Free and Accepted Masons of the Province of Quebec:—

Whereas, The Grand Lodge of Quebec, A. F. and A. M., was regularly organized on the twentieth day of October, 1869, a majority of all the lodges then existing in this Province having been represented at such organization;

Whereas, This Grand Lodge immediately thereafter declared itself to be the sole legally constituted Sovereign Grand Masonic Body, exercising Masonic jurisdiction within the limits of the Province of Quebec, and has strenuously adhered to the principle contained in this declaration up to the present time.

Whereas, Sixty-three Grand Lodges have recognized this Grand Lodge as their peer and equal, a Sovereign Grand Body.

Whereas, Every effort pointed out by Masonic law and usage, or suggested by fraternal spirit, has been put forth to make this Grand Lodge in fact, what in theory it has professed to be.

Whereas, Notwithstanding these circumstances, there have existed from the date mentioned, and still exist, certain lodges within the territory of this Grand Lodge, who do not recognize its authority, but hold allegiance to a foreign Grand Lodge, and obey its behests.

And, whereas, The existence of these lodges of a foreign register within this Province has occasioned great confusion and discord;

And, whereas, That foreign Grand Lodge still maintains her foothold in this Province, though repeatedly solicited, urged, and recently notified to withdraw therefrom;

Therefore, Be it known unto you all, that, in vindication of the sovereignty of the Grand Lodge of Quebec, Ancient Free and Accepted Masons, and in vindication of a principle which is generally recognized throughout the Masonic world, and of the interests, rights, and prerogatives of our ancient, loyal, and honorable fraternity, and in justice to all those Grand Lodges whose recognition has been extended to her, painful though the action may be, as fond Masonic ties will thereby be severed,

I, therefore, By virtue of the authority vested in me as Grand Master of the Grand Lodge of Quebec, Ancient, Free and Accepted Masons, and by virtue of the action taken by this Grand Lodge at its last Annual Communication (30th and 31st January, A.L. 5884, A.D. 1884), do hereby declare and proclaim all lodges holding allegiance to any foreign Grand Lodge, to be masonically, irregularly, and illegally existing in this Province; and I hereby further declare and proclaim all Masonic intercourse to be suspended, and to cease between, this Grand Lodge, its subordinate lodges and all brethren in obedience thereto, and such other lodges, and all members in obedience thereto, holding allegiance to any Foreign Grand Lodge.

And all Brethren acknowledging the authority of the Grand Lodge of Quebec, are hereby commanded to hold no Masonic intercourse with any member or members of any lodge existing in this Province enrolled on the register of any Foreign Grand Lodge, in so far as Ancient Craft Masonry is concerned.

And this proclamation and edict shall be and remain in full force and effect until revoked by the Grand Master or the Grand Lodge of Quebec.

And it is hereby further ordered, that due proclamation of this edict be made to all brethren in obedience to this Grand Lodge, of all which they will take due notice and govern themselves accordingly; and also,

that the same be communicated to all regular Grand Lodges throughout the world.

Witness my hand and the seal of the Grand Lodge of Quebec, at Stanstead, in the Province of Quebec, Dominion of Canada, this first day of January, 1885.

E. R. JOHNSON,
Grand Master,

(Attest) G. L. of Q.

JOHN H. ISAACSON,
Grand Sec'y,
G. L. of Q.

OTTAWA MASONIC BAND RE-UNION.

The members of the above band had a very pleasant reunion at Bro. Hellard's residence, Janeville village, within a short distance of the city of Ottawa, Ont., on New Year's Eve. There were fifteen couples and several invited guests present. Bro. James Carter, the popular bandmaster, generously secured Wigmore's large pleasure van to convey the party. The time was spent in tripping the light fantastic, songs, recitations and selections from the Masonic orchestra until about eleven o'clock, when the guests sat down to an excellently gotten up supper, the table being loaded with the most *recherche* dishes. At the head of the table a novel welcome was announced thus:—"From first to last an 'arty welcome—Macbeth, King of Scotland." Several Masonic emblems were introduced in different parts of the table. The chair was occupied by W. Bro. Reynolds, who had on his right Bro. James Carter, and on his left W. Bro. John Satchell, of Goodwood Lodge, Richmond. Letters of apology were read by the secretary, from Bro. Varney, Rt Wor. Bro. Walsh, band president; W. Bro. Daubney, and Bro. Alex. Jacques, regretting their inability to be present. It was arranged that the supper should be over precisely at 12 o'clock, and when the clock announced the hour the company arose and greeted the

New Year with "Anld Lang Syne." The chairman then proposed "The Queen and the Craft," which was received with musical honors. "The Prince of Wales and the rest of the Royal Family" came next, and Bro. Varney responded with a song, "God Bless the Prince of Wales." "Our Absent Friends," was received in silence. "Our Guests" elicited musical honours, and was ably responded to by Bros. Satchell, Cairns and Burrows, who all wished the Ottawa Masonic Band prosperity. The chairman then briefly narrated the object of the formation of the band, and spoke in high praise of the many friends who had generously extended a helping hand to make the organization a permanent success. He concluded by presenting Bro. James Carter with a slight token of the esteem he is held in by his brother bandsmen, in the shape of a master mason's jewel. His surprise was complete. Bro. Carter replied in a feeling manner, thanking his friends for the magnificent gift. The jewel was a model of artistic ingenuity, and was executed by Bro. A. Chatfield. The next toast, "The ladies," brought Bros. Ferguson, Carter, Burrows, Bangs, Parrington and Wheatley to their feet, who one and all expressed feelings of admiration for the fair sex. "Our host and hostess" introduced Bro. Hellard, who briefly but appropriately replied. The reunion closed with the favourite old English dance, "Sir Roger de Coverley," and the party separated at an early hour, expressing a wish that the band would hold such a reunion monthly.

Mr. J. F. Thomson, of Toronto, has organized an Amusement Bureau, and is prepared to arrange concerts for lodges, &c., in all parts of the province. We commend this enterprise to the favorable consideration of the Craft. For particulars, address J. F. Thomson, care A. & S. Nordheimer, Toronto.

A PLEASANT GATHERING.

The members of Zeland lodge, No. 12, and Corinthian lodge, No. 62, Q. R., held their annual dinner at the Terrapin, on the evening of the 29th Dec., and the affair was a most successful one in every way. The chair was occupied by R. W. Bro. J. Frederick Walker, D.G.M., who was supported on the right by Bro. I. A. Richardson, the newly installed worshipful master of Corinthian lodge, and on the left by W. Bro. John Beckingham, the newly installed worshipful master of Zeland lodge. Amongst the others present were R. W. Bro. Fred Massey, D.D.G.M., R. W. Bros. A. G. Adams and John McLean, of Mount Moriah lodge; R. W. Bro. P. A. Crosby, V. W. Bro. H. Dunne, and W. Bros. Wm. Lane, C. R. Willis, Thos. Simpson and E. Higginbottom. The vice chairs were occupied by Bro. S. S. Grant, senior warden of Zeland lodge, and Bro. C. B. Greaves, senior warden of Corinthian lodge. A most tempting bill of fare was provided for the occasion by mine host Dunne, and after the inner man had been duly refreshed the following toasts were proposed, duly honored and responded to:—"The Queen and the craft;" "The President of the United States," which was responded to by S. S. Grant, "The Governor-General of Canada," which was responded to by R. W. Bro. Massey, who paid a high tribute to our three last and most popular of governors general, the Earl of Dufferin, the Marquis of Lorne, and the Marquis of Lansdowne; "The Most Worshipful the Grand Master and the Grand Lodge of Quebec," "Sister Grand lodges," which was responded to by R. W. Bro. C. G. Geddes, for the Grand lodge of England; R. W. Bro. P. A. Crosby, P.D. G.M. for the Grand lodge of the Indian Territory, the Junior Grand lodge

in the United States, and V. W. Bro. Dickinson Anderson, for the Grand lodge of British Columbia; "The Grand Chapter of Quebec and Great Priory of Canada," which was responded to by Right Eminent Sir. Knight A. G. Adams, K.C.T., for the Great Priory of Canada, and Right Excellent Companion John McLean for the Grand Chapter of Quebec; "The D.D. G.M. of Montreal District," which was responded to by R. W. Bro. Fred. Massey, who, on rising to reply, received a perfect ovation; "Our Sister Lodges," which was responded to by Bro. J. N. Walters, of Montreal Kilwinning lodge, W. Bro. R. A. Kellond, of Hochelaga lodge, W. Bro. C. P. O'Connor, of Montarville lodge, and Bro. W. H. Grant, of St. Andrew's lodge; "Our retiring officers and newly-elected officers," which was responded to by W. Bro. John Beckingham, W.M. of Zeland lodge, W. Bro. I. A. Richardson, W.M. of Corinthian lodge, W. Bro. Thomas Simpson, I. P.M. of Zeland lodge, and W. Bro. C. R. Willis, I.P.M. of Corinthian; "Our visiting brethren," "Masons' wives and Masons' bairns," "The ladies" and "The press." The proceedings were also enlivened during the evening by songs from the brethren present, among those who contributed to the evening's enjoyment being R. W. Bro. C. G. Geddes, Bro. C. W. Barnes, W. Bro. R. A. Kellond, Bro. C. B. Greaves, R. W. Bro. F. Massey, W. Bro. C. R. Willis, Bro. F. A. Adkins, W. Bro. Dickson Anderson, W. Bro. C. P. O'Connor, V. W. Bro. H. Dunne, W. Bro. John Beckingham, and others. Among the deputations from other lodges received during the evening were R. W. Bro. C. G. Geddes, of St. Paul's lodge; W. Bros. Dickinson Anderson and R. A. Kellond, of Hochelaga lodge; Bro. J. N. Walters, Montreal Kilwinning lodge, and W. Bro. C. P. O'Connor, Bro. T. A. Adkins and Bro. C. W. Barnes, of Montarville lodge, Longueuil. A most enjoyable evening was brought to a close at an early hour.

SOVEREIGN SANCTUARY.

ANNUAL CONVOCATION—ELECTION OF OFFICERS.

The 5th annual convocation of Royal and Oriental Freemasonry, 33°, 96°, 90°, for the Dominion of Canada and Province of Newfoundland, was held in the Masonic Hall, St. Catharine street, Montreal, on Monday, 26th ult. Among those present were the following officers:—

M. Ill. Bro. R. Ramsay, 33, 96, 90, Orillia, Substitute Grand Master General; M. Ill. Bro. Oronhyatekha, 33, 96, 90, London, P. G. Master-General; Rt. Ill. Bro. D. Rose, 33, 95, 90, Toronto, D. G. Master-General; Rt. Ill. Bro. W. B. Hamilton, 33, 95, 90, Brockville, Grand Rep. General; Rt. Ill. Bro. E. A. Kellond, 33, 95, 90, Montreal, Grand Orator; Rt. Ill. Bro. T. J. Vincent, 33, 95, 90, Toronto, Grand Senior Warden; Rt. Ill. Bro. R. Gilray, 33, 95, 90, Toronto, Grand Treasurer; Rt. Ill. Bro. J. N. Walter, 33, 95, 90, Montreal, Prov. Grand Master; V. Ill. Bro. D. Anderson, 33, 95, 90, Montreal, Grand Archivist; V. Ill. Bro. S. B. Tressider, 33, 95, 90, Montreal, Grand Captain of Guard; V. Ill. Bro. W. R. Cuthbert, 33, 95, 90, Montreal, Grand Conductor; V. Ill. Bro. D. Bole, 33, 95, 90, Meaford, Acting Grand Archivist; V. Ill. Bro. A. Chatfield, 33, 95, 90, Ottawa, G. G. of S^{et}.; V. Ill. J. E. Doyle, 33, 95, 90, Montreal, Grand Sword Bearer; V. Ill. Bro. W. G. Jones, 33, 95, 90, Montreal, Sentinel. The Sovereign Sanctuary was called to order at 2 p. m. by the M. Ill. Bro. Oronhyatekha, P. G. M. G. and Grand Lecturer, when the M. W. Substitute Grand Master General was introduced and received under the arch of steel, who opened the Sovereign Sanctuary in due ancient and ample form.

M. Ill. Bro. Robt. Ramsay, the Subst. Grand Master General, then delivered the annual address, in which, amongst other things, he said that it afforded him particular gratifi-

cation to meet the officers and members in the commercial metropolis of the Dominion, and expressed his sympathy with the brethren of the Grand Lodge and Grand Chapter of Quebec in the gallant fight to keep pure the banner of colonial Masonic rights. He regretted the continued illness of their honored chief, M. Ill. Bro. George C. Longley, and passed on to their increase of membership, mentioning the establishment of several chapters and the revival of others during the year. He regretted that many members failed in their want of ritualistic application, and urged them not to forget to acquaint themselves with the ancient ritual of the Rose Croix. Touching on the need of practical insurance, as a boon to the widows and orphans, he regretted the unsatisfactory position with regard to the alteration of the constitution of the Imperial Grand Council of the world. The speaker dwelt at length upon the Convocation of Masons at Boston on Dec. 8th, 1884, and the resolutions adopted thereat. In conclusion, amongst other matters, he mentioned the existence of a bogus sovereign sanctuary at Chatham, organized by a man not a Mason; announced with regret the death of M. Ill. Bro. R. Patterson Negus, 33, 96, 90, P. M., P. Z., Preceptor and Grand Registrar of the Grand Lodge of New South Wales, the actual founder of Egyptian Masonry in Australia; R. II. and W. Bro. Villeroy Switzer, 33, 95, 90; V. W. and R. II. Bro. W. H. Street, M. D., 33, 95, 90; W. and V. II. Bro. Richard Flood, 33, 95, 90; and II. Bro. G. Jarvis, 33, 90, 86. He suggested that the above names be enrolled on graven tablets and suitable resolutions drawn out by the Executive Committee.

The Sovereign Sanctuary, upon the report of committee on warrants, granted charters to the following Rose Croix Chapters organized since last July:—

Cairo Rose Croix Chapter, 18, No. 23, Parry Sound; Georgian Rose Croix

Chapter, 18, No. 24, Craigvale; Isis Rose Croix Chapter, 18, No. 25, Pembroke; Apex Rose Croix Chapter, 18, No. 26, Cobourg; Phoenix Rose Croix Chapter, 18, No. 27, Oshawa; Orion Rose Croix Chapter, 18, No. 28, Merrickville; Unity Rose Croix Chapter, 18, No. 29, Oshawa; and Maple Rose Croix Chapter, 18, No. 30, Maple.

The Sovereign Sanctuary was engaged for the rest of the afternoon in amending the Constitution, revising and disposing of reports, and other routine business.

At six o'clock the Sovereign Sanctuary took a recess till 8 p.m.

EVENING SESSION.

The Sovereign Sanctuary was called to order again at 8 p.m. by the Sub-Grand Master-General. M. Ill. Bro. W. B. Lord, of Utica, U. S., Grand Master of the Oriental Rite of Mizraim, was introduced, and received with grand honors. After which the election of officers was proceeded with. After the elections, the M. Ill. Bro. Oronhyatekha, 33, 96, 90, installed the following elected and appointed officers:—M. Ill. Bro. G. C. Longley, 33, 96, 90, Prescott, Grand Master-General, *ad vitam*; M. Ill. Bro. R. Ramsay, 33, 96, 90, Orillia, Substitute Grand Master-General; M. Ill. Bro. Oronhyatekha, 33, 96, 90, London, Past Grand Master-General, and Grand Lecturer; M. Ill. Bro. D. Rose, 33, 96, 90, Toronto, Deputy Grand Master-General and Hon. P. G. Master-General; R. Ill. Bro. D. Anderson, 33, 95, 90, Montreal, Grand Representative-General; R. Ill. Bro. J. T. Vincent, 33, 95, 90, Toronto, Grand Orator; R. Ill. Bro. Rev. S. Stone, 33, 95, 90, Montreal, Grand Prelate; R. Ill. Bro. A. Chatfield, 33, 95, 90, Ottawa, Grand Senior Warden; R. Ill. Bro. W. R. Cuthbert, 33, 95, 90, Montreal, Grand Junior Warden; R. Ill. Bro. M. D. Dawson, 33, 95, 90, London, Grand Secretary; R. Ill. Bro. R. Gilray, 33, 95, 90, Toronto, Grand Treasurer.

B. W. PROVINCIAL GRAND MASTERS.

Ottawa District,—R. Ill. Bro. J.

H. Burritt, 33, 95, 90, Pembroke Bay of Quinte District,—R. Ill. Bro. J. Parker Thomas, 33, 95, 90, Belleville.

Ontario District,—R. Ill. Bro. E. McTavish, 33, 95, 90, Lindsay.

Toronto District,—R. Ill. Bro. W. J. Hambly, 33, 95, 90, Toronto.

Niagara District,—R. Ill. Bro. A. B. Greer, 33, 95, 90, London.

Quebec District,—R. Ill. Bro. J. B. Tressider, 33, 95, 90, Montreal.

New Brunswick District,—R. Ill. Bro. G. H. Pick, 33, 95, 90, Moncton.

St. Lawrence District,—R. Ill. Bro. J. Easton, M. D., 33, 95, 90, Brockville.

APPOINTED OFFICERS.

V. Ill. Bro. W. Bruce, 33, 95, 90, Montreal, Grand Archivist.

V. Ill. Bro. J. Body, 33, 95, 90, Toronto, Grand Conductor.

V. Ill. Bro. E. Colston Bennett, 33, 95, 90, Ottawa, Grand Superintendent of Works.

V. Ill. Bro. H. Turner, M.D., 33, 95, 90, Millbrook, Grand Directory of Ceremonies.

V. Ill. Bro. W. T. Gartley, 33, 95, 90, London, Grand Senior Master of Ceremonies.

V. Ill. Bro. J. W. Blair, 33, 95, 90, Orillia, Grand Junior Master of Ceremonies.

V. Ill. Bro. J. H. W. Fitzgerald, 33, 95, 90, Parry Sound, Grand Captain of Guard.

V. Ill. Bro. W. J. Hall, 33, 95, 90, Lindsay, Grand Organist.

V. Ill. Bro. W. R. Howse, 33, 95, 90, Whitby; V. Ill. Bro. H. Johnston, 33, 95, 90, Orillia;

V. Ill. Bro. J. T. Dwyer, 33, 95, 90, Montreal; V. Ill. Bro. R. B. Orr, 33, 95, 90, Maple, Grand Stewards.

V. Ill. Bro. E. A. Hamilton, M.D., 33, 95, 90, Cornwall, V. Ill. C. P. Harris, 33, 95, 90, Moncton, V. Ill. Bro. J. McAdams, 33, 95, 90, Almonte, V. Ill. Bro. G. H. Weatherhead, 33, 95, 90, Brockville, Grand Sword Bearers.

V. Ill. Bro. A. J. Phillips, 33, 95, 90, Toronto, V. Ill. Bro. J. C. Witchels, 33, 95, 90, Parry Sound, V. Ill. Bro. J. E. Doyle, 33, 95, 90, Montreal, V. Ill. Bro. W. Haymen, 95, 90, London, Grand Standard Bearers.

V. Ill. Bro. A. McDonald, 88, 95, 90, Merrickville, Grand G. of Sanct.;
V. Ill. Bro. W. J. Jones, 88, 95, 90, Montreal, General Sentin el.

After the installation of the officers the Grand Master called upon the M. Ill. Bro. Oronhyatekha to invest Rt. Ill. Bro. D. Rose, Deputy Grand Master General, with the decoration of the Grand Order of Merit.

The rank of Hon. Past Grand Master General was then conferred upon the M. Ill. Brother, and he was duly invested with the Grand Cross of Memphis.

The Sovereign Sanctuary then received and adopted the report of the Executive Council, recommending the adoption of a proper scheme of endowment benefits in connection with the Sovereign Sanctuary, and the Executive Council was instructed to immediately mature and put into operation such a scheme.

The Sovereign Sanctuary then adjourned to the 2nd Monday, in July, at Hamilton, Ont.

The Executive Council afterwards elected M. Ill. Bro. Dr. Oronhyatekha, associate grand secretary.

Special votes of thanks were passed to the Ill. Brethren of Montreal for generous hospitalities received, and to Rt. Ill. Bro. D. Anderson for the use of the splendid masonic hall which was placed at the disposal of the Sovereign Sanctuary.

There are now thirty Chapters on the roll with an aggregate membership of over eight hundred. All brethren possessing the 95th degree are in future members of the Sovereign Sanctuary.

THE *Sunday News*, of Baltimore, Md., reports a meeting of one of the lodges in that city at which there were present eighteen Worshipful Masters, thirty-five Past Masters and one hundred and fifty-three Master Masons. The occasion was simply a meeting of the lodge for conferring the third degree.

A CHRISTMAS PIECE.

BY ROB MORRIS, POET-LAUREATE OF MASONRY.

*Glory to God in courts of glory high!
Earth batmy peace, good-will, good-will to men:*

O'er the still plain, beneath the Christmas sky

Ring the glad tidings! and again, again,—
Glory to God, to God on Bethlehem's plain
Echo the notes; the midnight solitude,
Wood, mount and waters catch the glowing strain:

Ah! never was heard such tone since
Satan stood,
Sad hour! in Eden's groves, and worked to man no good.

Heaven's joy that night was perfect, Christ was born!

Emmanuel, Prince of Peace and Son of God!

New grief to demons, wailing and forlorn,
Pierced through their souls as an envenomed sword.

*To God, to God on high, thus the accord,
On earth good-will and peace, good-will and peace!*

Then, far ascending, singing as they soared,
The angelic choir vanish,—echoes cease
And from their mystic trance the Shepherds' souls release.

Spirits of Peace, since that bright Christmas eve

Have oft descended from the ladder's top,
And brought to those who suffer and believe

The priceless blessings of Messiah's hope,—
That soon humanity will cease to grope
In doubts and darkness as in days gone by
And follow Him, the Peaceful, mounting up

From Bethlehem to gory Calvary,
Who died that we might live and live eternally.

* * * * *
Heaven sent a Washington,—there was much need,

Ages had rolled along, and hearts had bled,
And liberty down-trodden as a weed,
No shelter found for her defenceless head:
God sent us Washington and freedom smiled!
Once more to yearning hearts the angels said,

*Good-will to man, of grace the favored child,
Good will to man: that cry shall never more be stilled.*

On trestle board divine the plan was traced:
The MASTER ARCHITECT, his work surveyed:
Each virtue at its proper balance traced,
Each ornament of purest metal made,
Each block in symmetry exact was laid;
And there was Washington, the Mason-man!

Wise unto warfare's sanguinary trade,
Wiser to peace,—such was the MASTER'S
plan,
And Wisdom, Beauty, Strength through
all the fabric ran,

Caution his chiefest care: his outer gate
Was strictly guarded,—through its portals
came

Naught that betrayed; prudent, deliberate,
Each messenger bore out undoubted claim
To instant reverence and lasting fame.
Thus, tyed with care, his sanctuary kept,
Unstained its altar, unforgot its flame,
While sentinels on other watch-towers
slept,
And *Prudence* o'er the hills of sad indiffer-
ence wrpt.

Sober in all things, *Temperance* the spr'ng
Of human strength reigned paramount in
him:

There was no lust, no vile excess to bring
Untimely feebleness to manly limb,
Or dull his ear or make his eye grow dim.
Like one of old,—the Leader through the
Sea,

Floated no changes on life's rapid stream;
Age brought him death but not infirmity,—
Bore hence the vigorous frame unaltered
by decay.

How great his *Fortitude*! protracted war
Caused patriot-hearts to sink dispirited:
His bleeding army cast in flight before
A taunting enemy; his trust betrayed;
How great his Fortitude! firm, undismayed,
The Jaclin of his suffering country stood,
By night a fire, by day, refreshing shade,
A Boaz fixed, unshaken, unsubdued,—
Plumed by the MASTER'S hand, by Him
pronounced good!

Excellent he in *justice*; if to do
In all that life presents from day to day,
To others as you would they do to you,
If such is Masonry, a Mason he!
Unswerving to the right or left, his way
Was onward, upward; in his hand the scale
Of righteousness was equipoised,—to pay
Homage to God,—hail Great Jehovah, hail!
Justice to man, for man is *Brother* cherish-
ed well.

But not those sterner virtues only stand
Around this good man's history,—*Brotherly*
Love,
Such as the temple-builders cherished, and
Relief, with power both woe and pain
to remove,
And *Truth*, the attribute of God above,
Clustered like fruitful vines on Washington!
What marvel that admiring Masons strove
To catch the light from such a matchless
Sun
Or take the mantle ere the god-like man
was gone.

Henceforth the Christmas song need never
be stilled:

The conqueror, ere battle's turmoil cease
Turns from the glory of th' enormisoned
field,

And bends in homage to the Prince of
Peace!

Glory to God, the anthem must increase,
On earth, such lives proclaim *Good-will to*
man;

Henceforth, when angels sing Emmanuel's
grace

We'll strike the harp and celebrate the
plan:

O that our earth might yield such temple-
work again!

Lo, the sands swiftly run! behold, our lives
Frosted like foliage to a solemn close!
To-day the bud bright expectation gives,
To-morrow blossoms in a transient rose,
Another morn, coarse fate its petals strows:
The leaves are scattered wastefully around
No heart remembering; another glows
Upon the stem; another hope is crowned,
And this is human life, the silent dead
have found.

Count well the moments, then! fill up the
day!

Brothers, let wisdom's hand your life plans
trace:

The Temple will be finished, though we may
Not see the cap-stone lifted to its place:
It is enough that God will see and bless:
Labor while it is day, there's work for all,
The trestle board proclaims it, and, alas!
Too soon will night spread over us the pall.
Too soon the grave, the grave from which
there's no recall.

Clouds may obscure us, slander may de-
tract,

The foes of truth and rectitude unite,
But while within our mystic sphere we act,
These lives no power can hinder or affright,
The MASTER'S eye still oversees the right;
Heaven's books record it with angelic pen;
And when death's summons call us up the
height,

A full reward for labor we shall gain,
In the Celestial Land free from all care
and pain.

Man of a thousand virtues, *Washington*;
Thy model lent from heaven we prefer!
Our deeds upon that grand design begun,
Shall merit praise, tried by the CHIEF O'ER-
SEER:

Master of men hear THOU the Mason's
prayer:—

Breathe in our spirits the true love of
peace!

Teach us a Brother's woes and bonds to
share!

Enlarge our Charity, our Faith increase,
And save in Thy Great Name, the only
righteousness.

MASONIC BALL AT PORT ARTHUR.

The ball given by Shuniah Lodge on the evening of the 29th Dec., was probably the most brilliant social event that has yet taken place in Port Arthur. For weeks the fair portion of the population had been in a pleasing flutter of expectation over the gay event, and the galaxy of youth, beauty, wealth and fashion that assembled, formed a company of which Port Arthur may feel proud. Few towns of much greater pretensions than Port Arthur could produce as brilliant an assemblage, or boast as many fair faces as last evening shed a lustre of happiness and grace all around them. Ladies were present whose beauty would command admiration anywhere, and we hope we may be pardoned for saying there were many fine, handsome men there too. Port Arthur could not have made the astonishing progress that has made her famous, were her men not men of vigor and intellect, and amply endowed with the highest manly qualities. We may, therefore, say that Port Arthur may feel proud of the manliness of her men, as well as of the beauty, and regal virtues of her women.

The large Town Hall had been well prepared for the purposes of the ball, the walls being hung with paintings, and other handsome works of art, and festooned with national flags, and truly giving it an appearance in unison with the engaging assemblage within. The splendidly furnished lodge-room up-stairs was thrown open for the pleasure of guests not engaging in the dance, and in the dining-room of the lodge, at a suitable hour, supper was served. Mr. P. W. Colter, was the caterer for the occasion, and the spread he prepared claimed and received praise from all, and showed that in that respect also Port Arthur was not to be outdone, nor was he to be outdone in Port Arthur. A magnificent epergne

adorned the centre of the table, and the display of other silverware was very fine. As for the viands set before the company, they were sufficient to satisfy the most epicurean taste.

Dancing began about nine o'clock, and continued until a late hour in the morning. The effect of the contrast between the full dress of the gentlemen, the masonic aprons worn by the fraternity, the lovely faces, graceful forms and rich costumes of the ladies, and the soft gliding motion of the dance, were very fine. Music was furnished by Charles A. DeFeio's Italian orchestra. Not a ruffle occurred to mar the enjoyment of the guests, of whom there could not have been less than 250, and the Masonic fraternity deserve much credit for the completeness of the arrangements.

CANADIAN MASONIC NEWS.

Gondemar Preceptory, at Maitland, seems to have taken quite a new start, and a number of aspirants are seeking admission.

Rev. A. H. Munro preached a very interesting and instructive sermon to the Craft of Peterboro', on the 28th December.

We regret to announce that there is no improvement in Bro. Longley's health. It seems as if the efforts of the medical fraternity were in this instance of little avail.

R. W. Bro. Robert Ramsay has received his commission as Grand Representative of the Grand Lodge of Victoria, near the Grand Lodge of Canada.

The Union Banquet of Orillia Lodge, No. 192, and Thorne Lodge, No. 251, at the American Hotel, Orillia, on the 29th inst., was a great success. The brethren of the two lodges in Orillia are working very harmoniously, and a good deal of work is being well done.

The Councils of Royal and Select Masters in the Georgian District are reviving. Shekinah, No. 1, at Orillia, has elected its officers, and Heracles, at Barrie, has work on hand, and Zabud elects its officers next week.

A Benevolent Association, for the benefit of the widow and orphan, has been organized in connection with the Sovereign Sanctuary of Canada. Bro. Daniel Rose is President of the same.

Some brethren in the neighborhood of Beaverton, have applied for a Dispensation for a new lodge in that place, with Bro. A. P. Cockburn, M. P., as first W. M. We have not heard whether the Grand Master has signified his approval.

The Grand Council of Royal and Select Masters of Canada, did not meet in January as agreed upon, but will do so, we understand, next month. The Grand Master, M. Ill. Comp. J. Ross Robertson, had, doubtless, good reasons for his action.

THE edict issued by M. W. Bro. E. R. Johnson, Grand Master of the Grand Lodge of Quebec, which will be found on page 22 of this issue, is an important document, likely to cause a great deal of comment throughout the Masonic world. Quebec has been very patient, and we are inclined to the opinion that the action of M. W. Bro. Johnson will be sustained unanimously by the Grand Lodges of the American continent at least.

We again have to request Secretaries, and others, to send us reports of Masonic conversazioni, re-unions, banquets, presentations, &c. It is impossible for us to publish accounts of these things, unless some brother will kindly forward them, and in order to render any paper interesting, local news is required. We ask,

therefore, that all interested in the CRAFTSMAN will furnish us with local items.

The seventeenth annual conversazione of Geoffrey de St. Aldemar Preceptory, No. 2 Knights Templar, Toronto, was the most brilliant social event of the season. The guests began to arrive at about 8 o'clock, and an hour later the rooms were filled with elegantly dressed ladies, Sir Knights in their handsome uniforms, and other gentlemen in evening dress. The Blue lodge-room was used for dancing, and although a very large apartment, it was none too large for the many devotees of terpsichore, who filled it the whole evening. The carpet was covered with linen, and the walls draped with British and American flags, and the banners of the Preceptory. Over the dais at the east end of the room, was a handsome gas design, forming the word "welcome." Seager's orchestra supplied excellent music for the dances, which were eighteen in number, beginning with Sir Knights' Circle, and ending with Sir Roger de St. Aldemar. The Knights Templar room was set apart for card playing, and was also handsomely decorated with flags and banners. Three magnificent banners, composed of badges, were hung in this room, and attracted much attention. One, belonging to Sir Knight Mattice, of Godfrey de Bouillon Preceptory, Hamilton, was very beautiful; it was triangular in shape, and composed of badges exchanged with the Hamilton Preceptory at the State Conclave, held at Buffalo last fall. The other banners are the property of Sir Knights J. S. Boyd and H. A. Taylor, of Toronto, and were equally admired. The opening ceremony was the grand march of sixty Sir Knights in uniform, who filed into the Blue Lodge to the strains of a march, and took their positions in a line the length of the room. After going through several movements, they stood in double file,

and fixed the arch of steel with their swords, under which passed V. Sir Kt. N. T. Lyon, and E. Sir Kts. Malone, Field, Stone, and Hood, who took their places on the dais. E. Sir Kt. Malone delivered a short address of welcome, which was responded to by E. Sir Kt. Field, of Hamilton. Sir Knights McConkey, Taylor, and Cooper, then advanced, and on behalf of the members, presented the Preceptory with a richly-designed banner, the receipt of which was acknowledged by V. E. Sir Kt. N. T. Lyon. The standard is in crimson velvet, richly embossed in gold, with the arms of the Preceptory in gold and silver, and mounted on silver poles, topped with battle axes of the same metal. The cost of the banner was in the neighborhood of \$500, and it is one of the finest specimens of that class of work in the city. Dancing was then commenced, and continued until the intermission, when a musical programme was presented, which was carried through most successfully, and gave great satisfaction. Supper was served at midnight, and in keeping with the other arrangements, was faultless both in menu and service. The caterer was Thomas Webb. After supper the dancing was resumed, and eagerly participated in. A special feature of the occasion was the presentation of a costly marble clock to the Past Eminent Preceptor, V. E. Sir Kt. N. T. Lyon, who responded in a very neat speech. The programme was something quite unique, and, as a souvenir of an entertainment unsurpassed in Toronto, will be preserved by those who were fortunate enough to be present. Great credit is due to the committee for the very successful manner in which the whole affair was carried out.

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MASONIC BAPTISM.—A lodge in San Francisco baptized thirty children! Where was the Grand Master? While the ceremony may have been harmless in itself it is no part of the work

of Craft Masonry. It is officially unknown to Grand Lodges. There is great danger in permitting it, not only because it will place us in a doubtful position before the world, but because we thereby depart from the usages of the Order. Masonic Baptism is a ceremony used in the "higher degrees," but has no allusion whatever to the Church Sacrament. It is an ancient ceremony and consists of symbolic washing, typical of internal or moral purification. A lodge may, with as much propriety, adopt any other ceremony of the "higher degrees" as this. We regret that any lodge should place itself in the attitude of "making innovations on the body of Masonry." If brethren want to attend a baptizing—go to church, or meet as anything but a Masonic lodge. "Remove not the landmark."
 —*New Home Journal.*

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THE PAST YEAR'S CHARITY WORK IN ENGLAND.—The year 1884 has been one of great prosperity to the Masonic Charities, as a cursory glance at the figures we are now able to give, and a comparison with the receipts of past years, will amply prove. It is true that the amounts do not total up to so large a sum as did those of the previous year, but it must be borne in mind that the special efforts then made on behalf of the Boy's Preparatory School Fund raised the total of that Institution far above the average, and it would hardly be fair to compare an ordinary year with one of such a special character. The totals of last year reach the grand amount of £48,823 17s 7d as compared with £55,994 14s 3d are for 1883, announced by us in our first number of 1884, so that there is an actual falling off last year of upwards of £7,000; but as the special appeal on behalf of the Boy's School in 1883 realized between \$10,000 and £12,000, it follows that last year's total shows an actual increase over that of its predecessor of something like £5,000.—*Freemason's Chronicle.*

HUMORISMS.

Running expenses—Children.
 A club-house—The police station.
 An ideal person—The egotist.
 A great wag—A dog's tail.
 Springtime—A watch movement,
 The opium joints should be dislocated.
 A conscientious milkman never wears pumps.
 An important suit—A man's wedding garments.
 Bear—“Why do you prefer a wood fire?”
 Belle—“Cause it pops!”
 These dime museums make no bones of exhibiting live skeletons.
 No matter how crooked the game may be, the gambler always wants a straight tip.
 The small boy thinks that the ruling vice is the teacher's command to him to hold out his hand.
 A Tautonic friend ran a foot race and lost it; but ran again and won. He said: “I'm first at last, if I was behind before.”
 Blessed is that man whose water the company has turned off. He shall not encounter the plumber.

Paper shoes are announced as the latest novelty. Nothing out of the way about that; 'tis shoo pap'r, probably.

“Nevada is God's own country,” said a returning emigrant, “and I'm not going to dispute possession with Him.”

Five thousand patents have been issued on churns in this country, and still there is no way to make cream rise on pump water.

Of 32,000 Indians in Dakota 30,000 are said to speak the English language almost as well as an imported theatrical star.

The pulsation of a cat's heart is said to be from 110 to 120 a minute. This must be during a lull in the shower of bootjacks.

Will the persons who mourn over the good old times which are gone, be so good as to fix those times? Then we can look at the record for evidence.

A Detroit paper tells of a Minnesota Indian being found in a bath tub. We suggest that our contemporary send his information to Washington. The government pensions original discoveries.

“It is easy to see that that man has never served on a jury before,” remarked an old lawyer in court to a friend. “Why?” his unprofessional friend inquired. “Because he pays such close attention to the evidence.”

“A sociable man is one who, when he has ten minutes to spare, goes and bothers somebody who hasn't,” says an exchange. This item is correct except in respect to the number of minutes the sociable man has to spare.

Meat for tramps.

Men of note—The bank cashiers.

Hum, sweet hum—That of the honey bee.

A literary swell—An editor with the dropsy.

A rolling mill.—A rough and tumble prize fight.

It is a sort of joint affair—this opium smoking.

When a man is in love he fancies every wrinkle a dimple.

“The Mite'y Dollar”—That made up of church collection pennies.

Many New Year resolutions are like some secrets—“too good to keep.”

Actors may beat sword's points with each other, but they make up every day.

A headless ghost is frightening the people of Ephrata. How would it do to put a head on it?

Some one says, “the smoking car must go.” This is certainly true if it is coupled on to an engine.

A medical write says anything that will make a person sneeze will cure the hicoughs. ‘Snuff said.

A “chin-holder” has been invented. Unfortunately, it is not intended for Congressmen.

A Madison street girl's answer to the current conundrum, “Will the coming man work?” is “He will if I get him.”

“Mamma,” said little Carrie, “can you tell me what part of heaven people live in who are good, but not agreeable?”

Says an epigrammatic writer: “Waste in feeding criminal.” And he might have added, the more feeding, the more waist.

There were 241 decrees of divorce issued in Philadelphia courts in 1884. That is ringing the liberty bell loud and long.

It is a poor rule that will not work both ways, for if whiskey down, a man, it is because the man first downed the whiskey.

“Here you are!” shouted a vendor of toy balloons, “here you are! A little one for ascent!” But all the same it cost a dime to get one.

The old lady who asked for a gold ring sixteen pears fine was probably related to the elderly gentleman who said his daughter was attending the observatory of music.

“I wish you would just be kind enough to go outside there and stand so near that tramp that you could kick him easily,” said Miss Charmer to young O'Dude. “Certainly my deah girl. Do you want me to ah—so—kick him?” “No, I guess that won't be necessary. If you just stand near him, he'll think he sees a donkey, and he won't wait to be kicked.”