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THE CANADIAN CRAFTSMAN,

AND

MASONIC RECORD.

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

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No.

TURNING SQUARE AROUND.

No, Tom, I can not write such a letter to Mr. Banks. Since your father's death, two years since, you have squandered what he left, and now, at the age of twenty-two, find yourself destitute of means, with dissolute habits, vulgar associations, and utterly without friends worthy of the name. Dissipation has placed its seal upon you, and a letter of recommendation to a business man like Mr. Banks would be a lie on its face."

"Mr. Lee," said Tom, "you are a Mason, my father was one and Mr. Banks is also one. Is this not sufficient reason why you should not desert me in my extremity?"

"Tom," replied the lawyer, "how many times have I and many other members of the Fraternity approached you, during the past two years, with words of friendly warning, and as often been rudely and insultingly repulsed, with the assurance that you knew your business? Yes, I am a Mason, and that is one strong reason

why I should not recommend an unworthy person to a brother. If you ever win the respect and confidence of the Fraternity of which your father was an honored member you must turn 'Square Around.' Only then can you command my services. But you are very low down, Tom, and the road upward is steep and difficult. You have nothing left, you say. Even your mother's bible and your father's watch that he left you on his dying bed, as sacred relics, have gone to feed a depraved appetite, and with them all manly pride and honor."

"No, Mr. Lee, not all of pride and honor," said Tom, warmly, and with a momentary kindling of the eye; "no, sir. The bible and the watch have been held sacred through it all, and I will starve before either shall find their way to the pawnbroker's or the dram shop. I have been hungry, Mr. Lee, have been without food for twenty-four hours, but these relics are still mine, and with them, believe

me, sir, I shall retain a spark of honor."

Mr. Lee arose and stood before Tom. There was a sudden change in his whole demeanor. He put forth his hand, and Tom grasped it.

"Tom," said he, "I am glad to hear this. And that spark of honor I believe, may be made to kindle into a flame. I thought you all unworthy. I can not write the letter you asked for, but if you will begin here and now to turn 'Square Around,' I will see that you have some humble employment, food and clothing. Go bring your bible and watch, and place them in my care. But, first, step into the house with me, Mrs. Lee is absent, but we can find something in the cupboard to satisfy hunger."

Fifteen minutes afterward, Tom Stapleford walked away from the lawyer's office, lighter of heart than he had been for many long and weary months. Everyone in the village knew him, but no one who regarded public opinion cared to notice him. "They shall speak to me yet," murmured Tom, and his step grew firmer with the inspiration of the moment, although his whole system was weakened by incessant dissipation. An hour after, he returned and placed in the lawyer's hands the relics referred to.

"Now, Tom, you need some clothing," said the latter. "You will take this order to the When Clothing House and get what you need; and here are ten dollars, for the purchase of a pair of boots and a hat, and you need bathing and shaving. You see, I trust you entirely. That spark of honor that would not let you sell your father's watch should not let

you betray my trust. Go, and return here. I will have a bed placed in the back office for you at present."

While Tom's new suit, in which he appeared an hour after, could not conceal his bloodshot eyes or bloated visage, it served well to set off a naturally stalwart frame, and his clean shaven face, though flushed and feverish with many a fiery potation, had in it the elements of manly beauty. The lawyer looked upon him with a satisfied air.

"Tom," said he "you will have a fierce struggle. You may be surprised to hear that I once passed through the same fiery ordeal. While a law student I acquired habits of dissipation similar to yours, and for two years after I was admitted to the bar I indulged to the very verge of delirium. In one of my more sober moments, I sent in my application to the village Lodge. It was in due time rejected. I am naturally sensitive, not to say proud, and I was furious with rage. But this feeling soon subsided into one of intense mortification. A day or two after I met a very grave and dignified friend of my father. He just stopped long enough to say: 'If you ever hope to attain the honors of Masonry, you can only do so by turning 'Square Around.'"

I staid in the office, read ten hours a day, avoiding the saloon and billiard hall; and when my companions called to learn what had become of me, I was so busy that they thought me unsocial, and left me. In one year I was enjoying a fair practice; in two I became a member of the Lodge, in four years more I became its chief officer, and to day, I trust that I have no reason to be ashamed of my posi-

tion at the bar of the state. I owe it all, Tom, to having turned 'Square Around.' But come our tea bell is ringing."

Mrs. Lee, previously advised by her husband, received Tom with a genial, kindly welcome, while Rose, the only child, now a miss of sixteen, just treading the border-land of a beautiful womanhood, treated him with a maidenly reserve, but when his eye met hers, it was bent on him with a pitying tenderness that touched him far more than kind words could have done. Mrs. Lee spoke of Tom's mother, of her many excellent traits of character, and of her death a few years previously, of his father's subsequent illness and death, and then she added:

"I knew them both, Tom, and I trust that you will bear in mind that you are the sole representative of the family now living, and that you will do all in your power to honor the name."

"I will, henceforth, Mrs. Lee, God being my helper," said Tom fervently, and he turned away to hide the tears that came unbidden to his eyes.

Oh, the power of kind words! They are the magic rod that from the rocky Horeb of the human heart can make the glad waters gush forth, all pure and beautiful in the sunlight.

After an hour passed in conversation, Tom and the lawyer returned to the office. It was Lodge night, and Mr. Lee remarking to Tom that he would find the daily paper and the magazines at his hand, went away. It was a beautiful summer evening, and at least an hour had elapsed before a lamp would be needed, and Tom's eye falling on a Masonic

Manual, he picked it up and began to peruse its pages. He tried to forget the intense craving for spirits that still had possession of him. Oh! how a single drink would have lightened that depression that can only be felt, never described. He had nearly two dollars left from his purchases and a saloon was only two squares away. But Tom read on, and tried hard to become interested in the lessons of the Manual, when a shadow fell on the book, and looking up, Tom beheld Dick Travers, the best pattern-maker but hardest drinker in the village, standing at the open door.

"Why, hallo, Tom! Dressed up? Thought I knew you, but wasn't right sure. Studyin' law. What's up, old fellow."

"Why, I'm up, Dick! Or I am getting up. I have been down until I have lost cash, character and clothes!"

"Why, Tom, here's to you, old fell'," and Dick drew forth a pint flask, and drank long and deep, and then handed it to Tom.

"Take a swig, Tom; you need a dram to steady your nerves. Drink hearty. I tell you its dangerous to quit off sudden. I've been there once. Snakes, you know, for men that's been drinking like you and me, it won't do to turn Right Square Round."

"Right Square Round." How like magic the words acted on Tom. He started as if he had been shot, and then, raising the hand containing the bottle high above his head, in an instant it whistled by Dicky and lay scattered in a thousand fragments on the sidewalk.

"Now, Dick," said Tom, grasping that individual by the shoulder, let

me in all kindness put a word in your ear. You are really a good hearted fellow, and the best mechanic in town, but let me tell you once for all; I have quit the infernal stuff, and if you ever invite me to drink again, I'll flog the ground with you. You hear me! Now, go!"

"They're comin'," said Dick to himself as he staggered away.

Tom glanced at the fragments, and turning to look for a broom to clear the sidewalk, met the kindly glance of Mrs. Lee who had, unheard, entered the back-door, and been a witness of the interview."

"You here, Mrs. Lee?" said Tom. "I beg pardon, but ——"

"No apologies, Tom," said the lady. "You have done nobly. It is your first victory. The second will be more easily won."

As she said this, another shadow of ampler proportions fell athwart the door, and Doctor Doremus, a jolly, good-natured, fat physician, skilled in his profession, stood there, and gaily said:

"Good evening, Mrs. Lee! Good evening, Tom," and while speaking he had entered the office, taken a seat at the table, and proceeded to draw forth a small medicine case and compound some powders, his tongue running volubly all the while.

"You see, Mrs. Lee, my profession is so different from your husband's. I have to do with men's and women's physical and mental weaknesses and infirmities. He has to guard pockets, rob the defendant Peter to pay his client Paul, that Paul may pay him. Your minister cares for souls, the most mighty responsibility of all, but, as a general rule, most poorly

paid. Law is the most lucrative of the three professions to him who climbs to the top. Do you ask why? I answer: Men will sacrifice both soul and body to fill their pockets, or keep them filled. My most obstinate cases are strong business men, and gossiping women; The one wants to work, the other to talk, and it requires an iron hand to keep them under control. Here, Tom," he exclaimed suddenly, as coolly, as if Tom had sent for him, "take one of these powders every two hours in a little water, commencing at once. To-morrow morning, at nine, call at my office, and let me feel your pulse. How is Miss Rose, Mrs. Lee?"

"Quite well," replied the lady, smiling at the well-known eccentricity of the physician, while Tom mechanically took the powders, conjecturing truly that he had been directed to call by Mr. Lee.

"Those powders, Tom," said the doctor, "have the merit of steadying one's nerves better than whisky, and they have the additional virtue of not leaving an appetite for more. Take forty-nine of them, and you will never spend your last dime for the fiftieth. But, good evening, Mrs. Lee; good evening, Tom; my best regards to Miss Rose, Mrs. Lee;" and the doctor was at least a rod away before he ceased speaking.

Mrs. Lee talked an hour with Tom, then he read another hour, and retired to the bed which had been prepared for him, but not to sleep. Long after midnight he fell into troubled, dreamy slumber, and wild, weird visions of the night came upon him, and left him worn and unfreshed.

A strong cup of coffee, with some buttered toast, an omelet, and a stake broiled to a turn, awaited Tom, and urged by his host and hostess, he forced himself to partake, and with the help of more powders from Dr. Doremus he struggled through the day. But he had begun by conquering, and he came off victor. The fourth morning saw him in the garden, and Miss Ross found him a most willing and agreeable assistant in the culture and training of her flowers. But this could not last always, and Tom hinted to his host that it was time he was seeking regular employment, but that gentleman simply requested Tom to make himself at home for a few days, giving him, meanwhile, some copying to do from time to time, and it was not until two weeks had elapsed that the lawyer again alluded to business.

In the meantime, Tom had gone to the post office frequently for the lawyer's mail, and, to his gratification, the better class of citizens bowed to him, and some stopped to converse with him briefly, and two weeks had sufficed to bring the hue of health to that bloated face, and to restore the natural brightness to his eyes, and when he now looked in the glass he saw a really handsome fellow, with rich, glossy hair, open brow, pleasant smile, and of stalwart frame and muscular vigor. It was the possession of these last two qualities that saved Tom much annoyance. His former vicious and dissipated companions had not been long in learning that he had quit drink, and they knew him too well to attempt to win him back by ridicule or persuasion. His manner repelled familiarity, and he was

satisfied with their distant show of respect.

"Tom," said Mr. Lee, one morning nearly three weeks after his coming to the office, "I do not wish to surprise you, but I believe that in time, by application, you would make an excellent business lawyer. You write a plain, rapid hand; and your services in the office would be worth your necessary expenses, and you would be acquiring a knowledge of law and forms that would gradually fit you for independent practice. I do not make this suggestion without having weighed the matter carefully in my own mind. You are very practical in your line of thought, have a retentive memory, good common sense and in time would make a safe counselor. But think it over, and let me know how the idea impresses you. Remember, however, acceptance means years of patient study and persevering application before the goal can be reached. Unless you are satisfied to make it your life work, do not put your hand to the legal plow. It is now Friday; think over the matter until Monday, and if your first impulse is to accept my offer, take down a volume of Chitty on Contracts, and try for a few hours to interest yourself in its dry details. If they do not dampen your ardor you are safe. I have an errand up the road to-day, and shall not return until evening."

Tom was filled with genuine surprise. He sat for a few minutes in solemn reflection. Then seizing a pen and a page of legal cap, he scribbled "Thomas Stapleford, attorney and counselor at law," at least a dozen times, then designed it in

Roman capitals; German text and bold-hand until he had covered the entire page. He next seized upon Chitty, and worried through 10 pages, comprehending about one point in forty. Then, recollecting to have heard that Blackstone's Commentaries were made the first text-book of all aspirants to legal honors, he got it down, and became thoroughly interested in its pages, so absorbed, indeed, that it was dinner-time long before he was aware that the morning had flown.

On the next Monday morning, Tom was duly installed as clerk and student in the office of Townsend Lee, one of the foremost lawyers in the State. The back office, neatly fitted up by Mrs. Lee, served him for parlor and bed-room; and as Tom surveyed himself in the glass he saw a marked and happy contrast between the Tom who had entered the office less than a month before, and the sober student at law, and he thanked God in his heart and took courage.

(To be Continued.)

Admonitions.

(FROM THE VOICE OF MASONRY.)

REGULAR COMMUNICATIONS OF LODGES.—Another and one which I fear is a growing evil, and to which I would here allude, is the difference manifested by members of Lodges in their attendance upon the regular meetings. The slightest pretext is often sufficient to keep them away. In all the departments of business, punctuality and regular attendance upon its demands is the only sure guarantee of success. So in Masonry. If a

Lodge is deserted by its members, or seldom attended and then out of season, it must languish and bring reproach upon the Fraternity. It is far better that a Lodge should not exist than to maintain a feeble, morbid and sickly existence by the cold indifference and inattention of its members. True we are taught that Masonry is by no means to interfere and embarrass our usual vocations, but where is the man of industrious business habits who could not, by a little forethought, so calculate and arrange his business that it would not suffer by a few hours of attendance upon his Lodge? Frequently those who urge a pressure of business as an apology for neglecting the Lodge can find abundant time and opportunity, even on Lodge nights, to attend places of amusement, sit round saloons or other public places of resort, indulging in frivolous conversation (or perhaps doing worse), or walking several miles around a billiard table when they are too busy or too much exhausted by fatigue to walk a single block to the Lodge room. This evil, where it exists, should be remedied, and it can be done in no other way but by pointing it out and convincing members of their duty and urging upon them a prompt performance. With a view to its correction I have thus referred to the subject, knowing that the evil exists to an alarming extent in some Lodges, but hoping and trusting that this vile and pernicious practice is limited to a few.

SYMBOLS.—It is, I am sorry to say, an acknowledged fact that we as Freemasons do not always practice those cardinal virtues, Fortitude, Prudence, Temperance and Justice,

which are laid down for our guidance, and so beautifully typified in our Masonic symbols. If every Mason was thoroughly instructed and made familiar with the hidden meaning attached to the knowledge conveyed in our Masonic emblems and symbols, we would soon see a vast improvement in the daily life and practice of Freemasons. How often do we see persons flaunting the square and compass and blazing sun before the public gaze who are entirely ignorant of their moral significance or meaning, without which these frequent symbols become but glittering baubles, pandering to vulgar vanity and ostentation. The true Mason, wearing these sacred emblems, feels their influence urging him to honour and duty both in public and private life. It is the proper business of the Lodge to teach, and of the brethren to learn the import of our emblems, symbols and usages; they form altogether a code of principles which, if lived up to cannot fail to make us better men and better Masons. We exemplify our principles in the proceedings of our Lodges and have one universal language to recognize one another in all nations. We have explanations of many of our emblems and charges even in our printed books, which may be known to all who choose to read them. We are bound to study and know them ourselves; we explain them in our lectures so that these principles, made impressive on the mind, serve a valuable purpose as a ruler of our conduct, not only among the Fraternity but before all men. We are bound by the Masonic teachings, hence how important that we should

know and understand the duties we owe to ourselves and to all the members of our ancient brotherhood! The importance of understanding thoroughly the significance and language of our Masonic emblems and symbols is most beautifully illustrated by the poet,—

“You wear the square, but do you have
That thing the square denotes?
Is there within your inmost soul
That principle that should control
All deeds and words and thoughts?
The square of Virtue, is it there,—
Oh you that wear the Mason’s square?”

“You wear the compass; do you keep
Within the circle due,
That’s circumscribed by law divine,
Excluding hatred, envy, sin,—
Including all that’s true?
The compass, does it trace the curve
Inside of which no passions swerve?”

SECRECY.—Masonry is condemned by its enemies because it is a secret society. It is true Masonry does its work in secret, but it cannot be said we conceal our principles or designs. Masonry upholds and supports everything that is calculated to promote the happiness and best interests of mankind, and also requires us to do our duty to God, our neighbours and ourselves. What member of a family would not repel impertinent curiosity should it attempt to penetrate the secrets of the family circle. What man of respectability would allow a total stranger to listen to his private conversation with his wife and children about domestic affairs? There is no man but has some secret of the past hid away in the depths of his heart. Every conscience, every church, every society, every organization, every party, political, religious or otherwise, has its secrets upon

which the sun is allowed to shine. The great tenets of a Freemason's profession are *Brotherly Love, Relief and Truth*. These are published openly to the world. Our family secrets belong to ourselves and do not directly or indirectly concern any one else. The outward defences thrown around our Institution are absolutely necessary to preserve the secrets of Masonry from unhallowed hands and the approach of the imposter and the unworthy; and every Mason should be proficient and have a thorough knowledge of these defences; but we must bear in mind that they are but the casket that contains the precious jewel, the hull that conceals the kernel, the shell to preserve the egg. The destruction of the one is the inevitable ruin of the other as illustrated by Scotland's bonny bard, Bro. Robert Burns:

"Aye free aff han your story tell
When wi a bosom crony
But still keep something to yoursel
Ye scarcely tell to ony."

OUR DUTIES AS FREEMASONS.—Our duties and obligations as Freemasons are not confined within the narrow limits of a Lodge Room; they continue through life, extend to all situations and embrace all circumstances. We are bound to exemplify, practically, in our daily intercourse with each other, and with the world those great moral principles and cardinal virtues so constantly inculcated and symbolically illustrated in the Lodge. To relieve the distressed, comfort the afflicted, provide for the widow and orphans of our deceased brothers, and educate the children of indigent Masons, are duties expressly enjoined upon us. We are taught to

practise no falsehood, hypocrisy or deceit, but to let truth, honesty and sincerity and plain dealing distinguish us; to restrain our affection, passions and appetites by temperance and sobriety; to maintain a steady and noble purpose of mind and energy, firmness and fortitude; to regulate our lives and actions by prudence and discretion; to render strict justice to every man without distinction, and practise Charity. These are some of the more prominent virtues inculcated and enjoined upon us to which we have yielded a willing assent, and by which we profess to be governed; and while we make them the constant, habitual and governing principles through life, we show to the world that there is something in Freemasonry more than useless, formal, unmeaning round of ceremonies. We have, my brethren, voluntarily assumed responsibilities of which we cannot now divest ourselves, and we have united with a society whose characteristic badge is an emblem of innocence, and whose system of morals covers the whole range of our duties to God, our neighbour and ourselves. Each brother, when he takes upon himself the solemn pledge of a Mason, binds himself in the State to be "a quiet and peaceful subject, true to his Government and just to his country." "Masonry," says a distinguished writer, "is a singular, amiable institution, which in its Lodge rooms annihilates all parties, conciliates all private opinions, and obliterates all sectarian doctrines." While Masons practise out of the Lodge room the excellent precepts inculcated and enforced in it, they furnish a better commentary upon the

principles of their Institution and do more towards abating prejudice, repelling calumny and silencing the bitter lispings of its enemies, than can be effected by the most profound reasoning and elaborate argument. Let us, then, my brethren, endeavour to live as near as possible up to our Masonic obligations, and never by our lips cast reproach upon our ancient and honourable Fraternity.

NEW MEMBERS.—We cannot be too often reminded of our solemn duties in all important matter of admitting new members into our time-honored Institution. The qualifications of a candidate for the honours of Masonry should be of a positive nature. It is insufficient that nothing of a vicious character is known respecting a candidate; the question should be—"Is he a man of good moral character? Is he a man of *truth, honor and integrity*; will he add strength and respectability to the Institution?" Let the honours of Masonry be conferred only on those thus carefully selected and Freemasonry will be as enduring as the everlasting hills. How impressive and emphatic the language of the good old charge, "A Mason is bound by his tenure to obey the moral law; and if he rightly understands the art he will never be a stupid atheist nor an irreligious libertine!"

There is one other point in this connection on which I feel called upon to speak a word of caution. I fear that among some, perhaps, of the more inexperienced brethren the dangerous un-Masonic course may sometimes be pursued of inviting men to petition for the degrees of Masonry. This is un-Masonic; in direct violation of the fundamental principles of Masonry,

and must meet the disapproval and condemnation of every good Mason. Great care should be taken not to be too forward in recommending the institution to those who are not members, but when called upon we may, on suitable occasions, express our opinions of its principles, and when requested to propose the name of a friend for initiation we should cheerfully do this office, but beyond this we should be careful never to go in the way of offering the least inducement to the uninitiated to seek admission, for we are met at every step in Masonry by this positive injunction that the candidate must come of his own *free will and accord*.

THE SECRET BALLOT.—I have been pained to learn that in some cases rejected applicants have been apprised of the result of the ballot and the names of those who were supposed to have voted unfavourably. The ballot is *sacred*. No brother should seek to know how another votes, and if he should happen to know, he has no right to communicate that knowledge to any one. It is wrong and un-Masonic for one to make known even his own ballot, as each member voting affirmatively, by exhibiting or announcing his own vote, throws the censure or responsibility for rejection on the brother or brethren who may not so declare or expose their ballot. Every Worshipful Master of a subordinate Lodge should prohibit any discussion as to how members have voted or may vote; and no inquiry into the ballot should ever be allowed under any circumstances whatever. After the ballot has been taken, *examined* and the result *announced* by the Master, it is final and conclusive.

A Mason's Word.—It is the duty of every Mason, to so conduct himself that his word shall be above suspicion; he should always be governed by that divine attribute, the law of truth. Be behind a Mason's back what you are to his face; guard a brother Mason's good name; above all, avoid the low, contemptible, unmanly and un-Masonic vice of slander. "What is to become if all our teachings if we permit the vile and pestilent breath of slander to profane the lips with which we have pronounced all our solemn Masonic obligations?" "Of all the villains that live under God's bright sun, the slanderer is the basest—and next to him the being who listens and encourages. None are safe from his attacks; there is no mark so high that his arrows will not reach, no reputation so bright his slimy breath will not tarnish."

While I am bound to indicate a brother's character behind his back as well as before his face, I have a right to demand that every Mason shall furnish a character worthy of being vindicated, and not a character that if I attempt to vindicate it I shall feel that I am debasing my honour as a man. Live up to the teachings of Masonry, then our brothers will vindicate our character both to our face and behind our backs with pleasure to themselves and honour to the Masonic Fraternity.

STAND BY AND MAINTAIN THE ANCIENT REGULATIONS AND LANDMARKS OF FREEMASONRY.—The Ancient Landmarks of Masonry consist of the Ancient Charges, the Old Regulations, the Constitutions, Regulations and Decisions of the Grand Lodge, the General Usages and Customs of the

Fraternity and the By-laws of the Lodge. A Landmark cannot be repealed or changed, it is a law or custom, that has existed from time immemorial.

The present time is remarkable for the great number of societies and associations which have been formed for a variety of purposes and objects, and as many of the members of our Fraternity are connected with these different modern associations, great care should be taken that no change in our peculiar moods of action in our business transactions are suffered to creep into our ancient customs and regulations.

"As regards the principles and tenets of Freemasonry, no improvement can possibly be made; therefore no place for change is found; and for this reason Masonry is an institution founded in the immutable laws of truth and justice. I would therefore recall to your minds the injunction of our Supreme Grand Master,—"Remove not the landmarks which thy fathers have set up and established."

It is believed by many intelligent Masons that the higher or fancy degrees called Masonry, as organized and worked separately and apart from the Blue Lodge, are seriously injuring Ancient Craft Masonry. There is no safety in innovation anywhere in our system; make but one change and you will soon make another more dangerous and fatal than the first. Touch not a single block, remove not one ancient Landmark, but transmit to posterity unimpaired our sacred tenets.

"In Freemasonry there is neither a new day nor a new duty; the days of Masonry are as to-day, yesterday and

for ever. They change not, nor are they new. The duty which is laid down in the very foundations of the Ancient Craft Masonry of our fathers is our duty to-day."

The prosperity of Masonry depends in a great measure on the strict and cheerful obedience to the ancient landmarks. More time should be given for the instruction and candidates in the mysteries unfolded to them before other and more important information is imparted. They should have time to mark and inwardly digest what they have already received before they are allowed to receive more. It is an old adage that, whatever a man knows but little about he will care but little for; and the less instruction the young Mason receives the fainter will be his conception of the beauty and importance of the great principles which lie at the foundation of the Masonic Institution. If every candidate was strictly, required, in accordance with the letter and spirit of the ancient regulations, to be thoroughly instructed in one step in Masonry before he is allowed to take another, we would not see so many rough ashlar's lying along our pathway to the middle chamber, nor so often hear of Masons who have taken all the degrees and who write 32° or 33° after their names, who are unable to work their way into a Master's Lodge.

E. A. STEVENSON.

A Reminiscence of Masonry in Spain.

BY AN OLD MASON.

As I think of some of the stories which linger in my note books or my memory may amuse some of your

readers, I deem it well, ere "time and fate stop my pen" to transcribe them for their amusement and, I hope, improvement. Yes! and perhaps it is as well. Some day, when my papers are looked over by other eyes, and the books and MSS. of another departed Freemason attract the curious or edify the collector, it will be as well, probably, if such stories as these should not fall into "profane hands," and therefore I venture seasonably and thoughtfully to send them to the *Masonic Magazine*. Some years ago, when I was a very young Mason, by the way, rather green in action, and extremely curious about things Masonic, I attended a Lodge in a great English garrison, well known to many "sojourners," there, which was then principally composed of foreigners, though a few English Masons were among them. In those days the Brethren in that particular Lodge had swords (a point I always object to in foreign Masonry), and on my alluding to that fact to my neighbor, a foreigner, who spoke English, he said:

"Well, you don't want them in England, and here they are really useless, too; but in my country, and other countries, they are sometimes very useful and needful. Let me tell you a little story."

I bowed my head and listened.

"Some years ago, in a certain Spanish town which shall be nameless, there was a Lodge of Freemasons meeting secretly, for it was then prohibited by the Government of Ferdinand."

"Ah," I said, "when Masons are forbidden by the laws to meet, they ought not to do so. Obedience to law is always a Masonic duty."

"Do not," he replied, "let us argue that point, but be good enough to listen to my story. In those days, I repeat, urged on by the priests and the violent party in the Roman Catholic Church, King Ferdinand's Government tried vainly to crush Freemasons and Freemasonry. A leading member at Madrid was placed in the Inquisition, and released by means of two Masonic familiars in a very short time, whose adventures you have doubtless read in 'Sandoval the Freemason.' That worthy Brother was, in Christina's regency, Consul here, as you probably know. We were then about forty, composed of monks, the secular clergy, military officers, and civilian employes, and one or two professors. We were not, then, a political body, though proscribed. We had amongst us a Brother who, disappointed at not rising to office, and stirred on by the love of 'filthy lucre,' went to the governor and offered to betray our whereabouts, so that the police might take us in actual 'session.' The Governor jumped at the idea, hoping to be benefited himself, and made a bargain with the 'traitor' for so many thousand 'reals.' But the Governor had a Secretary, a member of our Lodge, to whom he confidentially and exultingly said, 'Tiengo anora, questos Macones.' The secretary asked how. He told him, and the name of the informant. The Governor's Secretary said nothing, but went and informed the Master of the Lodge, who immediately assembled privately all the Brethren but the traitor, in a Lodge of emergency. It was then decided that they should hold their usual meeting, that the Master should summon all

the Brethren at a specified time, and deal with the matter as the safety of the Brethren and the laws of Masonry prescribed. Accordingly; when the informer received his secret summons, he went to the Governor, and as the meeting was convened for the early hours of the evening, just when twilight sets in, if one may so speak of Spain, the Governor settled with that degraded Brother that, in order to ensure the capture of the whole Lodge, the police should not go near the place or surround the building for one whole hour after their assembly. This he also told the Secretary. The necessary *denouement* I leave you to your imagination. When the police got to the spot and broke into the house, though they found some Masonic emblems, not a person was discernible; and from that hour to this," said my neighbor to me; "no one has ever seen or heard of the traitor. The Lodge was broken up for a time, but is now meeting again and I am going to attend a meeting of it in a few days. So you see my Brother," he added, "that sometimes we poor foreign Masons may need the protection of the 'arch of steel.' In your happy country you know not of such things; but Masonry in other countries has often to fight for its 'dear life.' "

I have put into real speaking English, carefully, the words of my old neighbor in that Lodge, for I have remembered their substance well. The story made a deep impression on me at the time, as showing one possible "realism" of Masonry; the application of it I leave to those good Masons who from month to month cast their eyes over these veracious pages. *Verbum sat Sapienti.*—*London Masonic Magazine.*

Life and Character of Cleopatra.

Cleopatra was a woman of Mark.

She is supposed by some to have been a native of Pennsylvania, because she was born on the banks, of a Nile stream.

She was descended from Cheops who was a confectioner of great renown, some of his Pyramids being shown in Egypt even to the present day.

Boney-part also came from Cheops, as all know who have had chops for breakfast.

He always retained a lively affection for the land of his ancestors, and resolved to reign over it. He was accustomed to go gamboling over the world, and wished to play Pharaoh in Egypt.

Previous to one of his great fights, he sent forty men to the top of one of the Pyramids, to look out for stragglers, and notified his troops with the warning—"Forty sentries look down upon you from the tops of the Pyramids."

At the next fight, not having soldiers to spare, he had forty mummies placed there with the remark, "I want to see how a mummy looks as a soldier." This gave rise to the tradition that he had to fight a kind of soldiers called "Mamelukes."

The forty centuries are still there, and are called by travelers as they get by them,

"The Dead Past."

But we must return to Cleopatra, as Anthony said at the battle of Actium.

Her name was originally Cleo. Notwithstanding her illustrious origin, she was born in very humble cir-

cumstances, and worked in the cotton fields. She was remarkable for her punctuality in going to her work in the morning, and the sound of her wooden shoes was as good as a clock to the people of Cairo.

As her pattering steps were heard in the early morning, they were accustomed to say, "Here comes the little patterer." Such was the origin of the name by which she was familiarly known, "Cleopatra." We have taken great pains to ascertain this, as such philological facts are always interesting and important.

From sowing, she took to sewing as she grew older, and was so very expert as a seamstress that her needle is preserved to this day, and is a conspicuous monument in Egypt. It must have grown enormously since she used it, as it is now much too large to be conveniently handled.

From sewing she took to being sued, and many a suitor was soon on his knees to her, each one going *beyond the last* in his protestations of affection, giving rise to the Latin proverb "*Ne sutor ultra crepidam*."

Her first marriage was celebrated with great Pomp.

Some historians call him Pompey the Great, for short.

Something soon happened to him and she was left a disconsolate widow.

As she laid her head on Pompey's pillow first, she set that up as a monument beside her needle, memorials of her youthful industry and her earliest love.

Next Julius Sees-her, and as soon as he sees her, he loves her. Her cheeks at that time were very rosy, or as the Romans expressed it "rubi-

ound." This gave rise to the story of Caesar's coming to something rubicund and plunging in, hit or miss, liberty or death, sink or swim, survive or perish, and all that. We do not recollect the whole of the story, but they say it was so.

She led him a dog's life by her extravagance, with her milliner's and mantua-maker's bills. They rained in upon him by the hundreds. They stuck themselves in his face, crying "Cash us!" till the poor man gave up the ghost in perfect desperation. This originated the story that he was killed by Cassius

Her next lover was Antoninus Pious, so called from his fondness of pastry. He was also called Marcus Antonius. Historians describe these as two different people, but their object in doing so, was no doubt to spin out their books. As "brevity is the soul of wit," we think it much better to condense them into one individual.

This Antoninus Pious came over to Egypt to devour the Pyramids, which, he had made up his mind, were composed of the most delicate macaroons incrustated with stone by way of an icing. He had heard some one say that these Pyramids would "make a ruin" that would be very picturesque. He caught the words "Pyramid" and "make a ruin," and thus originated his idea. Arriving in Egypt he was received by Cleopatra with one of her most fascinating smiles. He was led captive at once by her coquetry, or cookery, we cannot say which. She fed him on dissolved pearls among other things, her object being to fill up his stomach with stone, so that he could not find room there for her beautiful

Pyramids. This was a great improvement on the old Hebrew method of stoning men to death and was equally effectual, for history records that Cleopatra was the death of him.

Finally, the time came for the beautiful queen to die herself—hair and all. Some writers affirm that going too near an old wall to gather a bouquet, she was stung to death by an *asp*. Others say that she went to Asp-in-wall and caught the Pan-a-ma fever, shook like an aspen—as no pen can scribe—till she shook off her mortal coil, and then coiled herself up and died. This last description is so vivid and circumstantial that we are much inclined to adopt it as true.

Thus ended the life of Cleopatra. We proposed also to write her *character*, but after getting all ready to do so, we found she had lost it.—*Corner Stone*.

Hints to Worshipful Masters.

The present paper is designed to afford practical hints as to the correct manner of opening and closing the Lodge. Simple as these ceremonies may appear to some, the general ability of the Lodge-Master is measured by his performance of them. They constitute his *experimentum crucis*. We have travelled long and far in the interests of this thing called *Freemasonry*. Lodges, running into the thousands, have we visited in search of "the true test" of a good Lodge. The true test is "a good Master;" and the test of the good Master is "his ability to open and close his Lodge with dignity and accuracy." Those who make it "the ability to confer the degrees," are mistaken. The attention of the

Lodge at that time is given not so much to the Master as to the candidate. But in the opening and closing, all present look with straight eyes to the East, the Master then is the be-all and the do-all.

You will not fail to make your appearance in the Lodge at a quarter or half hour prior to the moment of opening. Thus you will see that due preparations are made, and fuel, lights, water, &c., provided. Tylers are fallible and forgetful, and "the eye of the Master," &c.—you know the adage. If any regular officers are absent you have time to select persons to act *pro tempore*. No brother should be called to fill a responsible post without giving him at least a fleeting quarter hour to compose his thoughts and excite his memory. If visitors are in attendance, you will be able to extend the cordial word and courteous hand shake due them; also appoint committees of Examination if need be. How much better is this, than to incur the noisy interruption of sending the best men out of the Lodge after it has been opened.

Precisely at the moment specified in the By-laws, the Lodge must be congregated. Should there not be a quorum present, you may then, in your option, announce a brief postponement, or dismiss those present and go home. The former is preferable; but to make a sharp lesson of punctuality to the tardy, you might (as a friend of ours once did) put your charter in your pocket and go home. Our friend tried that. Five only were present when he had congregated them, and he explained the condition and all retired. The Lodge was called by his order the next evening, and

then to a goodly majority of his members he expatiated upon the evils of tardyism and so wrought upon their minds as to have no difficulty, on this scale, for the remainder of his official term. The proper theory is, that the Lodge sets the time of opening and the Master sees the By-law executed. While the rule is in force, its observance comes under his covenant.

Being congregated, the Craft hasten to clothe themselves and take their seats. Officers invest themselves with their jewels and take their stations. Then the Lodge is *purged*, then *tyled*. These matters are esoteric, only in part. The proper instructions for purging are that "no one may be present at the opening save those who are justly and lawfully vouchéd for." There are but three rules for this, viz.: 1.—Strict trial. 2.—Due examination. 3.—Lawful information. The Master is responsible to the Lodge and to the Fraternity at large that these rules are strictly observed. No short way can be tolerated. All examination must be "strict" examination, all information must be "lawful" information.

The Lodge being congregated, *purged* and *tyled* it must be "lectured," as it is technically styled. This is catechetical and esoteric. The business is literal; no one has the right to vary word, syllable or letter from the standard. It is rigidly circumscribed. The effects are to enlighten the officers in the performance of their respective trusts; to enlighten all upon the subject of ties, bonds, chains and covenants; upon the method of traveling as Masons; of testing visitors systematically; of conferring degrees;

of examining initiates upon advancement and other things.

The conclusion of the opening is the religious worship. The reading of some Scripture, singing a Masonic ode and an appropriate prayer afford a good preparation for the work before you. All the furnishing of the Lodge-room being emblematic of religious thought, the opening ceremonies of the Lodge, give a good opportunity to the accomplished Master to evolve some of their lessons.

And now the Lodge being declared open, we may examine into the important duty of *receiving visitors*. Here the defects of a poor Master are irremediable, awkward, ignorant, discourteous—how he reflects discredit upon the Lodge, how he wrongs the visitor! But, expert, well-posted, gentlemanly—how surely the visitor will remember the events of that reception, and rejoice that he entered the portals of that Lodge!

Thus we have laid out a line of hints for your government in the matter of opening and closing. Shall we tell you of one of the most distinguished Masons of the age who when he was first elected Master, spent an afternoon a week for several weeks in the company of his officers, practicing over and over upon this essential part! the reader may have seen that very man sitting as Grand Master, holding the hundreds of delegates up on the *alarum* of his gavel, and in the intonation of his voice. If so, ask him where he first acquired his expertness? his reply is "in the opening ceremonies of my Lodge!"—*Masonic Review*.

Manito Lodge, No. 90, G. R. C., Collingwood, has just received a fine portrait of R. W. Bro. Henry Robertson, P. D. D. G. M., painted by Mr. J. W. Bridgman, of Toronto, which is to be hung up in the Lodge Room. The painting was ordered some time ago by the Lodge, and it is a most excellent likeness. R. W. Bro. Robertson has been connected with the Lodge here since 1861, and has held many responsible offices. In 1872 he was chosen D. D. G. M. for the Toronto district, and held the office two years. He has always taken a prominent part in the Lodge, and we suppose this portrait is intended by the members as an expression of their regard for him and their appreciation of his numerous and efficient services. We may say that Bro. Robertson has for some time been engaged on a new book giving a digest of Masonic Jurisprudence, which will probably go into press sometime this year. We are sure it will be of great value to the craft in Canada, for the R. W. Bro. has the reputation of doing thoroughly whatever he undertakes.

If Masonry is in your heart you will be a moral, temperate and prudent man, keeping a guard over your lips and actions. You will abhor profanity and intemperance, and reprove those faults in Masons who may be guilty of them. You will be affable and courteous, treating all good Masons as your equals, paying due respect to those in office, regarding the opinions and making allowance for the prejudice of every place you visit.

Following are the principal officers of the Grand R. A. Chapter of Missouri:—M. E. Comp. Jas. E. Cadle, of Chillicothe, Grand High Priest; R. E. Comp. Saml. H. Owens, of California, D. G. H. Priest; R. E. Comp. Erwin Ellis, of Lebanon, E. G. King; and R. E. Comp. Wm. H. Mayo, Grand Secretary.

Brock Lodge, No. 354, Cannington, installed by W. Bro. Hugh Willson: I. P. M., W. Bro. Hugh Willson; W. M., W. Bro. John Sharp; S. W., Bro. John M. Hart; J. W., Bro. Wm. Cavanan; Treasurer, Bro. John Huston; Secretary, Bro. Robert Varden; Chaplain, Bro. Donald Gillispie; Organist, Bro. Geo. Turner; S. D., Bro. Wm. Burnes; J. D., Bro. John Touie; S. S., Bro. Robert Wery; J. S., Bro. Arch. McKay; I. G., Bro. W. B. Smith; Tyler, Bro. Robert Dodds; D. of C., Bro. D. C. McLean.

Victoria Lodge, No. 299, Centreville, installed by W. Bro. John S. Miller: I. P. M., W. Bro. Marshal B. Hawley; W. M., W. Bro. Marshal B. Hawley; S. W., Bro. Henry A. Baker; J. W., Bro. Robert Cox; Treas., Bro. Wm. A. Rombough; Secretary, Bro. James M. Smith; Chaplain, Bro. Joseph B. Lucas; S. D., Bro. Malcomb F. Miller; J. D., Bro. Edward Perry; I. G., Bro. Wm. Mulholland; Tyler, Bro. Allan A. Clancey.

The Canadian Craftsman.

Port Hope, July 15th, 1880.

Special Communication of the Grand Lodge of Canada.

A Special Communication of the Grand Lodge of Canada was held on the 24th ult., at Delta, in the County of Leeds, for the purpose of laying the corner stone of the new Masonic Hall there.

Grand Lodge was opened in Ample Form by M. W. Bro. James A. Henderson, Q. C., D. C. L., Grand Master, the following being the acting Grand Officers:—

M. W. Bro.	Jas. A. Henderson, Grand Master
R. "	" R. Hendry, Jr. as D. G. Master
" "	" John Sinclair. as G. S. Warden
" "	" John Dargavel. as G. J. Warden
R. "	" Rev. J. Gallagher. G. Chaplain.
" "	" Thos. Cam. as G. Treasurer
" "	" E. J. B. Pense. as G. Secretary
V. "	" Joseph Kennedy. as G. S. Deacon
" "	" R. Fields. as G. J. Deacon
" "	" Wm. Beattie. as G. S. Works
V. "	" W. A. Gunn. as G. Dir. of Cer.
" "	" Omer Brown. as Asst. D. of C
" "	" W. J. Pink. as G. S. Bearer
" "	" A. Wiltse. as G. Pursuivant
" "	" Alex. Stevens. as G. Tyler.

The following Lodges were represented:—Ancient St. John's, No. 3, Kingston; Catarqui, No. 92, Kingston; Minden, No. 253, Kingston; Rising Sun, No. 85, Farmersville; Simpson, No. 157, Newboro'; St. John's, No. 340, Pittsburg; Union, No. 9, Napanee; Harmony, No. 370, Delta; Clandeboye, No. 355, Perth; True Britons, No. 14, Perth; St. John's, No. 63, Carleton Place; Sussex, No. 5, Brockville; and Lansdowne Lodge, now under dispensation, with Bro. Dr. Aylesworth as Master.

A procession having been formed, proceeded to the site of the intended building. Arrived at the place, and all being in order, the Grand Chaplain

offered up prayer, after which the usual ceremonies attendant upon laying a corner stone were duly performed, including the presentation to the Grand Master of an elegant silver trowel, which he gratefully accepted, as the passing of a trowel among Freemasons as well as among Operative Masons was an emblem of fraternal feeling; and he would retain it as a memento of a work so happily begun. The work being completed, the Grand Master then addressed the brethren and people, of whom there was a great assemblage, as follows:—

MEN AND BRETHREN HERE ASSEMBLED.—At the request of the brethren of Harmony Lodge, No. 370, on the Registry of the Grand Lodge of Ancient, Free and Accepted Masons of Canada, I have laid with Masonic honors the corner stone of a building, the upper part of which is intended for a Masonic Hall, and the lower part to be used for the Township Hall and the offices connected therewith. The edifice about to be erected, judging from the plans submitted to me, will be a handsome and suitable one. It is an undertaking of which the inhabitants of this village and the township have every reason to be proud. I accept it as an evidence of their earnest desire to advance the growing interests of this place. That the Freemasons in this locality, and the corporation of the townships of Bastard and Burgess South have agreed to unite in such a laudable enterprise, I hail with pleasure as a mark that our brethren and the local authorities can work together, and as showing that we as Free and Accepted Masons are allowed perfect freedom in our works of labor and charity. Such is the glorious liberty which we all enjoy under the benign sway of our Most Gracious Majesty the Queen, God bless her. It is an ancient Masonic custom, well worthy of observance on occasions like the present, that some brief remarks should be made upon our Order.

Freemasonry teaches four great and essential duties. The first is our duty towards God, to reverence His holy name, to implore His aid in all our laudable undertakings, to trust Him for protection, to esteem Him as the chief good; and to bow submissively to His will, and so, by imprinting on our minds and enforcing on the every day actions of men the first principles of religion, it may humbly strive to be accounted "her lowly handmaid." The

second is our duty to our neighbor. We are taught to admonish and reprove him, to protect and defend him in his property, person and character, to aid, if possible, in his reformation from error, to encourage his feeble energies, and to rebuke his presumptuous follies with the kindness and courtesy of a brother, and ever to do unto him, in the spirit of the golden rule, as we would have him do unto us. Third, our duty to ourselves. We are enjoined to avoid all irregularities of intemperance and excess that may impair the mind or body, to use the talents given to our charge to the best of our energies, and, ever faithful to the trusts committed to us, to lead a just and upright life, full of honor and truthfulness. Fourth, our duty to our country. We are to be quiet and peaceable citizens, true to our Government and just to our country, not to countenance any act which may have a tendency to subvert the general good order of society, but pay due obedience to the laws of the country in which we reside, and never forget the allegiance due to the Sovereign of our native land. Our Order has its depressions, its ebbs and flows, at one time arising from want of proper zeal among its members, and at another time from the persecutions of crowned heads, of political, and I regret to say, religious authorities, who understood not the noble principles on which Freemasonry is founded. But from its reverses it has arisen with renewed vigor. So long as the bulwarks of our Order are built upon the actions of the brethren, no other aids or defence are needed to resist the attacks of enemies, composed mainly of those who have failed to gain admission into our ranks, and of those who are jealous of its well-doing. We do not set ourselves up to be better than other men because we are Masons. We are frail as well as others. We can only modify, not regenerate. All institutions, civil and religious, are liable to the same affliction, and our Order must not be condemned for sharing a similar fate. I am not here as the apologist of Ancient, Free and Accepted Masons. Freemasonry has never needed an apologist. It has never appealed to public opinion for support. It ever guards its portals with vigilance, and none can enter who are not professedly earnest seekers after the light it dispenses. That it has a place in the public estimation is more than a tacit recognition of its existence, and its influence is evident this day from the very large assemblage of persons from the neighboring towns and adjoining townships who have met here to-day to witness the ceremonial and assist with their approbation. Let the blameless conduct of our members, the many good and kind acts unostentatiously performed by the brethren, ever

continue to mark our progress and win the applause of the world at large.

The Grand Master then called for three cheers for the Queen, which were heartily given. Cheers were also called for and given for the Grand Master.

The procession having re-formed, the brethren repaired to Denant's grove, where a most liberal supply of refreshments had been provided. Appropriate addresses were delivered by the Grand Master; R. W. Bro. Gallagher, Grand Chaplain; Rev. Bro. Betts, Rev. W. Bro. Wright, R. W. Bro. R. Hendry, Jr., and others. Subsequently the procession was again formed, and on repairing to the Lodge-room, the Grand Lodge was closed in Ample Form.

Editorial Notes.

We understand that the Grand Lodges of Colon and Cuba, which have been rivals in the island of Cuba, have dissolved their separate existence, and have united in forming a new Grand Lodge, under the title of "United Grand Lodge of Colon and Cuba," which will, no doubt, be recognized by the Grand Lodges throughout the world.

THE latest and flimsiest humbug of the day is the falsely called "Egyptian Masonic Rite of Memphis," which advertises in a Boston journal to confer 90 of its 96 degrees for \$10! Its "Grand Master" is a patent medicine vender of "the Hub." Those desiring to increase his "pillage" regardless of what they get in return, might invest \$10 to the "Grand Master's" advantage.—*Keystone.*

THE following sensible letter from Bro. N. F. Davin appeared in the *London Free Press* the other day. We fully endorse Bro. Davin's opinions, and hope that the London Brethren will act upon the suggestion. It is a great shame that in the city of Toronto, where so much wealth and intelligence is to be found in the Masonic ranks, no library of Masonic literature is to be found:—

SIR,—I am glad to see that the Masons in London are about to erect a Masonic Temple. May I venture, through your columns, to make a suggestion that in the design, accommodation for the library should not be forgotten. In Toronto there is a strong desire among the Brethren to have a library of Masonic and general literature, but we really have no room suitable for the purpose. There should be attached to every Masonic Hall a library where Masons could receive their friends and Brethren at all times.

I am, &c.,

NICHOLAS FLOOD DAVIN.

THE Masonic career of Bro. Sir Francis Wyatt Truscott, Junior Grand Warden of the Grand Lodge of England, and present Lord Mayor of London, is thus sketched in *The Freemason* of May 15th:—Bro. the Right Honorable Sir Francis Wyatt Truscott, was initiated into Masonry in the Grand Masters' Lodge, No. 1, on the 20th December, 1858. He represented the Lodge as Grand Steward in 1864-'65, and in 1865 was installed W. M. This year he was elected a second time to the chair. In Arch Masonry, Bro. Sir F. W. Truscott was exalted in the St. James' Chapter, and at the meeting of Grand Chapter, held on the 5th of May, was installed as Grand Scribe. He is a Life Governor of

each of the three Institutions, and has served as Steward on several occasions. This year he was elected President of the Board of Stewards at the festival of the Girls' School, and supported E. R. H. Prince Leopold at the banquet. His popularity as Lord Mayor is unbounded, and he is as highly esteemed in public life as among his Brethren of the Craft. Although the public duties of our distinguished Brother have absorbed the larger portion of his time during many years, yet he has found some time for Masonry; has worked conscientiously in the Lodge, and shown that he has always taken great interest in its prosperity. That the Chief Magistrate of the first city in the world should, during his year of office, and in the midst of daily pressing claims on his time, accept and fulfil the onerous duties of the W. M. of the Grand Masters' Lodge, is a proof that he values Masonry, and that his interest in the Craft has rather increased than diminished. Bro. Sir F. W. Truscott was Sheriff of London and Middlesex in 1871-'72, when he was knighted.

WE are in receipt of a letter from an esteemed Brother, in reference to a certain communication containing a description of the dedication of a new Masonic Hall in Winnipeg, Man., and which appeared in the April No. of *THE CRAFTSMAN*. The letter of our correspondent refers to that part of the communication which speaks of the presentation to M. W. Bro. Geo. F. Newcomb, P. G. M., of an address and a gold watch. We think it better in the interests of that peace and harmony which has been restored

to the once distracted Grand Lodge of Manitoba, not to publish the letter referred to. We believe that the difficulties between the rival factions in that Province were healed by mutual concessions, and both parties deserve credit for their action which brought about the happy result, and the removal of a Masonic scandal. As we are assured that the address presented to M. W. Bro. Newcomb expresses the sentiments of a large number of the Brethren in that Province, and we cannot see anything objectionable in it, we have great pleasure in giving it publication:—

ADDRESS.

To M. W. Bro. George F. Newcomb, P. G. M.:

The occasion of the dedication of this spacious hall to the purposes of Masonry is regarded as a suitable one upon which to express to you the high estimate your brethren throughout the Province have formed of your Masonic and private character, as illustrated by your official and personal bearing during the trying period you presided over the craft of this Province as Grand Master.

Your efforts to establish Masonry in this Province on a creditable and constitutional basis, consistent with the recognized principles of A. F. & A. M. throughout the Masonic world, have resulted profitably to the craft, and are, consequently, now recognized.

Your unwavering determination to check the careless, not to say reckless, manner in which you found the craft in this Province tending to drift, and insisting upon a system of strict constitutional rule at a critical period in the life of our Grand Lodge, is worthy of all praise.

The favorable reception your addresses to Grand Lodge have uniformly met at the hands of all the foreign Grand Lodges that have taken any interest in our existence as a constitutional and permanent Grand Lodge, is gratifying evidence that your administration of the high office of Grand Master, during two terms, is generally approved.

Your firm attitude against forcing an issue on the Ritual question, and your steady adherence to what you felt was for the best interests of Masonry in Manitoba, and the world in general, was fully justified as events have proven.

Your interest in the craft while Grand

Master, as shown by your promptitude in visiting all the Lodges throughout the Province, and administering advice and counsel wherever and whenever needed, regardless of personal considerations or popularity, has resulted in permanent benefit to the cause of Masonry in Manitoba.

In all your efforts to settle Masonic difficulties in Grand Lodge, on a fair, honorable and constitutional basis, without jeopardizing our existence as a Grand Lodge, or lowering our standing with other Grand Lodges, it cannot be said that Masonry was disgraced to meet the convenience of any party or faction or even sacrificed by you for personal popularity.

You will, therefore, kindly accept this address and the accompanying gift as a slight recognition of the value the donors attach to the Masonic work you have accomplished, and of their appreciation of your Masonic and personal character.

On behalf of the subscribers.

A. J. BELCH.

Winnipeg, April 6th, 1880.

We have not seen the reply, but if there had been anything in it which reflected upon the happy settlement of the Masonic difficulties in that jurisdiction, we should have declined to publish it, as we believe the past should be forgotten: reference to the old disputes would only serve to open the trouble.

On the evening of the 21st ult., several of the officers and members of the Kingston Masonic Relief Association proceeded to the house of R. W. Bro. Geo. M. Wilkinson, P. D. D. G. M., president of the Association, and presented him with a beautiful silver Ice Pitcher with goblet, upon which was an inscription stating that the gift was a tribute to Bro. Wilkinson's great zeal in behalf of the Association. We have not received any further particulars of the proceedings, consequently we cannot lay them before our readers.

Annual Report of the Great Prior of Canada.

READ BY COL. MACLEOD MOORE, BEFORE THE
NATIONAL GREAT PRIORY, AT GUELPH, ONT.,
ON THE 13TH OF JULY, 1880.

Fratres of the National Great Priory of Canada:

I feel more than satisfied that the suggestion made by me and confirmed by your resolution at our last meeting of Great Priory, of distinctly declaring our Independent position as a National body, and the Peer of all other Templar Institutions, was the correct course to pursue. The action taken by the Grand Encampment of the United States in arrogating to itself a pre-eminence over the ruling body in Canada, being an assumption on their part that required prompt refutation and explanation, to prevent its marring the kindly feelings existing between the two Templar branches, arising no doubt unintentionally from not understanding the wide difference that exists between their Templar system and that of the British Empire, or the relative position "Convent General" and "Grand Encampment" bear to each other.

It may be as well to explain our position as regards the Union with the Great Priorities of England and Ireland, which led to the mistaken supposition of our not being an Independent body.

For some time previous to our joining the Union as a National body, a convention had existed between England and Ireland to establish a uniform Templar system, based upon the practices of the old Chivalric Order, and we came in, taking matters just as we found them.

UNION OF NATIONAL GREAT PRIORIES.

The Order had been but lately revised, through the instrumentality of Sir Patrick Colquhoun, the Chancellor of the English branch, and much irrelevant matter struck out, which had crept into its ceremonies from adhering too closely to the Masonic style of working of the 1780 theory.—The Dunckerly fable. These changes, and the formation of a Convent General, were not received favorably by a large majority of the English body, being distasteful to the prejudices of many of the old members,

who looked upon them as innovations, and so created a regular schism—one district of England against the other.

The democratic party in England which outweighed all the others in "Convent General," being one that cared nothing for the sister Great Priorities of Ireland and Canada, it was evident a disruption must take place, and this was brought to an issue, when a special Convent General met in London, to review and set aside the decisions of the regular meeting of the Convent General held in Dublin the year before. The English brethren, who, long used to rule matters with supreme authority in England, could not endure that the Irish should have any share in the administration, reversed the decisions made in the Dublin Convent General.

The Irish members felt themselves aggrieved, but behaved with equal forbearance and spirit, quietly laid aside the Convent General altogether, and just took their own way as before. There is no doubt the whole of the proceedings of this special meeting were illegal, and ought to have been vetoed, as by section three of the Anglo-Hibernian Convention, any constitutional alterations should be made in the several Great Priorities before being submitted to Convent General.

The Statutes undoubtedly contain a provision for altering them, and advantage was taken of this by the stronger party.

Canada feeling that she had no chance of holding her own in Convent General, strongly protested against these acts, expressing her disapproval of any material changes in rules she had promised to obey; for as a National Great Priory, she had an equal voice with the others, and no faction or party had a right to pass, without due notice, and behind her back a series of resolutions, of which she disapproved.

In this state of affairs no other course seemed left but that of dissolution of the Union, but rather than proceed to this extremity, and for the sake of peace, the Great Priory of Canada agreed to a compromise, suggested by the Great Sub-Priory of England, by which we are now left to take care of ourselves, and are certainly the gainers, so far as the abolition of the capi-

tation tax to Convent General, which in Canada had always been looked upon as a very unnecessary one to impose upon us; but, it is to be feared the result of the compromise will be to establish three separate systems, which in time will become more and more dissimilar, and thus defeat the object of the Union.

The root of the failure lay in the Convent General. To assemble a Convent General annually anywhere, was unnecessary, and the idea, however specious, of meeting in London and Dublin alternately, ended in a collapse of the whole system. The meetings of Convent General should never have been fixed at all, but summoned when required by the Grand Master; and I am happy to say that this has now been decided upon.

Our representative at the Great Priory of England, V. E. ; Frater Emra Holmes, informs me officially that he has ascertained that the meetings for the future, of Convent General, rest upon the *ipse dixit* of our Royal Grand Master alone.

To my mind there cannot be a doubt that the revised system, by reverting to first principles, is calculated to raise the status and dignity of the Templar Order in the British Dominions, as correctly representing the once celebrated Chivalric Order from which it derived its name; whilst the attempts to continue it as a mere fanciful degree of Masonic invention, is preposterous, having neither historical facts nor truth to recommend it.

The lack of interest shown in the history of the Order, is principally the cause of the ignorance that prevails, so few Brethren will take the trouble to read and study the subject, taking things just as they found them, and thinking nothing more about the matter.

THE DIRECT DESCENT THEORY.

My views with respect to the origin of the Templar Order and its connection with Freemasonry, have been considerably modified; however, it is the privilege of everyone to change his views as new sources of information are brought to his knowledge. I cannot agree with the learned author of a "Concise History of the Templar Order," who does not think the Ancient Order ever

found any shelter in the Masonic body, he holds that Masonry as a speculative matter did not exist until the time of Elias Ashmole, at the commencement of the last century.

There is very little doubt that during the early days of the Templar Order, when in the zenith of their power and wealth, a connection *did* exist between the two bodies. Those warrior Monks, when assisting at the erection of the magnificent Churches and Cathedrals that still remain, and constructing their houses and Preceptories, employed the Fraternity of Freemasons skilled in Ecclesiastical architecture, not the mere builders of walls or stone masons, but the scientific leaders of the Craft, many of whom were of high rank and great learning, and whose chief patrons were the order of Benedictine Monks, who had also drawn up the Rule for the Templars, this affinity between them probably tended to promote a feeling of sympathy at the time of the persecution of the Templar Order, when its members denounced and dispersed sought refuge and concealment amongst those they had at one time employed in their service. Although the rules of the Order required the Knights to be of noble birth, men of all professions and ranks of society were to be found, who had allied themselves to the Order, either by affiliation, or by joining the class of "Freres Servientes," such as the Squires, Mer-at-Arms, Artisans, &c., &c., to whom in common with the Knights, the confiscation of the property of the Order had brought utter ruin and desolation.

The Masonic Fraternity, no doubt, were glad and proud to assist men who had belonged to an Order so famous as the Templars, and who were still capable and anxious to render themselves useful to the secret Fraternity of Builders, whose intercourse (from their wandering life) with people of various nations, views, and beliefs, disposed them to offer shelter to a body of men persecuted for the more liberal opinions they had entertained in advance of the age.

By this connection of the Templars with the skilled architects and workmen of the Masonic Fraternity, who were patronized and constantly employed in the architectural

services of the religious houses, until about the period of the Reformation. We may infer that the usages and ceremonies of the Templar Order were preserved from complete annihilation.

This is the theory of the origin of the present Templar Society, known as the "direct descent theory," to distinguish it from that of the Masonic origin of Templary, so frequently and incontestably shown to be a mere fiction.

It certainly bears the mark of reason and probability that some of the members of the Great Order of the Temple at its dissolution found refuge and protection by joining a secret society, with the leading members of which they had been formerly intimate.

THE CEREMONIES AND DOCTRINE OF THE UNITED ORDER.

Although the Templar body of to-day cannot prove a direct descent from the Chivalry of the Crusades, its legend and traditions strongly point that way, and in all tradition there lies a germ of truth, we therefore endeavor to imitate and assimilate our ceremonies and practises as closely as possible to that of the Ancient Order, strictly conforming to the doctrines of the Soldiers of the Cross, who fought for the faith on the plains of Palestine.

The ceremonies of the United Orders of the Temple and Hospitallers of Malta, are intended to inculcate the cardinal doctrines of the Christian religion, the inspiration of the Holy Scriptures, the birth, life, death, resurrection, and ascension of the Great Captain of our salvation, and a firm belief in the Holy Trinity, one and indivisible, the chief and indestructable characteristic of the Order, without which, in spite of all sophistry and special pleading, no Templary can exist. If any Templar system admits those who reject the Trinity in unity, or Hebrews, who adhere to the Judaical law, they have just as effectually laid aside the principles of the Order, as Orangemen would do, if they opened their doors to Roman Catholics, in fact the instant the Order ceases to be Trinitarian it also ceases to be a true branch of the Templars, and should be treated as such.

TEMPLARY OF THE BRITISH DOMINIONS.

In Great Britain and Ireland during the last century, the Chivalric Orders were formally introduced and adopted by the Masonic Fraternity, but altogether as separate and honorary degrees.

At the Union of the English Grand Lodges of 1813, the 2nd article, in defining the degrees of Ancient Masonry, provides for the practice of the Chivalric Orders, in these words:—"But this article is not intended to prevent any Lodge or Chapter from holding a meeting in any of the degrees and orders of Chivalry, according to the constitutions of said orders." Thus acknowledging the alliance, and the historic truth and value of the Chivalric degrees.

Templary then, as now constituted, has become part of the Masonic system, that is to say, the Society is based upon Masonry, in so far that we admit none but such as are Masons, therefore the basis and qualification is Masonic, but properly speaking, is not essentially so, but at the most quasi-Masonic.

The election of H. R. H. the Prince of Wales to be the sole Grand Master of the Order, was strictly in accordance with ancient usage; and the wish to have but one Governing head, (at least over the English speaking branches of the Order) had nothing to do with national or political events, the allegiance being, to the sovereign head of the Order, who might, as of old, be chosen from any nationality. This does not appear to have been generally understood by those brethren who merely looked upon it in a Masonic point of view.

The nationalities of England, Ireland and Canada are justly proud of the honor of having the heir to the Throne as their Supreme Head, and gratified at the interest evinced in the Order by His Royal Brothers, the Duke of Connaught, as Great Prior of Ireland, and Prince Leopold, as Constable of the Great Priory of England, acknowledging with loyal pride the high distinction conferred upon them by Her Most Gracious Majesty the Queen, declaring herself Patron of the Order.

UNITED STATES TEMPLARY.

Our brethren of the United States have taken quite a different view of Templary

from what we do, and founded a system exclusively their own, based altogether upon Masonry. It would appear from their own writers on the subject, that although Templar Encampments were in existence with them at the termination of the last and commencement of the present century, they had all become dormant prior to 1811, when Masonic Templary was revived, remodelled, and systematized by bodies of the A. & A. S. Rite, and the degrees conferred at that time, according to the Rituals of the Rite, converting the Rose Croix 18°, and Kadosh 30°, into the Templar degree, adopting lectures suitable to their own views, and by the year 1816, the system was fully adopted and placed where it now stands, when a General Encampment was formed, and the Templar degrees became virtually part of the American Masonic system. From this it will be seen that Templary in the United States does not resemble that in the British Dominions in any particular, and cannot be considered as the same body. Allusion to the doctrine of the Holy Trinity is altogether omitted, to admit of its being open to all denominations of Christian Masons, if not a greater latitude, and one of their leading members declares "the test of the Trinity could not be adopted by them, as it would drop 20,000 Templars from the ranks and reduce the influx one half." For a more complete sketch of the United States system I must refer you to an article in the June number of the CANADIAN CRAFTSMAN, [vide appendices.]

The idea of our forming a Union with the Templar branch of the United States, at one time mooted and brought forward at the last Triennial Meeting of their Grand Encampment, never obtained any favor amongst the Nationalities of the British Empire, and since it has been clearly understood that they reject the Trinitarian doctrine and test, the objections have become doubly stronger, besides the different views entertained by them of Templary, would not render a Union advisable, however much we may be gratified to receive and welcome them as visitors in our Preceptories.

CONCLUDING GENERAL REMARKS.

Since our last meeting of Great Priory, I

am happy to say renewed interest in the Order appears to have arisen. I have granted preliminary Warrants for four new Preceptories, and authorized the removal of Sussex Preceptory, of Montreal, back to Stanstead, in the eastern Townships of Quebec, revived under most favorable auspices, as also the "Mount Calvary," of Orillia, to Barrie, Ont., where it has been re-opened by our excellent Grand Chancellor, who has taken charge of it. To him we are greatly indebted for the prosperous turn the affairs of the Order have taken, very few being aware of the difficulties he had to contend with, or the complicated state the Chancery had got into from the neglect of Preceptories in not remitting their dues, and sending their returns at the proper time, but which his zeal and perseverance is fast relieving us from, and I would earnestly call upon all Preceptories to aid him strenuously in placing the Chancery in its proper position. Personally, I beg to tender him my warmest thanks for the support he has at all times cheerfully afforded me. Our relations with other Templar jurisdictions continues to be most amicable. From our learned and esteemed representative at the Great Priory of Ireland, the Hon. Judge Townshend, I hear of the most kindly expressions of good will from our sister Great Priory towards this Nationality, who appear to be following our example, and arranging for a virtual independence of the Irish Nationality, irrespective of "Convent General," when all the mistakes and misapprehensions which so lately disturbed the harmony of the Order, will, I have every hope, right themselves, and peace and prosperity be restored.

The Great Priory of England is quietly and steadily progressing, and has added many brethren of eminence to its roll. It is with pleasure and pride we hear of the interest taken in the Order by H. R. H. Prince Leopold, lately appointed Constable of the Great Priory of England. The announcement of H. R. H.'s wish not to accept of any public demonstrations, alone prevented our requesting him to honor our Nationality with his presence, and afford us an opportunity of welcoming him to

Canada, and assuring him of the love and loyalty we all bear to the Royal family of the Empire.

From Scotland alone no advances have been made to any exchange of courtesies. With the United States we continue in the most perfect harmony, although in matters of detail and doctrine we are at issue, but it is surely no business of ours to find fault or interfere with their views, or any ceremonial they may choose to adopt; our regret is, that as the usages of the two branches are so entirely dissimilar, it is impossible to effect a closer alliance. I regretted not being able lately to accede to the request of the Grand Commander of the Grand Commandery of Vermont, who had urged me to authorise aspirants for the Templar Order, Companions of our Royal Arch Chapters on their borders near Stanstead, Province of Quebec, to be installed in Commanderies under his control. I did not feel justified in granting the permission or allowing any interference with our jurisdiction, which for the future there can be no necessity of entertaining; the Province of Quebec being fully prepared to establish Preceptories where and when required. The Provincial Priors and Committee of Grand Council will supplement anything further relating to the affairs of our Nationality, and I am satisfied your legislation will tend to the honor and prosperity of the Canadian branch of the Order.

In conclusion, let me draw the attention of some of our Brethren who are eager to adopt and advocate public pomp and display to one of the mottoes of the Order. "*Ferro non auro se-muniunt*," taken from the expressions of St. Bernard, when speaking of the Ancient Chivalric Order, commencing: *Equites Christi intus fide foras ferro, &c., &c.*, which reads: "These warriors of Christ do not array themselves in gold and glitter, but arm themselves inwardly with Faith, and outwardly with [iron] the Sword, &c." No greater mistake can be made than in supposing the Order is correctly imitated by indulging in Mock Military pomp and tinsel—as it was one of the most ascetic and severe in its rules and regulations of all the old Orders of Knighthood, and when these rules were infringed and de-

parted from, the downfall of the Order commenced.

It has been remarked that a more practical display of Charity in our actions would be commendable; we do a good deal in advocating this virtue, but where is the fruit? Surely not in vain shows and high flown orations. It would be well indeed if the Order were to follow the example of that of St. John in Anglia, by applying to some practical and useful purpose, the teachings of Temple v.

Frates, let us ever keep in mind these doctrines; trusting that as Soldiers of the Cross, whilst we wear the whole armour of the Gospel, we may wear it profitably, and be in Christian Charity with our Masonic brethren and all mankind.

V. D.  S. A.

WM. J. B. MACLEOD MOORE,
Great Prior of Canada.

MEMORIE.—The brethren of Lorne Lodge, in this village, recently entertained Bro. Brundrett, who has been the efficient Secretary of the Lodge since its organization, at a supper at the Bradburn Hall, on the occasion of his departure from the village, to take up his residence in Orillia. The chair was occupied by W. Bro. Cottingham, W. M., and in the course of the evening many kind expressions of opinion were spoken, and regrets at the departure of this Brother.

A number of the brethren of Ottawa attended a Masonic Picnic at Richmond on the 24th ult., the Festival of St. John the Baptist. Another party went to Delta, to be present at the laying of the corner stone of a new Masonic Hall in that village, while a large number of the brethren remained in the city to receive and unite with the members of St. Francis Lodge, Smith's Falls, who made an excursion party to Ottawa.

Bogus Masonry.

We were under the impression that, after the action of the Grand Lodge of Canada at its Annual Communication last year, we should hear no more of the so-called "Grand Lodge of Ontario." But it was a vain delusion: the head, indeed, was cut off, but there is still life in the tail, and much of the poison yet remains. Port Hope has lately been visited by two of those pseudo-Freemasons, who announced their determination to establish a Lodge here in connection with the bogus body they claim to represent. We therefore warn the public against this palpable imposition, and would recommend the officers and members of our Lodges to be on the look-out for these gentry, and immediately on their appearance in any place, put the nature of the institution before the public, so that innocent people may not be gulled into joining their so-called "Lodges." The head, body and tail of this bogus institution seem to be Francis Westlake, of London, who was expelled by the Grand Lodge of Canada in 1876, (see Proceedings of that year, page 200), Stephen Bean, and W. J. R. Hargrave, of Toronto. The "head" professes to be "P. G. M.," the "body" "Grand Junior Warden" and the "tail," "Grand Sec. Grand Lodge of Ontario,"—high sounding titles enough, but as empty as anything of the kind can be. The tactics of these people seem to be, on entering a strange place, to get hold of a few prominent members of the I. O. O. F., Bean being an Oddfellow, and to them is held out the tempting bait to form a "Masonic Lodge." This usually fails, prominent Oddfellows finding the hollowness of the pretensions of the bogus "Grand officers," declining to have anything to do with the concern, even at the cheap rate of \$5 per head, the initiation fee exacted. The Oddfellows of Ontario are too respectable and honorable a body to allow their organization to be made a catspaw of by these "worthies," and we are much mistaken if a single Oddfellow could be induced to join this bogus Masonic Order if he was aware of its history. The canvassers referred to go about with cunningly worded documents, in

which a quotation is given from an address of our late Grand Master Wilson and an extract from a letter written by Dr. Mackay, of South Carolina, but they carefully abstain from explaining that the circumstances are totally different now to what they were when these opinions were given utterance to. These documents are calculated to deceive, and those who present them in addition profess that their members are as cordially received as visitors in American Lodges as are those hailing from Lodges under the jurisdiction of the Grand Lodge of Canada. Indeed, we have before us a fly-sheet, signed by "W. J. R. Hargrave, Grand Sec. Grand Lodge of Ontario," in which the following sentence occurs:— "Our members have repeatedly visited Lodges under the jurisdiction of several Grand Lodges of the United States, and our late Deputy-Grand Master visited Lodges in England during the past year." Now, we have not the slightest hesitation in stamping this as a deliberate falsehood, for we are sure that no Lodge in the United States or England would permit a member of this bogus body to sit five minutes in their Lodges if they knew the illegitimate nature of the so-called Grand Lodge of Ontario. To ascertain what was thought of this bogus body in the United States, we addressed the following circular to the Grand Secretaries:—

PORT HOPE, June 29, 1880.

DEAR SIR & R. W. BRO.

Emissaries from the so-called "Grand Lodge of Ontario" are going about this Province endeavoring to establish their "Lodges," and claim, among other things, the members of their body are received in the American Lodges as cordially as those of the Grand Lodge of Canada. Will you kindly inform me what the position of your Grand Lodge is in regard to the illegitimate Grand Lodge of Ontario and its members?

Yours Fraternally,

J. B. TRAYES.

To the above, we have received the following, and expect in the next few days to receive many more of similar tenor. These letters effectually dispose of their pretensions to recognition at the hands of the Grand Lodges of the United States, and while they will doubtless continue to parade the extract from a letter written by Dr.

Mackay, they will not add the letter of the Grand Secretary of South Carolina to it in explanation of the changed circumstances:

NEW MASONIC TEMPLE.—JURISDICTION OF THE GRAND LODGE OF ALABAMA.—GRAND SECRETARY'S OFFICE.

Montgomery, Ala., July 6, 1880.

To J. B. TRAYES, Esq.

DEAR SIR AND BRO.—Yours of June 29th just at hand.

We do not know anything of the Grand Lodge of Ontario.

Fraternally Yours,
DANIEL SAYRE,
Grand Secretary.

OFFICE OF GRAND SECRETARY OF GRAND LODGE A. F. & A. M. OF THE DISTRICT OF COLUMBIA.

Washington, D. C., July 5th, 1880.

J. B. TRAYES, Esq.

DEAR SIR AND BRO.—Your circular of June 29th is received.

The Grand Lodge of the District of Columbia does not know officially, that there is such a body as the "Grand Lodge of Ontario;" nor would this Grand Lodge acknowledge the legitimacy of any other Grand Lodge in Ontario than that which has existed since the formation of the "Grand Lodge of Canada."

If any visitors from Lodges under the obedience of the Grand Lodge of Ontario have been admitted to our Lodges here, it has been through ignorance of their status.

We had hoped that the brethren who started the so-called Grand Lodge of Ontario, had abandoned their enterprise, and that your Jurisdiction was at peace once more.

Very respectfully, and
Fraternally Yours,
W. R. SINGLETON,
Grand Sec'y.

GRAND LODGE OF PENNSYLVANIA, A. F. & A. M. OFFICE OF THE GRAND SECRETARY, MASONIC TEMPLE.

Philadelphia, July 8, 1880.

J. B. TRAYES, Esq.

SIR & BRO.—In reply to your circular of June 29th, I will state that in September, 1876, Robert Clark, R. W. Grand Master, issued an edict forbidding all intercourse or Masonic communication with the so-called Grand Lodge of Ontario.

Yours Fraternaly,
JOHN THOMSON,
Grand Secretary.

OFFICE OF GRAND SECRETARY OF THE GRAND LODGE OF KANSAS, A. F. & A. M.

Wyandotte, July 2nd, 1880.

DEAR SIR AND BRO.—I am just in receipt of your circular under date of the 29th ult., and in compliance with your request, hasten to give you the desired information.

The Grand Lodge of Kansas took a very strong and most decided stand in regard to the irregularity of the so-called Grand Lodge of Ontario; see pp 80 to 83, of our proceedings for 1876. We look upon the concern as a spurious and clandestine body, unworthy of our recognition as a Masonic body.

Persons hailing from Lodges working under Charters from the Grand Lodge of Ontario would not be knowingly admitted by any of our Lodges; we are exceedingly cautious. It was only a short time since that one of our Lodges wrote me for information and instruction. It seems that a Canadian Mason was refused the right of visitation, the members of the Lodges not being sufficiently posted as to the status of Masonic affairs in your Province. You may rely upon Kansas being loyal and strongly opposed to spurious Masonry.

Yours, &c.,
JOHN H. BROWN,
Grand Secretary.

GRAND LODGE OF MINNESOTA, A. F. & A. M. OFFICE OF GRAND SECRETARY.

St. Paul, July 4th, 1880.

J. B. TRAYES.

DEAR SIR & BRO.—Yours of the 29th ult. received. In reply, the Grand Lodge of Minnesota is in fraternal relations with the Grand Lodge of Canada, and it regards the attempt to establish a Grand Lodge within its jurisdiction as an act of rebellion, which places the actors and supporters without the pale of Masonic courtesies.

The adherents of the so-called Grand Lodge of Ontario will not be received as visitors in any of the Lodges under the Jurisdiction of the Grand Lodge of Minnesota.

Fraternaly, &c.,
A. T. C. PIERSON,
Grand Secretary.

GRAND LODGE OF FREE & ACCEPTED MASONS, STATE OF TENNESSEE, U. S.—OFFICE OF THE GRAND SECRETARY.

Nashville, Tenn., July 5, 1880.

MY DEAR SIR & BRO.—At the Annual Communication of the M. W. Grand Lodge of the State of Tennessee, November, 1876, the M. W. Grand Master used this language as to the Grand Lodge of Ontario:—

"Your attention will doubtless be called, by our R. W. Grand Secretary, to an application for recognition of the so-

called 'Grand Lodge of Ontario.' The action of these brethren being clandestine, and their location being in violation of the territorial jurisdiction of the Grand Lodge of Canada, and it being demonstrated that they are entirely without any semblance of authority, I respectfully suggest that their application be rejected."

The Committee on Masonic Jurisprudence, to which the Grand Master's Address was referred, made the following report, which was adopted by the Grand Lodge:—

"We recommend that the Grand Lodge of Ontario, as mentioned in the Grand Master's Address—it being irregular—be not recognized by this Grand Jurisdiction, and that all Masonic intercourse be prohibited by the Masons under this Jurisdiction with the Masons claiming to be under the Jurisdiction of the Grand Lodge of Ontario."

No further action has been taken.

Yours Fraternaly,

JOHN FRIZZELLI,
Grand Secretary.

J. B. Traves, Port Hope, Ont.

OFFICE OF GRAND SECRETARY, GRAND LODGE
OF ARKANSAS, F. & A. M.

Little Rock, July 3, 1880.

J. B. TRAVES, Esq.

R. W. Bro.—In reply to your circular of the 29th June, in relation to the "so-called Grand Lodge of Ontario," there has been no mention made, that I am aware of, in our Grand Lodge, of a Grand Lodge of Ontario, except in the report of our Committee on Correspondence at the Regular Communication of 1876, in which, reviewing the Proceedings of the Grand Lodge of Canada, they say:—"A few of the craft became dissatisfied with the Grand Lodge of Canada, and thought they would put up one to their own notion, without authority of anybody else, and without any respect for Masonic law or usage, they announced themselves the Grand Lodge of Ontario."

Yours Fraternaly,

L. E. BARTON,
Grand Secretary.

M. W. GRAND LODGE OF WEST VIRGINIA, A.
F. & A. M.—OFFICE OF THE GRAND SECRETARY.

Wheeling, July 3rd, 1880.

J. B. TRAVES, Esq., Port Hope.

DEAR SIR AND BRO.—Your favor of the 29th ult. has been received, and in response I would say that the Grand Lodge of West Virginia on the 15th day of November, 1876, adopted the following resolution:

"Resolved,—That we believe the body calling itself the 'Grand Lodge of Ontario,' is irregular and clandestine, and unworthy

of countenance by Freemasons, and that the several Lodges and brethren in this jurisdiction are hereby interdicted from holding Masonic intercourse with any person claiming allegiance to such clandestine organization."

This resolution stands unrepealed, and is the law in West Virginia to-day.

Yours Fraternaly,

O. S. LONG,
Grand Secretary.

GRAND LODGE OF NEW HAMPSHIRE, FREE AND
ACCEPTED MASONS.—OFFICE OF GRAND
SECRETARY.

Concord, July 3, A. L. 5880.

J. B. TRAVES, Esq.

DEAR SIR AND R. W. BRO.—In reply to your circular of June 29th, I do not remember that the Grand Lodge of New Hampshire ever took any action in regard to the so-called Grand Lodge of Ontario, except so far as it may have been noticed in the report on F. C. Personally, I had supposed that it had gone out of existence, and I think that is the general impression here. No member of a Lodge under the jurisdiction or claiming allegiance to the Grand Lodge of Ontario, would be admitted in any Lodge in this jurisdiction, if his position was understood, unless through the ignorance of the officers of the Lodge of the position of affairs in your jurisdiction. I got the impression from the address of your G. M., Bro. Weller, in 1878, that the Grand Lodge of Ontario had ceased to exist, and hoped that your trouble from that source had ended.

Fraternaly Yours,

GEO. P. CLEAVES.

GRAND LODGE ANCIENT FREE AND AC-
CEPTED MASONS, STATE OF MISSOURI.
OFFICE OF GRAND SECRETARY, FREE-
MASON'S HALL.

SAINT LOUIS, July 2nd, 1880

J. B. TRAVES, Esq.

DEAR BROTHER,—Referring to your favor of June 29th, ult., allow me to say that the Grand Lodge of Missouri has never recognized the so-called "Grand Lodge of Ontario." And any man, pretending to be a Mason, hailing from Lodges owing allegiance to the said "Grand Lodge of Ontario," would be summarily rejected. There is not a Lodge in this Jurisdiction that would recognize any one, in any Masonic sense, claiming connection with the "Grand Lodge of Ontario." We have denounced said body as spurious, and all its work as illegal.

I am, yours fraternaly,

JOHN W. VINCIU,
Grand Secretary.

GRAND LODGE OF MASSACHUSETTS, OFFICE OF THE RECORDING GRAND SECRETARY.

Boston, July 2nd, 1880.

J. B. TRAYES, ESQ.,
Editor of the CANADIAN CRAFTSMAN.

DEAR SIR AND W. BRO.—In reply to your circular of June 29th ult., respecting the position of the Grand Lodge of Massachusetts in regard to the so-called Grand Lodge of Ontario, perhaps the most satisfactory answer I can give is to cite the concluding sentence of the Report of the Committee to whom the subject was referred in 1876, and of whom M. W. Bro. Welch, our present Grand Master, was Chairman, viz.: "Your committee are necessarily brought to the conclusion that the so-called Grand Lodge of Ontario is a spurious body, with whom it would be improper and un-Masonic to enter upon fraternal relationship, as requested." This view was adopted by the Grand Lodge, and comprises all the action it has ever taken upon the subject. Consequently you will see that no persons hailing from the Grand Lodge of Ontario can be received into the Lodges of this jurisdiction.

Fraternally Yours,
TRACY P. CHEEVER,
Rec. Grand Sec.

GRAND LODGE OF IOWA, T. S. PARVIN,
GRAND SECRETARY, IOWA CITY, IOWA.
J. N. McCLANAHAN, CHARITON, M. W.
GRAND MASTER.

IOWA CITY, July 7, 1880.

J. B. TRAYES, Port Hope, Canada.

DEAR SIR AND BROTHER.—Yours of 29th ult. at hand. You ask "what is the position of the Grand Lodge of Iowa in regard to the *illegitimate* Grand Lodge of Ontario." It is that of "hands off." This Grand Lodge holds no official communication with any illegitimate Grand or Sub. Lodge.

Truly and Fraternaly,
T. S. PARVIN.

GRAND LODGE AND GRAND CHAPTER WISCONSIN.—OFFICE OF GRAND SECRETARY.

MILWAUKEE, July 2, 1880.

J. B. TRAYES.

DEAR BROTHER,—No Lodge in this Jurisdiction has, or will admit, as visitor, any person or so-called Brother engaged in the illicit conduct attributed to those engaged in the formation and maintenance of the so-called Grand Lodge of Ontario.

It would be well if our Lodges could be furnished with a list of such persons, and if placed in my hands, I shall be pleased to transmit copies to our Lodges.

Fraternally Yours,
JOHN W. WOODHULL,
Grand Secretary.

OFFICE OF THE GRAND SECRETARY OF THE GRAND LODGE OF FREE AND ACCEPTED MASONS OF THE STATE OF NEW YORK.

New York, July 6, 1880.

R. W. J. B. TRAYES,
Port Hope, Canada.

DEAR SIR & BRO.—In reply to your circular letter of 29th ult., I would say, that such a body as the "Grand Lodge of Ontario" is unknown to the Grand Lodge of New York. We are in fraternal communication with the Grand Lodge of Canada, and while recognizing that as the legitimate body, we can recognize no other in that Province.

Truly and Fraternaly Yours,
JAMES M. AUSTIN,
Grand Secretary.

GRAND LODGE F. & A. M. MICHIGAN. OFFICE OF THE GRAND MASTER.

Marquette, Sept. 6, 1876.

Being officially advised of the formation of a spurious Grand Lodge in the Province of Ontario, and of the expulsion by the Grand Lodge of Canada of a large number of Brethren because of their participation in the proceedings of such clandestine body:

It is ordered that, (until the Grand Lodge of Michigan shall otherwise order) no Lodge or Brother of this State Masonically recognize or communicate with any Lodge or person hailing from a Lodge in the Province of Ontario, unless complete documentary evidence be first furnished, showing that such Lodge acknowledges the Jurisdiction of, and is acknowledged by, the Grand Lodge of Canada.

MATTHEW H. MAYNARD,
Grand Master.

ELLERY I. GARFIELD,
Grand Secretary.

GRAND LODGE OF ANCIENT FREEMASONS OF THE STATE OF SOUTH CAROLINA.—OFFICE OF THE GRAND SECRETARY.

Charleston, 6th July, 1880.

BRO. J. B. TRAYES,
Editor CANADIAN CRAFTSMAN,
Port Hope, Ont.

DEAR SIR AND BROTHER.—Your circular of 29th June, 1880, with reference to the "Grand Lodge of Ontario," has reached me. The Grand Lodge of South Carolina has not recognized the Grand Lodge of Ontario. The Grand Master in his address in 1876, and I in my report on F. C. same year, reported on the matter, stated the irregularities in the organization of the so-called Grand Lodge of Ontario, and recommended that no recognition could be accorded. The Grand Lodge concurred, and Ontario is not on our list of exchanges.

Very Fraternaly,
CHARLES INGLESBY,
Grand Secretary.

M. W. GRAND LODGE OF CONNECTICUT.

Hartford, Conn., July 2, 1880.

J. B. TRAYES, Esq.

DEAR SIR & BRO.—Your circular of enquiry relating to the Grand Lodge of Ontario, so-called, is received, and in reply would inform you that the Grand Lodge in question has never been recognized by Connecticut. We only recognize Lodges working under authority of the Grand Lodge of Canada, and if any of the spurious ones gain admission to Lodges in this State, it is the result of misunderstanding in the premises.

Very Fraternally,

J. K. WHEELER,
Grand Secretary.

GRAND SECRETARY'S OFFICE. THE GRAND
LODGE OF THE STATE OF LOUISIANA,
FREE AND ACCEPTED MASONS.

New Orleans, July 5th, 1880.

To J. B. TRAYES,

Ed. CRAFTSMAN, and P.D.D.G.M.
Port Hope, Ont.

DEAR SIR & R. W. BRO.—Yours of 29th of June, relative to "the position of our Grand Lodge in regard to the illegitimate Grand Lodge of Ontario and its members," at hand, and considered with some little surprise, for I had supposed both the concern and its members to have been Masonically dead for some time past. By permission of the M. W. Grand Master, I reply that the concern alluded to has at no time had the sympathy of the Grand Lodge of Louisiana, or the individual craft of this Jurisdiction. At the Annual Communication of our Grand Lodge in 1877, the M. W. Grand Master reported, that in September, 1876, he had (through this office), prohibited intercourse with them, which action was approved by the Grand Lodge. See pages 16 and 88 of our Proceedings for 1877, a copy of which was sent to your magazine. The Grand Lodge of Canada is held by our Grand Lodge to be the sole head, and representative of, Craft Masonry in the Province of Ontario, and as such has our best and fraternal wishes for a continuance of that excellence and success that has heretofore placed and maintained her at the head of the several very respectable representative bodies of the craft in the Dominion. With expressions of regard to yourself, I have the honor to be,

Fraternally,

JAMES C. BATCHELOR, M.D.,
Grand Secretary.

N.B.—I am not aware of any one of the American Grand Lodges failing to support the decree of the Grand Lodge of Canada in this matter.

THE GRAND LODGE OF KENTUCKY, A. F. & A.
M., OFFICE OF THE GRAND SECRETARY,
MASONIC TEMPLE.

Louisville, Ky., July 2nd, 1880.

J. B. TRAYES, Esq., Port Hope, Ont.

DEAR BRO.—Your circular of 29th ult. is just received.

By reference to pages 115 and 116, Grand Lodge Kentucky, printed proceedings, 1877, you will see Report of Committee on Foreign Correspondence concerning the "Grand Lodge of Ontario." If you do not possess the proceedings of 1877 I will send you a copy.

Fraternally Yours,
H. B. GRANT,
Asst. Grand Sec.

Louisville, Ky., July 5th, 1880.

J. B. TRAYES, Esq.

DEAR BRO.—In addition to my reference to Proceedings, 1877, in response to yours of 29th ult., I enclose Postal Card just received from my friend, Dr. Rob. Morris, P. G. M., Ky., which will give you the estimate in which the "Grand Lodge of Ontario" is held in this Jurisdiction by well informed Brethren.

Fraternally,

H. B. GRANT,
Asst. Grand Sec.

LaGrange, Ky., July 5th, 1880.

DEAR BRO.—"The Grand Lodge of Ontario is bogus—bogus—bogus. I didn't think enough of it to wipe my tooth-pick on it. If Ontario Grand Lodge Masons are received in American Lodges, 'tis through shameful ignorance."

ROB MORRIS.

Finding it impossible to organize a Lodge in Port Hope, after the fraud they represent had been exposed in the public press, "Westlake, Bean & Co.," dealers in bogus Masonry, offered to confer the "degrees" for nothing, but even this tempting offer was not accepted, and we understand that some of the parties they were desirous of securing as members were otherwise tempted to join their "Lodge." To their credit be it said, the bribe was refused with scorn, and the missionaries, who are picking up food and lodging by gulling the innocent public, have left for parts unknown, leaving threatenings of fire, brimstone, libel suits, and their return, flying through the air, but in the face of it all we don't scare worth a cent.

We have occupied more space on this subject than may appear necessary, but have done so in order that the mem-

bers of the craft elsewhere may have the means of refuting the false and specious pretensions of these would-be "Grand officers," who may be described as representing an "incorporated" fraud.

Altogether the "Missionaries" have not had a very pleasant time in Port Hope, and we think we have laid the foundation for a warm reception of them elsewhere, for we have sent the following circular to all the Lodges east of here:—

Office of THE CANADIAN CRAFTSMAN,
Port Hope, July 3rd, 1880.

To the Secretary — Lodge.

DEAR SIR & BRO.—I consider it my duty to warn you that two persons claiming to represent the defunct bogus Grand Lodge of Ontario, are travelling through this section of the Province, and establishing "Lodges" wherever they can secure a sufficient number of dupes to join them.

They are Francis Westlake, of London, an expelled member of the Grand Lodge of Canada, who styles himself "Grand Lecturer," and S. Bean, of Toronto, who professes to be "Grand Junior Warden."

You will do well to watch for these men, and warn the public against them, should they make their appearance within the jurisdiction of your Lodge. I am,

Yours Fraternaly,

J. B. TRAYES, P.D.D.G.M.

Masonic Correspondence.

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

The Sovereign Sanctuary of Canada.

ORILLI, June 17th, 1880.

To the Editor of THE CRAFTSMAN.

DEAR SIR & BRO.—As my letter in re the expelled Mason Burt, which appeared in the CRAFTSMAN, and was copied into the *Advertiser*, has called forth a reply from a brother signing himself "W. D. McCloghlon, 95°, N. W. Jessie Chapter, sitting in the Valley of London," in which the writer attempts to impugn the legality of the Sovereign Sanctuary of Canada, I propose to give him certain data, which, I presume, he even will admit are unanswerable. His claims as to the regularly organized body at Chicago, I will also touch upon, as said body is *illegitimate*.

The Rite of Memphis of 96 degrees, was first publicly inaugurated at Paris, France, 7th July, 1838, by Marconis de Negre, 97°, Grand Hierophante. The Rite was established in New York by Marconis de Negre in person, Nov. 9, 1856, under the title of A Supreme Council, 90°, at the head

of which was placed Ill. Bro. John Mitchell, 95°. March 1, 1857, Marconis de Negre organized in New York a Sovereign Grand Council, 94°, with Ill. Bro. David McLellan, 96°, as Sov. Grand Master. In 1861, Bros. John Mitchell and David McLellan resigned all jurisdiction over the Rite, (they being about to proceed to the seat of war, in which Bro. Mitchell lost his life) in favor of Ill. Bro. Harry J. Seymour, 96°, who succeeded as Grand Master. In Sept. 3, 1862, H. J. Seymour received a Charter from M. de Negre, 97°, constituting the Sovereign Sanctuary of America, of the Rite of Memphis, 96°, with Supreme and Independent powers, and appointing him (H. J. Seymour, 96°) the Sov. Grand Master General. This Charter was registered as number 28,911, in the Great Book of Seals of the Grand Orient of France, and was vised by the Grand Officers, and the seals of the Grand Orient attached. Marconis de Negre died in Paris, 21st Nov., 1868. In 1862, the Rite of Memphis of 96° was reduced and condensed to 33°, and has since that time been known as the "Ancient and Primitive Rite" of 33°. This reduction and condensation was made by the Supreme power of the Rite in France, and was concurred in and approved by the members of the Rite in America, the 33° of the Ancient and Primitive being, in fact, the 96° of the Rite of Memphis. On 8th June, 1874, H. J. Seymour, 33°, 96°, resigned the Grand Mastership, and was succeeded by Bro. Alex. B. Mott, M.D., who since that time, and at present, holds the position of Sov. Grand Master General. On March 31st, 1876, the Rite was introduced into Canada, a Charter for a "Mystic Temple," 30°, being granted to 12 brethren in Maitland, Ont., by Dr. Mott and the Sov. Sanctuary of America, three of the twelve being constituted members of the 33°. By virtue of the powers granted to the Mystic Temple, a Rose Croix Chapter, 4° to 11°, a Senate of Hermetic Philosophes, 12° to 20°, and a Grand Council of Perfect Pontiffs, 21° to 30°, were soon after constituted, also at Maitland. The members of the Rite in Canada, not approving of remaining longer under a foreign Jurisdiction, held a general Convention on 6th Dec., 1877, and then formed a Sovereign Sanctuary for the Dominion of Canada, with supreme and independent Jurisdiction, receiving a Charter for that purpose from the three thirty-thirds (who were also ninety-sixths), originally created by the Sov. Sanc. of America, by this course following the precedent of both the Grand Lodge and Grand Chapter of Canada. Bro. Geo. C. Longley, 30°, 90°, 96°, was elected Sov. Gr. Master General, and continues in that position to the present time. The Rite of Mizraim, 90°, and authority to work and use the discarded degrees of the Rite of Memphis, 96°, were

obtained by Charter from the Sov. Sanc. of Great Britain and Ireland, bearing date 1st August, 1876. The Sov. Sanc. of Canada, embracing the three Rites within its Jurisdiction, and they there remaining, is the sole legitimate authority over the Ancient & Primitive Rite, 33°, the Oriental Rite of Mizraim, 90°, and the Supreme Egyptian Rite of Memphis, 96°, in the Dominion of Canada.

The pretended Sov. Sanc. of the Rite of Memphis formed in Chicago in 1868, is, without doubt, an illegitimate body, and has not a shadow of pretence for its existence, the legitimate Sov. Sanc. of the U.S. of America being constituted in New York in 1862, by the recognized *Supreme Head of the Rite, Marconis de Negre, 97°, and still existing*. Consequently, any person or authority purporting to emanate from the spurious Chicago body, is equally spurious and illegitimate. In this unfortunate position Bro. W. D. McClochloun and his associates are placed, and any effort that they may make to justify and uphold their position will be vain and futile. The whole history of the Rite of Memphis, 96°, from its inception to the present day, is too well known to permit of any bogus Charters being for any length of time foisted upon the Masonic public. The *only* lawful Sov. Sanc. in the U.S. is that of New York, presided over by Dr. A. B. Mott.

I am, Fraternally Yours,

‡ ROBERT RAMSAY, 33°,

Supreme Secretary General Sovereign Sanctuary of Canada.

Canadian Masonic News

KINGSTON.—A deputation, composed of R. W. Bros. Kerr and Walkem, W. Bros. Nuttall and Durnford, and Bro. Gaden, attended at the residence of the Grand Master, M. W. Bro. Henderson, on the evening of the 8th ult., for the purpose of presenting Mrs. Henderson with the fine portrait of the Grand Master which has lately been on exhibition in the book store of Stacey & Walpole.

The Grand Master appears in full regalia, and the artist, W. Sawyer, with his well-known skill, has done the handsome features of his subject full justice, besides faithfully delineating the splendid regalia.

The presentation was made by W. Bro. Nuttall, who, in a most eloquent manner, paid a high tribute to the character of the Grand Master both in his position as a Mason and as a private individual. Much of his Masonic success, he felt certain, could be attributed to the influence of a discreet and faithful wife. In presenting the portrait to Mrs. Henderson he desired her to accept it as a token of esteem and regard from some of the brethren of Ancient St. John's Lodge and Hugh de Payne's Preceptory. He hoped that many years of happiness and prosperity were before the Grand Master and his devoted wife.

Mrs. Henderson accepted the portrait and in a few well chosen words thanked the deputation for the gift.

The Grand Master invited those present to partake of some refreshments, to which they did ample justice.

LONDON.—At an emergency meeting of St. John's Lodge, No. 20, held the other night, W. Bro. Graham Glass was presented with a very handsome Past Master's Jewel by the members of his Lodge. W. Bro. D. F. H. Mitchell made the presentation in a very appropriate speech.

Guelph Lodge, No. 258, Guelph, installed by V. W. Bro. Pettiford, assisted by V. W. Bro. Hugh Walker: W. M., W. Bro. H. Lockwood; P. M., V. W. Bro. Hugh Walker; S. W., Bro. J. H. Finlay; J. W., Bro. G. A. Oxnard; Chaplain, W. Bro. S. S. Walsh; Treasurer, W. Bro. J. H. Moore; Secretary, Bro. Frank Locke; S. D., Bro. Wm. Newport; J. D., Bro. Fred Ellis; D. of C., Bro. R. Mahony; I. G., Bro. George Anderson; Stewards, Bros. G. Anderson, jr., and Jas. Wells; Tyler, Bro. Geo. Smith. Benevolent committee, V. W. Bros. Walker and Kennedy.