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THE  
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AND  
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In the July number of THE CRAFTSMAN it was mentioned that the last edition of the Constitution of the Grand Lodge of Canada had no index, and regret was expressed at the omission.

A few days ago we received from Bro. D. F. Macwatt, of Barrie, a type-written copy of an index which will certainly prove useful to us, and for which we are exceedingly grateful.

The *Freemason's Chronicle*, London, Eng., in referring to the establishment of a United Grand Lodge in New South Wales, says: "We are sure that in wishing the new Grand Lodge every success we are but expressing the wish of every Mason in this country, who must also feel, with us, that while there is cause for regret at the great Masonic separation which has taken place, it is

more than compensated for by the rejoicings which should follow so forcible an illustration of Masonic Unity."

Now that the elections are over, and the brethren ripe for some new topic, how would it do to intelligently discuss the question to be submitted at the next meeting of the Grand Lodge: "Shall the business of lodges be conducted in the Third Degree?" THE CRAFTSMAN'S views are well known, and it is needless just now to again point out why we are opposed to the change, but it is the duty of all lodges to carefully consider the matter, so that a snap verdict may not be reached, and an unwise change made.

The Constitution provides that the Districts shall be known by name and number, and not by number and name, thus:—Toronto District, No. 13. In the printed proceedings of Grand Lodge there was either a studied attempt made to set the Constitution at defiance or a gross exhibition of ignorance. This is bad enough, but when the regalia provided by Grand Lodge for the D.D.G.M. omits the name of the District, then the only conclusion to be reached is that some under-current is at work to quietly force upon the Craft what Grand Lodge rejected.

According to a statement made by the *Freemason's Chronicle*, of London, at the present time the Royal Masonic Benevolent Institution is pledged to the payment of something like £15,000 per annum in annuities alone. The actual claims on the Institution do not, however, cease with this £15,000 of annuities, as there are the working expenses of the Charity to be provided in addition, and it may well be imagined that with so extensive a field of operations as exists, the working expenses are of no trivial amount.

A New York correspondent of an English paper is responsible for the statement that "a Mrs. E. Quinsley has recently announced her intention of delivering lectures and collecting subscriptions for the purpose of buying the City of Jerusalem and rebuilding Solomon's Temple from the original designs. She estimates that the sum required for the purpose will be about £10,000,000, and the correspondent says she has already succeeded in raising towards this amount, the large sum of 7s. 6d." This enterprising lady could have earned more than that amount by wrestling with a wash-tub for a week.

Here is a precedent from Kentucky, which shows what a useless article a Constitution is:—At the recent meeting of that Grand Lodge an amendment to the Constitution was proposed, but as such amendments are really notices of motion, and not subjects for discussion until the next meeting, the Committee on Jurisprudence recommended that, "The same (the amendment) be the law for the government of the Grand Lodge and its sub-

ordinates until it is adopted as part of the fundamental law." This recommendation was adopted almost unanimously, and Grand Master Black has now decided that it is law.

Bro. Dewar, in the Masonic department of the London *Free Press*, which is an interesting Saturday feature, says regarding the Grand East:—"When there are good men in the position our advice would be to keep them where they are for a term of years. The Grand Mastership has already been lowered by its itinerancy." We could readily say, "So mote it be!" to even more than the above, but will rest satisfied with remarking that those who seek office are, as a rule, failures, while those whom the office seeks invariably make good officers, and invest the position with a dignity that is an unknown quantity to place-hunters.

The *Keystone*, Philadelphia, which, by-the-by, is an excellent Masonic weekly, recently took us to task for locating it in Boston. In announcing that the *Keystone* was published at Boston we meant no reflection on that city, nor did we make the mistake through associating Boston-baked beans with our contemporary, neither had the idea permeated our sluggish Canadian brain that Boston's idol, John L. Sullivan, guarded the portals of the *Keystone* office. In making such an announcement we must have been carried away by the editorial management of the *Keystone*, and as Boston is the centre of culture in America, what more natural than to associate the *Keystone* with it. We congratulate our cotem. in at last discovering that THE CRAFTSMAN is published at Toronto.

The *South African Freemason* very justly condemns the holding of a bazaar in order to raise money to wipe off a debt on the Masonic Temple at Peitermaritzburg. A successful bazaar or fair was held in New York recently, and a large amount of money raised, but success is not, at all times, to be measured by the financial aspect of any scheme. Judas met with success when he took the thirty pieces, but even a traitor had a conscience. Freemasons should not, owing to the peculiarity of the Institution, appeal to profanes for support. If they require funds, there are numerous ways of securing loans or money without directly seeking the assistance of non-Masons.

Bro. Charles La Tour, editor of the *Freemason*, Detroit, died in that city on the 10th December, in his 51st year. Bro. La Tour always took an active interest in Masonry, was deeply attached to his brothers of the mystic tie, and during his illness much pleasure was derived from their visits. About four years ago he commenced the publication of the *Freemason*, and successfully carried it on until the hand of sickness was laid upon him. He was instrumental in organizing Hayward Chapter, Order of the Eastern Star, and was unanimously elected their first Worthy Patron. His remains were interred on the 13th ult., the burial arrangements being conducted by the members of Zion Lodge No. 1, Detroit.

If those brethren who are so fond of proclaiming on the street corners that THE CRAFTSMAN is continually "knif-

ing" them, would recollect that a stuck pig always squeals, they ought to have sufficient common sense to hold their peace. There is an absence of elegance in the above simile, the only merit it possesses being its appropriateness. There is a vast difference between "knifing" and pointing out the defects of systems or those who administer them. We have felt it our duty to condemn certain practices, but have studiously avoided resorting to personalities, preferring to find fault with measures rather than men, and if we have made home thrusts, we anticipate an outgrowth of reforms.

We understand that one objection to a brother who is likely to assume the duties of D. D. G. M. is the lack of interest he takes in the higher grades. The members of those grades would not accept dictation from craft Masons, and if it were offered it would be downright impertinence. The same remark applies if the case were reversed. Bright, intelligent, and studious Past Masters will make equally as good Grand Lodge officers as those who have gone through the many grades or rites. The objection mentioned is a silly one, and should not be entertained. If the higher grades brethren form combinations what is to prevent the formation of counter-combinations? In a contest the higher grades would undoubtedly be defeated, as the others would not only have might but right on their side.

The *South African Freemason*, published at East London, Cape Colony, says: "Bro. R. T. Walkem, Q.C., a distinguished Canadian lawyer, is Grand

Master of Canada." The following compliment is paid P. G. M. Henry Robertson: "Three new lodges had been warranted during the year, and dispensations for two had been refused. One of these refusals applied to a petition from Barbadoes. We are glad to see that the Grand Master has the statesmanlike moderation to refuse to go out of his proper jurisdiction." The following is the opinion entertained of the Shriners by our South African cotem.: "The Imperial Council of the 'Ancient Arabic Order of the Nobles of the Mystic Shrine' held its fourteenth annual session in Toronto on the 25th of June. How much Masonry there may be about this Order with the 'high falutin' name, we do not quite know; but we must confess to a great mistrust of these multifarious excrescences which bid fair to so accumulate round transatlantic Masonry as to destroy almost every trace of the Craft, pure and simple."

Those Ottawa brethren who went to Vankleek Hill to secure the Irish warrant of St. John's Lodge, and hand over a new warrant from the Grand Lodge of Canada, may well say, in the words of the prophet Ezekiel, "The waters were to the knees." Vankleek Hill is a thriving little village, but as yet it lacks railway accommodation. To get to it one has to go to Calumet station, on the C.P.R., cross the river to L'Original, and then drive ten miles across country. When the Ottawa brethren got to Calumet they found that, instead of being able to cross the river on good ice, the rains of the preceding two days had covered the surface with water and slush a foot deep. It required lots of courage to

make the half-mile tramp, but it was a question of "now or never," and four of the brethren made the trip, with the thermometer at zero. Had they funk'd, St. John's Lodge, Vankleek Hill, might yet have been No. 159 on the Registry of the Grand Lodge of Ireland, instead of 21a on that of the Grand Registry of Canada. R. W. Bros. Rae and Taylor, Bros. Reynolds and Salmon, here's to you!

Bro. W. J. Hughsan, in the London *Freemason*, offers the following suggestion to the brethren belonging to the three lodges in Quebec which still hold aloof from the Grand Lodge of that province:—"I cannot but feel that it would be more truly Masonic to join the majority for the sake of peace and harmony, than to hold out in isolation and promote discord. I am rejoiced to find that all our English lodges have joined the new Grand Lodge of South Australia, which is so flourishing, and I trust that a similar result has followed the inauguration of the recently formed Grand Lodge of New South Wales. If any object to do so they are strictly within their rights, and will be upheld by us in this country, yet we hope all will fall into line and thus be united as 'the heart of one man.'"

The majority of the trustees of the Toronto Street Masonic Hall, Toronto, favour spending something over a thousand dollars in refurbishing it. Would it not be better, if such a sum of money can be raised, to consider the advisability of purchasing a suitable location for a Masonic Temple? At best the hall is an old barn, and expensive enough, and the expenditure of more money upon it would be a wilful waste.

If ever we are to have a Temple in Toronto now is the time to make a move, and secure a site before prices take another advance, or the best locations are secured for other objects. Already thousands of dollars have been spent upon the hall, and yet it is so defective as far as ventilation is concerned that at times the air is simply poisonous. Deck it out with a new carpet and some paint! Whoever saw a scarecrow dressed up in new clothing?

### BLACKBALLING CANDIDATES.

The following was received quite recently from a brother who takes a deep interest in Freemasonry, and although it was doubtless intended as a suggestion, we take the liberty of publishing it in full, as it furnishes a suitable text for some timely remarks:

“DEAR BROTHER HAMBLY,—I think an article on the obligations of a Mason, if it is possible to deal with them, would have a beneficial effect. I find that young Masons are too prone to blackball a man for trivial personal reasons. A little plain advice on this subject might do good.”

As our brother anticipates it would be difficult to deal, even in a purely Masonic journal, with the obligations. Under peculiar circumstances, certain specific portions might be referred to, but there is nothing in them that applies to indiscriminate blackballing, and we think the omission a very proper one. Freemasonry is a peculiar system of morality, the morality not being of an erratic character, but confined, we might say solely, to our institution. In this respect it is peculiar, and in this alone. None but men possessing the keenest instincts of morality are eligible for admission into Freemasonry, and consequently it is unnecessary to

define in the obligations what a right-minded man should not do. Once a man crosses the threshold of a Masonic lodge he enters upon a new life, and such appeals are made to his reason that none but an imbecile or a bad-hearted man would ignore. There are very few imbeciles in Freemasonry, but it must be admitted that there are scores, yes thousands of narrow-minded men, who are so blinded by prejudice, envy, hatred or jealousy that the commission of a fair action is performed only when some selfish object is to be gained; this class can never rise beyond their natural level. They are heartless, without one spark of manhood or honour, and their knowledge of right and wrong is regulated solely by pandering to or gratifying their personal feelings. These are the brethren who resort to blackballing when their low passions are aroused, and they carry it on with a bitterness born of Satan.

The question that the unthinking brother will probably ask is, how did such men secure admission into Freemasonry? There is but one truthful answer to this question, namely: the desire to increase the strength of the lodges numerically. Retribution invariably overtakes the evil-doer, and those lodges who have sinned in this respect are now reaping their reward. In most cases where lodges have largely added to their membership improper material has been received, and that material invariably causes trouble. This is no random statement, but is based on close observation during a period covering a score of years.

Freemasons are given the use of ballots to determine who shall become members, but it was never intended that they should abuse that power. No

true Mason will abuse it, but the creature who was entreated to join the institution, so as to contribute to the lodge's bank account, or add to its roll of members. or the person with a hazy reputation who was smuggled in, takes pride in keeping good men out of the institution, hugging the delusion that he is doing the lodge or its officers an injury. whereas he is lowering himself in his own estimation, and proclaiming silently, yet with trumpet tongue, his own unworthiness.

If there are any young members in the Craft who feel it their duty to blackball a candidate for personal motives only, we ask them to carefully consider the matter, and even if they have a grievance let them show their nobility by rising superior to petty difficulties, and not only will Freemasonry be benefited, but they will be better satisfied in the future, for as you sow so shall you reap.

To those who are becoming veterans in Freemasonry, and yet are ignorant of their duties in this respect, we offer no advice, as it would not be accepted. Our only desire concerning them is that it may please the Great Master to either enlighten them or put it beyond their power to injure an institution that is much more than a stepping-stone to Christianity.

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#### A MASONIC ARISTOCRACY.

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A casual observance of the names of brethren who figure as officers of Grand Bodies is interesting, but a study of them is more than amusing. In many cases the names of the same brethren appear year after year, and the thought naturally arises: Does the welfare of Freemasonry entirely depend upon their

occupancy of office; or is the combined intelligence of the Craft at large centered in these brethren?

Many able brethren fill important offices in our Grand Bodies, but they have been in office so long that their usefulness is weakened. When any man is seized with the idea that he is peerless he at once proclaims his own weakness, as a well-balanced mind could not entertain such an opinion. Solomon dealt the conceited man a well-deserved blow when he wrote: "Seest thou a man wise in his own conceit? there is more hope of a fool than of him." There are many conceited brethren occupying prominent positions in our Grand Bodies, and the longer they fill them the more they demonstrate the truthfulness of the above quotation.

If these modern Cæsars claim—and some of them do—that their return to office is an absolute necessity for the welfare of the Craft, owing to their peculiar fitness for managing its affairs, they condemn themselves. Such a claim is an admission that men of ability either refuse to join, or are excluded from, our institution; and this state of affairs must be the result of its management. If in many instances brilliant men became connected with the Craft, how is it that so few of them come to the front? Are they crowded out by a family compact because they have ideas and will not conform to the requirements of the fixtures in office? We leave these questions with the brethren to ponder over.

No officer of any Grand Body inherits rights or privileges that may not be secured by another brother. Certain privileges, it is true, are connected with certain positions, but when brethren

ren claim other rights, and hold them year after year, they display an amount of selfishness that is unpardonable, and exhibit an entire disregard for equally capable brethren. Take for example the Board of General Purposes of Grand Lodge. It has become almost a close corporation, and we therefore have no hesitancy in declaring it a family compact. The combinations made by many members of the Board to secure continued representation on it are disgraceful. The votes of entire districts are manipulated with such gracefulness and dexterity as to convince one that a past master in the political arena pulls the wires. The votes of the representatives are neither bought nor sold, but a species of barter is carried on which results in the formation of a Masonic aristocracy, or a set of superior brethren, who are enveloped with such a haze of greed that they mistake it for a halo of glory.

It is possible for even such superior brethren as the officers of Masonic Grand Bodies to outlive their usefulness. It is possible for them to remain in office so long that office becomes a passion with them, and in order to retain it they resort to the tricks of politicians. A lengthy tenure of office makes all ordinary persons careless, corrupt, and arrogant. Masons are, after all, ordinary people, and when any of them hold office on the assumption that they are there for life, and that the institution would collapse should they be removed, it is good policy, not only to watch, but to shelve them.

There is no room in Freemasonry for an aristocracy or a family compact. It is a democratic institution as far as equality is concerned, the gauge by which its adherents are measured being

mental and moral wealth, and not the ability to attend Grand Bodies at the expense of such.

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#### ANOTHER UNITED GRAND LODGE.

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Present appearances indicate that before long a United Grand Lodge will be organized in the Colony of Victoria. Out of the 119 lodges in that colony, under English, Irish, and Scotch constitutions, 94 lodges have expressed opinions regarding a union. In these 94 lodges there are 4,825 members, 3,212 voting in favor of union and only 74 against, 1,538 not having voted. It is proposed, should the United Grand Lodge be formed, to have it presided over by Bro. Sir William J. Clarke, Bart. The lodges working under the Victorian Constitution are yet to be consulted, as their co-operation in the movement is desired by the other bodies. The London *Freemason*, referring to the proposed amalgamation, says:—"The brethren of the English, Irish, and Scotch Constitutions in Victoria have already for some time past been presided over by one and the same chief in the person of Bro. Sir W. J. Clarke, Bart., and it is only one step further in the same direction for them to adopt a unity of Masonic system, while as regards the members of the Victorian Constitution it is most unlikely that they will stand aloof from a movement which will so effectively accomplish the purpose they have always had in view, namely, to establish a separate and independent Grand Lodge, which shall exercise supreme authority over the Craft in Victoria. Nor, in the event of the proposal being adopted unanimately or with some approach to unanimity by the various Constitutions in



the Colony, have we any doubt as to its being readily and gracefully acquiesced in by the Grand Lodge of the Old Country, with the usual proviso that any lodges which may elect to remain in their old allegiance in preference to joining the new organization shall be at liberty to do so. It would also perhaps be as well that our home authorities, in view of the recent wanton invasion of their jurisdiction in this very colony of Victoria by the Grand Chapter of Canada, should stipulate for a retention of their supremacy over all these colonies and dependencies of the British crown which are not governed by Grand Lodges of their own. However, it will be time to take these and similar matters into consideration when a United Grand Lodge of Victoria has been established and applies for recognition. It is enough for the present that steps are being taken to this end with every probability of success, and for a time, therefore, we content ourselves with expressing the hope that, whatever happens, the interests of the Craft generally will remain unimpaired."

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#### OUR "DISLOYALTY."

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The following extracts from letters are submitted for the consideration of those brethren who accuse THE CRAFTSMAN of disloyalty merely because it has the courage to express its honest convictions. In all cases the letters were written in an ordinary business way, and are not solicited expressions of opinion, consequently they are more acceptable. The writers are prominent members of the Craft, one of them being a Past Grand Master, and others have been, or now are, members of the Board of General Purposes of Grand Lodge.

From Owen Sound came this compliment:—"I think THE CRAFTSMAN has greatly improved under the new management, and I trust there is an equal improvement in your subscription list."

The following is the opinion of a brother residing in Montreal:—"Enclosed please find \$1, my subscription to THE CRAFTSMAN, which I am glad to see so much improved under the new regime."

From Goderich we received this endorsement of our disloyalty:—"Enclosed find \$1, on account of subscription to THE CRAFTSMAN. I am much pleased with it since the change, and I cannot but admire the stand you have taken in reference to Grand Chapter granting warrants in Australia. I have always opposed such a course of action; also the granting of warrants by Great Priory, and the illegal treatment, as I think it, of our Scotch fraters."

In Mattawa we have some staunch friends, one of them sending the following:—"Enclosed you will please find four dollars for four names given in the enclosed slip for the THE CRAFTSMAN for one year. I am happy to do anything that I can for you, but my time is so taken up just now that I am unable to get any more names at present. I expect to tell a different story after our next meeting. Hoping you will have every success, as we need a good live journal in our province, etc."

Our comments on the distribution of benevolence meet with approval in Auburn, a brother there writing as follows:—"There is, to my mind, a decided improvement in THE CRAFTSMAN since it changed hands, and it deserves a much larger circulation than it now has. In the lodge to which I belong there are only two copies taken, which is not enough. I am sure that if THE CRAFTSMAN was more largely circulated it would not only be a good thing for the publishers, but be of great benefit to the craft. It would, I think, stir up a deeper interest in the Order. The articles respecting the distribution of the benevolence fund of the Grand Lodge were much needed, and I hope will lead to some change in that department, as I am sure there could be a great improvement made. Keep THE CRAFTSMAN up to what it is now and I have no doubt you will succeed. If you send me a few copies for distribution with club rates, if you have any, I will try what I can do in my lodge, and some of

the neighbouring lodges, in the way of getting you a few subscribers."

These extracts speak for themselves, and they certainly demonstrate that THE CRAFTSMAN is in touch with brethren in different sections of Canada.

### BETWEEN THE PILLARS.

As I write this, a merry peal of Christmas bells comes stealing in through my window. It is a season of joy and gladness outside, a season of gifts, a season typical of Freemasonry, with "peace on earth, good-will to men." Those who are surrounded by friends and families look forward with pleasure to these Christmastide festivities, but to many of those who are far away from home and friends Christmas brings few joys and fewer comforts. Surrounded by all the pleasures and entertainments of the season there still arises in the mind of the average mortal a strange feeling of sadness of unrest, and like Banquo's Ghost it will not down. This is a reaction from the merry-making that can easily be accounted for. The Christmas seasons are the milestones of the years, and when we reach a new milestone we are apt to pause a moment and review our pilgrimage. In doing so it is but natural that we should ask ourselves whether or not we have been true to the teachings of the Craft. Have we kept its tenets constantly before our eyes? Have we been Masons in reality and not in name? Masonry, we are told, is speculative, not operative. Its working tools are symmetrical, and are guides to our acts and rules for our conduct. Its objects are brotherly love, relief, and truth. Have we so far forgotten ourselves as to allow the aims and objects of the Craft, as well as its symbols, to become speculative and not operative? I hope not.

Freemasonry, although speculative in its symbolism, is progressive in its work; although inoperative as far as its name is concerned, is practical in its charity. If there is anything more than another that commends Masonry to humanity it is its so-called charity, its brotherly love. But we must remember that although a

house may be admired for its design, and the crowd pause before its stately walls and stained windows, yet the proprietor may be languishing within, uncomfortable, unchangeably alone. It may be so with Freemasonry. It is true that the truth of intercourse may be something more difficult than to refrain from open lies, and besides, the cruellest lies are often told in silence.

A brother may sit in a room for hours and never open his mouth, and yet come out a disloyal friend and a vile calumniator. We should not forget this, and as Christmas ushers in the glad new year let us bury past animosities and rise above petty dissensions. These dissensions generally arise because brethren are prone to consider themselves always in the right. But if we pause for a moment, and apply a Masonic rule to our conduct, we may find ourselves sadly wanting. It is only when we try to ascertain truth that we find how difficult a thing it is. Take the centre of a circle for instance. We can guess it with the eye, but the chances are that out of twenty guesses not one would be mathematically correct. It is so with the truth and right of anything. We are all liable to err. Keeping this constantly in mind we should always try to bear with a brother, and thus become true Masons. Let us then forget the dead past, as it will never return again. Let us earnestly strive to improve the present—it is ours. Let us go forth into the dim and shadowy future fearless, and with strong hearts, remembering that the All Seeing eye of the Great Architect is constantly upon us and our workmanship.

### THE HALL BOARD.

The Hall Board has been active in its efforts to secure \$100 from each of the lodges that meet in Toronto St. Masonic Hall, in order to make some much needed improvements. Now, whilst improvements are required, yet, I hardly consider the lodges are justified in granting the money, as it will only furnish additional reasons why the lodges should stay there and continue to pay exorbitant rent to a soulless corporation. There is far too much money thrown away annually on this lodge room, and if any individual member of the board wanted to utilize it for his own use he would not think of paying half the rent now asked, which is some \$1,200, representing the interest at 6 per cent. on \$20,000. I am one of those who believe that Masonry has reached such a stage in this city that a fine

Masonic Temple can be built by the members on the joint stock company plan. Hamilton, London, and other cities have Masonic Temples, and it remains for Masons of the Queen City to be behind the times in this respect. But if a member dares to open his mouth about a Masonic Temple some old grey-headed trustee of the hall board is sure to jump on him, and say that the thing was tried once and failed. There I say Masonry cannot be progressive? Because some twenty years ago the Masons of this city could not build a temple, is that any reason why a temple cannot be built to-day? It is asserted that Masonry embraces the wealthy and influential men in this city, and if such is the case these members would not be backward in subscribing capital for anything that would pay a fair dividend, as a Masonic Temple would. Then when \$1,200 per annum would be paid for the use of a hall the members would have the satisfaction of knowing that the money went back into their own pockets and not into the coffers of a greedy loan company. I am satisfied that every lodge in the city, with one or two exceptions, would patronize the temple. Street cars running from all directions now annihilate space so that there would be no trouble about attendance. But I think that before a move is made some new blood should be injected into the present Hall Board. There is far too much life membership about it to suit modern ideas. I cannot but think that some person should introduce the idea of a four years' term being the longest period any Mason could hold any one office except a treasurership. This would give young members an interest in the work, and abolish much of the chaos and "dry rot" that exists in our committees.

#### ST. GEORGE LODGE.

On Friday evening, Dec. 7th, I paid an enjoyable visit to St. George Lodge 367, in Occident Hall. There was a very large gathering of Masons from all over the province, in fact, the most brilliant gathering ever witnessed in Occident Hall. The occasion was an official visit from the Grand Master, and the installation of officers for the ensuing year. Among those present were: the Deputy Grand Master; R.W. Bro. J. A. Wills, G.S.W.; R.W. Bro. J. Beck, G.J.W.; V.W. Bro. C. F. Mansell, G.S. of W.; R.W. Bro. G. G. Rowe, P.G.J.W.; V.W. Bro. C. W. Postlethwaite, P.G.S.D.; V.W. Bro. F. F. Manley, P.G.S.D.; V.W. Bro. W.

Roaf, P.G. Organist; V.W. Bro. G. Tait, P.G.S.D.; R.W. Bro. E. T. Malone, P.D.D.G.M.; R.W. Bro. W. C. Wilkinson, P.G.R.; V.W. Bro. J. H. Knifton, P.G.S.D.; R.W. Bro. G. J. Bennett, P.G.R.; Worshipful Masters, M. J. Meyerfev, of Occident Lodge; W. Burgess, of Mimico Lodge; Wm. Anderson, King Solomon Lodge; R. Oliver, Wilson Lodge; C. F. Flett, of Waterdown Lodge, Waterdown; C. A. B. Brown, Zeta Lodge, Parkdale; G. F. Fill, Oriental Lodge, Wilmington, Del., U.S.A.; John Nicholson, Stevenson Lodge; F. M. Morson, Ionic Lodge; A. A. Ardagh, Doric Lodge; L. F. Millar, W. S. Robinson, J. M. Todd, F. G. Inwood, James Luckwell, J. A. Corran, J. R. Roaf, R. Cuthbert, Daniel Rose, J. O'Hara, and others.

The Grand Lodge officers were duly received, and then the installation ceremony was performed, R.W. Bro. E. T. Malone, officiating as installing Master, assisted by W. Bro. Miller, of Ionic, and W. Bro. John Nicholson, of Stevenson. At the conclusion of the installation ceremony the Grand Master gave a short address. He referred to the excellence of the ritualistic work throughout the jurisdiction, and then said that since this had been obtained he thought it would be wise for the officers to give more of their attention to the teachings of the Order, because a knowledge of the ritual was not all that was required, as there was something else in Freemasonry besides words and forms. He paid a high compliment to the District Masters, and complimented the lodge on its growth, and its selection of officers. He regretted that he would be unable to visit all the lodges in the city, but hoped to be here again some time this winter. W. Bro. Thomas Mitchell, the I.P.M., was presented with a beautiful Past Master's Jewel, and R.W. Bro. J. A. Wills was presented with Grand Senior Warden's regalia. The lodge then went from labor to refreshment. An excellent banquet was furnished, and post prandial speeches and songs whiled away a very pleasant evening. St. George is a cold water lodge, but that did not detract any from the enjoyment of the occasion.

#### KING SOLOMON LODGE.

I had often heard of King Solomon Lodge, but had never visited it until last regular meeting, when, learning that the election of officers was on, I determined to pay it a visit, and see how the election was conducted. If there is any-

thing that tries the temper of a lodge it is an election. Old sores, if there are any, generally break out about this time, and "smaller bored" men generally give themselves away. I admired the way in which the retiring W.M. handled those under him. They are not a bad lot of fellows after all. But when the ballots were passed around, the old "log-rolling, wire-pulling" game began. I will not refer to it other than to say that I saw one of the most undignified incidents that it has been my bad fortune ever to witness in a Masonic Lodge. A member from the East, whose exalted position should have raised him above interfering in the election of officers, deliberately left his seat, and, in the body of the lodge-room, canvassed the members for votes in favor of an aspirant for a minor chair. Whether he acted the part of a Mason or a "heeler" I leave it for himself to judge. The election for W.M. resulted in Bro. Jas. Reeve being chosen. I am mistaken in the man, or he will rule in that lodge-room. The D.D.G.M., Col. Wayling, was present, and made a very favourable impression among the members. But I have drawn the long bow, and must come to a close.

COSMOS.

#### ENTERED APPRENTICE SONG.

Just straight from his home  
See yon candidate come,  
Prepared for the time and occasion :  
Of all that can harm,  
We will him disarm,  
That he no way may hurt a Free Mason.

His eyes cannot search  
Out the way of his march,  
Nor yet where his steps he must place on:  
When him we receive  
He cannot perceive  
How he came to be made a Free Mason.

Then he'll danger defy,  
And on Heaven rely  
For strength to support the occasion,  
With the blessing of pray'r  
He banishes fear,  
And undaunted is made a Free Mason.

When he makes his demand,  
By the Master's command,  
To know if he's fit for the station,  
Around he is brought,  
Ere he get what he sought,  
From a free and an accepted Mason.

When girded with care,  
By the help of the square,  
The emblem of truth and of reason,  
In form he is placed,  
While to him are rehears'd  
The mysteries of a Free Mason.

Then full in his sight  
Doth shine the grand light  
To illumine the works which we trace on ;  
And now, as his due,  
He's clothed in full view  
With the badge of an accepted Mason.

Now, hark ! we enlarge  
On the duties and walk [on ;  
Where his conduct and charge he must place  
Then our rights we'll fulfil,  
And show our good will  
To a free and an accepted Mason.

#### THE GRAND MASTER AT PETERBOROUGH.

It was with no small degree of interest that the brethren of Peterborough looked forward to the Lodge of Instruction which was to take place on Dec. 18, and that interest was increased by the promised visit of Grand Master Walkem. Now that the Lodge of Instruction is over, and the Grand Master's presence a pleasing recollection, the brethren who took part in the proceedings are more than gratified, as their fondest anticipations were fully realized.

The Lodge of Instruction was officially opened on Tuesday afternoon by R. Wor. Bro. B. Shortly, D. D. G. M. for Ontario District. The M. W. the Grand Master occupied a seat of honor in the East, supported by a numerous retinue of Past Masters and officials of rank and skill, together with a full complement of assistant officers.

There was a large attendance of the brethren from the town and district, including a strong representation of prominent members of the craft from Ottawa, Port Hope, Lindsay, Omeme, Lakefield, Keene and other sections. A general exemplification of work followed, throughout which great interest was manifested.

In the evening the attendance was considerably augmented. Actual work in the third degree was taken up, when the exposition of the impressive ceremonies by the officers of Corinthian and Peterborough Lodges elicited marked attention. The elaboration of the work and the knowledge imparted was of the most valu-

able nature. The Grand Master was pleased to bestow high praise upon the efficiency of the officers and members, and gave the Peterborough brethren numerous expressions of his pleasure for their efficiency which he so frequently saw demonstrated during the session.

At the close of the Lodge work the brethren sat down to a banquet which was provided in honor of the Grand Master. About one hundred brethren surrounded the tables which were laid out in the Chapter and Blue rooms. The scene presented was one of more than ordinary attractiveness.

R. Wor. Bro. B. Shortly occupied the chair, having on his right the Grand Master, Wor. Bro. Dr. Boucher, and Wor. Bro. R. E. Wood; and on his left R. Wor. Bro. W. L. Hamilton, of Belleville, P. D. D. G. M., and R. Wor. Bro. E. H. D. Hall. The Vice Chairs were occupied by V. Wor. Bro. H. Rush and V. Wor. Bro. Adam Dawson.

The Chairman proposed "The Queen and the Craft," which was responded to with appropriate honors.

The toast of the evening "The Most Worshipful the Grand Master," followed, which was received with round after round of applause.

The Grand Master, on rising, said he was exceedingly obliged to the brethren for the very hearty manner in which his health had been received. He remarked that, having addressed them on several occasions during the day, he would not undertake to make any lengthened remarks now. He said the progress of Masonry throughout the world was most remarkable. Its genius seems to be entirely in accord with liberty. There was no organization in the world that had ever achieved such extraordinary progress. He claimed, therefore, that there must be something good in Freemasonry which enlisted such wide-spread sympathy so heartily. It included among its members the heir to the British throne, who was the present G. M. of England, and many other illustrious personages in England and in every other part of the world. The Grand Lodge of Canada was one of the most intelligent bodies in the world. The work of that body was a work of very severe labor, and the representatives sent to Grand Lodge certainly did not have any "picnic" to enjoy when they went there. There was no time lost or talk wasted, but hard routine work was the rule. The work of charity in connection with the Grand Lodge was next touched

on. Over \$10,000 was annually expended in meeting the charitable demands made upon it, in addition to large amounts which were spent in other ways. The work of charity carried on by the Masonic Grand Lodge of Canada was one of the most noble works of the Order. No demand ever was made of a worthy character which was not heartily responded to, and the lives of aged and infirm Masons and Masons widows and orphans were being constantly blessed by the brotherly hand of relief extended to them by the Grand Lodge. After some further interesting references to the noted harmony and intelligent character of the members composing Grand Lodge, the speaker resumed his seat amid loud applause.

The health of R. W. Bro. W. L. Hamilton, of Belleville, was next proposed. He spoke in very warm words of the able representative who was present with them this evening, who occupied the Grand East, the highest position in the gift of his brethren, and paid a fitting tribute to his merit and ability. He alluded to the pleasure it gave him to be present with them at this Lodge of Instruction. He congratulated the Peterborough brethren on their magnificent suite of rooms, and expressed his surprise at the proficiency of the work displayed by them. He dilated on the delights of such occasions, where they could meet together as one family, free from the corroding cares of business and every day life—"away from the busy haunts of men"—with not even the turmoil of politics to trouble them. He also dwelt upon the high state of progress made by Masonry, and concluded an able speech by returning thanks for the compliment paid him.

The toast, "Our Visiting Brethren," brought responses from Bros. Hallett, Scott and Dench.

The Grand Master proposed the health of D. D. G. M. Benj. Shortly. He gave testimony to that officer's zeal and interest for the welfare of the Craft and for his active work in his district. Bro. Shortly had been elected for the second time to the important office, which was an evidence of his popularity in his district.

R. Wor. Bro. Shortly returned thanks in an appropriate manner. He gave a brief *resumé* of the work involved in his office, and showed that to perform the duties faithfully a sacrifice of much time and attention was demanded.

Other toasts followed, songs being freely

interspersed, and a good time generally was spent.

R. W. Bro. Shortly is to be congratulated upon the success which marked the entire proceedings. THE CRAFTSMAN expresses the belief that they will do much to keep Masonry fully alive in an already quick district.

### THE GRAND MASTER AT BELLEVILLE.

The celebration of St. John's Day by the brethren of Belleville was a decided success. It consisted in a great reception by the members of Moira, Belleville and Eureka Lodges, of Grand Master Walkem; a presentation of a service of plate to V. W. Bro. Macoun, P. G. S., and a banquet.

The address to the Grand Master read as follows:—

*To Richard T. Walkem, Esq., Q. C., the Most Worshipful, the Grand Master of the Grand Lodge of Canada.*

DEAR SIR AND M. W. BROTHER,—We, the members of "Moira," "The Belleville" and "Eureka" Lodges, A. F. & A. M., of the City of Belleville, desire to give expression to our warmest fraternal greeting, and our hearty welcome to this your first official visit to our city lodges.

Being well aware of the many attractions of the City of Kingston, and the loving ties of home and kindred during this festival season, we highly appreciate as exceedingly complimentary to us your foregoing these many claims to be with your brethren here to-night.

We extend our loyal congratulations to you, on your elevation to the high and most honorable position of Grand Master of the Masonic Fraternity in the Province of Ontario, and we feel proud and delighted that the votes cast for you on that occasion in number far exceeded the votes which at any time heretofore had been recorded at the election of a Grand Master.

This happy unanimity was only an appropriate acknowledgment offered to you for years of eminent and valued services.

As a member of the "Board of General Purposes," your wise counsel and efficient aid in all matters affecting the Craft are well known to the brethren. While in every position you have been called upon to occupy you have always been distinguished for your zeal, knowledge, and efficiency in the discharge of the duties

required for their fulfilment. We ask you, dear brother, to accept the assurance of our highest respect and esteem, and our best wishes for your happiness now and in the blessed hereafter.

With all our loved friends in the Order, we join in the acclaim "Well done, good and faithful friend and brother!"

Grand Master Walkem, in reply, said: "I should be insensible my dear brethren if I were not deeply moved by the address which you have just presented to me. I cannot expect that I owe this honor to anything but the exalted position in which my brethren have placed me and to them desired to do honor to my office, but surrounded, as I am by strong personal friends and knowing as I do the feelings which you entertain towards me as a brother, I venture to hope that the ceremony has been as gratifying to you as it certainly has been to me. It was naturally my wish to have accepted the invitation extended to me by the members of my mother lodge in Kingston to dine with them this evening, but I felt on receiving your invitation that it was my duty to be present on this occasion, when the members of your three city lodges have met to do honor to a faithful brother. It was naturally very gratifying to me to have received from Grand Lodge the very large vote which placed me in the highest position in the gift of the Craft, and my earnest wish is that I shall be able to fulfil the expectations which the brethren have evidently formed respecting me. I propose from time to time to visit various parts of the country, so that not the members of Grand Lodge alone but the Craft generally may have an opportunity of seeing and consulting with me. This intention I shall carry out as far as is consistent with the demands made on my time by the duties of an active professional life. I understand that the only work to be done this evening is the presentation to V. W. Bro. Macoun of the handsome service of plate which I see before me. From what I have heard of that brother I am convinced that he fully deserves this token of your respect, and I am indebted to you for the opportunity given me of being present and assisting at so pleasing a ceremony. To-day is the festival of St. John, the evangelist. It is also a day which closely follows the festival of Christmas, a time suggestive of acts of kindness and Christian feeling, and it is therefore a time peculiarly appropriate for conferring upon a brother a reward for great, faithful service.

Accept my thanks, dear brethren, for the good wishes contained in the address, which I heartily reciprocate. I trust that in the future I may have other opportunities of meeting you. On the occasions of my two visits you have been employed in giving honor to whom honor is due. I remember that on the last occasion you presented a handsome jewel to V. W. Bro. Ponton, and that our meeting was of the most attractive character.

The banquet held afterwards in the Masonic dining hall, was a most enjoyable affair. The chair was taken by R. W. Bro. Wm. Smeaton, D. D. G. M., who discharged the duties of that onerous position with great credit to himself and the Craft. On his right were, the Grand Master, R. W. Bro. L. H. Henderson, R. W. Bro. S. S. Lazier, V. W. Bro. Macoun, and many other distinguished members of the Craft; and on his left, Bro. the Hon. Mackenzie Bowell, Minister of Customs, V. W. Bro. W. H. Ponton, Bro. S. B. Burdett, M. P., and others. The vice chairs were filled by R. W. Bro. Arthur McGinnis, W. Bro. R. Croft Hulme and W. Bro. Adams.

### SURRENDER OF AN IRISH WARRANT.

An event of considerable interest to the Masonic fraternity took place at Vankleek Hill, on Tuesday evening, when St. John's Lodge, No. 159, on the Registry of the Grand Lodge of Ireland, a lodge which has recently removed from L'Original, handed over its Irish warrant to the representatives of the Grand Lodge of Canada, and accepted in lieu a new Canadian warrant, No. 21a. Quite a number of Ottawa craftsmen were present at the gathering, among them being Bro. D. Taylor, D. D. G. M.; Bro. W. Rea, P. D. D. G. M.; Bro. W. Reynolds, of Ottawa; and Bro. W. H. Garrioch, P. D. D. G. M.; under the Quebec Register, of Hull. The visitors had a pretty lively experience in getting there as when they arrived at Calumet, and sought to cross the river, they found the ice covered with water, which took them up to their knees, and the ice bridge not being sufficiently strong for sleighs to cross, the delegation had to wade across. After the drive of twelve miles across country, they arrived none the worse for their journey, and received a cordial welcome from the local members of the fraternity.

There was a large attendance of mem-

bers of the lodge and visitors. The old warrant, which was granted by the Duke of Leinster in 1844, was handed over to Bro. Taylor, and will be returned to Ireland in due course. The officers of the lodge were installed by P. D. D. G. M., Bro. Wm. Rea, as follows:

R. H. Marston, W. M.; E. A. Johnson, I. P. M.; S. N. Morrison, S. W.; Giles Lighthall, J. W.; Rev. William Fleming, Chaplain; John Shields, Sec.; Thomas Dick, Treas.; A. Metcalf, D. of C.; Wm. Howes, Sr. Deacon; John Derby, J. D.; Charles Orton and J. Resbick, Stewards; A. H. Watson, I. G.; Chas. Orton, Tyler.

After the business of the evening had been transacted, the visitors were entertained to a banquet by the local brethren, and a pleasant hour was passed.

The lodge commences its career under the banner of the Grand Lodge of Canada with every prospect of success. The importance of the change effected last night will be seen when it is stated that this was the last lodge in Ontario, working under what is termed in Masonic jurisprudence a "foreign" jurisdiction, and the Grand Lodge of Canada has now control over every *bona fide* Masonic Lodge in the Province of Ontario. The credit for bringing about the transfer is due to Bro. D. Taylor, an old member of the lodge, and to Bro. E. A. Johnson, of L'Original.—*Ottawa Citizen*, Dec. 20th.

### A MASON'S WELCOME TO THE "PROFANE."

On January 14th, 1859, one of the greatest Masonic events ever held in Ottawa by the local Craftsmen took place, when a grand Masonic ball was given, under the auspices of the city lodges. The address of welcome to the assembled guests was delivered by W. Bro. Dr. Hanmet Hill, of Dalhousie Lodge, now the oldest Mason in the Capital. The report of the proceedings occupied nearly two columns in the *Ottawa Citizen* of the following day, and as Bro. Hill's effort will doubtless be as interesting to the Craft to-day as it was thirty years ago, we have pleasure in publishing it:

Most Worthy Sir, and you my brothers all,  
Accessories before the fact of this Freemason's  
ball,  
Grant me your patience, while I in accents  
brief,  
(Obedient to the stern command of this our  
Chief)

A hearty welcome give to every guest that's here  
 Brothers or not, you're welcome to such cheer  
 As Mason's hearts full well know how to give,  
 For Masons eat and drink, like other men, to  
 live,

But for to-night, at all events, they'll share the  
 feast

With you, who not as yet have "journeyed  
 from the east,"

Like them in search of "things that have been  
 lost"

In ages long gone by, when with distraction  
 tossed,

The Craft mourned Hiram as the "Builder  
 Smitten,"

Him who assisted Israel's King, and thus 'tis  
 written;

Not him of Tyre, but 'Biff, the widow's son,  
 Architect in chief to great King Solomon,  
 Whose fate was sad indeed, for by a fell disaster,  
 He lost his precious life, and we our great  
 Grand Master.

I see you frown, Sir: I hope I'm not transgress-  
 ing

"The bounds and landmarks" in what I'm  
 here expressing.

Full well I know that much may not be writ,  
 Or even said or talked about, and therefore quit  
 This theme, for I've digressions used,—  
 Carried away be my erratic muse.

So to return; let's lay the "Trowel" by,  
 And each and every one, with his fair partner,  
 try

To make this Lodge of festive mirth the scene,  
 And close it, as our labours end, in harmony  
 serene.

Much might be sung or said in Masonry's ap-  
 plause,

Her first obedience to divine, then human laws,  
 In every age, in every clime, in every country  
 found,

Travel you where you list, the wide world  
 round—

In Europe's temperate realms, 'mong Africa's  
 burning plains,

Mid Indus' sunny fields, Siberia's wild domains,  
 She rears her temple; her trust the "All-  
 seeing Eye,"

She heeds not, fears not, when only God is nigh.  
 At every shrine she worships, at every altar  
 kneels,

Where supplicating sinner to Him direct ap-  
 peals;

But where th' untaught Pagan bows to wood  
 and stone

You see her not—her home is there unknown.  
 Stand forth then "Caitiff, 'if in this assembled  
 crowd

There breaths a soul so narrow, to bigotry so  
 bowed,

As to reckon us with heathens and other un-  
 believers,

And hold us up to scorn, as a set of gay de-  
 ceivers;

Show me the man so rash, and, thus I'll treat  
 him,

With one single, solitary grain of salt I'll eat  
 him;

Or if he had as many lives as w. uld Othello pal,  
 "My great revenge has stomach for them all."

I'm satisfied, my friends, you wish not to un-  
 ravel

Th' historian's dusty page to find the "Gavel"

Of the first Mason who from the quarry drew  
 The "Roughened Ashlar" from beneath his view,  
 And gave it shape, and make, and grace,  
 "Trusty and well formed," fit for its "North  
 East place."

Suffice that I should state so much of our  
 Chronology,

(And for these details dry, accept my 'pology)  
 That we date back, four thousand years or so,  
 And surely that's enough for Archæologist to  
 know.

Thus much, and more, could we explain to-night,  
 He who'd deeper go must seek the "light"

In "ancient form" by reference to character  
 and station

Ere he presents himself for the "initia'ion"—  
 But that time presses, it was my intention

To speak more at large of this notable invention,  
 And show both when and where the "Institu-  
 tion flourished,"

Fostered by Potentates and by Princes nour-  
 ished,

But chiefly I'll confine myself, in doggerel ditty,  
 To show its rise and growth in this fair city.

Time was when Dalhousie's Lodge could hardly  
 boast

Some members, eight or ten, perhaps twelve at  
 most.

Look round this spacious room, eighty Bro-  
 thers see,

Two-thirds are proud to hail from loyal Dal-  
 housie,

From Doric and Corinthian come the others,  
 What's in a name? We still are brothers,

And bound to carry on the dogma of "fra-  
 ternity,"

Not for this night alone but to all eternity.  
 But, sir, dost thou not see at the room's further  
 ending,

A sylph-like form, her ear to sugar'd non-  
 sense lending?

"But that I am forbid, I could a tale unfold,  
 "Whose slightest word would harrow up her  
 soul."

When she goes home to-night she'll say "Dear  
 Mother,

"If I should be ever inclined to wed, I'll take  
 a 'brother,'

"And I full twenty know who'll take another."  
 At last, for Masons there'll be such a yell, oh,

That not on hand 'll be left a single fellow,  
 So spruce they look and have such genteel  
 carriage,

There isn't one that's disinclined for marriage.  
 No, not one, in this all vast assembled band,

Who is not ready for initiation, heart in hand.  
 So make the most of this good chance, "young  
 ladies,"

For as Masonry's ours, so Love our trade is,  
 And for an act like this, need you an example,

I'll give you one, the brightest I could sample;  
 For e'en Her Gracious Majesty, free from  
 doubt's alarms,

Sleeps calmly (ladies blush not) in a fond Ma-  
 son's arms.

A reason might be justly asked by woman's  
 curious mind,

Why not admit the gentler sex to orders of this  
 kind?

We therefore come prepared to give substan-  
 tial cause.

As she approaches Mason's lodge why "Tyler"  
 shuts the doors.



The Brethren will not descend to gibe at woman's tongue,  
 Or hint Dame Nature made it short or erst a little long,  
 Or in the middle hung it, that it might be more able  
 To wag at either end, like famed Electric cable.  
 We'll take a higher theme and say her place is Amid Creation's dreamy realms, with goddesses and graces,  
 Or that she came so pure from hand of the Divinity,  
 That 'tween her and the angels there's a very strong affinity,  
 Therefore our ancient Brethren, honour to their gallantry,  
 Looking at her sex with true feelings of Knight Errantry,  
 Decided that religion, sublime in every beauty,  
 Was enough to guide her footsteps in the path of love and duty ;  
 Anon, methinks I see some beauteous radiant face  
 Beaming with intellect, sparkling too with grace,  
 Around the angles of whose coral mouth are playing  
 Sarcastic smiles, that fain would thus be saying:  
 " Would that the Doctor's poetry were not so prosy—  
 " Wouldn't a spell at waltzing be more cozey,  
 " We wish he'd quit, and appoint an early day  
 " To tell the rest of what he has to say—  
 " He'd have the heartfelt thanks of one and all—  
 " To let us shivering girls commence the Ball—  
 " We came to dance Shottische, Galop and Polka,  
 " And also as occasion might require, talk a  
 " Little, if we can get a chance at tete-a-tete  
 " In snug secluded corner, as the night grows late."  
 Ladies, I take the hint. Sir, I've make my debut,  
 And with submission bow to them and also you.

Bro. Fox Maule, Lord Panmure, Deputy Grand Master of the Grand Lodge of England in 1857, for twelve years was in the 79th regiment of Highlanders, and while serving with his regiment in Canada he was made a Mason on April 9, 1829, in Quebec Lodge, No. 67. On returning to England, in 1837, he affiliated with the Lodge of Friendship, No. 61, London, and the same year was appointed Senior Grand Warden by Grand Master the Duke of Sussex.—*Keystone.*

The mysteries of the craft should be intimately known to every Master and Warden of a lodge. To accomplish this he must take some trouble. He must think over the work, read the best Masonic books, and carefully read his Masonic newspaper through. The leaders of the Masonic fraternity are always expected to be bright Masuns.

## Knights Templars.

PROCEEDINGS OF SOVEREIGN GRAND PRIORY OF CANADA.

We are indebted to Grand Chancellor Spry, of Barrie, for a copy of the printed Proceedings of the Fifth Annual Assembly, which was held in Toronto last July. Twenty-four preceptories were represented, nineteen by the duly qualified officers, five by proxies, and four not represented, they being Nova Scotia, of Halifax ; Piantagenet, of St. Catharines ; Union de Molay, St. John, N. B. ; and Metropolitan, Melbourne, Australia, now under the great Priory of Victoria. Fifty-one preceptors were in attendance but they were entitled to cast 99 votes, one of the evils of the proxy business.

The allocution of the Supreme Grand Master, W. J. B. MacLeod Moore, is not published *in extenso*, but sufficient is given to stamp it as a scholarly production. It was, by a vote of Great Priory, submitted to the pruning-knife, and only such portions as met with the approval of the pruners are printed. On the whole the reports of the Provincial Priors showed Templar Masonry to be in a satisfactory condition in the entire jurisdiction.

Notice was given to amend the Statutes by adding several clauses relative to the procedure to be adopted when it was considered advisable to form a Grand Priory. The proposed additions were briefly as follows :—When three or more preceptories desire to establish a Grand Priory in any of the provinces under the jurisdiction of the Great Priory of Canada, such Grand Priory shall be subordinate to Great Priory, not having the power to change the ritual or alter the regalia or uniform ; it shall make due returns of all actions and proceedings to the Grand Chancellor, and no certificates shall be issued without the consent of Great Priory.

The receipts of Great Priory for the year were \$1,191.06, almost one-half of which was paid out in salaries.

On December 31st, 1886, the returns showed that 977 Templars were enrolled under the jurisdiction of Canada, whereas on December 31st, 1887, there were 990 on the roll, 74 of which, however, have since joined the Great Priory of Victoria, Australia, leaving the membership at present about 900.

A striking feature in the Proceedings is the abundance of names, as no less than

thirty-seven pages are devoted to giving the names and titles of the Sir Knights. First we have the names of those in attendance according to rank, then the same names with the preceptories they represent; further on the newly elected officers, a roll of the members of Great Priory, the honorary members, a roll of preceptories and priories, the officers of Great Priory, including the Grand Council and members of the committees, a roll of past officers of Great Priory, winding up with the names of the officers since 1884. Considering that only 51 preceptors were present the best possible use was made of that limited number in the 100 pages devoted to the report, of the proceedings, about one-third of the space being occupied in "vain repetitions."

Sir Knight Henry Robertson's report on Foreign Correspondence appears to have been prepared with that care which marks his work of this nature.

We had almost omitted to mention that a carefully prepared index at the end of the proceedings is very useful for reference, especially as it is so arranged by the Grand Chancellor as to cover the three previous years' proceedings.

#### PUBLIC INSTALLATION CONDEMNED.

The London *Freemason* thus deals with a question that should be carefully considered:—

We are more often amused than scandalised by the vagaries of our Transatlantic brethren, for, as a rule, they inflict no harm on Freemasonry. But it is time to protest when we find men in high places and of tried experience, encouraging and sanctioning the presence of outsiders at ceremonies which are essentially private, and should be sacredly guarded from the knowledge of the uninitiated. There are some Masonic jurisdictions in the United States in which it is the custom for lodge officers to be installed publicly, that is to say, in the presence of outside friends, both masculine and feminine, the reason assigned being that it is beneficial to the brethren, and involves no departure from the laws and customs of the society, that their wives and daughters and male friends should witness something of our proceedings. We need not tell our readers that this custom is as foreign to the laws and traditions of the Craft as it can possibly be, and that if our United States brethren are desirous of being known as true and faithful members, they will at once put an end to this innovation. However, if this laxity

is occasionally met within the States, we have never before heard of their going the length of the Supreme Grand Master of the Great Priory of Canada, the veteran Frater Col. MacLeod Moore, who, according to Frater Spry, Grand Chancellor of the Templar Order in the Dominion, considers the precautions hitherto taken to prevent the Templar ceremonies of installation and consecration being witnessed by non-Templars as of no consequence whatever, and may, in future, be dispensed with. Frater Spry writes that the Grand Master had "no possible objection to the Masonic friends and ladies of the families of the Order being present at such ceremonies"—those of installation, dedication, and consecration—"indeed, he considers it desirable that our families and friends should be admitted to judge for themselves—as, above all other rites and ceremonies of the Masonic system, those of the Templar Order are meant to inculcate the teachings of that Universal Charity so strongly laid down in the Christian faith." We cannot congratulate Frater Col. Moore on the strength of his reasoning. It is true that Masonry and Templary are not the same thing; but, if it is lawful for these Templar ceremonies to be made public because they are meant to inculcate "the teachings of Universal Charity" according to "the Christian faith," then, as Freemasonry proper, of which Masonic Templary is an offshoot, is neither more nor less than a system of morality," there appears to us to be no valid reason why its rites and ceremonies, which are intended to inculcate the teachings of Charity and everything else which is included in "Morality," should not be witnessed by the friends and families of members, the distinction between what are mere formularies and the "esoteric essentials" of Freemasonry being too fine for the general body of Masons and the public to appreciate.

#### AMALGAMATION OF PRECEPTORIES.

The last regular chapters of Ode de St. Amand No. 17, and Geoffrey de St. Aldemar No. 2, Knights Templar, were exceedingly important ones, as at the former the dispensation from the Grand Prior was read by the Provincial Prior; E. E. Sheppard, amalgamating the two Preceptories. The warrant of Ode was placed in his custody, and on the following Friday night the dispensation was read at Geoffrey, and the two Preceptories formally amalgamated, the officers and

members of both retaining the rank and privileges enjoyed by them before the union. The united Preceptory has a membership of nearly one hundred and fifty, the handsomest banners and paraphernalia in Canada, considerable money in the bank, and prospects of swelling the roll to nearly two hundred in 1889. Both Preceptories were in a healthy condition, out of debt and with a balance in the bank. The amalgamation was completed without a dissenting vote, and on the second Friday of December when the election took place, the officers elect were about evenly divided between the two uniting bodies. The banquet after the election of officers was an exceedingly enjoyable one, the songs, speeches, and recitations all echoing the sentiment of union, good-will and jollity. It is seldom two such strong Masonic bodies unite, nor is it possible to find a more harmonious union. The new Preceptory retains the name and number of the older one, and one of its first acts was to pass a vote of thanks to the Provincial Prior for the large share that he had in bringing about the amalgamation. The officers elected were as follows: Eminent Sir Knight John Glanville, Eminent Preceptor; Very Eminent Sir Knight H. A. Taylor, Past Eminent Preceptor; Sir Knight W. W. O'Hara, Constable; Sir Kt. H. G. W. Lowe, Marshal; Sir Kt. W. A. Shepard, Chaplain; Sir Kt. James King, Treasurer; Sir Kt. H. A. Collins, Registrar; Sir Kt. L. B. Montgomery, Sub-Marshal. At the installation on the second Friday in January, there will be a grand banquet in honor of the amalgamation, and the leading members of the Order in this province are expected to be in attendance.

#### A GOOD TIME COMING.

A Committee has been named by the Knights Templars of this city to arrange for a social assembly in the Temple building early in the new year, to which wives and daughters of the fraters and acquaintances will be invited. The K. T's are a body of men who do not make much display; but when they take hold of a matter of this kind "success" seems to be their watchword, and they individually and collectively work to attain it.—*London Free Press*.

#### IOWA STANDS FIRM.

At the recent Annual Conclave of the Grand Commandery of Iowa, Grand Commander Varnum, in his address referred

at great length to the difficulty with Grand Master Roome, already referred to in these pages. The address was referred to the Committee on Jurisprudence, who have fully endorsed Grand Commander Varnum's action. "The great point of interest in this unfortunate controversy," says the *Masonic Chronicle*, "seems to be the open charges made that the records of the Grand Encampment were tampered with after the conclave closed. This is a terrible charge and should be fully investigated, and if proven, the person or persons guilty of such a wicked act should be promptly brought to justice. If such actions are to be permitted, there can be no necessity for Gr. Bodies to assemble; all that will be necessary will be for a few persons to meet together and define what, in their ideas, the craft or Orders must do."

Of course it will be nearly one year yet before the affair can be settled, for the Iowa fraters appear to be in terrible earnest in their opinions, and the M. E. Grand Master cannot recede from his position, and the three thousand six hundred Knights Templars of Iowa are deprived of the privileges of visiting or being visited by their brethren, and all this trouble is caused by an alleged violation of law by some interested person or persons in changing records, which, when once made, should be as sacred as holy writ.

The following extract from the report of the Committee on Jurisprudence is so pointed, and so thoroughly in accord with views entertained by THE CRAFTSMAN as to the personal liberty that Freemasons should enjoy, and the danger of encouraging or submitting to a Masonic Pope, that we commend it to the consideration of our readers:—

"The subject under discussion furnishes much material for thought and investigation. We are fully impressed with its magnitude and importance. If it shall be admitted for a moment that the devotees of Masonry are subject to the dictation of one man, that his prerogative is to command, and theirs to obey in silence and without discussion, we shall find ourselves brought to a sudden awakening to the direction in which we are drifting. If the startling announcement is to be made that the Mason is but a machine to act when and as acted upon, without will, reason or thought, it is time to call a halt and take our bearings. Such a claim denies personal individuality, one of the dearest and most sacred privileges of the

citizen. To be able to preserve our organization in its purity and simplicity, demands that this assertion of authority upon its first appearance shall be frowned down and forever laid at rest. If we would retain and hold the respect and confidence of our fellow citizens we must effectually deny this claimed authority over us and jealously guard our personal and individual rights. To secure for all these rights of the citizen which are in no way surrendered by becoming Masons, this contest is made; and because of this resistance to the attempted invasion of them, we find ourselves denounced as rebellious and disloyal. The charge is not supported by the facts. It is not true."

## Royal Arch.

### GRAND CHAPTER OF PENNSYLVANIA.

The following is abridged from the *Keystone*.—The fourth Quarterly Communication for the present year of the Grand Chapter of Pennsylvania, was held on December 6th, in Philadelphia, Comp. Matthias H. Henderson, M. E. High Priest, presiding. This being the time for the election of Grand Officers to serve the Grand Chapter during the ensuing Masonic year, the following Companions were elected:—Comp. James S. Barber, of Philadelphia, Grand High Priest; Comp. Alexander H. Morgan, of Philadelphia, Grand King; Comp. A. Tennis, of Newport, Grand Scribe; Comp. Charles E. Meyer, of Philadelphia, Grand Secretary. At this communication there was a large attendance of both individual and representative members from all parts of the jurisdiction, and as peace and harmony are marked characteristics of the Grand Chapter of Pennsylvania, it was probably never more manifest than at this communication. One of the pleasing features of this Communication (and one which should characterise every Masonic body), was that the office sought the man for his worth and ability to fill the position, and perform the duties of the office. The election over, and the regular business of the Grand Chapter completed, the Order of High Priesthood was ably and solemnly exemplified by Past Grand High Priest, Comp. Augustus R. Hall, of Chapter No. 3, the Chairman of the Committee on Work.

## Craft Tidings.

### CANADIAN.

St. John's Lodge, Kingston, recently donated \$100 for charitable purposes.

Bernard Lodge, Listowel, gave a conversazione and supper on the 28th ult.

North Star Lodge, Virden, Man., was organized recently, with R. Adamson, W.M., and R. H. Reed, Sec.

Bro. Dr. Ecroyd, who was found dead recently in his residence, Detroit, was a member of the lodge in Mount Forest.

The officers and a number of the members of Stevenson Lodge, Toronto, officially visited Ionic, Brampton, on St. John's day.

R. ex-Comp. John Shupe, of Galt, District Grand Superintendent of the Wellington District, paid an official visit to Elora Chapter recently.

In the city of Quebec the newly elected officers were installed on St. John's day, the brethren enjoying the banquet in the Masonic hall in the evening.

Up to this writing, all the lodges meeting in the Toronto street hall, Toronto, save two, have voted to improve the appearance and ventilation of their lodge-room.

Bro. R. C. Thompson, of Parkhill, a member of Irving Lodge, Lucan, died at his residence recently. His remains were interred with Masonic honors at St. James' Cemetery.

A meeting of the Royal Arch Masons in Vancouver, B. C., was held recently for the purpose of organizing a Chapter in Vancouver. Comp. R. C. Ferguson was appointed Scribe *pro tem*.

Lodge of Fidelity, No. 231, Ottawa, which has been in low water financially for some months past, is going in for retrenchment, and has commenced by abolishing the fourth degree.

The first meeting night in the new year of Dalhousie Lodge, No. 52, Ottawa, fell on New Year's day and was celebrated by a spread to which a cordial invitation was extended to all the city brethren.

R. W. Bro. Dr. Freeman, D.D.G.M., visited Valley Lodge, Dundas, on Dec. 17th, when he received a brotherly welcome, imparted some valuable information, and enjoyed the banquet prepared for the occasion.

The by-laws of those Ottawa lodges, whose meetings might have been changed, have been approved by the Grand Master, and the new plan of Masonic nights in Ottawa, Tuesdays and Fridays, comes into effect this month.

The funeral of the oldest Mason in America, Bro. Simpson Thompson, of St. John's Lodge, 209a, London, took place recently, and was largely attended by his brethren. Deceased was 99 years of age, and had been a Mason for 78 years.

R. W. Bro. Col. Wayling, D.D.G.M., Toronto District, has been more active the past month, devoting at least half his time to official visitation. Several lodges in Toronto were honored by his presence. He is unpretentious in manner, yet carries a clear head.

King Solomon Lodge, which meets at Aylmer, Que., nine miles from Ottawa, had a grand gathering on Dec. 11th, at which a large number of Ottawa brethren were present. The lodge is in a flourishing condition, and the brethren are talking of erecting a new hall next summer.

The Stratford Masonic Board of Relief has resolved to make an offer of an annual grant of \$25 towards the maintenance and support of a cot in the city of Stratford General Hospital, to be at their disposal when required by the Stratford Masonic Board of Relief, but to be used only by members of the Craft in distressed circumstances.

In Montreal there are four R. A. Chapters, one preceptory, three lodges on the English register, and eighteen lodges on the Quebec register. Although the number of lodges shows no increase, yet the membership in the order has increased very largely during the past year. The membership is now put down at about 1,500. Installations in the lodges took place on St. John's day.

The brethren of Norfolk Lodge, Simcoe, paid a fraternal visit to Walsingham Lodge, Port Rowan, recently. The members of Norfolk Lodge, to the number of about fifty, were joined at Simcoe by representatives from Waterford, Delhi, Tilsonburg and Port Dover, among the number being R. W. Bro. Wm. Macdonald, of Tilsonburg, D. D. G. M. of Wilson District. At Vittoria, R. W. Bro. Kennedy and several members of Vittoria Lodge joined the party, and at Forestville and St. William's other additions were made. After the lodge adjourned a banquet was held.

The Irish warrant of St. John's Lodge, Vankleek Hill, which was handed over to the Canadian Grand Lodge representatives last month, is a very ancient looking affair. It is 18 x 15 in., and bears the subscription "by the most worshipful, His Grace the Duke of Leinster, G.M. The Right Worshipful George Hoyte, Esq., D.G.M.; The Right Worshipful Sir Coghill Coghill, Bart.; S.G.W. The Right Worshipful Sir James Stewart, Bart, J.G.W." The charter bears the date, March 15th, 1844, and was issued to our trusty and well beloved brethren, Wm. Robinson, Andrew McCready and Patrick McKee, to erect a lodge of Freemasons at Hawkesbury, Upper Canada. The lodge met at Hawkesbury for several years, after which it was transferred to L'Original, and finally a few weeks ago, to Vankleek Hill. As a compliment to the lodge, R. W. Bro. Taylor, had the new Canadian Warrant, No. 21 a, framed in Irish oak.

#### Officers Elected.

This list lacks just what the brethren failed to supply:—

Acacia, Hamilton—J. D. Clark, W.M.; S. H. Kent, Sec.

Ashlar, Toronto—G. S. Percy, W.M.; John Littlejohn, Sec.

Alpha, Toronto—George S. Booth, W.M.; W. H. Allison, Sec.

Ancient St. John's, Kingston—John Waddell, W.M.; Sutherland, Sec.

Britannia, Seaforth—W.J. Fear, W.M.; J. Street, Sec.

Blackwood, Woodbridge—Dr. J. O. Orr, W.M.; T. A. Agar, Sec.

Corinthian, Peterboro'—A. C. Rogers, W.M.; T. F. Bradburn, Sec.

Cedar, Oshawa—George J. Scott, W.M.; L. R. Murton, Sec.

Catarqui, Kingston—Richard Bunt, jr., W.M.; D. Callaghan, Sec.

Civil Service, Ottawa—S. C. D. Roper, W.M.; Le F. A. Maingy, Sec.

Chaudiere, Ottawa—T. T. Stoddart, W.M.; W. A. Bangs, Sec.

Doric, Ottawa—R. W. Stephen, W.M.; John Graham, Sec.

Doric, Lobo—A. McGugan, W.M.; D. McArthur, Sec.

Doric, Toronto—R. F. Williams, W.M.; Henry Leeson, Sec.

Elysian, Kingston—Thomas C. Smith, W.M.; Abraham Malone, Sec.

- Euclid, Strathroy—J. H. Evans, W.M.; J. Robertson, Sec.
- Humber, Weston—John Linton, W.M.; R. H. Leighton, Sec.
- Irving, Lucan—C. C. Hodgins, W.M.; C. B. Edwards, Sec.
- Ionic, Toronto—F. M. Morson, W.M.; J. H. Patterson, Sec.
- J. Hall, Millbrook—Dr. H. Turner, W.M.; H. McCartney, Sec.
- King Solomon, Toronto—James Reeve, W.M.; W. A. Scott, Sec.
- King Solomon, London—A. Currie, W.M.; Wm. Nichols, Sec.
- Kilwinning, London—George Laing, W.M.; John Overell, Sec.
- Keene, Keene—Kenward Mark, W.M.; D. Kerr, Sec.
- King Hiram, Ingersoll—John Podmore, W.M.; J. A. Boles, Sec.
- King Hiram, Tilsonburg—A. G. L. Guy, W.M.; W. A. Dowler, Sec.
- Macoy, Mallorytown—J. C. Dickey, W.M.; H. Griffin, Sec.
- Maitland, Goderich—James Addison, W.M.; S. Sloan, Sec.
- Minden, Kingston—H. Mowat, W.M.; J. B. Reid, Sec.
- Oxford, Woodstock—William Davis, W.M.; A. M. Clare, Sec.
- Orient, Toronto—F. H. Anderson, W.M.; Chas. E. Patton, Sec.
- Occident, Toronto—Geo. M. Donovan, W.M.; J. O. Bird, Sec.
- Peterborough, Peterborough—David Spence, W.M.; A. St. A. Smith, Sec.
- Prince of Wales, Ottawa—J. W. Turley, W.M.; J. J. Mulligan, Sec.
- Rodney, Rodney—Dr. Dorland, W.M.; H. F. Jell, Sec.
- Rehoboam, Toronto—W. Bain, W.M.; Angus McBean, Sec.
- St. Andrew's, Toronto—Jas. Glanville, W.M.; W. J. Hendry, Sec.
- Stevenson, Toronto—John Nicholson, W.M.; Henry Kerrison, Sec.
- St. George, Toronto—L. R. Montgomery, W.M.; Miles Vokes, Sec.
- St. George, London—Maurice Scarrow, W.M.; Andrew Ellis, jr., Sec.
- St. Johns, 20, London—John Fairgrieve, W.M.; M. D. Dawson, Sec.
- St. Thomas, St. Thomas—H. Bradshaw, W.M.; A. N. Pettit, Sec.
- St. John's, Hamilton—W. J. McAllister, W.M.; John Moodie, Sec.
- Shuniah, Port Arthur—J. E. Johnston, W.M.; George Mooring, Sec.
- Strict Observance, Hamilton—P. D. Carse, W.M.; W. C. Morton, Sec.
- Scott, Grand Valley—R. R. Hopkins, M.D., W.M.; G. H. Cooper, Sec.
- St. Johns, 209a, London—George C. Davis, W.M.; John Siddons, Sec.
- Speed, Guelph—William Ross, W.M.; Wm. Gibson, Sec.
- Sussex, Brockville—J. H. Shaver, W.M.; A. Stewart, Sec.
- Tudor, Mitchell—Wm. Elliott, W.M.; Wm. White, Sec.
- Thistle, Amherstburg—J. H. Webber, W.M.; R. Elliott, Sec.
- Temple, Hamilton—P. E. Fitzpatrick, W.M.; Dr. E. G. Rittson, Sec.
- Tecumseh, Stratford—W. Boles, W.M.; J. M. Moran, Sec.
- Tuscan, London—Chas. E. H. Fisher, W.M.; R. B. Hungerford, Sec.
- Union, London—J. W. Leeson, W.M.; A. C. Stewart, Sec.
- Victoria, Sarnia—George S. Samis, W.M.; Charles Mole, Sec.
- Wilson, Toronto—John Firstbrook, W.M.; George Moir, Sec.
- Windsor, Windsor—Jas. G. Morgan, W.M.; G. P. Vansickle, Sec.
- Wilson, Simcoe—Walker Massecar, W.M.; J. F. Aitken, Sec.
- Washington, Washington—Edgar Smith, W.M.; Wm. Ross, Sec.
- York, Eglinton—Jas. H. Mackenzie, W.M.; A. R. McBride, Sec.
- Zetland, Toronto—H. A. Taylor, W.M.; G. Maurice, Sec.
- Zeta, Toronto—W. R. Cavell, W.M.; E. G. Mingay, Sec.
- The following elections are reported from the Province of Quebec, the three last named, it will be noticed, being English Registry :
- Corinthian, Montreal—H. Dunn, W.M.; G. L. Richardson, Sec.
- Chateauguay, Chateauguay—James A. Miller, W.M.; E. S. Ellsworth, Sec.
- Elgin, Montreal—Geo. Glover, W.M.; J. L. Provan, Sec.
- Eddy, Hull—D. McFarlane, W. M.; George R. Mereweather, Sec.
- Ionic, Montreal—G. W. Leader, W.M.; J. Costigan, Sec.
- King Solomon, Montreal—W. J. Leslie, W.M.; Arthur Hogue, Sec.
- King Solomon, Aylmer—J. N. Wright, W.M.; W. Garton, Sec.

Montreal Kilwinning, Montreal—W. E. Cooper, W. M.; R. Booth, Sec.

Richelieu, Sorel—E. C. Wurtele, W. M.; J. Fosbrooke, Sec.

St. Charles, Montreal—W. A. Doherty, W. M.; W. Taylor, Sec.

St. Andrew's, Montreal—Jas. McCruden, W. M.; Thos. Erskine, Sec.

Zstland, Montreal—J. McB. Taylor, W. M.; W. W. Seale, Sec.

St. Paul's, Montreal—(E. R.)—Angus W. Hooper, W. M., J. G. Grant, Sec.

St. George's, Montreal—(E. R.)—Wm. Maynard, W. M.; S. D. Price, Sec.

St. Lawrence, Montreal—(E. R.)—A. Page, W. M.; Wm. V. McNally, Sec.

The following are reported from lodges under the jurisdiction of the Grand Lodge of New Brunswick:—

Albion, St. John—Frank Tufts, W. M.; Charles Masters, Sec.

Albert, Albert—S. C. Murray, W. M.; W. Robertson, Sec.

Benjamin, Andover—Abram E. Kupkev, W. M.; J. A. Perley, Sec.

Carleton Union, Carleton—W. C. R. Allan, W. M.; A. Arthur Clark, Sec.

Hiram, Fredericton—Daniel Jordan, W. M.; Charles Moore, Sec.

Keith, Moncton—H. B. Fleming, W. M.; C. W. Burnyeat, Sec.

Miranichi, Chatham—Frederick E. Danville, W. M.; Thomas F. Gillespie, Sec.

Northumberland, Newcastle—Richard L. Maltby, W. M.; B. Fairey, Sec.

Sussex, St. Stephen—P. G. McFarlane, W. M.; Fred. O. Sullivan, Sec.

St. George, St. George—James Dodds, W. M.; George F. Hibbard, Sec.

St. Andrew's Richbucto—J. M. U. Bliss, W. M.; Thomas W. Bliss, Sec.

St. John's, Bathurst—W. J. O'Brien, W. M.; H. C. Carter, Sec.

St. Martin's, St. Martin's—George R. Devitt, W. M.; William E. Skillen, Sec.

Zion, Sussex—C. H. Fairweather, W. M.; M. B. Huestis, Sec.

The following is a list of Chapter officers as supplied us. Omissions are attributable solely to those most interested.

King Solomon, Toronto—John Akers, Z.; J. A. McMurtry, S. E.

Occident, Toronto—William Riddle, Z.; George Addy, S. E.

Shuniah, Port Arthur—J. A. Fraser, Z.; W. J. Clarke, S. E.

St. Paul's, Toronto—A. D. Ponton, Z.; Angus Morrison, S. E.

Harris, Ingersoll—M. Walsh, Z.; W. A. Woolson, S. E.

Huron, Goderich—Capt. J. W. Green, Z.; H. W. Ball, S. E.

Malloch, Clinton—J. Young, Z.; D. M. Malloch, S. E.

#### UNITED STATES.

At its next annual communication, October, 1889, the Grand Lodge of Illinois will celebrate its semi-centennial.

Bro. Jacob H. Medairy has completed his twenty-fifth year as Grand Secretary of the Grand Lodge of Maryland.

The *Freemason's Journal*, New York, will hereafter be published monthly. Will its editor kindly note our change of address.

The Grand Lodge of Michigan will meet at Jackson from January 21st to 26th, and the Grand Chapter of Grand Rapids from the 15th to the 18th prox.

At the Quarterly Communication of the Grand Lodge of Pennsylvania, Dec. 5th., Bro. Clifford P. MacCalla, of Philadelphia, was elected Grand Master.

At the 82nd annual communication of the Grand Lodge of Delaware, held at Wilmington, Bro. James S. Dobb was elected Grand Master, and Bro. Wm. S. Hayes, Grand Secretary.

The Imperial Council of the Mystic Shrine donated \$6,000 to the yellow fever fund, which is more than any other secret organization did in the country. Charity governs all their actions.

Frank Burdin, who was expelled by Lodge No. 443, Kirklín, Ind., for drunkenness, about one year ago, is seeking aid from Masons at different points. He is unworthy and an impostor.—Tyler.

Bro. J. M. Bramwell has resigned as Grand Secretary and Grand Recorder of the Grand Chapter, Grand Council and Grand Commandery of Indiana. Bro. Wm. H. Smythe has been appointed to fill these vacancies.

The Grand Lodge of Missouri at its recent communication approved the action of a constituent Lodge in expelling a Brother for expressing his non-belief in the existence of Deity, and denying the Divine authority of the Holy Bible.

The new Masonic Temple of Arkansas City, Kansas, was dedicated on December

5th inst., in the presence of a large body of the Craft. The Rev. Bro. John L. Boyd, of Wichita, delivered the oration. A grand banquet followed.

Bro. William Smith, the Tyler of Crescent Lodge, of New York city, has completed twenty-four consecutive years of service as Tyler of that lodge, and was recently presented by the lodge, as a memorial thereof, with an oil painting of himself.

Denver, Col., will soon have one of the finest Masonic Temples in the west, costing not far from \$250,000. It will be seven stories high, with a frontage of 125 feet and a depth of 100 feet. Every girder and beam throughout the building will be of iron, not even a wooden step or staircase being used.

The Grand Lodge of Massachusetts, met in Boston, Dec. 12th. The United Grand Lodge of New South Wales was recognized. Bro. Henry Endicott, was elected G. M., and Sereno D. Nickerson, Cambridge, G. Sec. Ten thousand dollars were voted to the Masonic Education and Charity Trust.

The 90th Annual Convocation of the Grand R. A. Chapter of Massachusetts was held in Boston, Dec. 11th. The expenses for the year were \$1,925, and the available assets, including \$3,427, in cash, are \$9,817. Comp. Arthur G. Pollard, was elected Grand High Priest, Comp. Alf. F. Chapman, Grand Secretary.

The Grand Lodge of Arizona met at Prescott, on the 13th Nov., M. W. Bro. A. F. Shaw, Grand Master, presiding. Seven Lodges were represented. Charters were granted Flagstaff Lodge, No. 7, and Coronado Lodge, No. 8. The Grand Secretary's salary was increased to \$200 a year. The Grand Tyler's salary was fixed at \$10. An amendment to the Constitution was adopted, dropping Entered Apprentices from the roll after two years. \$500 were appropriated for expenses the ensuing year. Bro. Morris Coldwater, of Prescott, was elected G. M., and Bro. W. P. Freeman, of Phoenix, Grand Sec.

The Grand Master of the Grand Lodge of Alabama states that when the Grand Lodge of Alabama was organized, in 1821, it was composed of seven subordinate lodges, there being only eleven lodges in the State, with a membership of one hundred and thirty. Now there are two hundred and fifty lodges and twelve thousand active members. During the sixty-five years since 1821, thirty-two Grand

Masters have presided over the Craft, twenty-three of whom had laid aside their working-tools and entered upon their lasting refreshment. The present Grand Secretary has held his office for twenty-nine years, and had been present at every session.—*Freemason's Repository.*

The thirty-ninth annual communication of the Grand Lodge of California was begun in San Francisco, on October 9th, and closed on October 13th. Grand Master H. N. Ruckle opened the Grand Lodge in ample form. The Grand Master's address was a full, explicit and interesting document, in which he reviewed his official acts and made many admirable suggestions. He pointed out that California was ahead, so far as systematised relief was concerned, of other Grand Lodges, and made a comparison with New York as follows:—In the city of New York, as shown by a late report, the Board of Relief expended but \$961.56 for charity, while the report of the local board shows an expenditure of \$9,025.81 during the past year, which, with other expenses added to the above, makes a grand total of \$11,004.61 disbursed. The importance of giving the several boards of relief in the jurisdiction such aid as their necessities may seem to demand, is urged upon the Grand Lodge. Bro. Morris March Estee, of Napa, was elected G. M., and Bro. Alex G. Abell, San Francisco, Grand Secretary.

#### FOREIGN.

The Grand Lodge of Liberia, Africa, has never been recognized by a single American Grand Lodge, though recognized by English and European Grand Lodges.

William Hay, a working tailor, of Kilbarchau, who died recently, was one of the oldest Freemasons in Scotland. He was 92 years of age, and had been a Freemason for upwards of 64 years.

The *South African Freemason* says Bro. Walkem, the new Grand Master of Canada, is as active in Church work as in Masonry, holding a number of prominent offices in the Anglican community.

Lieutenant Woo, of the Imperial Chinese Navy, was recently initiated into Masonry in a lodge in South Shields, England. There were two hundred brethren present. At the supper table the newly initiated responded to the usual toast in "beautiful and eloquent English."



The Grand Master of Italian Freemasons has sent a circular to all the Italian lodges reminding them that the councils of lodges of Europe and America have adhered to the appeal of the Italian Grand Orient of March 11, inviting them to assist in preserving European peace, and asking them to calmly examine the cause of conflict between Italy and France with the view of dissipating misunderstanding.

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## British Columbia.

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### PROCEEDINGS OF THE GRAND LODGE.

The Annual Communication of this Grand Body was held in New Westminster, on June 23rd, an outline of the proceedings appearing in the July number of THE CRAFTSMAN. Through the kindness of V. W. Bro. Henry Brown, of Victoria, we have received a printed report of the proceedings of the annual meeting, and two special meetings. The book is neatly printed, but unfortunately lacks an index, a mistake that the Secretary should rectify in future issues, as it will be equally valuable to himself, as well as others, for reference.

The eight lodges in the jurisdiction were represented, one only by proxy. Grand Master Alex. R. Milne, in his address, thus referred to the condition of the Craft in this jurisdiction:—

“It is with both pride and satisfaction that I am able to report to you that never since the organization of this Grand Lodge has the fraternity in British Columbia been more prosperous, and the reports which will be submitted to you will furnish grounds for encouragement and satisfaction. Within our jurisdiction all has been harmonious, we have no dissensions to report, no wounds to heal. Our brethren everywhere are zealously engaged in working together for the general good. Dissensions find no abiding place in our lodges, and in all the fulness and appropriateness of the spirit and teachings of the fraternity, our members meet, act, and part. Our increase has been wonderful, but healthy; our course onward and cheering. Lodges have been added to our brotherhood, thus strengthening the tie which binds us to the cause of a universal philanthropy.”

M. W. Bro. Milne stated that among the decisions he had given were refusals to re-ballot for a candidate, on account of the supposed near-sightedness of

a member casting his ballot, and to ballot for a candidate at an emergency meeting. He further stated that he had answered questions as follows:—

“A brother who is a Past Master of a lodge under a foreign jurisdiction, and who affiliates with a lodge in British Columbia, is entitled to a seat and vote in the Grand Lodge, provided that his name and the name of the lodge in which he formerly served as Master have been duly entered in the returns made to the Grand Secretary by the lodge which has admitted him as a joining member.

“That we do not recognize ‘dual membership’ within this jurisdiction.

“The performance of the solemn service required by Masonry over the remains of a brother is Masonic labor, and the lodge so engaged is performing Masonic labor, and must have absolute and complete control, and cannot permit any but affiliated Masons in good standing to take part therein.”

“The question has been frequently asked me,” said Grand Master Milne, “What shall we do with the Masons who are domiciled within our jurisdiction, and are not connected with any of our lodges, and do not contribute to the support of Masonry.”

“There is no doubt this important matter has been brought very forcibly home to our brethren since the completion of railway communication with the east. Numbers of Masons are now domiciled in this jurisdiction, whom we never know or hear of until sickness or distress comes upon them, or at times when they want to display their connection with us on public occasions; others again retain their membership with lodges in other jurisdictions, where their dues are small, and where it appears their zeal for the institution is regulated somewhat by its cheapness, and when they need material aid are almost sure to call us to their assistance. And while we stand ever ready to help those who are found worthy, the fact must be borne in mind that the expenses attending our charities are threefold greater than they are in the eastern provinces, and as a consequence sometimes heavy burdens are thrown upon our lodges—our experience in endeavoring to obtain some return from the lodges of other jurisdictions has not been encouraging. In fact I have yet to know of a single case where eastern lodges have made any effort to re-imburse our outlay to their members, either wholly or in part, no matter how hard the circumstances of

the particular case may be. Our membership in this jurisdiction is comparatively small, and our expenses are consequently heavy, which you are aware is incidental to this new western country, and as charity commences at home, we have ample room to dispose of our funds for the benefit of members of our own household, without giving to those who do not fully appreciate our acts, and who in some cases have not the courtesy even to reply to our correspondence. In striking contrast has been our experience with the Pacific Coast States, and especially with California, that noble Masonic State, which is ever foremost to reciprocate our charities.

"I am of the opinion that Masons resident within our province should contribute to the support of the institution in this jurisdiction, otherwise not expect to receive its benefits and privileges, and I would recommend the enactment of a regulation limiting the time that voluntary non-affiliates with our lodges should be entitled to the privileges of Masonry."

A study of the statistics shows that during the year there were :-

Initiations	-	-	-	64
Passings	-	-	-	63
Raisings	-	-	-	62
Affiliates	-	-	-	52
Demits	-	-	-	31
Deaths	-	-	-	12
Suspensions	-	-	-	3
Rejections	-	-	-	22
Total on Roll	-	-	-	496

This membership includes 29 connected with a lodge under dispensation. The increase of members over the preceding year was 103. The receipts of Grand Lodge for the year were \$977.64, the balance on hand being \$722.23, the previous year's balance having been \$582.30. Warrants were granted to two new lodges.

The question of uniform ritual created a discussion, and brought out three motions, the one adopted reading as follows:—"That a uniform system of work and lectures be adopted by Grand Lodge for all subordinate lodges that may hereafter be chartered in this jurisdiction, and for those now holding charters, as the majority of the lodge shall desire."

Dual membership caused some discussion. Further debate regarding it was deferred until next meeting.

M. W. Bro. A. R. Milne, Victoria, was re-elected Grand Master, and R. W. Bro. Henry Brown, Victoria, Grand Secretary. The next meeting of Grand Lodge will be held in Victoria.

HAPPY TO MEET.

BY BRO. G. W. CHASE.

Happy to meet, dear Brother mine,  
 Upon our checkered floor;  
 Happy to grasp that hand of thine,  
 And spend a social hour;  
 Happy to meet, though brief the stay  
 That we together be;  
 Happy to flee from care away,  
 To meet with such as thee.

Happy to leave the world awhile,  
 Its troubles and its care;  
 Happy to meet and here beguile  
 An hour with Plumb and Square.  
 Happier to meet. O' happier we  
 Than worldlings e'er can know;  
 Happy to meet with Brothers free,  
 Where comes no pomp or show.

Sorry to part, though down the West  
 The evening sun descends;  
 Sorry to leave each welcome guest,  
 Sorry to part with friends.  
 Sorry to hear the Gavel's sound,  
 That tells a closing nigh;  
 Sorry we circle the Lights around;  
 Sorry we say good-bye.

Sorry we linger round the door,  
 Thy flight deplore, O Time!  
 Sooner we think than e'er before  
 Did peal the signal chime.  
 "Happy to meet again," we part,  
 Each wending home his way;  
 Hoping at last, with each true heart,  
 To meet in endless day.

Miscellaneous.

GRAND MASTER SMITH'S DECISIONS.

The following are among the late decisions given by Grand Master J. Soule Smith, of Kentucky:—

The Wor. Master of a lodge should not be reported in the returns to Grand Lodge as a Past Master, unless he has actually taken the obligation of that degree and been installed with its appropriate ceremonies.

A candidate for initiation, black-balled on two ballots, must wait a year before his petition can be again presented, "unless by the second stated meeting thereafter, the member opposing shall voluntarily withdraw his objection in open

lodge." If the petition be again presented it must take its regular course.

The degree of punishment for a Masonic offence is to be determined by the lodge, and in ordinary cases it is improper for the Grand Master to indicate to the lodge what it should do. If a lodge fails to act in outrageous cases, he may arrest its charter and report the matter to the Grand Lodge.

So long as the Past Master's degree remains a necessary part of the installation ceremony, the Master elect is not installed until he receives it; and the former Master who has been properly installed continues to hold the office.

The Grand Master will not give any decision officially which is to be "kept secret from the lodge" or suppressed from his report to Grand Lodge.

The Senior Warden, or, in his absence, the Junior Warden, *must* take charge of the lodge in the Master's absence. He may preside or call some Past Master to the chair after first calling the lodge to order. It is not necessary that the Warden should be a Past Master before he can preside.

The Master can not be suspended during his term of office for non-payment of dues. Such action is illegal, and if done, does not deprive the Master of his right to sit in Grand Lodge as representative of his lodge. If, however, he fails to attend Grand Lodge, the Senior Warden, or, in the absence of both, a representative duly chosen may sit.

A brother who has only served as Warden, in another State, is not eligible as Master here, unless he has also served as Warden here, and has dispensation from the Grand Master.

### CHINESE MASONS.

The Idaho *World* of a recent date says :

The "Chinese Masons" met at this place last week, and marched a number of Celestials through the solemn mysteries of that order at \$15 per head. The Chinese claim that their order is "alle same Melican man's masons," but a little higher grade, more ancient, grand and mystical, and richer in the lore and magnificent teachings of antiquity. Judging from the ceaseless jabbering kept up for twenty-four hours, they must be accorded the palm for the most copious flow of ceremonial language of an initiatory nature. The impression made on the weary candidates cannot fail to be deep and lasting.

A march of twenty-four hours through changing scenes of archæological mysteries is something not soon to be forgotten. The meeting was a big affair, Chinese being in attendance from all parts of the basin. A Chinaman who was interviewed in regard to the nature of the order gave as much information as he could without giving away the sacred secrets. He said : "Him alle same Melican Mason. Him better. China Mason more like bludder. One Chinaman he Mason, 'nudder Chinaman Mason too, he no quarrel; he no fightee him. S'pose he fightee Chinaman no Mason, all Mason heelp ee him—and man no Mason, all Mason lickee him like hell. Two Chinamen, if he no Masons, heap fightee, all light. Mason no lush in and say, 'whasser matter now.' He lette him fight alle same Melican man. No matter. Melican Mason no alle same bludder like China Mason. Melican Mason fightee 'nudder Mason, alle same, no matter. He no alle same likee men got one mudder. You heap savey now?"

The following extracts from the Pittsburgh *Dispatch* of December 10, show that the Celestials have commenced operations in that city :

It is popularly presumed that he who "rides the goat" into so great a secret society as the Masonic, does so to the intense amusement of the spectators. But what shall be said of Western Pennsylvania's unique Masonic events of yesterday?

The Chinamen of the two cities were in great glee. They were togged out in their best clothes and their pigtails were given an extra oiling and an extra curl. Many a fat duck and healthy chicken had its neck twisted for the benefit of the Celestials, while music and sweetmeats were distributed with lavish hand. Cigarettes, the absorption of sweet Chinese liquids, and the deglutition of their peculiar dishes took the place of washing for the Melican man.

All this joviality was brought about by the arrival in the city of some Chinese high rollers from the East, who had come here to organize a branch of the Chinese Free Masons. Chinamen from all the surrounding towns in Western Pennsylvania have been arriving in the city within the past day or two, and at 11 o'clock last night they all adjourned to a hall on Liberty Street near Fourth, and there they began a session of Chinese Free Masons. A big policeman, one of Chief Brown's Finest, stood at the door of the

hall and saw that none but those of the Celestial stripe got in, and that the Chinamen were not disturbed.

It has been generally known that many of the Chinese are Masons, but this is the first attempt to organize the brethren here. Quong Yuen Long, of 315 Grant Street, is indicated as the boss of the big affair, and so a reporter paid a visit to his establishment. He has a pleasant round face and a pretty fair idea of how to make himself understood in English. When he was asked to explain the meeting he said that they were to meet to organize a lodge of Free Masons. There are many Chinamen in this section now, and it was decided to get certain ones of them into the lodge. Two big Chinamen from New York, and perhaps others from various big cities, would be present to conduct the proceedings. He also said that there is a proposition on foot to erect a magnificent Free Mason temple in New York city, and that the Chinamen from all the cities of the country, including Pittsburg, are to contribute to its erection.

#### THE SCOTTISH EXPULSION.

The press generally, as might have been expected, have reported pretty fully the Scottish expulsion case, a few treating it seriously, but the majority waxing funny over it. As a specimen of the latter style, we extract the following from the *Illustrated London News*: At the Grand Masonic Lodge of Scotland at its last quarterly (and Edinburgh) meeting, a most terrible outrage was brought to the notice of the authorities. Three "brethren" had been so forgetful of their vows as to introduce two members of the other sex to hear, and "partially through a closed door" to behold, the proceedings of a certain lodge "when tyled in the Third Degree." The expression is a little vague to the outsider, and reminds one of the locking and "double locking" the door, a superfluous caution peculiar to novelists; but it no doubt signifies some apartment thoroughly roofed in, and intended to exclude spectators. These audacious persons, however, we are informed, actually "broke the tiling," so that an opportunity for inspection must have been afforded similar to that of a skylight. For my part, I know nothing of these mysteries except from report; but what I exceedingly resent is that these sacrilegious persons have been only punished with "expulsion" from the

Order, and "special censure." One had reasonably looked forward, from all one has heard of Freemasonry, to some penalty ("humorous and lingering" as Mr. Gilbert terms it) like boiling oil, or the being put to death to slow music (the bagpipes would hardly have been too bad for them) at the very least. Humanity is all very well, but it is terrible to be thus deprived of our illusions. There is still a chance, of course, that the offenders may mysteriously disappear, when we shall be at liberty to hope for the worst; but to find that, for introducing females to the Secrets of Masonry, offenders are only expelled (as they might be from an anti-tobacco club for smoking a cigarette) is a blow from which the lovers of legend and believers in the Vengeance (with a big V) of a violated cult are not easily recover. As for the ladies, who seem to have escaped (thanks, I suppose, to their nationality) scot free, I tremble to think what, under an older regime, might have been their fate. Everyone knows the story of the inquisitive female who shut herself up in a cupboard in a room where Freemasons were to meet, and was discovered (through sneezing) before she heard anything worth speaking of, and, nevertheless—well, it is almost too horrible to relate—was, on pain of death, herself sworn a Mason, but without the secret being confided to her—a refinement of cruelty that, so far as we know, though he was very cruel to women, never entered into the brain of Torquemada himself.

#### A FEMALE FRAUD.

The Tyler, Detroit, referring to the report of the Benevolent Board of that city, says of those who applied for relief:—

The latest person to put in an appearance was a woman giving the name of Mrs. Jesse Sitton. She represented that her husband—Jesse Sitton—was a member in good standing of Joppa Lodge of San Jose, California, that she had recently come from Sault Ste Marie and had accidentally lost her money; that she had three children. The Board of Relief were suspicious of her, and had these suspicions confirmed by learning that there was no Joppa Lodge at San Jose, California. A further investigation revealed the fact that the woman, giving her name as Aurelia Sutton, age 24, had attempted to defraud the fraternity at Toronto, Ont.:

and also that she did not have three children. She, however, had a boy eight or nine years of age, but the boy stated that the woman was not his mother. She found shelter with a family named Warren, on Goyeau street, Windsor, who had no means of knowing the woman's true character until last Saturday. At that time the family missed a lot of silverware and reported the matter to one of the Windsor brethren. He found Mrs. S., who acknowledged her guilt, and restored the property. The family refused to harbor her any further, and upon being informed that discoveries had been made concerning her, she took the boy and left the town. The police authorities of Windsor were notified and took possession of Mrs. Sutton's effects, which comprised quite a lot of stuff, which is believed to have been stolen. Before leaving the town she received a registered letter containing money, addressed to her under the name of Clark. The woman did not obtain any help from our Board of Relief. She may attempt the same game elsewhere, hence we desire to put the fraternity on their guard. She is about 38 or 40 years of age, 5 feet five, light complexion, wears a bottle green veil and seal skin coat of moderate length; has blue eyes, somewhat sunken and with dark lines under them. It is believed that she is a professional shoplifter and that she uses the boy to aid her in her work.

### A FAMOUS SCOTCH FREE- MASON.

Bro Robert Wylie, J.P., Secretary of Mother Lodge Kilwinning, No. 0, of Kilwinning, Scotland, contributed to the *Androssan Herald*, an interesting account of a famous Scotch Freemason and historical character, Pro. the Earl of Kilmarnock, from which the following is taken:—

“William, fourth and last Earl of Kilmarnock, who was beheaded on the 18th day of August, 1746, for the part he took in the Stuart cause, was one of the original members and first Master of the Kilmarnock Kilwinning Lodge (now No. 22), chartered in 1734. A copy of the Statutes and Ordinances granted at the time is preserved in the archives of Mother Kilwinning, and also the letter of thanks for constituting a lodge at Kilmarnock, signed by Lord Kilmarnock and his Wardens. On the 20th of December, 1742, it is recorded that the Earl of Kil-

marnock, being this year elected Grand Master for Scotland, was necessarily absent at Edinburgh on that account. It was therefore moved that the Lodge should proceed to the election of a new Master, and they unanimously agreed upon the Right Hon. Alexander, Earl of Eglinton, who was proclaimed accordingly.

It is noteworthy that while Lord Kilmarnock fought on the Stuart side at the battle of Culloden, his eldest son, Lord Boyd, who bore a commission in the Royal Army, fought on the other side.

Among the objects of interest in the Bishop's Castle, at the Glasgow Exhibition, are the diamond ring and another in emeralds, which Lord Kilmarnock, immediately before his execution, gave to the Rev. Lawrence Hill, then minister of Kilmarnock.

The gloves worn on the scaffold by the unfortunate Lord Kilmarnock, are also exhibited. They were given to the late Alexander Campbell, of Bedlay, by Alexander, tenth Duke of Hamilton, and one of especial interest to the Masonic Craft, is the old Minute book of Mother Kilwinning, which contains the autograph of Lord Kilmarnock as Master in 1742 and of Alexander, tenth Earl of Eglinton, who succeeded him in the chair of Mother Kilwinning.”

### EDICTS OF ILLINOIS AND PENNSYLVANIA.

Both the Grand Lodges of Illinois and Pennsylvania, A.F. & A.M., have adopted resolutions substantially as follows: Any body of men claiming the right to work, or in any way control or interfere with the work of the degrees of Entered Apprentice, Fellow Craft, or Master Mason, is a clandestine body; and the members of the obedience of these Grand bodies are prohibited from uniting with such clandestine bodies and from holding any Masonic intercourse with the members of such bodies. The Grand Lodge of Pennsylvania went still further, and prohibited the meeting of such clandestine bodies from being held in any Masonic hall, within the state of Pennsylvania. Now, it is a well known fact that all the Scottish Rite bodies claim the inherent right to work the degrees of Entered Apprentice, Fellow Craft, and Master Mason, and in the Southern Jurisdiction they do work them occasionally for the instruction and edification of their

members. The Scottish Rite also, in nearly every country except the United States, works the degrees of Entered Apprentice, Fellow Craft and Master Mason *de novo*—that is, on *profanes*. Not only this, but the Scottish Rite, in all countries where it exists, in working its higher degrees in common with Royal Arch Masons, Royal and Select Master Masons, and the Knights Templar, makes use of all the signs, words, and many of the ceremonies, and much of the ritual of the degrees of Entered Apprentice, Fellow Craft and Master Mason, and that, too, without any authority from any Grand Lodge to do so. It is our opinion that the use of such signs, words, rituals, etc., outside the regular bodies of Craft Masonry, is a violation of the obligations and teachings of Craft Masonry. The Royal Masonic Rite is the only high degree rite in existence that does not in any way interfere with, or infringe upon the work and prerogatives of Craft Masonry.—*Masonic World*.

### GRAND LODGE OF SCOTLAND.

The annual festival of St. Andrew's was celebrated on Nov. 30, by the Freemasons of Scotland, in the Freemason's Hall, Edinburgh. Bro. F. E. Villiers, Prov. Grand Master of Dumfriesshire, who acted as Grand Master, in a sentence expressed the gratification of the brethren that Sir Archibald Campbell had seen his way to again occupy the throne. While there were great honors attached to the position, yet, he added, there were great responsibilities resting on the head of the Grand Master of Scottish Freemasonry.

Bro. the Earl of Haddington, was elected Deputy G. M.; and Bro. Sir Charles Dalrymple, Substitute G. M. At the close of the installation of the officers the brethren, numbering 150, adjourned to a banquet. After a number of toasts had been honored, Lord Saltoun proposed "Prosperity to the New Grand Lodge of New South Wales," remarking that on account of the prosperity of the Colony it was only natural that they should form themselves into a Grand Lodge under the Mastership of Lord Carrington. Of the 130 lodges of Freemasons in New South Wales, no fewer than 67 held of the Grand Lodge of Scotland. He would desire, with leave of the Grand Lodge, that Bro. Murray Lyon be requested to forward a telegram to the new Grand Lodge of New South Wales, congratulating them upon

the foundation of their lodge, and expressing the kindly feelings held respecting them by their brethren in Scotland. The suggestion was at once agreed to.

### EVA, THE MASON'S CHILD.

#### CHAPTER I.

Faster and faster the flames, and now the ship was enveloped in a fiery sheet. Men and women rushed madly over the side to meet a quicker, though less painful death. The boats, with one exception, had been overlaid and capsized. There were hasty prayers, and heart-rending cries of misery and distress. Death hovered, vulture-like, over his victims; some clung desperately to the vessel's side, some supported themselves in the water by articles snatched from the burning ship, and with which they had leaped wildly into the sea. The captain sang through his trumpet, "Take heart, and sustain yourselves as long as possible. A ship is coming to our relief."

James Durant stood upon the almost deserted deck with his only child, but four years of age, folded closely in his arms. His eyes swept the horizon in search of the ship to which the captain had alluded. He discovered it at last, but it was at least four miles off. Before the ship could arrive, they would be burned to death; or if he sprang, as others had, both he and his child must be drowned, for he was not a swimmer.

The little arms were twined about his neck, the pale cheek resting confidently against his own, but the brave child did not tremble.

"O, my God, is there no hope?" cried the despairing father, as the flames swept nearer, and he felt that his present condition could be held but a little longer.

"Here, give the child to me and I will save her," and turning quickly, Mr. Durant stood face to face with a stranger who had a life preserver in his hand.

"Quick! there is no time to be lost! The child can have my life preserver, and it will float her easily. Yonder is another ship; I have been watching it for the last five minutes. It will reach us in half an hour at the most. There, that is fastened securely. Now, little girl, I am going to throw you into the water. You are not afraid?"

"No, no; but papa?"

The father caught her frantically in his arms.

"My darling Eva, you may never see your father again; but do not fear—God will guard you, and somebody will find you and take care of you. If you never see papa again remember he is in heaven with mamma."

"Has she any relatives?" asked the stranger.

"None in this country; I am from Eng'and, and am travelling for my health."

"Take that pin from your bosom and fasten it to her clothes."

"Heaven help you for the thought," said the father; and in the moment the square and compass were glistening on the bosom of the child, and the stranger took her from her father's arms, saying: "I am stronger than you; she must be cast beyond the reach of those poor drowning wretches, or they will rob her of her life preserver."

The white drapery fluttered through the air and sank beyond the waves; then, rising, floated lightly on the waters.

James turned to the stranger with tearful eyes.

"May God bless you and preserve you, noblest of men. But you, as well as myself, must be lost."

"No, I am a good swimmer, and here is a piece of board with which you can sustain yourself until relief arrives."

The father cast another glance at the white speck floating rapidly away, and with an inward "God preserve her," he sprang into the sea, followed by the stranger; but the two floated in different directions, and they saw each other no more.

Two hours later, James Durant awoke, as if from the sleep of death, and found himself in the cabin of a strange ship, with kind and sympathizing faces around him. In a moment he realized all that had happened and said eagerly, though feebly: "My child, little Eva, is she safe?"

There was no response, and a low moan escaped the father's lips.

"Courage, sir," said the lady with tearful eyes, "some of the passengers were saved by another ship."

The father's countenance lightened, "God grant that she may be safe."

Mr. Durant recovered his usual strength in a few hours, and sought among the saved for the stranger who had proved himself a Masonic brother, but he was nowhere to be found.

"He must be on the other ship," said

Mr. Durant, "and he will care for Eva."

Both ships were at the port the following day, but although Mr. Durant found the stranger who had befriended him, and who proved to be a Mr. Wadsworth from a southern city, Eva was seen by no one and was given up as lost.

## CHAPTER II.

"Here, wife, is a child that has just been washed ashore on the beach. She is cold and stiff, but I think not dead. Let us have some warm flannels immediately, and tell Thomas to run for Dr. Hunt."

It was long before the quivering lashes and feeble fluttering of the heart gave token that success would crown the efforts of Eva's rescuers, but by and by the lids parted and revealed two large, liquid, sky-blue eyes, that wandered from face to face in a bewildered way, and then closed wearily.

"I fear she will not recover very rapidly," said the doctor. "She has a delicate constitution and will require the best of care."

"Poor child," said Mrs. Turner, "I do not wonder that she is nearly dead; but who can she be? Some terrible accident must have happened at sea."

"You had better examine her clothing," said the doctor; "perhaps you may find some clue to her relations."

Mrs. Turner lifted the gossamer white dress and turned it over and over. The square and compass placed there by Mr. Durant flashed upon the eyes of all at once. The doctor and Mr. Turner looked at each other, but neither spoke, and Mrs. Turner did not notice the tear that glistened in her husband's eye.

The doctor's fears that Eva would not recover rapidly proved to be well founded; days and weeks of fever succeeded in awakening her to life, during which she talked incoherently of "papa," and "poor mamma," and of the "burning ship," and of "hunger." She finally awoke to consciousness, and asked many questions as to where she was and how she came into the dark room, and who attended her, but Dr. Hunt forbade her being questioned until she was stronger.

How interested were all in the convalescent whom the elements had cast upon the sea-board town! The ladies declared that never before had they seen such lovely eyes or such beautiful curls, while the gentlemen seemed no less interested,

and brought her gifts of everything that might please her childish fancy.

"My dear little girl," said Dr. Hunt, when Eva was at length able to ride out, "will you tell me your name?"

"Eva," said the child; "I thought you knew it."

"Yes, I know your name is Eva, but I want to know the rest of your name—your father."

"Eva Durant. Mr. Durant is my papa."

"Yes; I want you to tell me all you can remember about your father and mother."

Eva's eyes filled with tears. "Oh, sir, my mamma died and went to live with the angels. He said that if I never saw him again I must know he had gone to mamma."

"Where were you when he told you this?"

"On the ship; and oh, the fire did burn me so; and papa held me in his arms until a strong man took me and tied something under my arms and threw me into the water, and I have not seen papa since. "Oh, sir, can you tell me where he is?"

And this was all that Eva's new friend could discover. It was plain that she had come from the ship that had burned a few weeks before; that she had been cast upon the sea and had floated to the shore; but where was her father? Had he been saved, and was he searching for his child? Every possible effort was made to find him. The circumstances of the case, with the statement of the child, were published in the newspapers of the neighbouring cities, but the grief-stricken father, believing his child to be lost, had sailed a week before for Europe, and it soon became settled in the minds of Eva's protectors that he had perished. But the little one still prattled about her "papa," and he was coming by and by, and those who believed differently would not pain her by contradiction.

The square and compass that had been found upon her clothing were regarded as a powerful appeal from a Mason to his brethren to care for his child. So it came to pass that Eva became, as it were, the special charge of Hiram Lodge, No. 95. Mr. Turner would have gladly taken the entire charge of the little waif, and the wealthy Senator W— requested to be allowed to adopt her as his daughter, but the brethren in the lodge assembled declared by a vote that Eva should be reared, educated and protected by the

lodge, and that as Providence had placed her in Bro. Turner's house, that should be her home.

And so years went by, and Eva became a healthy, robust child, flitting here and there, everywhere meeting the warmest welcomes. The Masonic Hall was but a few rods from Mr. Turner's residence, and Eva often went with him as far as the door, and then returned alone, always bidding the Tyler take good care of Pa Turner, and send him home early.

### CHAPTER III.

The six years that followed the death of his wife and the loss of his child passed wearily to James Durant. He visited nearly every country in the Old World, seeking among scenes of natural beauty and grandeur as well as of historic interest, for the mental rest which never could be found. Once more he turned his steps towards America, and sought his Masonic friend, Wadsworth. Finding that gentleman about setting out with his family on a journey to the Atlantic coast, Mr. Durant accepted the invitation to accompany them to Saratoga and Niagara, then to New York, where leaving the ladies, Mr. Durant and Mr. Wadsworth, wandered from town to town along the coast, enjoying the beauty of the scenery and the quiet hospitality that greeted them more than the crowded hotels and the fashionable style of the popular watering-places. Fancy, and the kind hand of Providence, led them to the little town of B—, and the second evening after their arrival they visited the Masonic lodge. A warm welcome was extended to these brethren from such distant homes, and both were invited to address the lodge. Mr. Durant said:

"Brethren: I have travelled much and long. I have found Masonic sympathy in every part of the globe, and everywhere is Masonry substantially the same. I can hardly tell where I reside. The world seems to be my home, as I remain but a short time in any town or country, but my name is recorded in an English lodge. I love my English brethren, for they first brought me 'from darkness to light,' and I love English soil, for with it sleeps the wife of my youth. But I love American soil, also, for there I have found the warmest welcomes, the kindest of brethren. And, too, my child is sleeping in American waters, even beneath the very waves that wash the shore of your beautiful village.



“Six years have passed since this dear friend and brother robbed himself of his life-preserver that my little Eva might escape death, and we hoped the elements might be kind, and that Heaven would send them relief, but she was never heard of more.”

The voice of Mr. Durant was quivering with emotion, and unable to speak further, he seated himself and covered his face with his hands.

Glances of surprise and pleasure were cast from one to the other among the brethren of Hiram Lodge. No one spoke, however, but all eyes were turned upon the Master, Mr. Turner. For a moment he seemed reflecting, then taking a slip of paper from the secretary, he wrote:

“Mrs. Turner, — Do not allow Eva to retire until I return home; tell her I am going to bring a strange gentleman who wishes to see her.”

And calling the Junior Deacon, Mr. Turner gave him the note, saying in a low voice, “Take this note to Mrs. Turner immediately.”

“Why, Eva,” said Mrs. Turner, when she had read the message, “you are going to have company, A strange gentleman is at the lodge room who wishes to see you.”

“Who can it be?”

Eva looked perplexed and thoughtful, suddenly her cheeks flushed, her eyes lightened, and clapping her little hands she sprang to her feet and exclaimed, “Oh, it must be papa! No one else would wish to see me; no one in the world;” and before Mrs. Turner could comprehend the child’s interpretation, she had passed the threshold and was sitting through the moonlight towards the lodge room. The Tyler looked amazed when Eva burst into the ante-room, her eyes flashing with joy and excitement.

“Do not stop me, I am going in!” she exclaimed. But the inner door was fastened, and the impatient Eva nearly cried with vexation.

“Wait a moment,” said the Tyler, who, having heard nothing of what had transpired within, was at a loss to account for the strange conduct of the child; “wait a moment, and I will send your request to Mr. Turner. He will come out and see you.”

“I shall not wait! I do not want to see Mr. Turner, I want to see my pa.”

“The child is crazy, that is evident,” said the perplexed Tyler to himself; but calling on the Deacon he made him say

that Eva was there and had determined to come into the lodge room.

The deacon went to the East, and delivered his message in a low tone, and a moment afterward moved “that the Craft be called from labor to refreshment.”

“Now,” said Mr. Turner, “let her come in.”

And Eva did come, or rather bounded, into the hall, more beautiful in her excitement than ever before. She advanced to the centre of the room and stood before the altar; half poised upon the tiny foot she scanned rapidly the faces of all. Her eager eyes soon detected the strangers, who were seated behind each other, and for a moment she seemed irresolute, then darting forward with a glad cry, she threw her arms about the neck of Mr. Durant, crying, “Oh! papa! my dear papa! you have come to me at last. You were not burned in the ship!”

We will not attempt to paint the scene further, but will leave our readers to imagine the joy of the fond father, and also leave them to decide whether the tears that wet the cheeks of the brethren of Hiram Lodge were caused by the sympathy with the happiness of their little charge or grief that they should lose one whom they all loved.—*Argus*.

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To become a Mason is the *privilege* of a man. To become a member of a Lodge is the *duty* of a Mason.

The Duke of Wellington was a Freemason, and his father, Garrett, the first Earl of Mornington, was Grand Master of the Grand Lodge of Ireland in 1777.

The Grand Lodge of Maine has had thirty-three Grand Masters, eleven of whom are now living. M. W. Bro. Hiram Chase, of Belfast, was Grand Master in 1858-59, and is senior in service. Bro. Josiah H. Drummond comes next.

The sun is a symbol of Light—a symbol of Freemasonry. “Wherever Freemasonry is to be found, there the sun rises;” “wherever a Masonic Lodge exists, there is the east.” There the pure principles of Freemasonry are, or should be, like the rays of the solar sun, disseminated to all who come within its circle, binding them into one sacred band of society of brothers, members of the Universal Lodge which encircles the world.—*H. Tidman*.