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THE CANADIAN CRAFTSMAN,

AND

MASONIC RECORD.

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

"The Queen and the Craft."

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in advance.

VOL. XXII.

PORT HOPE, ONT., MAY 15, 1888.

No. 5.

NEW ZEALAND. ALL HAIL!

CONCURRENT JURISDICTION.

The Freemason (London) has, on various occasions of late, taken the opportunity of expatiating on the beauties of "concurrent jurisdiction," and to represent it as a most desirable state for the Craft in Canada and the Colonies. Now, we have the greatest respect for *The Freemason*, and look upon it as the premier Masonic paper of the world, but we, nevertheless, find ourselves, at times, compelled totally to disagree with that journal, and never more so than when it deals with Colonial Craft matters. *The Freemason* has always had a horror of the creation of independent Grand Lodges in the British Colonies and Dependencies, and rarely loses an opportunity of attacking any movement having for its object the establishment of Masonic self-government in a Colony—even although the movement may be supported by what is practically the unanimous voice of the Craft in the Colony interested. We have only to mention the case of South Australia to justify ourselves in this assertion. In a leaderette on the application of the Grand Lodge of South Australia for recognition from the Home Grand Lodges, *The Freemason* not only attempted to throw cold water on the new Grand Lodge, but most unfairly charged the Craft

of the Colony with being swayed by an inordinate desire for titular distinction. *The Freemason* appears to consider that it is a kind of treason, under any circumstances, for the Craft in any Colony or dependency to aspire to the privilege of autonomy, and is never tired of pointing out how thankful we in the Colonies should be to be ruled by the Grand Lodges of England, Ireland, and Scotland. We do not wish to say anything hard of *The Freemason* on account of the conservative policy that it advocates, but are quite willing to believe that it is thoroughly honest in intention and actuated by a sincere desire for the welfare of the Craft. Nevertheless, it is plainly to be seen that when dealing with Colonial Masonic subjects its judgment is warped by local bias, and that when any movement is on foot which will in any way lessen the enormous jurisdiction of the Grand Lodge of England it is unable to weigh fairly the *pros* and *cons* of the matter. We are pleased, however, that the Grand Lodges of England, Ireland, and Scotland do not so narrow down their judgments, but are always ready to deal fairly with any demand from the Colonies for recognition of local autonomy. *The Freemason* has recently been led to hold up to view the beauties of "concurrent jurisdiction," for the benefit of a distracted Craft in Quebec. A dispute has been going on for years

between the Grand Lodges of Quebec and England with respect to the status of two or three lodges in Quebec which maintain their connection with the Grand Lodge of England, and which are very properly supported by that Grand Lodge in their constitutional rights. But, although those few lodges have every legal right to maintain their connection with their chartering Grand Lodge, we certainly consider that they are most unwise to do so, and that for the sake of Masonic unity they should, without delay, throw in their lot with the Grand Lodge of Quebec. It has been for the special benefit of the Freemasons in Quebec that *The Freemason* has been expatiating on "concurrent jurisdiction," and we would have taken no exception to its continuing to do so if it had not held up as glorious examples of the system the various Colonies, and especially Victoria. The case of Victoria was a most unfortunate one for our contemporary to mention, as it is so well known to the Masonic world that the Craft in that Colony is torn by faction, and that for years a section of the Craft therein has recognized the rule of an illegally-formed Grand Lodge, which might at the present time be occupying as proud a position as the Grand Lodge of South Australia, but for high-handed and unconstitutional proceedings on the part of a District Grand Master of the E. C. "Concurrent Jurisdiction" may be a very suitable heading for an essay or article on Masonry in the Colonies, and will, no doubt, give ample scope for enlarging on the beauties of brotherly love, and of drawing a pretty picture of Lodges under different Constitutions working in harmony side by side; but, desirable as it may appear in theory, in practice it is a total failure. Europe has rejected it, the United States have rejected it, Canada has rejected it, South Australia has rejected it, Victoria and New South Wales have made strenuous efforts to abolish it,

and England, Ireland, and Scotland, within their own boundaries, will have none of it. The New Zealand Craft has not yet taken any step to free itself from the crushing incubus of "concurrent jurisdiction;" but we know that there is a very strong feeling against it, and that eventually this Colony will also shake off the yoke. In fact, the system is a thoroughly vicious one, and is only tolerated in the Colonies at all because of the great difficulty of doing away with it and planting one united Grand Lodge in its place. We write from long experience of the craft in this part of the world, and our opinions have constantly gained strength since we first dealt with the subject in this journal in March, 1882. What does "concurrent jurisdiction" mean to us in New Zealand? In a few words, it means the system by which the Grand Lodges of England, Ireland, and Scotland, and all other Grand Lodges, have full right to establish Lodges at will in New Zealand, which Lodges would be subject only to the Grand Lodge which granted their charters, and not governed alike by the same laws and regulations. This, in the abstract; is what "concurrent jurisdiction" means; and, unfortunately, it brings with it a train of evils which sap the life-blood of the Craft and prevent its material progress,—jealousy between Lodges; granting of unnecessary charters; admission of persons without due enquiry; multiplicity of District and Provincial Grand Lodges, also with concurrent jurisdiction; expenditures in keeping up, which absorb funds that would otherwise be available for charity; District and Provincial Grand Officers and Past Grand Officers almost as numerous as Past Masters; diverse working; diverse clothing; remittance of large sums to the United Kingdom that should be utilised for a Benevolent Fund here, &c. Want of space prevents our continuing the subject in the present number, or we might go on and show how materially the

Draft in New Zealand is impeded by "concurrent jurisdiction," and also how very necessary it is for the Masons of this Colony to take early steps to remove the heavy burden and unite all the Lodges under the single banner of a Grand Lodge of New Zealand.—*New Zealand Freemason.*

QUEBEC.

THE publishers of the *Masonic Chronicle* recently received a letter enclosing draft for subscription from a brother in Illinois, and containing the following, which we copy *verbatim*:

"Of course it would make no difference what any one of your subscribers think of the policy pursued by the management of the paper, hence I have no inclination to criticize yours; but for one I would be pleased to have you explain, in as brief and concise an article as possible, how a number of Lodges in an unoccupied territory (less than the whole) can form a Grand Lodge for that political division and afterwards *force* or *coerce* the unwilling minority of Lodges into affiliation with itself, when no Lodge can *force* or *coerce* any Master Mason in good standing into membership, or to change his membership from a Lodge remote from his residence, which may be, or is in its jurisdiction, to itself."

We have to confess that when we first perused the above we felt somewhat in the dark as to the meaning of the writer. It was certainly a peculiar proposition that there could be "a number of Lodges in an unoccupied territory," but we finally came to the conclusion that what was meant was unoccupied by a Grand Lodge, and that the further quotation, "political division" was intended for particular.

This having been settled, we then endeavored to grasp the idea as to what part of the "management" had called out the questions. We are not sure that we have it straight yet, but we have come to the conclusion that it in some way relates to the Quebec muddle. If so, we will endeavor to put our brother on the right track.

When the Grand Lodge of England acceded to the desire of the Canadian brethren for a separation from their jurisdiction, it appears that there was some sort of an agreement that certain Lodges should still hold their allegiance to the Mother Grand Lodge.

So far so good.

When the Grand Lodge of Quebec was formed from the Grand Lodge of Canada, there was no reiteration of this condition, and as each Grand Lodge should undoubtedly be sovereign in its jurisdiction, attempts were made to persuade the foreign Lodges to come into the fold.

Neither force nor coercion were then thought of.

The negotiations all fell through and there was seemingly peace. In the meantime one of these foreign Lodges perpetrated a most flagrant un-Masonic act. It knowingly accepted material which had been rejected in a Lodge under the jurisdiction of the Grand Lodge of Canada. Remonstrances to the Grand Lodge of England, instead of bringing justice, brought justification of the illegal act; and thus was brought about the war which now wages.

It has never been attempted to force or coerce, but the Grand Lodge of England has been pleaded with to withdraw the warrants of these three Lodges and give over to the Grand Lodge of Quebec its just rights.

Such, my brother, is the answer of the management to your enquiries as we understand them. If they are not perfectly satisfactory, please let us hear from you again.—*The Masonic Chronicle.*

EVOLUTION OF PROVIDENCE.

E. M. WHEELLOCK, WASHINGTON TERRITORY.

Providence never gives bread to the hungry. He gives the wheat or the maize; man must make the flour and the loaf. The only bread-maker in the universe is man. Providence never clothes the naked. He gives the wool on the sheep's back; man furnishes the shears and loom and needle. The only cloth-maker in the universe is man. Providence never warms those who are cold. He gives the fuel in the forest of timber and the mine of coal; man must excavate the blast, must use axe and saw, must evolve from the fuel by an immense effort the heat which is vital to civilization and to life. The true Prometheus or fire-bringer is man. The agents of the Divine Good-will are not the priest, the saint, the devotee, absorbed in their selfish scramble for an imaginary heaven, but the farmer, the fisherman, the laborer, the scientist, the reformer, the inventor, the producer. They are though, perhaps unconsciously, working with the Creative Power to repair the waste and blunders of ignorance, to diminish the evils that infest the creation, and to evolve at last the perfect Providence. God and man are in one likeness and image. They are partners in the world's work. The one originates, the other manifests. The one creates, the other reveals. The Infinite is mysteriously involved in the finite. God and his kingdom are within you.

Jesus saw with the vision of the Spirit an absolute providential care enclosing the world. So far as He could reach man, He was that Providence—feeding the hungry, healing the sick, consoling those in sorrow or despair, and lifting up the fallen. In all this He was the type of what each member of the family of man shall one day do and be when all our wills freely admit the passage of the

Father's will, just as the clearest glass transmits the light of day. Then His providential love shall come to perfect fruitage through us. Even now each man or woman is an imperfect Providence to others. Said Job, "I delivered the poor that cried, and the fatherless, and him that had no helper. The blessing of him that was ready to perish came upon me; and I caused the widow's heart to sing for joy. I was eyes to the blind and feet to the lame; I was a father to the poor, and the cause I knew not I searched out." Of every one who seeks to live a true and sincere life, some of these words may be said.

Man co-operates with the divine design and helps on the movement of the creative purpose, atom by atom, as he strives to mend and guide humanity, to mitigate somewhat of its sorrows, to lessen its woes, to soften its vices, and to strive for its well being. To the extent of his efforts, his sympathy, his practical work, each man or woman can become a Providence to others. The father is a Providence to his family, the mother to her children, friend to friend, employer to employed. Every generous act, every consoling word, every friendly or kindly look is a Providence. To be helpful to others is to be in very deed a Providence. The process of evolution will go on, broadening with the years. Providence, from age to age, will organize itself more and more effectively in human institutions and human hearts. You and I can help on that work. The Infinite Father will not refuse to use our efforts, our sympathies, and the little atom of Providence that we have evolved to forward His mighty work. You and I may work with Him in our daily life, in house, or field, or shop, patiently faithful, and so assist the growth of the heavenly kingdom. All the Providence we mature shall bless others while we live, and at our death we leave it added to the common stock of human kind for no atom of the

pure ideal is ever lost, until the glad day that Jesus foresaw shall appear when all our needs will be satisfied; when the divine love will find adequate human expression in the world and the waste places of the earth will be glorified by the feet of those who are seeking and saving the lost.

We shall then understand that not only are the hairs of our heads all numbered but the leaves of the maple, the needles of the pine, and the blades of the grass, are also counted by that divine mathematics which has weighed in its balance each drop of the ocean and every atom of the globe. If the dust is thus cared for, can the children be forgotten of Him who has said, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—

Masonic Review.

MASONIC LEGISLATION IN OHIO.

We have observed, with a feeling akin to pain, the disturbed condition of Masons and Masonry in Ohio, but have hitherto maintained silence in the pages of the *Liberal Freemason* concerning them.

The Commanderies of Knights Templars have been troubled for two or three years with "Degree or Rite legislation," and similar cause has affected the Masonic Lodges. Two or more of these have become, or sought to be, incorporated under State law, and another has sent out certain resolutions, which point at the danger.

If reason is dead, there should still exist sufficient instinct to manage Masonic affairs better; but we print the resolutions without further comment.

BUCYRUS LODGE NO. 139, FREE AND ACCEPTED MASONS.

REGULAR COMMUNICATION, JANUARY 11, 1888.

On motion of Brother E. B. Finley the following resolutions were adopted:—

Resolved,—That the Secretary of this Lodge be directed to report to the Most Worshipful Grand Master that his circular bearing date November 27, 1887, was read to this Lodge pursuant to his request.

Resolved,—That it is the sense of this Lodge that as Free and Accepted Masons we have no knowledge of any but the three degrees of Entered Apprentice, Fellow Craft, and Master Mason, and therefore, we are not possessed of knowledge upon which to base an opinion as to the regularity of the order alluded to in said circular of the Grand Master. Nor can we understand how the Grand Master, as a Master Mason, can know any more about it than we do.

Resolved,—The individual members of Bucyrus Lodge, 139, have heard it rumored that there are two organizations in Ohio, each claiming to be the regular and legal order of Scottish Rites, and each claiming the other to be bogus, and that we have heard it rumored that the Worshipful Grand Master is a member of one of said orders. Conceding to him the right to be a member of either of said organizations if he so desires, and disclaiming all right to question the legitimacy of said organization to which he may belong, or of any other organization outside of Blue Lodge Masonry, we protest against his interference in matters not pertaining to the duties of his office, and outside of the purview of Blue Lodge Masonry, and protest against his bringing the quarrel between said bodies into our Order.

Resolved,—That as heretofore, we will still continue to observe, and in every respect conform to and abide by the rules, laws, and regulations of Ancient Craft Masonry, together with the code of rules and laws laid down for the government of Masons by the Grand Lodge of Ohio, but that the regularity or irregularity of the orders of Scottish Rite Masonry in our opinion does not concern the Worshipful Grand Master, nor this or any other Lodge of Master Masons, and we do not recognize the right of the Grand Master of the Grand Lodge of Ohio, as such, to express an official opinion on the subject. Nor do we recognize his right to dictate to the members of this or any other Lodge of Master Masons as to what religious denomination, political party or fraternal order they shall or shall not belong.

Resolved,—That the Secretary be directed to transmit, under seal of this Lodge, a copy of these resolutions to the Worshipful Grand Master, and a copy to each of the subordinate Lodges of Free and Accepted Masons in Ohio.

J. W. CRISTEE, *W. M.*

LEWIS STREIBEL, *Secretary.*

—*The Liberal Freemason.*

IN HOC SIGNO VINCES.

Golden Gate Commandery, No. 16. Attends
Easter Service in Full Uniform.

At the First Congregational Church a large congregation attended, and the Rev. C. D. Barrows, the pastor, preached an Easter sermon. In the evening an Easter praise and Templar service was held which was attended by Golden Gate Commandery, No. 16, Knights Templar, who took part in the service. Special Easter music was rendered by a largely augmented choir, accompanied by the organ and a cornet and violin, under the direction of Samuel D. Mayer, the organist of the church.

SCENES AT THE CHURCH.

Long before 7:45 o'clock in the evening, the time announced for the commencement of the service, the church was filled to its utmost capacity, except a portion on each side of the central aisle that had been reserved for the members of the Commandery. Every available foot of floor in the edifice was occupied, and the vestibule and steps were thronged with people unable to obtain admittance.

Until the commandery arrived the vast audience viewed with pleasure the beautiful floral decorations surrounding the chancel, which had been designed and executed by the Flower Committee of the Young People's Society of the church. The decorations were beautiful. From the dome of the chancel was suspended a white dove, bearing in its beak the olive branch of peace. On the wall on the east side was a five-pointed star of evergreens, on which three doves fluttered; on the west wall an evergreen cross, and on it a floral butterfly. Over the pastor's chair was also a large floral butterfly, emerged from the chrysalis. Immediately in front of the organ was suspended the grand standard of the Commandery, while

seven other banners, emblematical of the birth, crucifixion, death and resurrection of the Saviour, were placed at intervals in the organ loft.

In front of the choir stalls was a large cross, composed of calla lilies and smilax, and smilax also depended from the chandeliers. Lilies, lilacs and evergreens were banked on the panels of the organ loft, while the platform and reading desk were covered with the same. In front of the reading desk was a beautiful floral star and also a Japanese basket on a tripod, filled with fragrant lilies and roses by the loving hands of the young ladies of the Young People's Society, who worked till after midnight on Saturday before their labors were completed.

ENTRANCE OF THE KNIGHTS.

Shortly before 8 o'clock the organist commenced a prelude, the doors were swung back, the ushers cleared a passage-way and the Sir Knights entered the sacred edifice and took the seats reserved for them. The Prelate, the Eminent Sir Hezekiah L. Hosmer, took a seat on the platform with the pastor.

The evening exercises commenced by the choir singing the Tours anthem, "God Has Appointed a Day." After the Lord's Prayer had been said by the pastor and congregation and the hymn "Arise, Ye People, and Adore," sung in unison, the Easter psalm was read by the Prelate and Commandery, responsively, they standing meanwhile. At its conclusion the choir sang "Gloria Patri." After a scripture lesson had been read by the pastor the choir rendered the "Te Deum Laudamus" (Lejeal), in D minor. The Apostles' Creed was then repeated by the Sir Knights standing.

At a signal from Eminent Commander French each Knight drew his sword and held it with the cross level with the chin while solemnly repeating the well known articles of belief. At its conclusion the swords were returned to their scabbards, a contralto

solo, "Every Flower That Blossoms," by G. W. Warren, and the hymn "The Day of Resurrection," to the well known tune "Wehl," followed. During the offertory the solo "Blessed Redeemer" was sung by the soprano of the choir with violin obligato.

THE PASTOR'S ADDRESS.

The Rev. C. D. Barrows then delivered a brief address, in which he referred to the birth and death of Christ, to his glorious resurrection and the lessons to be learned from his life. He also drew lessons from the banners that were displayed and the things of which they were emblematical. In his peroration he said: "Had the cross ended all; the death of Christ would have been an inexplicable fact in history. Without the risen Christ the church would have no power, human life no prospect, no hope. While we welcome you of the Commandery and appreciate the banners you brought here, we pray for the success of the work you are engaged to do, according to the fundamental principles, the foundation of your order. Remember, Sir Knights, on this blessed Easter Sunday the words of our Saviour: 'I am the resurrection and the life; he that liveth and believeth in me shall never die.'"

At the conclusion of the address the audience arose and sang the old twelfth century hymn, "Hierusalem," to the tune of "Auld Lang Syne." The pastor's request that all should sing was acceded to. All sang the words of the grand old hymn "Hierusalem, my happy home," the organ and cornet played in accord, and volumes of melody filled the grand edifice.

After the last words of the hymn had died away the choir sung the requiem, the Prelate and Commandery recited a psalm and the doxology was sung. The pastor then pronounced the benediction and the congregation remained standing in their places while the Commandery marched out. —*San Francisco Call.*

BRO. CANON NORMAN.

The recent removal of the Rev. Dr. Bro. Canon Norman, from Montreal to Quebec, is in various ways epochal in ecclesiastical and Masonic affairs.

His learning, eloquence, and zeal eminently fit him for the high position to which he has been called in the Anglican Cathedral Church of the ancient capital.

We sincerely trust that he will also find some time for official "work" with the Craft in that historically famous Masonic city of the East. We proffer him in all things our "hearty good wishes."

IMPERIAL MASONIC CONFERENCE IN LONDON, ENGLAND.

We respectfully submit for the consideration of Brethren throughout the British Empire, whether there is not an important Masonic lesson in the following eloquent paragraph *re* the recent Colonial Conference:

"At that conference there met in London for the first time in our history representatives from all sections of the Empire, Canada shook hands and met in friendly intercourse with Australia, New Zealand, South Africa, and other colonies and dependencies. (Hear, hear.) A general and better understanding of the wants and wishes of the different colonies has been brought about; some matters have been settled; other matters have been discussed, and are in consequence nearer a settlement. The representatives of the British Empire have discovered how much better a mode of procedure is a friendly conversation than a lengthy correspondence; the one leads to practical and satisfactory results, the other sometimes leaves behind it unsettled sores because the parties have not sufficiently understood the views of one another. (Applause.) That further similar conferences will be held, and at no distant date I entertain no doubt."

AUSTRALASIA.

Our readers will be pleased to have an account of the reception which our Sister Grand Lodge of South Australia accorded to the Earl of Carnarvon, the Pro-Grand Master of the Grand Lodge of England, on the occasion of his visit to Adelaide. There must have been produced a deep impression on his mind of the advantages which would accrue to the Masons of Victoria had they been permitted to act as the Masons in South Australia were permitted in forming a Grand Lodge. He will not easily forget the unmasonic sight he had been called upon to witness in this colony of three Constitutions being invited to give him a Masonic welcome to Victoria, and the only legally working Constitution of Freemasons in this territory of Victoria not asked to take part in. It is not to be wondered at that the banquet in Melbourne was flat and uninteresting when it is compared with the brilliant reception he had in Adelaide.

The Noble Earl will have learned in South Australia that Independent Grand Lodge Sovereignty does not, and never was intended to, take away the loyal feeling to England which distinguishes Victoria. The M. W. G. Master, Bro. J. W. Patterson, in his speech in the House of Parliament on the Naval Defence Bill, only expressed the genuine feeling of Victorians, and especially of Victorian Freemasons. We are credibly informed that there is a prospect of an amalgamation of the four Constitutions in Victoria. Should this be brought about, there is every reason to believe that the Earl of Carnarvon will deeply sympathize with it after his experience in Adelaide.—*Victorian Freemason.*

OUR PAPER.

"No one of even average intelligence can afford to do without a paper. To borrow one from a neighbor, or break the Lodge file, does not now suffice; the demand is for individual possession, since reference is often required even after a careful perusal. Therefore every Lodge, Chapter, and Commandery should take and preserve in its archives a file of this paper, its official organ, and every brother should emulate the example by preserving one at home.

Masonry is no longer a small society confined to a certain locality. Its growth has been in accordance with the ratio of human needs. It ought to be a self-apparent fact that men, joining the Craft, would be as much interested in keeping themselves informed as to its general character and practical operations as they are in learning the fluctuations of political and business circles.

It is simply impossible for a Lodge to be prosperous and alert in matters vital to its own interests unless the members composing that Lodge keep themselves posted in what is going on in all their jurisdiction. We know of no other means whereby their views can be broadened and their zeal awakened. This fact, when recognized and acted upon by the officers of a Lodge, is of incalculable value to the healthful growth and prosperity of the Lodge whose guidance and interests are, for the time being, in their hands.

We believe that if Lodges would only give reasonable thought to the necessities of publishers in assisting them to maintain their publications by prompt financial aid in granting them their Lodge subscription, and thus encourage their members (as well) to read and do likewise, a great and needed stimulation would be given to their Lodges, to the Order, and to the literature of the Order."—*Illustrated Pacific States.*

A PERFECT AND COMPLETE TEMPLE.

The Symbolic Lodge of Ancient, Free and Accepted Masons is not a foundation, as has been stated with some flourish of rhetoric and vain prettiness. The statement that it is a foundation, is without Wisdom, and therefore without Strength, and devoid of Beauty. The statement is a fallacy, and is calculated to mislead the brethren. Ancient Craft Masonry is a Temple, complete and finished in all its parts, with such skill, and with such nicety and delicateness of adjustment, that it has more the appearance of being the work of the Great Architect of the Universe than of human hands.

This is the lesson of the very first degree in Symbolic Masonry. It is strange that a skilled Master should have forgotten it, and more strange that the Craft should have received the statement about its being a "foundation" with any show of believing it.

The Masonically affiliated organizations known as Chapter, Council and Commandery, are not edifices, nor the edifice, for the display of which the Symbolic Lodge was laid as a foundation. Much less is the Scottish Rite a dome or roof covering these edifices, or the edifice composed of these organizations.

The Universal Symbolic Lodge is not an Organization, nor an Order, but it is an Institution, and its Masonic brotherhood is known by the endearing term—Fraternity. It teaches the All-Fatherhood of God, and that all mankind are brothers, especially those of the "household of faith," and irrespective of religious creed or nationality.

"Our Institution"—the Symbolic Lodge, or Symbolic Masonry of Three Degrees, is universal; it extends from East to West, and between North and

South. "Our Institution is said to be supported by three great pillars." Its covering is no less than the canopy of Heaven. What a glorious Temple!—where the principal stations of honor, government and grace—Wisdom, Strength and Beauty—are at the rising, meridian, and setting of the sun.—*Masonic Review.*

THE CHERUBIM.—Every attempt to construct the Jewish cherubim, or to draw a practical image of them has failed. The Holy Writings give us no description of the cherubim which would enable an artist to reconstruct them. The symbolic parts of which they were composed are enumerated with care; but we have no hint of an attempt to give to the figure built up from these heterogeneous symbols anything of objective symmetry and beauty. The figures of the cherubim defeated even Dante's power of constructive imagination.—*Ans.*

EVIDENCES OF WISDOM.—Grand Orator Lamson, of Minnesota, says: "To act upon the square, keep a tongue of good report, maintain secrecy and practice charity are the accomplishments, the fruitage of subdued passion, and the evidences of the wisdom of Masonic tenets and the success of Masonic character building. The deep veneration in which we hold the institution of Masonry needs no apology, no defence. Its antiquity, its universality, and its morality challenge our highest esteem and invite our warmest love. Throughout all time its escutcheon will ever glisten in the front rank of all manly progress, and when time shall be no more, when the trials of earth shall be resolved into eternal equities, among the great throng of the redeemed that shall felicitate themselves along the avenues of the skies, the square and compasses will be no mean emblazonry."

HEARTLESS.

"No you have no ambition," cried the girl; "but I have."

Her splendid eyes flashed upon the young fellow, and in a dull undefined way he felt clumsy and loutish, and altogether inadequate to the companionship of this radiant creature.

"Ambition!" he repeat vaguely.

Hilary swung herself on the gate with an impatience which perhaps accorded little with the announcement she had been making of high and brilliant social aims for herself.

"Yes, ambition. Did you ever think you would like to be anything more or better than you are now? And what are you? Just a farm-laborer."

She flung the words out with a magnificent contempt.

"It's what your father and brother were, Hilary," returned Oliver after a little space.

He said it gravely, without accent of offense.

"That's no reason why everyone should go on being the same thing to everlasting," announced Hilary, not very clearly, but with decision and passion.

Oliver felt himself defenseless before this worldly wisdom. This had always been their attitude. Her nimbleness and wit left his slowness and heaviness at a loss. There were things he would have liked to say—things which he felt vaguely, which haunted him with a torturing sense that his reason were best, but that he should never succeed in explaining them so that Hilary would heed, or even listen.

He stood in appearance a bulky stolid young rustic, chewing without thought the long straw he held between his teeth; and the bright, slight, vivid girl by his side continued to swing her little body backward and forward on the white gate from which the paint was chipping, and forgot his existence.

It was a night fair and warm, and redolent with sweet and wholesome odors from the great red barn stocked with grain. There was a glory of moonlight abroad, and a south wind rustled the elms. It was a night full of poetry—full of the mysterious voices of nature.

The young fellow, through his heavy corporeal envelope, thrilled with visions, resolves, yearnings he could

not define or understand, of which he was scarce conscious. The girl, her spirited beauty glorified by the rare light that shone upon her face, her eyes looking widely out into the sleeping fields, dreamed of city streets, and the delights of delicate dress.

After a silence neither had measure for different reasons, Oliver stirred slowly.

"I suppose I must be going," he said.

"Oh, must you?"

Hilary came back violently from her reverie and gave him an absent glance. But immediately, as he was turning away without other words, she added:

"Come again when you can," and accompanied the admonition with a smile whose actual enchantment she could not have helped had she tried.

She looked after his tall broad figure going down the moonlit road.

"Poor Oliver! He's a first-rate fellow," she thought.

And then she went back to the castle she was building, crystal clear and iridescent with a hundred lights in the silence of the sweet serene midsummer night.

* * * * *

The shops were opening, the factory girls were trooping to their work, and the great city was awaking with a myriad tongues to its busy day, when a young man—who, somehow, had the look of middle age about him, too—stopped at an address which he had in his pocket. It might have been there some time, for the bit of paper on which it was written was worn and discolored at the folds.

A tall and imposing personage with a costume of conspicuous stylishness and an unimpeachable coiffure, looked at him and came forward a little.

She seemed to be the only woman in the large deep shop, down the length of which stretched broad white counters laden with feathers, hats, flowers, and boxes of ribbon. Some young men clerks, were lounging about in various attitudes of languor, awaiting the beginning of the day's labors.

"Lester, did you say?" repeated the imposing person with the smooth and effective hair. "Miss Hilary Lester? couldn't tell you, really. She has not been here in my time. We employ only a few girls upstairs on trimmed sample hats."

She had an air of having dismissed the rural looking new comer. One or

two of the younger clerks smiled. Perhaps Oliver saw it. If so he did not mind. He waited a moment more.

"You—you could not tell me where she is now?"

The superb female smiled mightily.

"Not very well, since I have told you that I don't even remember the name."

"No, of course not," stammered poor Oliver.

"Who was he after? Seemed to be pretty badly cut up," he heard someone laugh as he went out.

Stumbling a little in his hulking countryman's walk, he passed along the great, strange, noisy street once more. Hurrying hundreds, each unit of them all on his own interests—his own absorbing concerns—intent, brushed by him unheeding.

Where should he look now? Never in these five years of toil, of patient striving for one idea, had this thought occurred to him, that when he did manage to follow her it might be too late; that she might have gone beyond the ken of those who had known her.

He walked about the streets vaguely, aimlessly all the day; and when the thoroughfares shone with the white glare of electric lights he continued his footsore wanderings.

Presently he noticed a sign offering night's lodgings beside a flight of stairs leading into a large house. He considered a moment, and then went in. He engaged a room, then took his money out of his pocket, and put it under his pillow. He would be very careful of it. He would spend nothing on himself. He might find Hilary yet. But where? Oh, my God! With a sudden icy terror of premonition shooting through him he turned his head into his hard, thin, coarse pillow. Where?

It was a small room, its spaces managed and utilised in the spirit of compact snugness which characterizes the cheaper metropolitan flat; but it was a very pretty room. Its grace and almost elegance of arrangement made up for its exiguity. And the pretty woman who poured tea for her one visitor gave a last bright charm to the apartment which the gentleman was not slow to appreciate.

He was a rather florid person, to whose good looks the touch of forty years had given a certain appearance of added prosperity, and perhaps

pompousness. The appearance of prosperity was quite justified. Mr. Vannest McFarlane had all the material things which a man need wish for.

Perhaps he took them—his unimpeachable position, his gentle blood, his inherited and accumulated wealth—rather as a tribute to his personal excellence and respectability; but, all the same, he was a man of many good impulses and some generosity. If he were very prudent in some respects one could not but acknowledge that he had the right to such prudence, situated as he was.

"Yes, I have a great sympathy with some of these fellows," observed Mr. McFarlane, sipping his tea. "It is pathetic the struggle they go through when they are launched into the maelstrom of city life. Some swim; but many more sink. Yes—poor fellows! I've seen a good many cases of the kind."

The bright young widow's face darkened with an alluring sympathy.

"Yes," she assented with a soft little murmur.

"Some have come under my especial notice."

"Yes? I dare say you have given many strugglers a helping hand, too," said the young widow.

She said it quietly, not impulsively. If she had forced the enthusiastic note at all, Mr. McFarlane's delicate taste would have taken umbrage.

This was exactly what Mr. McFarlane greatly appreciated in the charming little woman in the black dress. He made no allusion to himself on the score of her probable original status. He did not know exactly what it was; but he imagined, without wishing to enquire very far back, that it was something rather simple, while respectable.

He did not think he should at all have cared for the acquaintance of the defunct Mr. Lawton, who had been a frank, fresh young dry-goods clerk, with great limitations as to his intellectual outlook, and evidently greatly his young wife's inferior.

Mr. McFarlane could not but consider it as almost providential—and this quite impersonally—that the young dry-goods clerk, after insuring his life nicely, should have left his wife to pursue her career unhampered by the restrictions that a husband without many resources must place upon a clever and pretty woman.

If Mr. McFarlane was a little slow in finally crystallising his various feelings of appreciation, admiration, for this particularly clever and pretty woman into a definite offer of his person and its accompanying advantages, it is to be remembered, as said before, that the advantages were really quite uncommon.

"A man does what he can in such a case," he said, in reply to her remark. But the remark had flattered him—had been delightfully agreeable.

And Mrs. Lawton was looking so very charming—more so even than usual, if that were possible—that evening. There was such a soft color upon her cheek, such a light in her eyes.

And what an air of grace and breeding she had! There was something in personal distinction certainly. It was an excellent substitute for social distinction, if one could not have that. And a what a quaint mellow name Hilary was!

"I have had one instance under my notice for some time," he pursued. "The young fellow who came from the rural districts about two years ago. He was honest, industrious, a capital fellow, though rather dull. But I don't think it was the dullness which stood in the way of his getting on. He had not come to this city with any intention of seeking his fortune, it appeared. On the contrary, when he came—poor wretch!—I fancy he thought himself possessed of a certain wealth. It was a touching story. It seems—I only found this out very lately, for the poor fellow is very reticent—that he had an attachment—rather a hopeless one, I imagine—for a young woman in his own place, and that she left it to come to the city. Oliver Payne—that is his name—saved and toiled and at the death of his father sold out his share of the farm and home.

"The young woman, it would appear, had been rather ambitious in the time past, and probably would not listen to his suit. But I suppose Oliver felt that if he presented himself before her as a capitalist in a mild way she might be induced to think differently of him and his offer. But he never found her. She had gone up to different things or down to lower, and he looked in vain. And then he had his money stolen from him one night in a lodging house, and he had to look

for work or starve. But he did not get on. The hope that had held him up was growing dimmer all the time. Finally he fell ill. Now he is very low. I doubt if he lives through another day. I have been very greatly interested in the poor fellow. * * * *

The girl's name was Hilary Lester. She worked first in a wholesale straw and flower house down town. All trace of her disappears after that. Yes, it is really an unusually sad case."

"Poor—poor fellow! The girl was a namesake of mine, then?"

Yes, indeed. Mrs. Lawton was clever; she deserved to succeed. She had pushed her chair back a little from the lamp, but she dared not raise her fan to screen her face from its rays lest the action should betray the trembling of her hand.

She had the feeling a person might have who suddenly saw a chasm yawning at his feet. She dared not move; she scarcely breathed. She controlled the muscles of her face, though she felt with horror that her cheeks were turning so cold and white that her visitor must notice the change.

"Ah! Was your name Lester, too?" asked Mr. McFarlane with a little surprised smile at the coincidence.

"No—I was referring to her first name—Hilary."

"Ah yes."

He began talking of other things. Mrs. Lawton, smiling a little, throwing in an apt word now and then, sat still, while the quivering in her nerves subsided and the pounding of her heart grew less and less. She had but one thought. Had he observed anything? Had he suspected the cause of her agitation? It seemed to her that it must be written all over her face that she was the Hilary Lester who had worked in the flower-house down town, and who now denied the man she had known since childhood, the farm-laborer who had seen her going about the menial duties of the miserable house.

But she need have had no apprehension. It could never have occurred to Mr. Vannest McFarlane to conceive of any possible connection between this refined, graceful, brilliant young woman, who had evidently been superior to her dry-goods clerk husband, and the country girl who had won the heart of poor, ignorant, faithful Oliver Payne.

* * * * *

When Mr. McFarlane called again (and the intervals between his calls were growing more and more short) he thought it only a proof of the directness and femininity of Mrs. Lawton's charming nature that she should ask after his *protege*, and hope he was better.

"I don't know whether it should be called better or not," returned Mr. McFarlane pensively. "The poor fellow is dead!"

"Dead?"

"Yes. He died last night."

A few months later the morning papers of the metropolis announced the marriage of Mr. Vannest McFarlane to Mrs. Hilary Lawton.

A NIGHT VISIT.

We had gone up to spend a week, during the long, hot days of June, on one of the beautiful islands of a fine lake in Northern Maine. There was seven of us, including the cook, a bright, intelligent Nova Scotian, whom the ladies of the party "took to" at once, he was so attentive to their comfort.

There was a small cottage upon the island, in which those who desired lodged at night; but the days were spent out of doors, in the cool, swinging hammocks, listening to the soft lapping of the waves upon the little beach close at hand, or rowing lazily over the placid blue lake; sometimes fishing for pickerel or black bass, and sometimes shipping the oars and lying at ease in the shadows of the great sombre pines that lined the shores.

At evening we all gathered in the rustic chairs and benches on the piazza, or in the hammocks, and told stories for a time, the captain spinning his sea-yarns from Greenland to Southern India, the army surgeon giving his experience of the war, and the lively journalist his rather checkered adventures, both ludicrous and pathetic, in his peculiar line of business. Then the young teacher from the South contributed her share; the captain's wife, who was a fine violinist, gave us most excellent music; the scribe of the party cast in her mite; and then there was one night more to be enlivened, and we all fell upon the cook to furnish us entertainment.

After a good deal of protest and reluctance upon his part, and urging

upon ours, he told us the following, well garnished with his Nova Scotian dialect, which, for the reader's benefit, we will translate into the "Queen's English:"

"I was a wild lad when twenty years of age, and was not content to stay at home and work with my father, who owned a farm not many miles from Truro, Nova Scotia; so I went to Halifax. From here, after some months of impecunious life, I shipped to Liverpool as assistant steward on one of the steamers, going back and forth for a couple of years; then, landing at Halifax after a particularly long and stormy voyage, I was nothing loth to join a couple of acquaintances who were going out to California to work for a wealthy gentleman, himself a native of Nova Scotia, who had purchased a sheep ranch in the Southern part of the State, and had an evident partiality for and high estimate of the sturdy and faithful character of his countrymen.

"The sheep range was in the San Joaquin valley, reaching out from the river far into the foothills of the Coast Range. The herd consisted of about twenty thousand sheep, divided up into flocks or 'bands,' as they are there called, of from eight to ten hundred, each band being under the charge of a competent shepherd.

"The twenty thousand sheep are scattered over a large area of territory, but each band has its own range and is kept there by the shepherd as long as there is sufficient grazing.

"When it requires removal, then the major domo (or master) sees that new pasturage is selected, and helps conduct the band thither. It is also his business to see that the shepherds are faithful; that corrals are in good condition; know when the sheep need new pasturage, and to deal out the rations to the shepherds—a round of duties which would give one man no spare time, I assure you.

"Upon each 'run' there is a strong corral, made of brush, and sometimes a stockade of posts besides, if in a dangerous vicinity. Into this sheep all have to be driven at night for protection against wild beasts, for the California lion, the coyote and the wildcat commit great depredations at times among the bands.

"There were grizzlies, too, in the mountains, but they are said not to trouble the sheep. But, one night,

about six months after my starting out in the business, I had a very loud call from one. Whether he had been attracted by the sheep, or by more civilized fare, I can't say; but I had an idea at the time that he had been skirmishing about within smelling distance, and had been attracted by the scent of some newly-killed mutton—a shepherd is allowed a sheep once in three weeks for his meat—which I had hung up in an oak tree near my sleeping-place.

"The range that my band was grazing was up toward the foothills, and for my protection against attack the major domo had erected for me a *tablado*—a kind of platform ten or twelve feet high, built upon stout posts set firmly into the ground—to sleep upon nights. Some of the shepherds had huts, but during the hot dry season I preferred the platform, as safer and cooler.

"Here I not only slept, but ate my meals morning and night, and 'kept house' generally, building my fire for cooking off at a little distance. Up here, too, I kept my week's provisions of corn meal, bacon and other supplies the ration-master brought out from the home station once a week to all the shepherds; also, my trusty rifle, with plenty of ammunition.

"To mount it I had a short ladder which, when drawn up, I felt quite secure.

"But nobody can describe the lonesomeness of the life of a shepherd. All day long he must wander about with his sheep, keeping them in sight, yet being careful to not herd them too closely together, with not even a dog to speak to. One gets to holding converse with a sheep even. There was one old ewe that I came to have quite a regard and affection for, she was so intelligent and docile. She would feed about me all day, never getting off far, and, when tired, would lie down somewhere near me, and chew her cud with great content. I used to call her Aunt Peggy, from an old dame in Nova Scotia whose cast of countenance I whimsically imagined the sheep's face resembled.

"But for all the days were so lonely, the nights were at first almost unbearable—miles away from any human being, and with only the wild howl of the coyote, the wildcat's scream, and sometimes the lonely cry of the mountain lion to lull one to sleep.

"Sometimes the sheep were restless and would bleat half the night, mak-

ing such a din that there was no sleep for any one.

"Once a mountain-lion, which are rather cowardly creatures, after all, came about the corral.

"The sheep at once detected its presence, and stamped their feet and puffed as if in great terror. It was some time before I discovered it, creeping up from some scrub cottonwoods down by a stream at which the sheep drank night and morning.

"It was a moonlight night, and as it drew nearer I slipped a cartridge into my rifle, and made ready to defend my little citadel and the sheep under my charge.

"I wasn't sure at first which he intended to attack, for almost all wild animals, however fierce, dislike to venture inside an inclosure, even if the fence is quite low.

"But in a few minutes his determination to sup off mutton was evident. He crept along stealthily—a few yards at a time, like a cat watching a bird in the grass, and his long tail switched nervously from side to side—nearer and nearer.

"At length he reached a knoll not far from the corral fence. He raised himself for a moment to scan the surroundings before springing upon it, and I felt that was my time.

"Aiming my rifle as steadily as I could, I sent the heavy charge singing toward the enemy. With a scream that rang far and wide, the brute leaped into the air, then fell back on to the knoll.

"I thought I had made sure of him, and I was about to descend to have a nearer view, when the lion recovered and began making off toward the cottonwoods, snarling and growling.

"I didn't want him to get away, and running out a little way, fired again, but without effect, I think, for it didn't stop him, and he disappeared in the brush a moment later.

"He did not come back, and the next morning, when taking the band out to the range, I came upon the lion, dead, down by the stream. My first shot had probably given him his death."

"But about the grizzly?" interrupted the captain.

"Oh, yes," said the cook. "It was two or three months after I had the visit from the lion that the grizzly paid me a call. It was a cold night, about the middle of November, the time when the winter rains set in.

"I had about concluded that my *tablado* was a little open for the weather, and the next time the major domo came out I intended to order me a hut, such as most of the other shepherds had.

"It was rainy, yet not dark, for it was the time of the full moon. I had sewed together the skins of the sheep I had killed for mutton, and had them stretched for protection—such as it was—above my bed-place. Beneath this I had crawled and listened to the lonely howls of the coyotes till I had dropped asleep.

"Along in the night I was awakened suddenly by the tramp, tramp of heavy feet about the *tablado*.

"For a moment I thought that the sheep had got out of the corral, and I sprang up to see; but instead of the white coats of my flock, I descried a big beast reconnoitering leisurely about my bed-chamber, and considering whether it was best to mount it.

"I was horrified, for I knew at once that it was a grizzly come down out of the mountains.

"I seized my rifle, which, for some unaccountable reason, I had gone to bed without loading, and feeling out my cartridge-box, quickly slipped in a charge. I peered over the edge, when lo! the brute, hearing my movements, was staring at me full in the face a few feet below.

"Taking careful aim down at him, I pulled the trigger, but, to my consternation, the rifle would not go off. Frantically, I pulled and tugged, but with the same result. It had rained in the night pretty hard, and the water had run down into the box of cartridges.

"Well, there I was, like a turkey roosting on a fence, with a fox within reach. The old fellow, after eyeing me awhile and growling ominously, began to claw into the posts which held up the *tablado*.

"I had now no doubt as to his intentions. He was coming up—if he could—to look me over. But I rather thought he couldn't get up.

"I hastily selected another cartridge, withdrawing the first; but this, too, was of no good. I tried another and another, and could hear the bear's claws tearing into the posts, trying to get good hold, for they were too small to climb—at least, that was the intention of the blunder.

"At last one of the cartridges proved

dry, but, in my excitement, I only grazed the animal, sending him into a terrible rage, and he began clawing in dead earnest.

"I tried another cartridge, but, like the first, it was wet, and, disgusted, I began hunting about the *tablado* for something to ward off the terrible beast supposing he could get up to me.

"My hunting-knife I always carried, which could be used at close quarters, and my big frying-pan, thick and strong, was by no means a weapon to be despised. I got that handy.

"The sheep were tearing about the corral, and I cannot understand why the bear did not attack them instead of me, unless it is true that wild animals are suspicious of a fence.

"The bear, by standing upon his hind legs, could stretch more than half-way to the top of the *tablado*. I stamped my feet, and *shooed* down at him. But this only enraged him the more, and, with harsh growls, he seized upon one of the posts, and by dint of much slipping and scratching, got up sufficiently to reach one big paw over the edge of the floor.

"His eyes glared up at me savagely, and I've no need to say that my hunting-knife was used for all it was worth—and that was a good deal in such an emergency.

"Then I seized the frying-pan in one hand, and between thrusts madly belabored the great foot, which still hung to the *tablado*.

"The onset was so sudden and fierce that with a deep, gruff howl the grizzly, whose hold upon the post was insecure at best, now dropped to the ground, and sat there a minute on his haunches, his mouth open, panting.

"Then, seeming to hate to give up the game, he made another trial, and in spite of me, this time got both feet over the edge.

"I was desperate, and with redoubled efforts, thrust my knife at the creature's neck, and whacked first one and then the other of the great paws, bringing the solid pan down with all my might, and not only across his feet, but square across his nose.

"Clinging with one powerful paw, he would make a sweeping cuff with the other, and once tore through my trowsers-leg a long rent.

"At last, with one tremendous thump, the handle of the frying-pan broke short off and the pan went whirling off over the ground. One of

my weapons, and a very good one, was gone!

"But I hoped the bear could not hold on long enough, in the face of assault, to get up, and with courage I kept thrusting deep at his neck and hairy paws.

"Bruin could not stand that a great while, and to my unspeakable relief he again dropped to the ground.

"This time he made no further attempt to scale the *tablado*, but took a bee-line for the stream, grumbling hoarsely as he went.

"Next morning showed the *tablado* bespattered with blood, two whole nails still clung into the boards, and several pieces of flesh and tufts of hair showed the struggle to have been a rough one. And on going out, his course was plainly marked by a sanguinary track, testifying to the good execution of the keen knife-thrusts.

"I was not disturbed again.

"Two days after, the major domo came out. I had scarcely got over my scare, and I let him know in plain English what I thought of his building and his ideas of a grizzly's climbing abilities, and demanded to be at once removed from the dangerous locality.

"He did not demur, and my band was taken farther away from the foothills."—*Golden Days*.

AUSTRALIA.

We have heretofore given the report of the constitution of a Preceptory (Commandery) of Knights Templar in Victoria, this colony, by Great Priory of Canada. The demand of Great Priory of England and Wales for the withdrawal of the warrant, the subsequent action of the Canadian fratres, in not only refusing to withdraw the warrant already granted, but authorizing the issuance of two more, and the severance of fraternal relations on the part of England with Canada.

All these matters have been duly recorded in *The Chronicle*, together with the facts in the case regarding the correctness of the action of Canada in occupying territory which was virtually and in fact legally unoccupied.

True, England claims the contrary case, but that does not make

it true unless they claim that the old adage, "Once a Mason always a Mason," applies to territory also, and that if at one time in the far gone by ages a (Commandery) Preceptory had been established at some point and been defunct for many years, such territory could be claimed as occupied.

Of course such a view could not be entertained by any fair-minded body, and yet this is precisely what Great Priory of England claims.

The fact is that England, through one of its Masonic branches, is beginning to realize that "What is sauce for the Goose is sauce for the Gander," and that the overbearing methods by which she has attempted to ride over Canada in the way of organizing bodies there in spite of the fact that the territory was already occupied, is reacting on her. ☞, mote it be.

Probably no more high handed procedure was ever known than that of the G. Mark Master's Lodge of England, when it planted Lodges and a Grand Lodge on Canadian soil in spite of the fact that there was already existing a universally acknowledged Grand Chapter.

Then when the Grand Chapter, after trying all methods to get England to retract, proclaimed non-intercourse, there was a big howl from English sympathizers. However, "All's well that ends well," and if the action of the Great Priory of Canada brings the over-the-water brethren to a right sense of justice and equity, the lesson may not be regretted.

The fratres of Victoria are not disposed to let slip any chance to assert their position, and as soon as the warrant for the two additional Preceptories were received, action was taken looking to the establishment of a Great Priory, and at our last advices Sir David Munro had been elected to serve as Supreme Grand Master, and the matter of organization was being rapidly proceeded with.

—*The Masonic Chronicle*.

The Canadian Craftsman.

Port Hope, May 15, 1888.

CONCURRENT JURISDICTION.

The (London) *Freemason* in its issue of March 31, having administered a modest modicum of not undeserved "taffy" to our excellent contemporary, the *New Zealand Freemason*, proceeds to lecture it on its temerity in criticizing, justly as we think, a very lame article which appeared in the editorial columns of its "big London brother," on "Concurrent Jurisdiction;" and the very modest metropolitan *amens* its lucubrations with the expression of the hope that the Colonial Antipodean will "enlighten itself" before it "again essays to lecture us on the contents of our articles!"

The discussion had arisen from an ineffectual attempt of the London *Freemason* to reply to a CRAFTSMAN editorial upon this important inter-jurisdictional matter.

We are pleased to find that, driven to the wall, our London confrere has, for the first time as we believe, made an attempt to formulate what he doubtless intends to be deemed to be the "English" law *re* the establishment of lodges in territories exterior to those of Great Britain and Ireland, and the circumstances whence arises the existence of "concurrent jurisdiction."

Of all the attempts hitherto made by any would-be "English" exponent of so-called "British" Masonic doctrine and procedure *in re*, this is the worst. It is written in the crudest "English;"—it is historically at variance with the practice of the British

and other European Grand Lodges; anent the founding of lodges in foreign countries unoccupied Masonically;—the statement that "the only Grand Lodges which have authority to do this being those of the mother-country," is unfounded in law and in fact; and the assertion that "the Grand Lodge of Canada" (so-called by him), "could not grant warrants for lodges outside the limits of its own jurisdiction," is wholly contrary to the rightful practice of said Grand Lodge (whose 'jurisdiction' is the Province of Ontario only) which established private lodges in the formerly unoccupied Territory of Manitoba, and which has now lodges of its obedience in several of the North-West Territories of the Dominion. We again also beg to inform our "English" contemporary that such a thing as an "English" colony does not exist. There are "British" colonies, and of this distinction it would be well for him to take due heed and govern himself accordingly.

Here is the precious paragraph, into which it would be difficult to compress more errors:—

"'Concurrent jurisdiction,' as we understand it, does not mean 'the system by which the Grand Lodges of England, Ireland, and Scotland, and all other Grand Lodges, have full right to establish lodges at will,' the only Grand Lodges which have authority to do this being those of the mother-country. A United States Grand Lodge, for instance, could not warrant a lodge in New Zealand or any other English Colony, nor could the Grand Lodge of Canada grant warrants for lodges outside the limits of its own jurisdiction."

Let any one who has carefully perused the ancient charges and constitutions, the Masonic writings of Preston, Gould, Hughan and others, and who has also studied the Books of Constitution of the Grand Lodges

of England, Scotland, Ireland, of the United States, and of the Dominion of Canada, and of all the regular Grand Lodges of Freemasons throughout the world (omitting those European Grand Lodges which have not as yet learned the first fundamental principles of sound Masonic jurisprudence), and let such an one contrast the above utterance of the would-be "English" organ of a few would-be "English" Masonic "imperialists" and "absolutists" with the following statement which has hitherto, with due credit, appeared in THE CRAFTSMAN, and which we hold to be, incontrovertibly, the constitutional law of the well-informed of the Craft universal *in re*:—

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

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

We deem it well also to remind the readers of THE CRAFTSMAN not to over-rate the utterances of the spokesman of the London *Freemason*. His "pointers" *re* Colonial Masons and mere Colonists are evidently from "Gt. Queen Street" whose peculiar Masonic rule like that of the outgrown Colonial *regime* of "Downing Street" will soon pass away. Efforts like those of His Excellency, Bro. Lord Carrington, and M. W. Bro. the Earl of Carnarvon in New South Wales and elsewhere, will soon become manifest in other parts of the Empire. A new day is dawning.

Subscribe for THE CANADIAN CRAFTSMAN, only \$1.50 a year.

HUGHAN-GRAHAM.

Our readers, and the chiefs of the craft everywhere, will doubtless peruse with great interest, the letters which appear in the present number of THE CRAFTSMAN on the "Quebec Question" by two such representative brethren as R. W. Bro. Hughan of Torquay, England, and M. W. Bro. Graham, of Richmond, Quebec.

Three additional letters thereon by Bro. Dr. Graham, will be published in the June number of THE CRAFTSMAN.

THE TWO PILLARS.

In the description of the Temple of Solomon, by Josephus, it is said that Hiram, the chief architect, made two (hollow) pillars whose outsides were of brass, and the thickness of the brass was four fingers' breadth, and the height of the pillars was eighteen cubits, and their circumference twelve cubits, &c., and one of these pillars he set at the entrance of the porch, on the *right hand*, and called it *Jachin*, and the other on the *left hand* and called it *Boaz*.

In speaking of the "lavers," Josephus gives the key to his own language of "*right and left hand*" when he says that "he (Solomon) set five of the lavers on the *left side* of the temple which was that side towards the *north wind*, and as many on the *right side*, towards the *south*, but looking towards the east." Hence to a person approaching the temple from the east, the pillar named *Boaz* would be on the *right hand* or *north side*, and the one named *Jachin* would be on the *left hand*, or *south side*.

MASONIC BENEFICENCE.

"There is no use of money equal to that of beneficence."

This is one of the great moral truths inculcated by the ancient, honorable, and charitable Fraternity of Freemasons.

The perennial appropriations for benevolence, the establishment and maintenance of institutions for the support of the needy among the aged and infirm, and the care and culture of the orphan youths of their charge, are so many Godlike manifestations of the practical value of the Fraternity.

In seeking to emulate what has been so commendably and successfully accomplished in some of the older Grand Jurisdictions of our Order, the Craft in many of the younger jurisdictions are laudably accumulating funds and making plans for the practical carrying out of such and such like beneficent objects; and hence we deem it opportune to call the attention of the "Master-workmen" to the designs therefor now being drawn, or about to be drawn, upon "the trestle-board."

Our ideas upon the subject formulate themselves somewhat as follows:

Instead of establishing three separate institutions in different and distant localities as has been done in some jurisdictions—let a suitable farm be purchased near the Masonic Capital of the Province or State, erect, say on the frontage thereof, simultaneously or successively according to means and necessities, three somewhat considerably separated buildings, with the necessary appendages of chapel, school rooms,

work shops, farm buildings, and the like,—one, a home for the aged with opportunities for recreation and labor within and out of doors, according to ability and necessity;—another, a girls' home and school to afford instruction in the ordinary branches of education, and also to give them a practical knowledge of domestic, dairy, and all handicraft and business work best calculated to fit them for self-support, and for general usefulness in after life; and third, a boys' home and training school wherein they too would be properly cared for, and well educated, not only in literature and the like, but in farming, in various handicrafts, in different kinds of business employments, &c., according to age, aptitudes, and other circumstances.

It appears to us that the advantages of some scheme like the above would be many and great,—such as the acquisition of property, much of which would not depreciate in value, easiness of access and visitation from a craft centre, economy and efficiency of management, &c.

Let correspondents and others give their views upon these interesting and important matters.

THE OLD LODGES.—The "Four Old Lodges" of London are usually credited with having formed the first Grand Lodge of England, at the "Revival" of 1717; but it may be that there were five lodges, or even six. Brother Gould says there were but four; while Brother Hughan says there were "probably five or six." "Multa Paucis," published in 1763, states that there were six. This is one of the vexed questions of Masonic history.

EXCLUSIVE SOVEREIGNTY.

We are of the opinion that the following clause from the Constitution of the Grand Lodge of Quebec, ought to be adopted by every Grand Lodge desirous of maintaining the doctrine of Exclusive Grand Lodge Sovereignty:—

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

CAPITULAR MASONRY.

The including of the degrees of M. M., P. M., M. E. M., and R. A. in the rite of Capitular Masonry and the general government of the same, by Grand Chapters of Royal Arch Masons, as is generally the case in the United States and Canada, is in our opinion, far superior to the separation of the degrees of M. M. and R. A. as in Great Britain and their governance by two different and distinct Grand Bodies.

Economy of management is promoted, greater union secured, multiplicity of organizations restricted, and inter-visitation, general intercourse and prosperity are greatly facilitated thereby.

American and Canadian R. A. Masons experience no difficulty in finding admission to M. M. Lodges, or R. A. Chapters, but those who are but M. M.'s or R. A. Masons find it to be extremely awkward to assemble with bodies being opened successively in the four degrees.

We strongly advise all the latter to take the remaining two or three degrees, so that they can unite with their fellows in sharing the responsibilities and the privileges of Capitular Masonry as existing throughout the Dominion and generally in the United States.

It is greatly to be desired that the American and Canadian Rite of Capitular Masonry be introduced into and prevail in all the Colonies of the British Empire.

"WHETHER TASK OR JOURNEY."

The ancient charges say that "Both the Master and the Masons receiving their wages justly, shall be faithful to the Lord, and honestly finish their work, whether task or journey."

A "task," Masonically speaking, is a job, or a contract to do a specified work, and "journey" is day's work or work by the day.

The general Masonic applications of these terms are many and obvious even in Speculative Masonry.

Officers duly elected and installed solemnly contract to "honestly finish their work" by faithfully performing the duties of their office for one year and until their successors are duly elected and installed in their stead.

All brethren ought zealously to perform their daily work of "brotherly love, relief and truth," and by promptitude in attendance and diligence in labor at Lodge meetings, aid and assist the Master and other officers in the completion of the work for which they are assembled.

Officers and Brethren,—faithfully perform your allotted work, "whether task or journey."

JURISPRUDENCE.

QUESTIONS AND ANSWERS.

J. N. B., Que.—(1). Can an officer of the Grand Lodge, or of a Private Lodge, resign?

Like the constitutions of many other Grand Lodges, that of the G. L. of Quebec (1882), does not concede the right of any officer to resign his office. Art. 224, page 52, declares that—"No Warden or other officer of a lodge can resign his office," &c.

It is, however, thought by some that since Sec. 264 provides that—"A member of a lodge, in good standing and whose dues are paid, may withdraw therefrom at any time by giving notice," &c., and hence that if the member thus having withdrawn from the lodge were an officer thereof, the office which he held therein is necessarily vacated by his withdrawal or dismissal from the lodge. The general law of the craft however, where no special Grand Lodge Regulation exists thereanent, does not permit an officer to resign either his membership or his office, during the period for which he has been elected, or appointed, and installed.

This general law is well stated in "Robertson's Digest of Masonic Jurisprudence," under the heading of "Resignation," last paragraph page 213: "An officer of a lodge cannot resign his office, nor can he resign his membership in the lodge while he is in office."

The Constitutions of certain Grand Lodges contain special regulations anent "resignation." The Constitution of the Grand Lodge of Canada, in the Province of Ontario, 1887, al-

though silent regarding the resignations of Grand Lodge officers, provides by Sec. 198, page 62, that—"Any officer of a warranted lodge may resign his office with the consent of the lodge," &c., and the Constitution of the United Grand Lodge of England, (1884), by Sec. 16, page 22, provides that the Grand Master even, may "resign."

Non-resignation of office is, however, the general law of Freemasonry.

A. M., Que.—(1). Is each member entitled to receive a notice of every meeting of his lodge? (2). How many days' notice should he have?

(1). We are of the opinion that every member of a lodge is entitled to receive by post, or by the hands of the Tyler, a written or printed copy of the summons stating business, &c., for every meeting, or communication, of his lodge, any custom or By-law to the contrary notwithstanding. By Sec. 241, page 56, Constitution of the Grand Lodge of Quebec, notice by summons is imperative *re* applications for affiliation, and Sec. 245, page 58, is equally or more imperative *re* applications for initiation.

(2). Secs. 244 and 245 explicitly state that for an emergent meeting and balloting for initiation there must be given "seven clear days" notice therefor. This should always be the case. The carelessness of some Secretaries in frequently giving less than seven days' notice is very reprehensible, and the W. M. should see to it that such errors do not occur.

Sec. 179, page 59, of the Grand Lodge of Canada, in the Province of Ontario, is specially to the point re-

garding notices: "To constitute a legal notice or summons for any lodge meeting, seven clear days must elapse between the notice and the meeting."

G. D. B., Que.—(1). Are those brethren who have not received the third degree, members of the craft in full standing?

Sec. 159, page 40, of the Constitution of the Grand Lodge of Quebec reads as follows: "Every candidate initiated in a lodge becomes a member thereof from the date of his initiation, and is liable for the regular lodge dues;" but Sec. 239, page 56, says that "Membership in a lodge may be acquired;" 1st, "By having regularly received the degree of Master Mason therein," &c.

Sec. 214, page 50, declares that "None but members in good standing shall be entitled to vote at an election; and every such member shall be eligible to any office in the lodge, except that of Master, for which only a brother who has been duly elected and served for one year as Warden of a lodge, shall be eligible."

In view of the ambiguous and conflicting meaning of the foregoing clauses, we beg to suggest that our correspondent submit his question for reply to the Grand Master or Deputy Grand Master of Quebec, or to one of the "half a dozen" legal brethren who were on the committee for the recent revision of the Constitution of the Grand Lodge of Quebec, and be pleased to forward the answer or ruling thereon for insertion in *THE CRAFTSMAN*. See the question of Lodge membership, &c., somewhat fully considered hereinbefore.

EDITORIAL ITEMS.

WHO IS WHO?—In *The* (Detroit) *Freemason* of April 7, appears the following:—

"The attentive ear, the observant eye and the silent tongue are recognized as cardinal qualifications in Masonry.—*Hartford Journal*."

The readers of *THE CRAFTSMAN* will remember this sentence (now slightly modified) in our brief editorial in the March number under the heading "Audi, Vide, Tace."

"QUESTIONS AND ANSWERS."—We are much pleased that this department of *THE CRAFTSMAN* is so highly appreciated and commended. All questions put should be of real interest and intrinsic importance.

○ "ALPHA AND OMEGA, the first and last letters of the Greek alphabet, equivalent therefore to the beginning and ending of any thing, or the whole in its completeness. The Jews used the first and last letters of their alphabet, *Aleph* and *Tau*, to express proverbially the whole compass of things, as when they said that "Adam transgressed the whole Law from *Aleph* to *Tau*. St. John substituted the Greek for the Hebrew letters, as being more familiar to his readers."—*Mackey*."

THE COMMON GAVEL is one of the well known working tools of an Entered Apprentice and it is the implement made use of by the Master in maintaining order in the Lodge. The use of the mallet, or setting maul, in maintaining order, is quite irregular, without symbolic import, and ought to be wholly discontinued.

THE MACOC brethren have extended a general invitation to the fraternity of Prince Edward District to attend a grand demonstration at their village, June 27th.

SYMBOLIC MONUMENT.

The following extract from the June 1887 Annual Address of M. W. Bro. Marsh O. Perkins, gives an interesting account of a unique Vermont Masonic event:—

"Upon the invitation of Lee Lodge, No. 30, and accompanied by R. W. Bro. and Grand Secretary L. M. Read, I visited Bird's Mountain in the town of Castleton, Vt., on the 27th of August, 1886, to participate in the exercises of laying the Corner Stone of a monument erected on the summit of the mountain, and dedicated to Freemasonry. The occasion was one of especial interest to the members of Lee Lodge, by whom the unique structure was designed, and by whose harmonious labors it was finally completed. Brethren of other lodges in Rutland county and elsewhere shared in the deep interest of an event of which none similar has been recorded in the history of the Craft. The day was auspicious, and when the appointed hour for opening the ceremonies had arrived, more than five hundred members of the Fraternity, from near and from far, each bearing a block of finished marble or slate for the shaft, and accompanied by their no less enthusiastic ladies and friends, had ascended the mountain and crowded the summit. A solemn hush fell upon the vast assembly as the blessings of Divine Providence were invoked upon the undertaking. Fraternal words of welcome were extended by M. W. Bro. W. C. Moulton of Lee Lodge, and feelingly responded to by D. D. G. M. Hiram A. Smith. The corner stone, presented in behalf of the Grand Lodge of Vermont, by the Grand Master, was laid in due and ample form by the aid of Craftsmen tried and true. The presentation to the Master-overseer of the blocks of stone contributed by the Brethren to be laid up in cement, was accompanied by the no less impressive ceremony of the presentation of tablets and cope-stone, in behalf of various organizations of the Chapter, Council, Commandery, and Scottish Rite bodies of the state.

Instructive and eloquent addresses were delivered by Past Grand Master H. H. Smith, and Grand Secretary Lavant M. Read. The exercises were interspersed with songs of praise and thanksgiving, and supplemented by the sacrificial service of a lamb. Of this celebration and festival in imitation of our ancient brethren, and of the assembling of so many bound together by the beautiful tenets of a noble profession, pleasant memories will be as lasting as the foundation upon which rests the memorial that day raised in commemoration of the vital principles of our insti-

tution. 'As the day marks a new era in the history and progress of our Society—a kind of speculative return to ancient operative art,' we may be permitted, in the language of Past Grand Master Smith to express the hope 'that this may be an example to the brotherhood throughout the world; that it may be an honor to the Freemasons of Vermont participating in its construction; that the State itself may be proud of its sons and daughters, as it has often and partly had reason to be heretofore; and that the principles underlying and prompting this work may assume brighter lustre, and broader obedience and reverence than ever before.' Credit is due to the members generally of Lee Lodge for the fraternal zeal displayed in the undertaking, and especially to Bro. J. M. Currier, Secretary of the Lodge, and others whose faithful and intelligent discharge of their responsible duties rendered practical the erection of the striking memorial. The suggestion has been made that an engraving of the monument and a description thereof be published with the Proceedings of Grand Lodge for the benefit of the craft in general."

A fine engraving with accompanying letter press description, appears in the Vermont Grand Lodge Proceedings, 1887.

 DIVINE CHARITY.

We have received a copy of the March number of "Night and Day" which is full of incidents and facts illustrating the work of Dr. Bernardo and his associates among "Waifs and Strays." It appears that there are now no fewer than 2432 orphan and destitute children under their care.

As there are doubtless those amongst our readers who would like to subscribe for this philanthropic periodical and otherwise render assistance in maintaining "Dr. Bernardo's Homes for Destitute Children, and aid in sending these "rescued" ones to Canada and elsewhere abroad throughout the Empire, we give his address which is as follows: Dr. T. J. Bernardo, 18 to 26 Stepney Causeway, London E., England.

CANADIAN MASONIC NEWS.

BRO. JOHN REM, Almonte, is said to have the apron owned and worn by the distinguished poet, Bro. Robt. Burns. It was sent for and shown to the brethren of Stirling Lodge by Bro. Sprague, not long since. The apron is undoubtedly a very ancient one, but it has no mark on it that would point to its distinguished owner, the immortal Burns.

A VERY successful meeting of St. John the Almoner Preceptory, Whitby, took place at the April meeting, on the occasion of the official visit of the Provincial Prior, R. E. Sir Knight J. B. Traves, Port Hope, who was accompanied by E. Sir Knight R. J. Craig, of Cobourg. The following members of Geoffrey de St. Aldemar Preceptory, Toronto, were in attendance, and performed the work of the degrees in a most impressive manner, to the great delight of the Whitby Frates and all in attendance, viz: R. E. Sir Kt. E. T. Malone, V. E. Sir Kt. J. Hetherington, V. E. Sir Kt. N. T. Lyon, E. Sir Kt. H. A. Taylor, P. P., Sir Kt. Jos. King, Sir Kt. J. W. O'Hara, Sir Kt. Montgomery, Sir Kt. Lockwood. At the close of the ceremonies, the visitors were entertained at a banquet, which shewed the hearty appreciation of the officers and members of St. John the Almoner. A pleasant hour was spent in speeches, songs, and recitations, and a cordial invitation to repeat the visit was extended.

QUEBEC, ST. FRANCIS DISTRICT.—R. W. Bro. Presby, of Sherbrooke, D. D. G. M., is busily engaged visiting all the lodges in his district. On Thursday evening, April 12, he made an official visit to St. Francis Lodge, No. 10, Richmond, accompanied by R. W. Bro. Grand Senior Warden Lebourveau of Sherbrooke, and by R. W. Bro. Grand Registrar Dunne and R. W. Bro. A. G. Adams, of Montreal. There was work done in the first degree in which the officers of the lodge and all the visiting Breth-

ren commendably took part. Old "St. Francis" is enjoying a fair degree of prosperity. Zealous efforts are being made to maintain its long-time prestige. After "Lodge," the brethren and their thrice-welcome visitors, dined at "The St. Jacob's Hotel." A few social hours were joyously spent as Masons only seem to know how so well to do, till the toast of "happy to meet, sorry to part, and happy to meet again," admonished all that time, tide, and (departing) railway trains, do not "wait." On account of his recent sad bereavement, M. W. Bro. Past Grand Master Graham was not present at this pleasant fraternal reunion. W. Bro. A. G. McCormick, M. D., is W. M., and W. Bro. T. L. Brown, M. D., is Secretary of "St. Francis."

KNIGHTS TEMPLAR.

Sovereign Great Priory of Victoria.

On Wednesday, December 14th, at Salisbury buildings, Bourke street, Melbourne, Victoria, the Sovereign Great Priory of Victoria was instituted. The Metropolitan Preceptory, No. 28, on the roll of the Sovereign Great Priory of Canada, was opened by Sir Knight Y. Bramwell, P. P. The Installing Master, Sir Knight George Talmage, P. P., afterwards took the chair. The Sir Knights then formed a line to receive M. Em. and Supreme Grand Master elect, Sir Knight David Munro, who was enthroned and saluted as M. Em. and S. G. M. of Victoria. The following officers were invested: Fratres Percy Oakden, D. G. M.; Hon. Dr. G. Le Fevre, M. L. C., G. Prior; A. Aitken; G. Sub-Prior; Y. Bramwell, P. P., G. Chancellor; Rev. D. Meadowcroft, G. Chap., G. Talmage, P. P., G. Constable; B. J. Harrison, G. Marshal; J. Moir, G. Treas.; E. A. Collis, G. Reg. The following subordinate officers were also invested: Fratres J. C. Coverlid, G. Vice-Chancellor; F.

Longmore, G. D. of C.; W. D. Wright, G. Sub-Marshal; L. S. Dumont, G. Almoner; J. M. D. Drew, 1st G. Herald; Dr. E. H. Williams, Ch. M., &c., 2nd G. Herald; C. J. Davison, G. W. of R.; J. G. Yager, 1st G. Std. Br.; H. B. Foster, M. D., 2nd G. Std. Br.; W. H. Burton, M. D., G. Master Banner Bearer; J. Allison, 1st G. Aide-de-Camp; A. Agnew, 2nd G. Aide-de-Camp; G. E. Treen, A. G. D. of C.; J. Gregg, G. C. of G.; G. G. Hall, G. Svd. Br.; J. C. Kennedy, G. Org.; J. Copsland, G. Purst.; C. G. F. Stenbeck, W. Ferguson, W. G. Patterson, and J. E. Lees, G. Stwds.; and W. H. Bridal, G. G.

The Great Priory was then closed, and the Sir Knights adjourned to the banqueting hall, where a repast had been provided.

Several toasts were proposed.—*The (London) Freemason.*

The Sovereign Great Priory of Victoria was formed by the unanimous co-operation of the three Preceptories holding warrants from the Sovereign Great Priory of the Dominion.

Neither our Great Priory nor any other foreign Grand Body K. T. can now lawfully exercise jurisdiction in that Colony.

Victoria,—All hail!

THE MASONS DEDICATE THEIR NEW HALL.

There was a large attendance at the Emergent Communication of the Grand Lodge of Manitoba on Monday evening, April 2nd, to dedicate the new hall on the upper flat of the new building, at the corner of Main street and Portage avenue. The following Grand Lodge officers were present and participated in the ceremonies:—M. W. Bro. T. Clarke, G. M.; M. W. Bro. G. Black, P. G. M.; M. W. Bro. C. F. Forrest, acting D. G. M.; R. W. Bro. W. G. Bell, G. S. W.; R. W. Bro. R. O. Brown, G. J. W.; R. W. Bro. W. G. Scott, G. Sec.; R. W. Bro.

Canon O'Meara, G. Chap.; V. W. Bro. J. A. Payne, G. S. D.; R. W. Bro. J. W. Harris, acting G. Pursuivant; R. W. Bro. J. McBride, G. Tyler.

After the opening ceremonies, the formal dedication was proceeded with, the Grand Chaplain offering the following invocation:—

“Great Architect of the Universe! Maker and Ruler of the World! deign, from Thy celestial temple, from realms of light and glory, to bless us in all the purposes of our present assembly! We humbly invoke Thee to give us at this, and at all times, wisdom in all our doings, strength of mind in all our difficulties, and the beauty of harmony in all our communications! Permit us, O Thou Author of Light and Life, Great Source of Love and Happiness, to erect this hall, and solemnly dedicate it to the honor of Thy glory!”

At the conclusion of which the members responded with “Glory be to God on high, on earth peace, good will to ward men.”

The Grand Junior Warden then presented the Grand Master with a vessel of corn, and the contents were poured out, and the hall was dedicated to Freemasonry; the Grand Senior Warden advances with the vessel of wine, and the hall is dedicated to virtue; and then the Deputy Grand Master presents the vessel of oil, dedicating the hall to universal benevolence. At the conclusion of the respective dedications the public grand honors were given, and the ceremonies were concluded by the pronouncing of a benediction by the Grand Chaplain.

Before the Grand Lodge was closed the Grand Master read an address from the general rules of the craft, and complimented them on settling in their commodious quarters, and was followed by Rev. Canon O'Meara, who delivered an excellent address, urging members to be regular in attendance at the communications of their respective lodges.—*Winnipeg Morning Call.*

THE LATE R. W. BRO. JOHN RENSHAW.

The funeral of the late R. W. Bro. John Renshaw, P. M. of Kilwinning Lodge, and Past Grand Junior Warden of the Grand Lodge of Canada, took place from his late residence, Richmond street, Montreal, on the 25th April. This was one of the largest Masonic funerals that has taken place in Montreal for many years, and showed the respect in which Bro. Renshaw was held by his Masonic brethren, he being the oldest Mason in the Province, if not in the Dominion of Canada. There was also a very large attendance of his old friends to show their last respect to the memory of the deceased. The Masons held the usual service in the house before leaving. The Masonic brethren took the lead in front of the hearse headed by Holland's Band playing the Dead March. The pall bearers were M. W. Bro. Col. A. A. Stevenson, P. G. M.; R. W. Bro. I. H. Stearns, Grand Treasurer, W. Bros. W. R. Cuthbert, John Smillie, W. J. McLean and Wm. Neves. Among those of the Craft present were: R. W. Bro. J. H. Isaacson, Grand Secretary; R. W. Bro. Dr. Smyth, Grand Chaplain; R. W. Bro. J. Fyfe, D. D. G. M.; R. W. Bro. Henry Dunne, Grand Registrar; R. W. Bro. P. A. Crosby, P. D. D. G. M., and V. W. Bros. J. B. Tressider, John Wilson, Jos. Martin, John Wilson, G. Dewar, W. Bowden, G. Terry, W. Lane, E. T. Perry, S. S. Grant, G. Sadler, J. P. Peavy, E. Hersoy. The Masonic ceremony at the house and cemetery was conducted by M. W. Bro. Col. A. A. Stevenson, assisted by W. Bro. W. Cooper, W. M. of Kilwinning Lodge, while at St. Stephen's Church the impressive service of the Church of England was

conducted by R. W. Bro. Archdeacon Evans, Past Grand Chaplain, assisted by R. W. Bro. Rev. Canon Dixon, of St. Jude's Church, Past Grand Chaplain, and Rev. Canon Rollit. The chief mourners were Bro. Wm. Renshaw, son of the deceased, his son-in-law, Mr. Adam Higgins, and two grand children. The church was completely filled, and many citizens, as well as brethren, testified to the esteem in which Bro. Renshaw was held. During the service Archdeacon Evans delivered a very feeling address, describing the objects of the Masonic order and the preparation it gave its members for the solemn summons that they must receive, as had their late brother.

CANADIAN MASONIC NEWS.

ALBION LODGE, City of Quebec, No. 2, Q. R., was established in 1752. It is consequently in its 186th year.

THE annual "At Home" of Cœur-Union Lodge, No. 45, Q. R., Montreal, was held in the Masonic chambers on the evening of April 30, and was a great success. W. M. Bro. Trepannier presided, and was supported by R. W. Bro. Jas. Fyfe, D. D. G. M. and a number of W. M.'s of various city lodges. There was a large gathering of ladies and gentlemen present, who spent a thoroughly enjoyable evening. Songs, recitations and appropriate speeches were rendered with much acceptance by several of those present. About midnight an adjournment was made to the supper room where an appetizing repast was in waiting for the pleasure seekers. After this had been disposed of dancing was commenced to the strains of the Italian orchestra and kept up with much spirit until the early hours of the morning.—*Gazette*. The work of this prosperous Lodge is done in the French language.

HISTORICAL.

Short Historical Sketch of the Modern
Templar Order in the British Em-
pire, and its connection with
"Free and Accepted Mason-
ry," by the Grand Master
of the Great Priory of
Canada, 1887.

"The origin and object of the old Religious and Military Order of the Templars of the Crusades being a matter of history, it is unnecessary to refer to it. And it is well authenticated that the building Guilds or Sodalities of the middle ages sprang from the same source, viz: the Benedictine Order of Monks at the beginning of the 12th century, promulgating the same doctrines. It remains then to show why and how it has been revived in the Masonic fraternity of the present day and allied to the craft degrees after a lapse of nearly five centuries.

From the Building Guilds or trade corporations in cities, the successors of the Monastic Architects, employed in the service of the church, Modern Free and Accepted Masonry is the outcome.

Early Free and Accepted Masonry in England, its birth place, was always essentially a Christian Fraternity, but had so fallen into desuetude in modern times that it was but little known or appreciated. When at the commencement of the 18th century a revival took place and a complete revision of its ancient doctrines and usages, proclaiming a universal creed—this led to numerous innovations on the original plan of degrees by the introduction of the Royal Arch with other side degrees of Jewish Free Masonry.

The great mistake which has caused so much confusion about the true character of the modern Templar degrees as allied to Free Masonry, arises mainly from not knowing,

or not distinguishing, the great difference between the Masonry of to-day, and that from which it is derived. The Templar degrees refer to and represent the connection that is supposed to have existed between the old Templar Order and the Ecclesiastical Christian builders, who on separating from the cloisters, associated themselves with the building Guilds, from which modern Speculative Masonry is the outcome—but this revision forms no part of the present Templar system of the British Empire, excepting by alliance.

The introduction of the Templar degrees into Free Masonry originated upon the continent of Europe soon after Speculative or Symbolic Free Masonry was imported there from England, and was at first chiefly confined to the higher ranks of social life, who were ambitious that Masonry should be considered the descendants of the old Religious and Military Order of the Templars, based upon a *fiction* that at the dissolution of the Order, certain Knights joined the Guilds of Stone Masons in Scotland, which gave rise to Free and Accepted Masonry. The Templar Rite of the Strict Observance was founded on this legend and introduced into Germany in 1754, from whence it spread over Europe.

In 1782 Prince Ferdinand, Duke of Brunswick, Grand Master of the Rite, held a congress at "Wilhelmsbad" in Hesse Cassel by a great representative assembly of Masonic delegates throughout the world, at which it was declared that Free Masons were *not* the successors of the Templars although originally allied. This convocation opened the adoption of "Masonic" Templary, to show that a connection had existed between the old Order and the Christian Builders, but had no reference to Speculative Masonry of the 1717 revival.

After the conference of "Wilhelmsbad" the Rite of Strict Observance gradually declined and subsequently died out altogether.

The introduction of the Templar degrees was strongly opposed by the Craft in England as a glaring innovation of cosmopolitan Speculative Masonry, and it was not until about 1780 that Templary obtained any official recognition in the Masonic system, for the purpose of representing its original basis founded on the Christian faith, and to preserve its Christian character—but the ceremonial of these degrees has no reference to Speculative Masonry, its history clearly showing there never could have been any connection between them, the one being always Trinitarian Christian, the other professing since the revival, the doctrines of "Theism" and a Universal Creed. Neither are these Templar degrees intended to represent the Military element of the ancient Order, only retaining the name Military to denote their origin. The causes which called forth the enthusiastic military spirit of the age when the order was founded, having long passed away, it is not necessary or advisable in its Masonic connection to perpetuate the military character. Although in the course of evolution it has gradually assumed, like many other degrees, a Masonic character—it is only Masonry in the sense that none but Masons are admitted. Careful historic investigation shows that after the suppression of the Order of the Temple numbers of the persecuted members sought refuge in the Order of St. John of Jerusalem, and their peculiar doctrines and usages were transferred and perpetuated in the Scottish branch of the combined Orders of St. John and the Temple. At the Reformation they embraced the Protestant faith, repudiating the authority of the headquarters of the Order at Malta, and merged into the ranks of civil life. From this source our knowledge of the chivalric Orders is principally derived and become known, although publicly lost sight of amongst the revolutionary changes in religion and politics which from time to time have

disturbed the peace of the Christian world.

True Templary, as exemplified in the rituals used in the British Empire, is purely Trinitarian Christian, and in no way a part of Universal Masonry, but from the circumstance of these degrees being revised by the Masonic body, enthusiastic Masonic degree manufacturers supposed them to be of Masonic origin, fabricated them into "Masonic Military" degrees, without the slightest historical authority for doing so, and different countries took different views of the supposed connection.

Templary then in Great Britain, Ireland and Canada, following the principles of the Ancient Order, is eminently Trinitarian Christian, and must ever remain separate degrees from the Craft, for although Free Masonry does not teach anything inconsistent with the Christian faith, its Universal Creed debars it from a closer connection than that of alliance.

Our American Templar Brothers think otherwise, and base their Templar degrees on Modern Speculative Masonry, making them emphatically military degrees of Masonry, to suit their own theories on the subject."

W. J. B. MACLEOD MOORE.

WHY should there not, on St. John's day in every district, be a grand gathering of each lodge at some central point. The D. D. G. Masters should arrange to have such and it is certain they would be successful.

MONTREAL.—It is said that the resuscitation of the bodies of the A. & A. S. Rite in Montreal, has been under consideration. It is not certain how much co-operation in this Rite there is likely to be amongst those between whom non-intercourse exists in Capitular and Craft Masonry!

ENGLAND v. QUEBEC.

BY BRO. W. J. HUGHAN.

It appears to me that the difficulty now existing, Masonically, between England and Quebec should be restated, so that the real cause of the present state of things may be apparent, and no side issues allowed to warp the judgment. The "Voice of Masonry" (Chicago, U. S. A.), has ably contended for the rights of minorities as well as of majorities, and its editor has rightly appreciated the position taken by our Grand Lodge for so many years. So also has the Editor of *The Keystone*.

So far back as we can go with the records (which period really covers the formation of all Grand Lodges, from that of Ireland in 1729) it has been the custom of the Grand Lodge of England eventually—though not always very rapidly or willingly—to recognize all Grand Lodges, legally formed, so long as those lodges which declined to join the new organizations were allowed to continue their allegiance as before. In all such cases the premier Grand Lodge (instituted in 1717) never issuing any new warrants in such Territories or Countries, and simply claiming any of its lodges, which declined to participate or join the new body until such time as they happily decide to unite with the majority.

Now, I submit that this being so, and always having been so, in relation to other old Grand Lodges, and inasmuch as England is the senior Grand Lodge in the world, it is not for any of our respected brethren in the United States, or elsewhere, to require England to act differently. We, as a Grand Lodge, are most anxious to respect the wishes of a majority of lodges in any country, district, or province, and, if they agree to constitute a Grand Lodge of their own, it will always be found that on proper announcement thereof, we shall be as ready to acknowledge the new body as any Grand

Lodge can possibly be; provided always that a fair majority of lodges and brethren take part in the formation thereof, and that the minority of lodges have as much liberty to decline, as the others composing the majority, have exercised in agreeing to constitute, the new Grand Lodge.

To all intents and purposes, this is a *Landmark*, sanctioned by the usages and customs of the oldest Grand Lodge—from which all others have directly or indirectly sprung—and hence our Canadian and United States brethren should recognize this factor in the matter, and whilst making what Rules and Regulations they please for all the Grand Lodges in their jurisdictions, they might, at least, leave us free to manage our own affairs, for it is essentially and Masonically a subject about which, whilst we may all agree to differ, to interfere in is no part of the duty of any outside the jurisdictions immediately concerned. The Grand Lodge of England requires all its subordinates to obey its Laws and Customs, just as other Grand Lodges do, and hence no lodges can divest themselves of their responsibilities, which have been Warranted by our Grand Lodge, save in the way laid down by the Constitutions and usages of the English Craft, of which they form a part.

When the Grand Lodge of Canada was recognized by the Grand Lodge of England, it was on the understanding that those lodges which declined to join that Body be allowed to continue their allegiance as before. This was agreed to, not because England wanted the Fees (for as all know, who are familiar with the subject, they are simply nominal), but simply as it was the custom of our Grand Lodge, and could not be departed from.

When the Grand Lodge of Quebec was at last recognized by the Grand Lodge of Canada (so far as any evidence extends), our Quebec brethren agreed to permit of any lodges which

were under England and Scotland continuing so thereafter, if they so preferred.

In the Proceedings of the Grand Lodge of Quebec, p. 73, *re Appendix*, I find that the terms agreed to by the Joint Committee of Canada and Quebec, provided amongst other points:

"2. That in view of the arrangement made between the Grand Lodge of Canada and the Grand Lodges of England and Scotland, by which the former obtained the Masonic recognition of the latter on condition of the lodges then working under the said Grand Lodges of England and Scotland being permitted to continue their work, the said Grand Lodges agreeing not to grant any further warrants within the Province of Canada, and having regard to the fact that there still exist within the Province of Quebec three lodges working under warrants from the Grand Lodge of England, and one lodge working under that of Scotland, in conformity with this arrangement, it is agreed that while every effort shall be made to induce these lodges to surrender their warrants and come under the jurisdiction of the Grand Lodge of Quebec, *the said Grand Lodge will recognize the arrangement hereinbefore recited*, until the relations of those lodges towards the Grand Lodge of Quebec have been finally decided upon between the said Grand Lodges and the Grand Lodge of Quebec."

The Lodge of Scottish origin elected to join the Grand Lodge of Quebec—*wisely so in our opinion*—but the three English Lodges still decide not to do so, *for which I am very sorry*, but clearly they are acting within their rights in so doing, and according to the foregoing agreement, duly signed on behalf of the Grand Lodges of Canada and Quebec, they have the best of authority to continue under England until the matter has been satisfactorily adjusted by the Grand Lodges affected.

I am unable to understand on what grounds our Quebec brethren have

been so wroth with us because we decline to withdraw the three warrants in question. Why should we cancel them? So long as the members of those lodges obey our constitutions we cannot legally do so, *but they can surrender their Charters* as their own voluntary acts and deeds, and then the difficulty would end. For my part, *I much wish they would*—to use the words of the agreement aforesaid—dated February 17, 1874—*"with the object of restoring peace and harmony and brotherly love in the Craft,"* and surely it would be for the true interests of all concerned. The agreement was made whilst my esteemed friend and brother, Dr. Graham, whose name is *"a tower of strength"* in that province to this day, was Grand Master of Quebec.

The official account of the question as entered in the records of the Grand Lodge of England in relation to the regretted edict of non-intercourse by the Grand Lodge of Quebec will be found in the published proceedings for December 3, 1884.—*The (London) Freemason*, April 7.

QUEBEC vs. ENGLAND.

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

No. I.

In *The Freemason* of April 7, our much esteemed Bro. W. J. Hughan, of Torquay,—with evidently good intent, and with his usual candor and well-known ability,—*"restated"* from his (and I suppose the generally accepted English) point of view, the case of *"England v. Quebec"* *re* the present unhappy condition of their Masonic interjurisdictional affairs.

It may therefore be opportune; and it may also, for certain reasons, appear to Bro. Hughan and to other

good Brethren in England and elsewhere, to be a duty now devolving upon me, unofficially of course,—to “restate” from our stand-point, the case of “Quebec vs. England” *in re*. Hence, with your kind consent, I shall endeavor concisely so to do, with the desire not only to promote, if possible, an early adjustment of existing differences, but also, it may be, to aid somewhat in bringing about such an “understanding” as may perchance prevent the recurrence of such and such like unseemly and unfraternal antagonisms between the Mother Grand Lodge of the United Kingdom, and the Craft, in all the “self-governing” Colonies and other Dependencies of the British Empire, wherein Grand Lodges have been, or may be formed.

By the Imperial “British North America Act,” proclaimed July 1, 1867, the then “Province of Canada” was severed into two separate and distinct Provinces called the “Province of Ontario” (formerly Upper Canada or Canada West), and the “Province of Quebec” (formerly Lower Canada or Canada East); and by the same Act, these two Provinces, together with the Provinces of New Brunswick and Nova Scotia, were joined into a Federal Union which was declared “to form and to be” the Dominion of Canada.

In October, 1869, upwards of two years after Confederation, the Grand Lodge of the Province of Quebec, was formed; and in consequence, the territorial jurisdiction of the Grand Lodge of “Canada” (established in 1855, and now in its own Book of Constitution denominated . . . “the

Grand Lodge of Canada, in the Province of Ontario”), became restricted to that Province. (It may be well here to remark that *Masonic Provinces* in Great Britain should not be confounded with *Political Provinces* in the Dominion of Canada.)

The right and duty of the Craft in the Province of Quebec to establish an Independent Grand Lodge in and for the said Province, and the regularity of their procedure *in re*, have been generally conceded, and hence the Grand Lodge of Quebec enjoys the most fraternal intercourse with all the other (6) Grand Lodges of the Dominion of Canada,—with all the Grand Lodges of the United States of America (now the great Masonic power of the world),—with the Grand Lodge of Ireland, and with several of the regular Grand Lodges of the continent of Europe and other countries,—having thus received from nearly every one of the Grand Lodges of the Masonic world due and unconditional recognition as a regularly constituted Grand Lodge justly entitled to have and to exercise exclusive sovereign jurisdiction within this Province of the Dominion.

Grand Representatives have also been interchanged with these Grand Bodies, and our relations to all the Grand Lodges of the world are most satisfactory and harmonious, with the unhappy and much to be deplored exception of the Mother Grand Lodge of England; and what may be termed “neutrality” with the Grand Lodge of Scotland.

Richmond, Quebec, }
Canada, May 1, 1838. }

QUEBEC vs. ENGLAND.

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

No. II.

The unfraternal state of affairs existing between the Grand Lodges of Quebec and of England, has arisen chiefly from divergency of opinions regarding certain of the rights, privileges and prerogatives of Grand Lodges, especially it would seem, of those in the Colonies.

The founders of the Grand Lodge of Quebec, of whom the writer was one, held that it was and is entitled to have and to exercise exclusive sovereign jurisdiction over all Craft Lodges situated within the Geographical limits of the Province of Quebec.

These opinions were thus entertained, and embodied in the Grand Regulations for the government of the Craft in Quebec, because they were deemed to be not only in accord with inherent and inalienable rights of the Craft,—but also with the correct interpretation of the evolutionary history of the Fraternity there— and with the provisions *in re* of the Constitution of the United Grand Lodge of England and of those of Ireland, Scotland, and of the United States of America—whether established prior to, about the same period, or after the formation in 1813, only 75 years ago, of the United Grand Lodge of England (and Wales).

The writer has heretofore stated certain "conclusions" *in re*, as follows:

"It therefore clearly appears that the principle of coincidence (or cotermiousness) of political and Masonic

boundaries, is an acknowledged law of the British Constitutions; that the jurisdiction of each Grand Lodge is exclusive within its Geographical limits; that each of these Grand Lodges is absolutely sovereign; and that each of them may, and does enforce its territorial, exclusive sovereign authority by the most extreme Masonic penalties, against all lodges existing within its boundaries in contravention thereto, or in violation thereof."

"The doctrine of Exclusive Grand Lodge Sovereignty is not, therefore, (as has been flippantly said) a Masonic "Yankee Notion," nor can it properly be called an American Doctrine (although generally accepted, and admirably applied with the most beneficial results to the Craft throughout the United States of America and the Dominion of Canada); but it is the doctrine of the ancient Constitutions—a part of the unalterable body of true and genuine Freemasonry, which must be forever upheld and maintained."

"Since the principle of the exclusive, sovereign jurisdiction of each of the British Grand Lodges is acknowledged and prevails within their respective Geographical limits, which are still the same as they were prior to the union of their formerly separate Kingdoms, into *one* United Kingdom; it therefore follows that the same law of exclusive Masonic sovereignty ought, (*a fortiori*), to prevail within the Geographical limits of the Province of Quebec; because since the Federation of Quebec with the other British North American Provinces into *one* Dominion,—Quebec (like all the other Federal Provinces) possesses separate political *autonomy*, having a Parliament (Legislature) of its own, with ample legislative, judicial, and executive powers, such as is not possessed by England, Scotland, or Ireland, as parts of the United Kingdom.

Richmond, Quebec,
Canada May 8, 1888.