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AND

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QUEBEC AND THE GRAND MARK LODGE OF ENGLAND.

The following able exposition of the relations of the Grand Chapter of Quebec with the Grand Mark Lodge of England, we take from the Foreign Correspondence Report of Maine. The article is very fairly written, and is well worthy of perusal by all who care to be well informed on this important question:—

We have not received the Proceedings for the year ending June, 1884, but have received a large number of documents relating to the unfortunate controversy between the Grand Mark Lodge and the Grand Chapter of Quebec.

It will be impossible to copy the documents issued by the respective parties, or even to give an abstract of them. But it is believed that an accurate statement of the facts, and of the claims of the parties, may be given within the bounds of a report on correspondence.

When the Grand Lodge of Canada was formed, nearly thirty years ago, certain lodges did not join in the movement. It was then the well-settled law on this continent, that when a Grand Lodge is formed it has exclusive jurisdiction over all its territory, and consequently over all lodges in that territory. But the Grand Lodge of England declined to recognize the Grand Lodge of Canada, unless the then existing English Lodges in Canada were allowed to re-

main under the jurisdiction of the Grand Lodge of England. To this the Grand Lodge of Canada unwisely acceded,—a little firmness then would have settled the question in accordance with American precedents. The result has been dissension ever since; the peace of the Masonic world has been disturbed in consequence of allowing these lodges to remain under the foreign jurisdiction, more than by any other cause during the last generation.

When the Grand Lodge of Quebec was formed, these lodges claimed the same exemption; the old treaty between the Grand Lodges of England and Canada was set up; but as the Grand Lodge of Quebec was created by the lodges of that Province by virtue of their inherent right, and not by virtue of a grant from the Grand Lodge of Canada, the claim of these lodges had no validity. The Grand Lodge of Quebec has not yielded to that claim, but, in a spirit of unsurpassed forbearance, has resorted only to mild measures to secure its rights.

The Grand Chapter of Canada was formed in 1857, and the Grand Chapter of England recognized it in 1860, "reserving, however, to all chapters now in Canada, who are still holding charters under the Grand Chapter of England, as also to English Royal Arch Masons, all their rights, titles, and privileges, as fully and freely as

though the Grand Chapter of Canada had not been formed." The Grand Chapter of Canada accepted this recognition, and kept the condition. At least one chapter remained under English jurisdiction, and subsequently the Grand Chapter of England undertook to issue a warrant to attach a chapter to an English lodge in Canada; the Grand Chapter of Canada remonstrated, and at first the Grand Chapter of England insisted that it had a right, under the treaty between the two Grand Lodges, to attach a chapter to each lodge, but upon the Grand Chapter of Canada's pointing out that the Grand Lodge of Canada was an entirely distinct body from the Grand Chapter, the Grand Chapter of England dropped its claim, and the warrant was withheld and the chapter not formed. The discussion ended in the acquiescence of all parties, that the Grand Chapter of England could issue no *new* warrants in Canada.

The English Chapter could confer the Royal Arch degree, but not the Mark degree, nor any other of the "intermediate degrees," while the chapters under the Grand Chapter of Canada practiced the American system and conferred the four degrees. After the recognition and until 1864 (at least), the members of the English chapter (St. Paul's) were accustomed to take the Mark and other intermediate degrees in the Canada chapters, so that in 1864 the Grand Chapter of Canada was called upon to provide them with proper certificates, and the Grand Chapter directed the Grand Scribe E. to prepare such certificates in the form prescribed by the M. E. Z. for brethren receiving the intermediate degrees in chapters under the jurisdiction of the Grand Chapter of Canada.

We should remark, in passing, that the Grand Chapter of Ireland, in its recognition of the Grand Chapter of Canada, in addition to the reservation made by the Grand Chapter of

England, reserved the right to issue warrants to chapters to be attached to Irish Lodges then existing in Canada. But this power was never exercised, and the reservation was extinguished by the adhesion of all the Irish Lodges to the Grand Lodge of Canada.

When the Grand Chapter of Canada was formed, it declared in its Constitution that it had "sole government" of "lodges of Most Excellent, Past and Mark Master Masons within the Province," as well as chapters of Royal Arch Masons.

The United States Grand Chapters recognized the Grand Chapter of Canada, without conditions or limitations.

Thus it will be seen that the Grand Chapter of Canada claimed exclusive jurisdiction in that Province, and all others conceded it, with the exception of the single reservation that existing chapters might remain under their original jurisdiction; and all agreed that they would grant no new charters in Canada. This agreement has been faithfully kept, and no British Grand Body has undertaken to create a lodge or chapter in Canada except the Grand Mark Lodge, with a single exception.

In 1864, Comp. A. A. Stevenson, Grand Superintendent for Montreal District, reported that in 1863 the remaining members of Victoria Chapter concluded to surrender their old warrant and take one from the Grand Chapter of Canada; that the warrant had been surrendered to him, and he had transmitted it to the Grand Z., who issued a warrant for a new chapter (Mt. Horeb); the Grand Z. reported that the application for a new warrant "was accompanied by a formal surrender of their English warrant." The Grand Chapter confirmed the issuing of the warrant. Nothing further was heard of Victoria Chapter, and there was no pretence of its meeting or having even "a name to live," until 1880, when the Grand Chapter of England undertook to revive Vic-

toria Chapter by issuing a duplicate warrant. This was in gross violation of Masonic law, as well as of the treaty by which the Grand Chapter of Canada was recognized. But the Grand Chapter of England claimed that the warrant of Victoria Chapter had been purloined and not surrendered, and that the chapter still existed, and, therefore, it had a right to issue a duplicate warrant. It expressly disavowed the creation of a new chapter, and admitted that it had no right to do so.

So far, then, as the British Grand Chapters are concerned, they all have conceded that they have no right to charter new bodies in Canada, having only the right to maintain their old bodies there by virtue of a reservation in their recognition of the Grand Chapter of Canada acceded to by the latter.

When the Grand Lodge of Quebec was formed in 1869, the lamented Bro. Gouley, of Missouri, was the Representative of the Grand Lodge of Canada near his Grand Lodge, and opposed the recognition of the Grand Lodge of Quebec with his usual ardor and vehemence; and when it was recognized, he set up the claim that it should have jurisdiction only over the lodges which adhered to it. This was in direct conflict with the law as then settled, but his influence availed to re-open the question; but it has since been fully settled against Bro. Gouley's position, by the overwhelming voice of the Craft in two recent notable instances.

Under this law, the Grand Lodge of Quebec has jurisdiction over all the lodges in that Province, and the Grand Chapter over all the chapters. There are, however, two English Lodges in that Province, and we have no doubt that the attempted revival of Victoria Chapter and the chartering of three Mark lodges were obtained by the adherents of those two lodges, to strengthen them in their position of opposition to the Grand Lodge of Quebec. We notice that

the Grand Mark Lodge understands that the Quebec claim is that these lodges became extinct on the formation of the new Grand Lodge; that is not so, the claim is that they passed at once under the jurisdiction of the new Grand Lodge; and if they refuse to obey its laws, they may be dealt with as rebellious lodges, precisely as if they had been chartered by the new Grand Lodge.

The Grand Chapter of Quebec was formed in 1876, and has been recognized by all Grand Chapters except the Grand Chapter of England, which tendered a recognition with the reservation of jurisdiction over English Chapters, and the Grand Chapter of Quebec declined to accept any qualified recognition.

The Grand Mark Lodge was formed in 1856, but it had not in 1864 been recognized by a single Grand Body, and until about that time its existence was not known to the Masonic world. It was first formed by a convention of Mark Master Masons, not representing any lodge, and the members of one lodge. In a short time, however, three other "time immemorial lodges" gave in their adhesion; an effort was made to consolidate all Mark Lodges in England under its authority; slow progress was made, but in 1870 it had under its authority ten "time immemorial" lodges and seven Mark Lodges chartered by the Grand Chapter of Scotland.

The Grand Lodge of England refused to recognize it on the ground that, by the treaty of 1813, the Mark degree was excluded from the list of Masonic degrees, thus also deciding that after 1813 there was no authority for holding a Mark Lodge under the charter of a Symbolic Lodge. The Grand Chapter of Scotland made an effort to induce the Grand Chapter of England to assume control of the Mark degree, but failing in the attempt, it unanimously decided against the recognition of the Grand Mark Lodge.

In 1865, the Grand Mark Lodge is, for the first time, noticed in the Report on Correspondence in the Grand Chapter of Canada, when the hope was expressed that the Grand Chapter of England would take control of the degree. In 1870, the Grand Z. announced the recognition of the Grand Mark Lodge, and his action was confirmed by the Grand Chapter. At the same convocation, it was stated that in answer to letters of inquiry, the Grand Mark Lodge had been informed that the Mark degree was conferred in that Province under and by virtue of chapter warrants. We believe that this was the first recognition of the Grand Mark Lodge, but it may be that the recognition by the Grand Chapter of Ireland was the first, as both recognitions were reported together in October, 1870. In 1871, it was recognized by the Grand Chapters of Iowa and Pennsylvania.

In 1874, its recognition was considered by the General Grand Chapter, but no final action taken. In 1877, the question was fully discussed, earnest opposition to the recognition being made. The main ground of opposition was, that, as the law of territorial jurisdiction was not recognized in England, the Grand Mark Lodge might plant lodges in this country; the answer to this was, that the Grand Mark Lodge did recognize the law of territorial jurisdiction, claiming exclusive jurisdiction in England, and conceding the same to other Grand Bodies. Upon these assurances, the resolution was adopted, recognizing the Grand Mark Lodge "as the rightful and supreme authority over the degree of M. M. M. in England and Wales, and those colonies and dependencies of the British Crown in which no existing Grand Body claims jurisdiction over that degree."

When that resolution was adopted, the Grand Chapter of Quebec had been recognized by many Grand Chapters, whose representatives were

acting upon the question; and would have been recognized, beyond question, by the General Grand Chapter, if an application therefor had been made. The recognition by the Grand Chapters was a recognition of exclusive jurisdiction in Quebec, over the Mark degree, as well as the Royal Arch.

The recognition by the General Grand Chapter was received by the Grand Mark Lodge with demonstrations of the highest pleasure, and those who had favored its recognition watched its growth with pride and satisfaction.

It goes without saying, that the recent chartering of Mark lodges in Quebec was a palpable violation of the limitation contained in the recognition of the General Grand Chapter, and also, that had it been known at that time, that the Grand Mark Lodge had chartered a lodge in Canada, the resolution of recognition would not have received a single vote. And we have no doubt, that had that been known in the various Grand Chapters, a resolution of recognition would not have received a single vote, in any one of them. We must repeat our statement of last year, that the course of the Grand Mark Lodge has caused mortification and annoyance, beyond the power of words to express, to those of us who labored to secure its recognition in this country.

It has been suggested that the Grand Mark Lodge would have no jurisdiction in England under the resolution of the General Grand Chapter, because the Grand Chapter of Scotland has exercised and still claims jurisdiction over the Mark degree in England; but the terms of the resolution make the recognition absolute as to England, and applies the limitation only to the colonies and dependencies, and really only to those in which a Grand Body exists "claiming jurisdiction over the degree."

It has been intimated that the

Grand Mark Lodge will claim that it is not bound by the limitation, because, in accepting the recognition, it refrained from endorsing the limitation. In other words, the Grand Mark Lodge could accept a limited recognition, and claim to have the benefit of the recognition, without being bound by the limitation, because of a mental reservation to that effect when made it the acceptance. This would so palpably cross the line between honorable and dishonorable conduct, that we scout the intimation that any such position will be taken by the Grand Mark Lodge.

Waiving further disoussion of the relations between the General Grand Chapter and the Grand Mark Lodge, we come to the relations between that body and the Grand Chapter of Quebec.

In 1878, the Committee on Correspondence of the Grand Chapter of Quebec copied the resolution of our General Grand Chapter, italicizing the portion we have quoted, and recommended the recognition of the Grand Mark Lodge on the same terms. Thereupon the Grand Z. recommended the recognition, and the Grand Chapter adopted the following resolution:—

“Resolved, That the Grand Chapter of Royal Arch Masons of Quebec, hereby recognizes the Grand Lodge of Mark Master Masons of England and Wales, and the colonies and dependencies of the British Crown, as the rightful and supreme authority over the degree of Mark Master Mason in England and Wales, and those colonies and dependencies of the British Crown, wherein no other Grand Body exists, or of right may be formed, claiming jurisdiction over that degree.”

This recognition was accepted at once by the Grand Mark Lodge without the slightest suggestion of any change, and the Grand Chapter of Quebec was, in its turn, unconditionally recognized. When this was done, the American doctrine of jurisdiction,

and the claim of the Grand Chapter of Quebec to exclusive jurisdiction in that Province, must have been known to the Grand Mark Lodge.

Upon the undisputed facts, the Grand Chapter of Quebec claims:—

1. That by Masonic law, the Quebec Chapters, by virtue of inherent right, formed a Grand Chapter with jurisdiction in that Province, excluding the jurisdiction of any other body over any of the four degrees conferred in its Chapters.

2. That the recognition of the Grand Mark Lodge, and its acceptance, preclude that body from exercising any jurisdiction in that Province.

3. That the unconditional recognition of the Grand Chapter of Quebec by the Grand Mark Lodge, has the same effect.

Upon either of these grounds, the claim of Quebec, that the Grand Mark Lodge had no right to charter lodges in that Province, seems to be beyond the reach of successful assault.

It seems that the Grand Mark Lodge issued one charter in 1871. The Grand Chapter of Canada then took the same position that the Grand Chapter of Quebec does now. Upon its being rumored that the Grand Mark Lodge was about to issue such a warrant, the Grand Chapter of Canada, in 1872, notified it that such a warrant would not be recognized, and, if issued, ought to be withdrawn and cancelled. The Grand Z. took a decided position in the matter, and his views were endorsed by the Grand Chapter. Nothing more was heard of the matter, and we think that either the warrant did not actually issue, or if issued, the lodge was not constituted under it: at any rate, the evidence is overwhelming that the lodge never had worked prior to the formation of the Grand Chapter of Quebec, and had no actual existence.

Let us now examine the claims of the Grand Mark Lodge. We must bear in mind that when the Grand Chapter of Canada was formed in

1857, exclusive jurisdiction was conceded to it, except as to warranted bodies then existing. At that time, the Grand Mark Lodge had no subordinate in Canada, and had not itself achieved a legal existence, but was in an embryo state. No warranted Mark lodge then existed in Canada; so that, upon the principles conceded by the Grand Chapters of England, Ireland, and Scotland, the Grand Chapter of Canada obtained exclusive jurisdiction over the Mark degree, except so far as it was conferred by the Irish and Scottish Chapters.

To get over the difficulty of having had no bodies in Canada, the Grand Mark Lodge first claimed (through its officers) that Mark lodges were held under the warrant of English craft lodges: such was the fact before 1813, but then the Mark degree was excluded from the English Masonic system, and lodges were virtually forbidden to have anything to do with the Mark degree, and a craft warrant gave no more authority to hold a Mark lodge, than it did a Royal Arch Chapter: as all the English lodges in Canada were chartered after 1813, the Grand Mark Lodge was obliged to abandon this ground.

The next position taken is so puerile, that it is difficult to discuss it with that courtesy that should characterize discussions among Masons.

It is claimed that there were in Canada "time-immemorial" Mark lodges, and that they transferred their authority to the Grand Mark Lodge, and that that body then transferred it back again by charters, and thus acquired jurisdiction in Canada!

In the first place, the allegation of fact is not true: there never was a "time-immemorial" Mark lodge in Canada. That degree was never conferred there outside of a Chapter till within the memory of men now living. In England the reverse is true, and these bodies were recognized on account of their antiquity. There have been self-constituted lodges, acting without any authority, in a few

instances, and within comparatively a few years. But since 1797, the Grand Chapters of the United States have held that such lodges are clandestine. No Mark Master Mason, not made such in a regular Chapter in Canada since 1857, would be recognized by any Grand Chapter in the world: and none made there outside of a Chapter since the first Scotch Chapter was established there, would be so recognized in the United States. Being clandestine, they could, of course, create no rights, and the recognition of them by the Grand Mark Lodge, and the holding of Masonic communication with them, would make that body clandestine also.

By assuming that they were legal bodies, the proposition that they could surrender their authority to any other than the local Grand body, and thus give that other jurisdiction, is so preposterous and so utterly at variance with all Masonic law, that it needs but to be stated to show its absurdity.

The Grand Mark Lodge denies the American law of jurisdiction, to the extent of holding that existing bodies may continue their old allegiance, if they choose. We do not believe that the General Grand Chapter, or the American Grand Chapters, will ever agree to the exception. But if they did, it would not avail the Grand Mark Lodge, as it had no bodies there, either when the Grand Chapter of Canada, or the Grand Chapter of Quebec, was formed. The exception does not extend to the issuing of new warrants: and the issuing of new warrants is what the Grand Mark Lodge did, and is what causes the complaint of the Grand Chapter of Quebec.

We have not seen any answer of the Grand Mark Lodge, to the claim that it accepted recognition by the Grand Chapter of Quebec, which precluded it from undertaking to exercise jurisdiction in Quebec. We do not see what answer it could make.

To the claim that it gave unconditional recognition to the Grand Chapter of Quebec, it says, that it intended only to recognize the Grand Chapter, to the extent that Mark Masters advanced under its authority, might be recognized as legitimate Mark Masters. It is a pity that it did not say so; for if it had, the Grand Chapter of Quebec would have quietly sent the recognition back, as it did in the case of the Grand Chapter of England.

Stripping the question of all disguises, the Grand Mark Lodge claims, in effect, that wherever a lodge of Master Masons exists under English authority, it may charter a Mark lodge to enable those English Masons to obtain the Mark degree. In Canada, if they were Masons in good standing, they could get the degree in the Chapters, as they did before 1864; but this does not satisfy the Grand Mark Lodge, and, as it seems to us, it needlessly and illegally thrusts itself into a contest, which involves all the Grand Chapters in this country.

The question is one in which we may be interested directly. The Grand Lodge of England does not recognize the law of territorial jurisdiction, except that she holds that no other Grand Lodge can charter a lodge on her territory, as is illustrated in the case in which the Grand Lodge of Manitoba attempted to charter a lodge at Gibraltar. Suppose she takes a notion to form a lodge in Maine for English subjects? The Grand Mark Lodge would be bound to charter a Mark lodge also. It is true that the officers disclaim such intention: but men change: and when the Grand Mark Lodge announces a principle of action, there is no safety in assurances that she will not apply it in a particular case.

We note that the Grand Mark Lodge claims that the Grand Chapter of Quebec is not a legal body under the civil law. We note, also, that this claim is founded upon the opinion of a lawyer, whose sympathies, and in-

terests and prejudices, are warmly on the side of the Grand Mark Lodge, and therefore must be taken with caution. Until the Grand Chapter is pronounced an illegal body under the civil law, by a judgment of court, it exists masonically, with all its masonic rights and powers. If the courts shall decide against it, the Grand Mark Lodge is no better off, as the jurisdiction of the Grand Chapter of Canada at once attaches, which would undoubtedly take the same ground that it did in 1872, and that is precisely the same ground that the Grand Chapter of Quebec takes now.

There is another point which we wish to notice. The Grand Mark Lodge has undertaken to withdraw its recognition of the Grand Chapter of Quebec. We hold that this cannot legally be done, save for fraud or violation of conditions. Intercourse may be withdrawn, but recognition gives a *status*, which cannot afterwards be destroyed by a withdrawal of the recognition.

In our judgment, no one of the following claims of the Grand Mark Lodge will be sustained by the American Grand Chapters:—

1. When a new Grand Chapter is formed in any country, any Chapter in the territorial jurisdiction of the new Grand Chapter, has a right to continue its allegiance to its original Grand Chapter, and the latter to maintain jurisdiction over it.

On the contrary, the American Grand Chapters will undoubtedly insist upon the settled law on this continent (recognized and enforced by Grand Lodges as well) that Grand Chapter jurisdiction is territorial, and not individual, and excludes any jurisdiction by any other Grand Body, being precisely similar in this respect to the jurisdiction of a civil government; and, therefore, that when a Grand Chapter for any State or Province has been legally formed, it has exclusive jurisdiction over all Chapters and lodges of the intermediate degrees in that territory.

2. That "time-immemorial" Mark lodges existed in Canada, which have the right to be recognized, or which it is lawful to recognize, as regular bodies.

3. That, if any such existed, they could surrender their authority to the Grand Mark Lodge, and thereby authorize it to grant charters to them and maintain jurisdiction over them.

On the contrary, it is Masonic law on this continent, that if such lodges existed, they passed under the exclusive jurisdiction of the Grand Chapter of Canada, when it was formed in 1857, and if they still continued to exist in 1876, they then passed under the exclusive jurisdiction of the Grand Chapter of Quebec.

4. That, inasmuch as English Craft Lodges, and English Chapters, exist in the Province of Quebec, the Grand Mark Lodge has the right to give facilities to such Masons to receive the degree, which is not conferred or recognized by the Chapter.

This is met by the propositions that there are no Chapters or Lodges in Quebec, over which the Grand Chapter or Grand Lodge of England has any lawful jurisdiction:

That if there are, the Chapters in Quebec are open to the members of such lodges, and are only the sources from which they can lawfully obtain the degree:

That as neither the Grand Lodge, nor the Grand Chapter of England have, or claim, any right under the reservation, by virtue of which they claim to maintain jurisdiction over existing bodies in Quebec to issue charters for new bodies, those reservations, if they give any rights to the Grand Mark Lodge, give it no larger rights than they possess.

And finally, they insist that the doctrine, that the nationality of candidates gives jurisdiction, is in direct conflict with the doctrine of territorial jurisdiction, and most dangerous to the peace of the Masonic world: the principle would justify the issuing of charters by any of the Grand

Bodies in England, to English residents in any State or Province in North America: and while we give full credit to the sincerity of the officers of the Grand Mark Lodge, in their declaration that they have no intention of interfering in the United States, yet, if the principle shall be settled or admitted, it will not be many years before it will be carried into practice.

A discussion of the legality of a body under the civil law, is wholly out of place in Masonry. The Masonic status of a body must be determined by Masonic law, as long as that body exists. When it ceases to exist, whether by force of Masonic law or civil law, it has no status: but until then, no other than the Masonic law can be invoked.

There is one consideration which, we confess, we are surprised to find did not occur to our brethren of the Grand Mark Lodge, and control their action in this matter. The Grand Lodge of England, and the Grand Chapter of England, do not recognize the Grand Mark Lodge, but solemnly hold that it is outside the pale of legitimate Masonry. It was, therefore, under no obligation to take their side in a contest, much less force itself into a contest in which they are engaged, as their ally. The Grand Chapter of Scotland not only does not recognize the Grand Mark Lodge, but invades its jurisdiction, precisely as that has the jurisdiction of the Grand Chapter of Quebec. So that, with the exception of the Grand Chapter of Ireland, all the Grand Chapters which do recognize the Grand Mark Lodge, are the North American Grand Chapters. All those Grand Chapters hold the doctrine of territorial jurisdiction maintained by the Grand Chapter of Quebec. Now, it seems to us that the Grand Mark Lodge ought, in the spirit of Masonic comity, to yield its views of Masonic law in deference to the unanimous voice of the American Grand Chapters, which are all the bodies

that recognize it, save one, especially when the application of the law is made on American soil, and in a jurisdiction which those Grand Chapters have recognized as pertaining exclusively to one of their number. And even now, what nobler act could the Grand Mark Lodge do, than to say, "In deference to the American Grand Chapters, and to show our appreciation of the recognition of the Grand Mark Lodge, we withdraw all claim to jurisdiction in Canada, and leave American Masonry to be governed by its own laws?"

The same general principle has been applied already in favor of the Grand Mark Lodge. The Grand Chapter of Scotland holds that the Mark degree is one of the Chapter degrees, and should be conferred only under authority from a Grand Chapter, and for that reason, not only refuses to recognize the Grand Mark Lodge, but also claims jurisdiction over the Mark degree in England; but the General Grand Chapter, and her constituents, and the other American Grand Chapters, say that while no Mark lodge can now be created, but the degree must be conferred (except so far as old Mark lodges are concerned, of which there are but two) under a Chapter warrant in this country, they recognize that the law is otherwise in England, and accepting the logical result of what they claim for America, they have held that English Masonic law of right ought to control in England, and have recognized the Grand Mark Lodge.

Of the effect upon itself which persistence by the Grand Mark Lodge in its present policy will produce, we will not speak; but summing up the result, to which a careful and exhaustive examination has brought us, we feel bound to say that Masonic law, Masonic comity, the harmony of the craft, good faith towards the General Grand Chapter, and its own best interests, imperatively require the Grand Mark Lodge to retrace its steps, and abandon all claim to any jurisdiction in the Dominion of Canada.

RELIANCE ROXBURY'S PROTEGEE

"It's a harum-scarum idea," said Miss Reliance Roxbury, as she stood among the currant bushes at the garden fence. "A most ridiculous idea! I wonder what this gushing American people will do next," and she gave an emphatic twitch to her purple calico sunbonnet.

There was a faint murmur of dissent from a little woman on the other side of the fence. "No—of course you don't agree with me," continued Miss Reliance, as the clusters of ruby and pearl flew into the six-quart pail at her feet. "You're so soft-hearted that your feelings are forever running away with your common sense. You never say a word about the National debt, or the condition of our navy, but let anybody start a subscription for sending blanket shawls to Brazil, or putting up a monument to Methuselah on the meeting-house green, and you'll give your last quarter. And now you're going to open your house to a lot of little ragamuffins from New York.

The motherly brown eyes on the other side of the fence were full of tears, and a pleasant voice replied,—

"It makes my heart ache to think how the poor things suffer, crowded together in dirty streets, with never a breath of a clover field or a glass of milk. If you'd just read about it, Reliance, you'd count it a blessed privilege to give them a bit of our sunshine."

"I'd as soon have a tribe of Zulus on the place," said Miss Reliance, "and if you'll take my advice you'll save yourself lots of trouble."

Mrs. Lane stopped her work for a moment, and said,—

"Laikim and me are all alone now, Reliance. One by one, we've laid Kate and Sarah and baby Lizzie over 'here in the old burying ground; and Jack is in Colorado, and Richard in Boston, and we get hungry sometimes for the sound of little feet. When I began to read about the fresh air fund it kind of sent a thrill all over me, and 'Laikim he reads about it every day, and he wipes his glasses pretty often, too. Then, when we heard the parson say that a party would come here if places could be found for them, 'Laikim spoke right off for four, and they'll be here nex' Tuesday, and I'm going to make it just as much like heaven as I can."

"You'll make yourself sick, that's what you'll do, Amanda Lane," replied Miss Reliance; "but if you want your garden overrun and your silver spoon stolen, and your house full of flies, and your nerves prostrated, why it's your own fault. I must go in and get my jelly started."

Miss Roxbury went up the path between the sunflowers and hollyhocks, entered the large, sunny, airy kitchen, and set down the pail of currants for Hannah, the housemaid, to pick over. Then she hung the purple calico sunbonnet on the nail that for forty

years had been devoted to that purpose, and went into the cool sitting-room to rest in her favorite chintz-covered rocker.

Miss Reliance Roxbury had been for twenty years with the exception of a gardener and housemaid, the sole occupant of this ancient stone dwelling, that had stood for more than a century beneath its elms and maples, the pride of the village of Lynford. She was a stern woman, who liked but few people, and had a horror of children, dogs and sentiment. The village boys, with a keen perception of her unsympathetic nature, called her "Old Ironsides."

She was proud of her birth and of the substantial property that had fallen to her at the death of her father, old Judge Roxbury. She was a member of the Presbyterian Church, and paid a high rental for the Roxbury pew, but with that considered that her pecuniary obligations to the cause were at an end. As a general thing, she had not allowed convictions on the subject of giving to trouble her, but somehow, ever since Sunday, when the pastor stated the work of the fresh air fund and made a fervent appeal for these "little ones that suffer," she had been subjected to numerous vague but uncomfortable sensations.

She rocked back and forth in the spacious sitting-room that no fly dared to invade, and noted the perfect order of the apartment. From the China shepherdess on the mantel, to the braided rugs at the doors, everything occupied the same position as in the days of Miss Roxbury's girlhood. There was torture in the thought of having the table cover pulled awry, of seeing the shells and prim old daguerreotypes disarranged on the what-not, of having sand tracked in by small feet over the faded Brussels carpet, and her pet verbena bed invaded by eager young fingers.

Surely, religion and humanity could not demand such sacrifices of her.

"Please, ma'am, the currants is ready to put over," said Hannah at the door.

Miss Roxbury rose at once, glad of another channel for her thoughts, but, amid her weighing and measuring of pints and pounds, the strange impression did not leave her mind.

After the rich crimson syrup had been poured into the row of shining tumblers on the table, she returned to her chintz-covered rocker, and took up the Bible to read her daily chapter. Opening it at random, her eyes fell upon these words:

"Then shall He answer them, saying: 'Inasmuch as ye did it not unto one of the least of these—'

Miss Roxbury read no further on that page, but hurriedly turned back to Chronicles, which she felt was perfectly safe ground. But, mingled with the long genealogical tables, she saw other words between the lines, so that the Israelitish record read thus:—

"The son of Elkanah, the son of Joel, the son of Azariah. ('Ye did it not.')

"The son of Tahath, the son of Assir, the son of Ebiasaph, the son of Korah. ('Ye did it not.')

Finally, the whole page seemed to resolve itself into these four monosyllables.

She closed the Bible and put it in its accustomed place on the table, bounded on the north by the lamp, on the south by the match box, on the east by Bunyan's "Pilgrim's Progress" and on the west by a bunch of worsted roses under a glass case. She was restless, miserable, tormented. She endeavored to read the "Life of Napoleon Bonaparte," but even the thrilling story of the Russian campaign was lacking in interest, compared with her own inward conflict between duty and the cold selfishness of a lifetime.

She did not enjoy the dinner, although the butterbeans were from her garden, and the black raspberries were the first of the season.

She could not take her accustomed afternoon nap, and for the first time in years the daily paper was unopened. She even put it out of sight in the china closet. A wonderful new design in patch-work, known as the Rocky Mountain pattern, could not fasten her attention.

She ordered the horse and rockaway and drove four miles after wild cherry bark, for which she had no need, as her garret was already a great herbarium.

At last the dreary day came to its close, but was succeeded by an equally uncomfortable night. Amid frequent tossing and waking, Miss Roxbury dreamed of thin little hands stretched out to her in piteous appeal, and of a sad, wonderful voice that said with infinite reproach,—

"Ye did it not."

Rev. Joseph Alder was surprised soon after breakfast the next morning by the appearance of Miss Reliance Roxbury in the parsonage porch. She brought a basket of black raspberries, and said,—

"I won't come in this time, thank you. I just wanted to say that I'll take one—one of those children."

* * * * *

"Mamma, is it morning?" and the child turned restlessly on the straw pallet in a corner of the small, hot room.

"No, Dot, go to sleep."

It was after midnight and in summer, but there was a fire in the stove, for the woman at the pine table was ironing by the light of a glimmering tallow candle. There was no breeze, but in at the one window came stifling, poisonous odors.

Pale and faint, the mother bent over her work, and smoothed the dark calico dress as carefully as if it were the finest muslin and lace. She had worked from early dawn until dark at her daily task, button holes at

four cents a dozen. A cup of tea and crust of bread had been her sustenance. For Dot there was a bun and an orange.

"The dress was finished and hung on the only chair in the room, with several other small articles. A hat of coarse white straw, with a blue ribbon twisted around it, a pair of bright stockings, a tiny handkerchief with a bit of color in the border. All were pitifully cheap in texture, but dear in patient toil and loving sacrifice. Dot was going to the country for two long, blissful weeks, and the mother could cover the expense of the meagre outfit by some extra deprivation during the child's absence. She turned toward the pallet. Dot's violet eyes had opened. Her golden curls were tangled by the tossing of the little head on the pillow. Her thin, pinched features were flushed with feverish excitement.

"Mamma, is it morning?"

"No, darling."

The woman blew out the light and threw herself on the pallet. Tiny fingers crept eagerly into her palm.

"Mamma, tell me some more about it," pleaded Dot.

"Darling, it is years and years since mamma saw the country, but it was just as I've told you. Wide, clean streets, with big trees and blue sky and lovely flowers."

"Oh, oh!" murmured Dot. "Does you s'pose they'll give me one f'ower, mamma? I found one on the street once—a 'tittle white f'ower. A lady dropped it."

"Yes, dear, you'll have all the flowers you want. Don't talk any more to-night."

The sky was already white with the dawn. The mother did not sleep. As the light of another day of misery crept into the room, she raised herself on one elbow and looked long at her child, restraining an impulse to snatch it to her heart, then softly rose, and after bathing her face and hands and kneeling in prayer for endurance, took to her work and sat down by the narrow window. A few hours later she stood amid the bustle of the Grand Central Depot with Dot clinging to her dress. A crowd of wondering, expectant children were being marshalled into line to take their places on the eastward bound train.

"Come," said the kind gentleman, in charge, to Dot.

Dot kissed her mother "good-by," and laughed even while the tears ran down her face, as she entered the ranks of the odd procession.

"Oh, sir," said the mother as she turned away, "take good care of my baby. I've nothing else in the world."

* * * * *

There was an unusual stir in the village of Lynford. The railway station was thronged with people and surrounded by vehicles awaiting the afternoon train.

Rev. Joseph Alder and the ministers of

sister churches conversed together on the platform.

"A glorious charity!" said the Baptist minister, raising his hat to wipe the perspiration from his brow.

"I expect that these poor children will be a great blessing to our people," said the Methodist minister, "in broadening the sympathies and warming the hearts of some who have been oblivious to all interests save their own."

"Yes," said Rev. Mr. Alder, "I have a practical illustration of that, not a stone's throw from where I am standing."

The "practical illustration" consisted of the Roxbury rockaway drawn up amid the other conveyances, with Miss Reliance on a back seat in a state of mind in which newly-fledged philanthropy struggles with a terror of ragamuffins. She had come to the conclusion that her visit to the parsonage had been made during an attack of mental aberration; but the word of a Roxbury was as immovable as the historic granite on which Jephaniah Roxbury stepped from the Mayflower in 1620, and the last representative of the race would not falter now, although seized with dire apprehension whenever her eyes rested on the verbenas bed.

It was with a grim determination to brave the worst that she awaited the train that afternoon, but when the locomotive appeared on the bridge below the village, the thought of the dreadful boy who was coming to invade her peaceful domain nearly overcame her, and her impulse was to order the hired man to drive home as quickly as possible. She could appreciate the emotions of a Roman dame at the approach of the Vandals.

As the train stopped at the station the people crowded forward to welcome their guests. Miss Roxbury peered anxiously from the rockaway. It was not a very appalling sight. A group of pale little children, tired, dusty and bewildered. Many eyes overflowed as the train moved on and left these wistful faces, pinched by want and misfortune, in the midst of the kindly villagers.

"Here, Miss Roxbury, is a wee lamb for you," said Mr. Alder.

Miss Roxbury had not observed his approach in the crowd, and gave a start of surprise as he stood before her. As she looked there was a curious sensation under the left side of her crape shawl, and her cold gray eyes grew misty.

The "dreadful boy" had changed into a tiny girl of six years, as frail as a snowdrop, whose coarse attire could not mar the loveliness of her eyes and hair of tangled sunbeams. The little creature stretched out her arms to Miss Roxbury, who reached forward and took her into the rockaway, the ancient springs of which creaked with astonishment.

"What is your name?" said Miss Roxbury, feeling strangely awkward, as they drove along.

"Dot," said the child. "You hasn't kissed me yet, has you?"

Miss Roxbury bent and kissed the child. The rockaway creaked louder than before. The touch of the child's mouth thrilled through the iron nerves of the woman with a sensation inexpressibly delightful.

Miss Roxbury had imagined her life to be a happy one. She now discovered that she had mistaken selfish isolation for happiness. She was beginning to be happy for the first time in fifty years. Dot was too tired to be very talkative, but she leaned against Miss Roxbury with a look of quiet wonder and content in her eyes.

"Is I going to stay here?" she asked, as the rockaway stopped at the Roxbury gate, and she surveyed the old stone house with the woodbine clambering over its gray walls.

"Yes, child."
Dot's face grew luminous. A bath, a bountiful supper of bread and butter, a walk in the garden kept her joyful until twilight, but with bedtime came the longing for her mother.

"I wants my mamma—my own mamma," she said.

Then Miss Roxbury gave vent to the instinct that can never be utterly destroyed in a woman. Taking the child in her lap she caressed the white face and sunny curls in a restful, soothing way, and talked so cheerfully that the shadows fell from the violet eyes, and Dot, nestling close, said,—
"I love you."

Miss Roxbury had not only begun to be happy; she had begun to live. With the coming of this sweet child Heaven was changing the dull prose of her existence into celestial rhythm. Her cold, loveless nature in the presence of this tiny girl was already becoming Christ-like in its tender ministry.

Dot offered her evening prayer and was put in Miss Roxbury's own stately bed.

"Good-night, dear," said Miss Roxbury, with a kiss.

"Good-night," said Dot, burying her face in the great bunch of lovely white roses she had brought to bed with her; "I feel zif I'd died and gone to Heaven."

Miss Roxbury passed a wakeful night but not a restless one. Her mind was filled with plans, and then it was such a pleasure to lie and listen to the soft breathing at her side, and occasionally to touch the little hand on the counterpane, still holding the treasured, roses.

The next day Dot ran nearly wild with delight. She revelled among the daisies in the deep, soft grass, and it was pitiful to see how small an object could charm her hungry mind. God's commonest gifts were unknown to her in their bounty and purity. Sunshine, sweet air, flowers and bird songs were enough to make her happy, and when she found the brook that danced across the meadow her delight was unbounded.

After a day or two Miss Roxbury took the morning train down to Bradleyville to do some shopping. She was gone until night, and all the way home she thought of the glad voice that would welcome her, and her face grew so radiant with the new joy in her soul that when she alighted, laden with parcels, at the Lynford station, old Deacon Bennett failed to recognize her until she had passed him.

"Wall, I declare," he said, "Reliance looked as if she'd diskivered a gold mine."

Miss Roxbury reached home and soon had the "gold mine" in her arms.

After tea the parcels had to be opened. There were paper patterns, rolls of muslin, embroidery and blue flannel, a pair of child's slippers, dainty hose, bright ribbons and a large doll.

"Oh, oh, oh!" was all that Dot could say, but her tone expressed more than the most extensive volume on philanthropy that ever was written.

The village dressmaker was installed in the house for a week. The Rocky Mountain patchwork was consigned to the seclusion of the spare room closet, and Miss Roxbury developed a taste in Mother Hubbard dresses and ruffled aprons that was truly marvellous.

In the meantime she wrote a letter to Dot's mother, to which Dot added a picture of the cat, which, although not absolutely true to nature, resembling in fact the plan for a house, was a great satisfaction to the young artist. There came no reply to this letter.

Dot's cheeks were getting plump and rosy and her step buoyant.

"If it wasn't for my mamma," she said, "I would not want to go back forever'n ever."

When Mr. Knox, the gentleman in charge of the party, called to see that Dot would be ready to return at the appointed time, Miss Roxbury exclaimed, almost fiercely,—

"I can't let her go. I need her. Why may I not keep her?"

"I do not believe her mother would part with her," said Mr. Knox.

Miss Roxbury was silent for a few moments, and looked out on the lawn where Dot was swinging in a hammock with the doll and cat.

"It will be a dull house without the child," she said, "but I will bring her to the station."

* * * * *

When the morning of Dot's departure came, Miss Roxbury arrayed herself in her second best black silk, put a few articles in a satchel, filled a small basket with fresh eggs, new biscuits, a pat of butter and a bottle of currant wine, and said to Hannah,—

"I may be gone two or three days. Have the east chamber thoroughly aired and dusted before I get back, tell Hiram to take a peck of peas down to Mrs. Alder, don't forget to see if those canned strawberries have

worked or not, and be sure and keep the front door bolted, and put that last brood of chickens in the other coop, and keep a newspaper over the geranium slips in the afternoon."

"Yes, ma'am."

"And Hannah, be very careful to keep out the flies, and tell Hiram to fix the well curb. He is so apt to forget things."

Dot was bathed in tears as she mounted to her place in the rockaway.

"Isn't I coming back?" she said.

"I hope so, dear," replied Miss Roxbury, who appeared preoccupied and anxious and scarcely heard Dot's chatter on the way to the station.

"Why, Miss Roxbury," said Mr. Alder as he assisted her to the platform, "you are a veritable fairy godmother. This rosy, dainty maiden cannot be the same bit of humanity that I held in my arm a fortnight ago. You will miss her, will you not?"

"I shall go with her to New York, any way," said Miss Roxbury, "and I don't mean to come back alone, either. Mr. Alder, I hope God will forgive me for the empty house I have had all these long years."

"An empty house means a lonely heart," he replied. "I'm glad you're going with the child."

That afternoon Miss Roxbury and Dot, attended by Mr. Knox, wended their way through a dark alley in one of the most squalid districts of New York City, and climbed flight after flight of rickety stairs in a rear tenement. The heat, the filth, the scenes of misery were indescribable. Miss Roxbury felt as if she were in the confines of the bottomless pit.

Dot darted down a long passage and disappeared in a room beyond. The friends followed and beheld her clasped tightly in the arms of a wan figure that lay on the couch. The woman had fainted.

"Mamma, mamma, look at me!" pleaded Dot, beginning to cry.

There was no water in the room, and Mr. Knox took a cracked pitcher from the shelf and went with Dot in search of some. Miss Roxbury knelt beside the woman, who was only about thirty years of age and had been very attractive as a young girl. There was a gleam of gold on her left hand. Her hair was sunny like Dot's and her features delicately shaped. The letter that Miss Roxbury had written lay crumpled and tear-stained on the pillow.

While Miss Roxbury gazed the woman opened her eyes. They were beautiful eyes, but sad with want and a struggle against despair. She tried to sit up and moaned,—

"My baby—please give me my baby."

Just then Dot returned and carried the pitcher of water to her mother, who drank long and eagerly; then holding out her arms to Dot, said feebly to Miss Roxbury,—

"Oh, madam, will you take care of my little girl? I think I'm going to die."

"You're not going to die—not a bit of it," said Miss Roxbury, pouring out some wine into a teacup, "but I'll take care of you both. There, drink this, and you'll feel better right away. How long since you've had anything to eat?"

"Day before yesterday," was the faint reply. "I had to stop work four days ago."

"Now, Mr. Knox," said Miss Roxbury, slipping her purse into his hand, "just step out to the nearest grocery and order some kindling wood and tea and sugar. I'll poach a nice, fresh egg for this poor soul, and then we'll see about getting her out of this place."

The woman's face brightened, but she said,—

"I'm giving you much trouble.

"Trouble!" said Miss Roxbury. "I'm all alone in the world, and I've a house with twenty-four rooms in it, and plenty to do with, and what I've been thinking of all these years I can't say. I've been a crusty, cold, disagreeable old fossil, Mrs. Winthrop, and when I come down here and find folks starving to death and crowded like cattle, I wonder the good Lord's had any mercy on me. Don't you worry another mite. Here's the fire stuff already."

Miss Roxbury rolled up her sleeves, put an apron over her silk skirt, and while Mr. Knox built a fire and brought water to heat, she bathed Mrs. Winthrop's face and hands, and brushed out her lovely hair.

"Thank God! why, I'm better already," said Mrs. Winthrop, with a rare smile.

"Of course you are, child," said Miss Roxbury. "We'll see what good food and mountain air will do for you."

A few days later found an occupant in the great east chamber of the Roxbury house.

Mrs. Winthrop sat in an easy chair before the open window inhaling the fragrance of the blossoming honeysuckle that nodded to her through the casement. The morning sunlight fell across her bright hair and peaceful face. Dot hung over her shoulder and threw daisies in her lap.

Down by the garden fence stood Miss Roxbury, talking with her neighbor, Mrs. Lane. Mrs. Winthrop smiled from her window, and there came an answering smile from the depths of the purple calico sun-bonnet.

"So you're really going to keep them?" said Mrs. Lane.

"Yes, I've adopted them both," replied Miss Roxbury, with a *Te Deum* in her voice, "and I've sent for half a dozen little girls to stay until cold weather comes."

"Well, it does beat all," said Mrs. Lane, wiping her eyes on the corner of her checked gingham apron. "I s'pose I needn't ask you now, Reliance, what you think of the Fresh-Air Fund?"

"What do I think of it?" said Miss Roxbury, gravely; "I believe it's been the means of saving my soul. I should have gone into the next world holding my head pretty high, and considering myself better than most folks, and the Judge would have said, 'Reliance Roxbury, I gave you a big house and a long bank account; what have you done with them?' Then how my empty rooms and Grandfather Roxbury's gold pieces would have stood up against me! And He would have said, 'Ye did it not unto Me. Depart from me,' and what answer could I have made Him? It is very true," she continued, as Dot came fitting down the path like a fairy, "of such is the Kingdom of Heaven."

THE GRAND LODGE OF MASSACHUSETTS.

Two years have almost passed since, on the 14th of June, 1882, the Grand Lodge of Massachusetts adopted that famous historical amendment to its Constitution, which has brought that Body from its high pinnacle down to the level of those insignificant—we may as well say, irregular, clandestine and spurious Masonic Bodies. We do not know of any Master Mason that does feel, or can feel, half as sorry as we do for the degradation inflicted upon this Grand Lodge, the oldest in the United States of America, and we feel the degradation the more deeply when we consider that it has been brought about by the illegal and unconstitutional conduct of its permanent members, most of whom, P. G. Masters, P. D. G. Masters, and P. G. Wardens, are members of the spurious and fraudulent Supreme Council presided over by Henry L. Palmer; and we hereby emphatically assert that but for this fact instead of disgracing the Grand Lodge which has conferred upon them honors—in many instances undeserved—they would have stubbornly and diligently defended her good name, and, we grieve to say, "her past" enviable high standing.

We have carefully watched for the opinion of the other different Grand Lodges of the several States of the Union, and we have failed to find a single one which has endorsed or approved the unconstitutional amend-

ments of the Grand Lodge of Massachusetts. On the contrary, there is not a Grand Lodge in existence which, in more or less severe terms, has not condemned its arbitrary and illegal proceedings; and, although we do not wish to become personal in this important question, we must confess that the principal guilty parties in the Masonic outrage perpetrated by the adoption of the unlawful amendments to the Constitutions of the Grand Lodge are Bros. Charles A. Welch, Samuel Crocker Lawrence; P. G. Masters, and Charles Levi Woodbury, P. D. G. Master.

These three brethren, members of the irregular and fraudulent Supreme Council, presided over by Henry L. Palmer, assisted in their nefarious work by many of the other permanent members of the Grand Lodge, spurious 33rds of said Supreme Council, have converted the Grand Lodge into an anomalous Grand Orient. Misleading their companions, the Worshipful Masters and Wardens of the subordinate lodges, the true representatives of Craft Masonry, most of whom have never received any higher degree than that of Master Mason in the York Rite, they have secured illegal and irregular legislation in favor of the so-called "Ancient" Accepted Scottish Rite, of which they—as the true representatives of the lodges—have no knowledge whatever, and secured thereby the endorsement of the Grand Lodge for their fraudulent Supreme Council, which claims to legality are based in the apocryphal Constitution of 1762, and the spurious, fraudulent and forged documents pretending to be a Constitution granted by Frederick the Great of Prussia, and bearing date at Berlin the 1st of May, 1786. These scandalous and criminal forgeries, translated from the Latin of his imagination, by the great Masonic impostor and fraud, Albert Pike, have repeatedly been declared by the Grand Lodge of the "Three Globes," of Berlin, Prussia, "the grand lie of the Order."

To satisfy their personal vanity and ridiculous pride, the permanent members of the Grand Lodge of Massachusetts have degraded this Grand Masonic Body into legislating in support of the illegal and fraudulent Supreme Councils presided over respectively by Albert Pike and Henry L. Palmer. In their insane desire to despotically rule and appear above their more honest brethren, they have compromised the dignity of the Grand Lodge by recognizing the whole of the spurious and fraudulent bodies subordinate to the Supreme Council to which they belong, as the only legal and regular bodies of the Scottish Rite, exceptions being made in favor of the bodies of the obedience of the still more fraudulent Supreme Council of the impudent Masonic impostor, Albert Pike, who, not satisfied with the degrees established by virtue of the mythical, false and forged constitutions above mentioned, has invented for his own benefit those eminently grotesque degrees of his "Court of Honor." Is there anything on earth more ludicrous than that Court of Honor of the humbug mother Pike? We do not know of anything, unless it should be the belief that something honorable could emanate from such unscrupulous Masonic fraud.

Priding ourselves in being good, true and earnest Masons, we cannot help feeling sorry that the personal ambition of the spurious thirty-third degrees, permanent members of the Grand Lodge, have induced this Grand Body into the error of legislating about the legitimacy of Masonic bodies, not only of different degrees, but of different Rites, over which the Grand Lodge has no jurisdiction whatever. That the majority of the Grand Lodge had not the slightest idea of what they were legislating about is made evident by the simple fact of the endorsement given to two such fraudulent legislative bodies as the Supreme Councils, so-called, of Henry L. Palmer and Albert Pike. Had the majority of the Grand Lodge

known that the claims of these two irregular Supreme Councils were based upon misrepresentation, fraud and forgery, it is certain that they would not have illegally assumed the right to legislate against their brethren simply because, in their search for more Masonic light, they have chosen to join some other bodies of the Scottish Rite more legal and honorable than those subordinate to Palmer's Supreme Council; and, above all, the majority of the Grand Lodge would have had the manly courage of legislating, legally or illegally, directly upon the subject that they had in view, instead of pretending to aim their legislative weapons against what, in this State, has become nothing but a Masonic phantom.

We have seen, during the last few years, many curious things done by the members of the Supreme Council of Henry L. Palmer, but nothing so curious as their manipulations in the Grand Lodge. As permanent members of this Body, well knowing that they are spurious thirty-thirds, belonging to an irregular and fraudulent organization, they have abused their position in the Grand Lodge to white-wash themselves and assume an air of respectability, and highly satisfied with their success they appeared at the meeting of their fraudulent Supreme Council, at Cincinnati, and there passed a great many resolutions of congratulations and *thanks to themselves* for their heroic and noble conduct in the Grand Lodge of Massachusetts. And it is to be noted that while in this State they condemn as members of the Grand Lodge any rite, body or degree to which they do not belong, in Cincinnati they entertained and honored the old fraud, Pike, and allowed him the use of their *Cathedral* (?) to defraud and victimize their brethren by conferring upon them, for a good substantial fee, the most spurious degree of the "Royal Order of Scotland," of which the old mother fraud, Pike, is Provincial Grand Master. These worthies,

by the amendments to the Constitution of the Grand Lodge, have tacitly asserted that Freemasonry is not universal, as all Masons are bound to believe, but a local institution established for their especial gratification; and while in Massachusetts is a Masonic crime which may be punished by them with expulsion from Masonry, in New York is an honor to belong to the "Noble Order of the Shrine," another Masonic humbug, of which their great historian, the congenial imbiber Charles Thomson McClenahan, is the highest and most luminous star. Consistency, thou art a virtue and a jewel!

Fortunately for the Grand Lodge, the arrogance shown by the members of Palmer's fraudulent Supreme Council at the time at which the amendments to its Constitution were adopted, their arbitrary demeanor, their unbecoming language—which in one instance amounted to treason to the Constitution and Government of the United States—have been abandoned, and a better judgment prevailing, the amendments remain a dead letter, and the Masonic outrages that the authors thereof contemplated have been abandoned or left in abeyance. The most unscrupulous among the irregular Scottish Rite Masons belonging to Palmer's fraudulent group, however, have kept up their unmasonic work of intimidation, threatening their brethren with expulsion from the Craft by the Grand Lodge, should they dare to assert their rights as citizens of this free country by affiliating in bodies of strictly legal and regular Masonic principles, in which imposition, fraud and forgery are unknown. This underhanded persecution of upright and honorable Masons must cease if the Grand Lodge does not wish to fall into well-merited contempt.

We are and have always been earnest and devoted Masons, but we do not recognize the right of the Grand Lodge, or any other Masonic body, to deprive us of the liberty and

freedom of action granted to all by the Constitution of the United States of America, as, the writer consider, the title of citizen of this free country far above any other which Freemasonry can confer. As Master Masons of the York Rite, we recognize the authority of the Grand Lodge over the three symbolic degrees, and faithfully complying with our duties as Master Masons, we are perfectly free to become the affiliated of any chapter or commandery that may suit our personal desire. On this same principle we are also free to become members of any body of the Scottish Rite over which the Grand Lodge has no jurisdiction, right or authority whatever, it (the Grand Lodge) being professedly and exclusively of the York Rite. Were the Grand Lodge established according to the principles of the Scottish Rite, we would still deny its authority to compel us to affiliate in the higher degrees with such notoriously irregular, spurious and fraudulent bodies as the Supreme Councils presided over by Albert Pike and Henry L. Palmer and their respective subordinates. As Freemasons, intending to ever remain *free* Masons, we wish prosperity to the Grand Lodge, and that wisdom which, under the present existing circumstances, is so necessary, to avoid taking too much part in a controversy that might bring schism into the symbolic degrees.—*Masonic Truth.*

THE Grand Lodge of Scotland, now out of debt and with a balance of some thousands in hand, besides having good sources of revenue open to it, proposes to extend its benevolent operations. At the last meeting of the Grand body, a committee was appointed to report a plan for aiding necessitous brethren, and also the needy widows and children of deceased brethren. It is quite possible that something like the English system of charitable work will be adopted.—*Repository.*

The Canadian Craftsman.

Port Hope, November 15, 1884.

BRO. T. B. WHYTEHEAD'S LETTER.

We publish in another column a letter from the well-known Masonic juris-consult, Bro. T. B. Whytehead, agent the Grand Lodge of South Australia. Of course, he cannot, from his point of view, understand how the Grand Lodges of New South Wales and Victoria can be recognized because they are minority Grand Lodges; but our learned brother forgets why they are minority. Simply because Provincial Grand Masters and District Grand Masters threatened suspension and expulsion to those brethren who dared to advocate independence, and as at that period in Australia the practical benefits of independent sovereignty were comparatively unknown, the brethren took alarm at the word *suspension*, not knowing such suspension was not worth the paper it was written on, and were afraid to participate in the movement. But let Bro. Whytehead look at the results, in New South Wales at least, and he will be forced to admit that wonderful progress has been made in our Royal Art, since Bros. Farnell, Manning, Tarrant, Weekes, Negas, and a host of others, declared for independence eight years ago; and even in Victoria, it has already aroused the members of the different Constitutions there to a state of activity, and into a species of unity, by the appointment of Sir W. Clarke as First Officer of each. How this will work remains to be seen, although we prophecy it means: (1) A

second Grand Lodge there; (2) Union with the Grand Lodge of Victoria; and (3) Recognition by the parent bodies. Time will tell.

To return, however, to the letter. Bro. Whytehead very properly argues that the Grand Lodge of England should grant full recognition to the Grand Lodge of South Australia, and insist (we suppose) on the two lodges that still hold out, to either give up their warrants, or unite with the Grand Lodge of their own jurisdiction. This is right. This conditional recognition is a curse, neither more nor less. These quasi-independent lodges in the jurisdiction of a Grand Lodge, soon become the very cess-pools of Masonry, having really no immediate authority over them, or the little there is being negligent, and thousands of miles away, they gradually drift into a careless system of work; they know they are despised by their sister lodges, and finally, in order to drag out a miserable existence, they become the "harbor of refuge" to the rejected of other lodges. These two independent (?) lodges in South Australia will thus float down the tide, unless the Grand Lodge of England tells them to give up their warrants, or unite with the Grand Lodge of South Australia,—which England won't do,—and the result will be that very shortly they will be on a par with that similar organization in Montreal, termed by courtesy, St. George's Lodge, No. 440, English Constitution.

There has been a gain of 4,880 R. A. Masons in the United States during the past year.

SUPREME COUNCIL 33°, DOMINION OF CANADA.

The Tenth Annual Session of the Supreme Council of the 33°, A. & A. S. Rite for the Dominion of Canada, assembled at the headquarters of the Rite in Montreal, on Wednesday, the 15th October. A good attendance of the Ill. members of the 33° from various parts of the Dominion, extending from Manitoba to New Brunswick, were present, and a number of distinguished visitors from the N. J., United States.

Sov. Grand Commander, Lt.-Col. W. H. Hutton, 33°, delivered his annual address before the members of the Rite generally, in a Lodge of Secret Masters. The Reports of the Ill. Deputies for Ontario, Quebec, New Brunswick, Nova Scotia, Manitoba, British Columbia, and Prince Edward Island, were of an interesting nature,—the statistics derived from which show the Rite to be making sure and steady progress, maintaining the high position it started with when first introduced into the Dominion. The relations of the Supreme Council with all the Supreme Councils of the world are of the most amicable nature, and with nearly all of which Representatives have been exchanged. There were several new bodies added to its roll during the past year with the increased activity of its Deputies. Many more are expected to be during the year now begun. Several Ill. members of the 32° were honored by being enrolled among the Inspectors General 33°, and we are glad to know those so advanced, were—

Ill. Bro. Daniel Spry, Barrie, Past Grand Master G.L.C., Past Grand Z.;

Ill. Bro. David McLellan, Hamilton, P.G.S.W. G.L.C. and G.S.E. G.C.C.; Ill. Bro. John M. Gibson, Hamilton, P.D.D.G.M. Hamilton District; Ill. Bro. John S. Birrell, London, P.G.S.W. G.L.C.

All of whom are Masons of well-known character and ability, and no doubt will bring still greater influence to the Supreme Council of the Dominion of Canada, 33°.

The session closed on Thursday afternoon, after a most successful meeting, and too much cannot be said of the princely way in which the Montreal Ill. brethren—but more especially the Sov. Grand Commander—entertained the members of the Supreme Council, as well as the visitors from a distance, all of whom spoke in the highest terms of praise of their very kind and fraternal treatment while in the City of Montreal.

QUEBEC AND ENGLAND.

We have written so much upon this subject, that we do not propose to re-iterate our former assertions, or again attempt to argue with the English Masonic press upon the subject of the unquestioned right of the Freemasons of Quebec to have a Sovereign Grand Lodge of their own. We do, however, intend to prove out of the mouth of the London *Freemason*, that the Grand Lodge of England is only awaiting an opportunity to grant charters to new lodges in Quebec. We ask our readers to carefully weigh the following leader from the London *Freemason*, and note the abominable threats of *invasion of territorial jurisdiction*, conveyed in the sentences we have *italicised*. We trust the Grand

Lodge of Quebec will not hesitate next January to assert her rights:—

“We can hardly discuss the alleged action of the Grand Lodge of Quebec with any seriousness. When we realize that almost the youngest of Grand Bodies, and the least influential in some respects, should seek to adopt Roman Catholic or Fenian tactics, and ‘boycott,’ ‘excommunicate’ the English Masons and the Grand Lodge of England, it must be a subject of almost uncontrollable merriment to all the jurisdictions of Cosmopolitanism. The question in dispute is so simple, it all so ‘lies in a nutshell,’ that it seems well to put before our readers at home and abroad, once for all and once more, a clear and correct statement of all the facts of the case. To do this, we must go back a little. When, in years gone by, the Canadian Freemasons, for reasons ‘good, bad, or indifferent,’ determined on ‘secesh’ from the mother Grand Lodge of England, three lodges in Montreal specially declined to join the movement. Lord Zetland, in his acknowledgment of the Grand Lodge of Canada, stipulated for the legal position and acknowledgment of the Montreal lodges, and this fact was agreed to ‘nem. con.,’ the then Grand Lodge of Canada, Bro. Wilson, Grand Master, going out of his way, as an extant printed correspondence attests, to admit the right of the Montreal lodges so to act, the reasonableness, the Masonic correctness of their position; their inviolability as lawful lodges under the English jurisdiction, from which it was not unnatural they should not wish to separate themselves. This is all so plain, and clear, and incontestable, that we need not take up any more space with dilating on these indisputable preliminaries. And so all went on until the Quebec body was set up in ‘secesh,’ in turn, from the Grand Lodge of Canada, which for a time vigorously resented, and loudly denounced any such procedure. And even then, at

first, the Quebec Grand Lodge did not deny the legality of the English lodges. When the Grand Lodge of Canada and Grand Lodge of Quebec were forming their concordat of recognition, the legal position of the English lodges was admitted by the Grand Lodge of Quebec, (reserving to themselves the right to open friendly negotiations with the Grand Lodge of England thereanent), and nothing was said in any way intimating the unjustifiable position of later years. However, the Grand Lodge of Quebec is recognized and established, and then asks also for recognition from England. The English Grand Lodge, remembering Lord Zetland’s guarantee, says:—‘Certainly; but you must place the English lodges in the same position they were by ‘treaty-compact’ under the Grand Lodge of Canada.’ To this the Grand Lodge of Quebec, —unwisely advised,—demurred, and from that moment the troubles began. Since then a disposition has been openly avowed and evinced to ‘repudiate’ the old treaty and arrangement, and to claim even for the Grand Lodge of Quebec a power to over-rule the legal and Masonic action of the Grand Lodge of Canada originally ‘in the premises.’ No doubt other matters have cropped up, and other subjects have intervened, until we find ourselves threatened with a ‘Bull of Excommunication’ from the Grand Lodge of Quebec, after ceaseless allusions and endless long-winded manifestoes. There is, however, a question which might supervene, which we beg to commend to the careful attention of our Quebec brethren. When Lord Zetland undertook to conserve an existing jurisdiction for a time, and not to perpetuate it, he did so conditionally. If his clear and precise words are carefully read, it will be seen that this abnegation on the part of the English Grand Lodge was dependent on the courteous and peaceful recognition of the English lodges. *If, by any act of violence or intimidation, such legal position is jeopard-*

ized or undermined, the original unquestioned rights and jurisdiction of the Grand Lodge of England are revived, and there can be no doubt had Lord Zetland been living (as we know from the best authority on the subject), he would so explain his own act and his own words. If any of our readers will be kind enough to peruse Lord Zetland's speech in Grand Lodge, they will see at once what we mean, more clearly than here we need to indicate. We shall be very sorry if the authorities of the Quebec Grand Lodge have committed such an act of unmitigated folly and un-masonic 'rowdyism'; it can only re-act upon themselves, and may pave the way for complications of a very serious kind. *'Verbum sat sapientibus.'*"

IS A BROTHER COMPELLED TO VOTE?

This is a question that has been several times raised, and various decisions given upon the same. We never could see why a member of a lodge should be forced to cast his ballot *nolens volens*. It always appeared to us most unfair, in fact absurd, to make a man put in a black ball or a white ball, as the case may be, when, in all probability, he really knows naught of the candidate. We are glad to note the *London Freemason* has taken the question up, and for once that venerable journal is on the right side. We have no more right to force a man to vote than we have to make him speak, and the sooner such an absurd doctrine is exploded the better:—

"A very curious question has been recently raised in America, where a ballot was taken, and none of the members present voted, except two, in the affirmative. This ballot was objected to, and voted to be informal, because, as was stated, the law re-

quired that every member present must vote. Some of us may remember that an almost similar question, if in a different form, came before our Grand Lodge on appeal, some time back, when Bro. McIntyre, our then Grand Registrar, stated with his usual lucidity that there was no law in English Freemasonry compelling any one to vote. In the American case we read the following difference: 'In the first place, section 55 of the statutes declares that 'Every member of a lodge present at any balloting therein, for initiation, advancement, or affiliation, *must vote.*' There is, therefore, no power in the Master or the lodge to excuse any one from voting.' It would almost seem as if in America there is a rule, that on being advanced to the second degree, a fresh ballot may be demanded, as it was on a ballot for the second degree that this dilemma arose. No doubt the dictum of our esteemed and able confreere, Bro. J. Simons, is good, according to American law, though we are slightly astonished that the right of private judgment and liberty of action is *not* upheld in the American lodges; but we are glad to think that in England no such arbitrary law prevails, but that in all ballots members are free to vote or abstain from voting, as it shall seem to them best. To compel every brother to vote on a ballot, whether he wishes it or not, is an element of Masonic despotism which we trust never to live to see introduced into our English lodges, as not only does such a provision make the ballot a mockery, but it is a deliberate invasion of the absolute right of free voting. The object of the ballot is to prevent unfitting persons being introduced into Freemasonry, to enter if need be a solemn but marked protest against the possible tyranny of a majority or a minority, to put a stop to the pernicious influence of a cabal or clique, or in the euphonious vernacular of the day a 'caucus' or a 'ring.' It is in fact a defensive precaution

against those who would seek Freemasonry from unworthy motives, and would prostitute a noble Order to the more degrading aims of personal gain or social advantage. The ballot is the safeguard of our lodges, and is the 'salt' which would purify us from the contagion of a 'concatenation of atoms,' or the corruption of the tone and temper of contemporary society. It is said that we all can learn something from others as we march on through life, and especially is this true in Freemasonry. Good as we deem our practice and outcome to be, well as we speak of ourselves often, there are others who are going on along with us by parallel roads it is true, from whom we should not decline to obtain a 'wrinkle,' with whom we should not be above interchanging thought, or taking counsel. We think this position is remarkably true as regards American Freemasonry. We do not agree with all we read of the dicta and doings of that great Order in a great land. We think we see great weakness in their system, and open joints in their armor. The decisions of their Grand Masters are contradictory, fragmentary, and to us apparently unsound and arbitrary, as founded on no known principle of Masonic law and precedent. Indeed, until our American brethren make up their minds to have a Supreme Court of Masonic Judicial Appeal, this must be so inevitably. The Grand Master of New York will not agree with the Grand Master of Pennsylvania, nor the Grand Master of Pennsylvania with the Grand Masters of Ohio and Missouri. But so far any attempts to have a Grand Lodge for America have signally failed, and we doubt the feasibility of the idea. But a Supreme Court of all the Grand Masters, meeting annually or biennially, and settling by an absolute majority or two-thirds all disputed decisions on appeal, would give prestige and dignity to American Freemasonry, would strengthen its present position, and control for good its future course.

DISGRACEFUL.

The Grand Lodge of Illinois is disgracing itself like, that of Texas, by publishing the names of the rejected candidates. We should like to know upon what grounds these Grand Bodies, professing charity, have the right to blacken the character of worthy or unworthy men, who have been refused admission to our mysteries. The system is one that every honorable Mason should denounce, and we are glad to note the Masonic press is taking the matter up and exposing its impropriety. It is unnecessary to point out what an outrage such an act is on all common decency. Many most excellent men, morally, socially, and religiously, are rejected through spite or spleen, yet these men are to be advertised throughout the length and breadth of the land, as if they were escaped felons or degraded creatures of a peculiarly low caste. We sincerely hope some members in both Texas and Illinois, will allude to this subject on the floor of the Grand Lodge, for we cannot and do not believe that such a system would be tolerated for one hour in either jurisdiction, if it were only brought to the notice of the craft there.

An Ottawa telegram, dated Nov. 15, says:—Yesterday nuns in charge of St. Patrick's Home, hearing that an old army officer, named Tallon, who was a patient in the institution was a Catholic Mason, gave him the option of renouncing the Order or leaving the Home. Refusing to do the former he was turned out into the street, when he was taken in charge by Masons of the city.

EDITORIAL NOTES.

Ill. Bro. L. H. Henderson, 33°, has been made an honorary member of the Supreme Grand Council, 33°, for Great Britain and Ireland.

By order of the Grand Chapter of Royal Arch Masons of Illinois, the subordinate chapters in that State have abandoned the working of the degrees of the Cryptic Rite.

There is a strong movement on foot to recognize the Colored Masons of New York by the Grand Lodge of that State. Should this be accomplished, it will make an Eastern State the pioneer of this long-discussed question in the United States.

R. W. Bro. J. Ross Robertson has received his commission as Grand Representative of the Grand Lodge of Italy, near the Grand Lodge of Canada. This is the only Sovereign Masonic Body in Italy that confines its working to the three symbolic degrees.

THE *Freemason's Chronicle* has "politely declined" to discuss the Quebec question with the *Masonic Chronicle*, and in alluding to Bro. Gurney compares him to the frog who, in trying to expand to the size of the bull (the *Freemason's Chronicle*) unfortunately burst. This is the style of Masonic journalism that upholds the Mark Master Mason Lodges in Quebec.

Rev. D. W. Bull, of Transfer, Mercer county, has some interesting relics of John Wesley, the founder of Methodism. They consist of a Royal Arch Masonic apron, receipts of lodge dues paid by Wesley to the lodge of which he was a member, extending over a period of some fifteen years, and a number of books from Wesley's private library, containing his autograph. The Masonic apron is 153 years old. These relics were purchased by Rev. Mr. Bull's grandfather at the public auction of Wesley's personal effects after his death.

If the Canadian Masonic bodies are illegal what about the English bodies operating under the same laws? Possibly our brethren over near the shores of Europe may do well to inquire.—*Mas. Home Journal*.

The commanderies that pilgrimed to San Francisco in August, 1888, are celebrating the anniversary of that event. Some of them are forming "St. Louis Clubs" for the purpose of attending the Grand Encampment at St. Louis in 1886.

"Legis," in the *New Zealand Freemason*, says Masonry in that country is *effete*, and advocates a Grand Lodge; three months probationary period between ballot and E. A.; twelve between E. A. and F. C., and thirteen between F. C. and M. M. Also, total abstinence at Masonic banquets.

We congratulate the *Victorian Freemason* upon its commencement of volume three. Our contemporary has been a bold exponent of colonial Masonic rights, and will continue to fight the battle of right, justice and truth. It is a journal that every Freemason in our sister colony should support, and we wish it every success.

Last month we published an obituary on M. W. Bro. Capt. Constantine Morion, Grand Master of the Grand Bodies of Roumania. We are delighted to learn that our distinguished brother did not die, but still remains with the active minority. How the Masonic journals of Europe got hold of such a *canard* we cannot make out.

A new lodge, to be called "Lodge La France," the membership of which is to be confined to brethren of French nationality, will be consecrated at the Cafe Royal, Regent street, London, on Monday next, by Col. Shadwell H. Clarke, Grand Secretary. Bro. E. H. Thiellay is the W. M. designate, and the Senior and Junior Wardens are Bros. E. Montennis and H. Bue.

The Templars of Missouri are already preparing for the Triennial Conclave of 1886, and have appointed a committee.

The *Masonic Review* comes out strong in defence of the rights of members of the Scottish Rite to have "charges" and "trial" before suspension, and not as heretofore, suspension and expulsion without either charge or trial.

The proper title for our Supreme Templar Body is Sovereign Great Priory, and the title of Great Prior is changed to that of "Supreme Grand Master," the second officer being "Deputy Grand Master." In subordinate bodies the titles remain the same.

WHILE on a recent visit to Boston, we had the pleasure of attending Mount Vernon Lodge, at Malden, Mass., being fortunate enough to see the third degree worked, the ceremony of which was novel to us. The W. M., W. Bro. H. Kemble Oliver, performed the ceremony in a most praiseworthy manner, and we consider him one of the best workers we have ever had the pleasure of listening to. He was ably seconded by the S. W., Bro. Edwin M. Shephery, and the other officers, who were all well up in their work. We shall not soon forget our pleasant visit to Mount Vernon Lodge.

We deeply regret to learn by private letter, and also from the *Freemason* (Sydney, N.S.W.), that on the 3rd of October, R. W. Bro. R. Patterson Negus, Grand Registrar of the Grand Lodge of New South Wales, and Provincial Grand Master of the Egyptian Rites for Australia, was called to his long home. Bro. Negus was one of the most prominent Masons in Sydney, and will be missed by a large circle of warm and enthusiastic friends. Members of the Sovereign Sanctuary of Canada will, till after the meeting of that Grand Body in January, wear the violet badge of mourning.

The largest commanderies in Ohio are:—Oriental, No. 12, Cleveland, 323 members; Hanselmann, No. 16, of Cincinnati, with 318; Cincinnati, No. 8, with 294; Reed, No. 6, of Dayton, with 242; Toledo, No. 7; with 217; and Mt. Vernon, No. 1, of Columbus, with 216.

A new Lodge of Perfection is projected in the city of New Orleans, to be under the authority of the Supreme Council of the Southern Masonic Jurisdiction, to be composed exclusively of Masons speaking the Italian language. The movement has been inaugurated by some of the most earnest workers of the Scottish Rite in that section.

The Ancient and Accepted Scottish Rite, N. J., have been having a most delightful time this month at Indianapolis. As far as we can learn from correspondence and newspaper reports, this special fall convocation was the grandest success of the kind ever held in the State. The fourth annual grand re-union will long be remembered by those who had the pleasure of participating in the same,

Contrasts are odious, but when we note the remarks of the *Corner Stone*, regarding the disbursement of relief, as understood by the Grand Lodge of New York, and the thousands of dollars yearly expended by the Grand Lodge of Canada, with one-fourth the membership of her "big" sister of the Empire State, we cannot help thinking it would be better for New York to give up her travelling expenses and per diem fees, to a lot of fellows, who visit New York once a year to legislate (?) in the interests of the Craft by smoking cigars and drinking—soda water, at the expense of the widows and orphans of the Craft. Not one single half-penny has the Grand Lodge of Canada ever paid in this manner, and the result is seventy thousand dollars in her treasury, and an open hand ever extended to the deserving and the unfortunate.

It is very gratifying to note by our Australian exchanges that the lodges, still remaining under the jurisdiction of the Grand Lodge of Ireland, propose to surrender their warrants and unite with the Grand Lodge of New South Wales. A motion in the District Grand Lodge of New South Wales, E. C., has also been made to a somewhat similar effect, but was ruled out of order by the District Grand Master. Colonial Masonic independence is sure to triumph in the end, and the chances are that the lodges in Victoria, under Sir L. Clarke will yet unite with the Grand Lodge of that jurisdiction.

CHILDISH MASONRY. — We see it stated that the French Masons in San Francisco, Cal., of La Parfaite Union Lodge, No. 17, of that city, under the Grand Lodge of California, on November 5th inst., baptized thirty of the children of its members. Did they escape squalls? We have no patience with such a childish performance. The "Orator" for the babies was Jules Simon. He is beyond envy. And this was called "Free and Accepted Masonry." We should like to hear from the Grand Master of the Grand Lodge of California on this subject.—*Keystone.*

The so-called 'Temperance Lodges' in England now number twenty. It is questionable, however, in our mind if a charter should be granted for "teetotalers" alone, any more than for Methodists, Episcopalians, shoemakers, tailors, Jews or Mohammedans. Of course, in Great Britain there are military lodges, which is correct enough, as otherwise our soldiers would not practice the rites of the fraternity, but in this country these even are not required, and while we are opposed to the use of stimulants, we are equally opposed to allowing our institution to be transmogrified into a "teetotal" or "total abstinence" society.

Bro. T. B. Whytehead, our distinguished friend and brother of York, might boast most excellent Masonic lineage. The first known "minute" of the old York Lodge, under date of March 19, 1712, notes the fact that "John Whitehead" was "admitted into the Honorable Society and Fraternity of Freemasons." This Bro. John Whitehead was sheriff of York in 1717. His brother, William, was Lord Mayor in 1784, and his brother, Thomas, who was Mayor of Scarborough in 1786, was the lineal ancestor of Bro. T. B. Whytehead.—*Ex.*

Our thanks are again due to Ill. Bro. Robie, of Indianapolis, Ind., for a number of interesting Masonic items. We notice by the *Masonic World* that certain Egyptian Masons are opposed to our distinguished brother allying himself with the Rite on account of his opposition to it in former days. What has that to do with it? Is a man never to be permitted to change his opinion? We hold that the promulgation of such a doctrine is entirely unworthy of the broad and liberal principles upon which the Supreme Rite of Memphis claims to be based.

Sir Kt. H. D. Moore, 32^d, editor of the *Masonic Review*, has courteously favored us with "an address to the Craft for Brother Masons of Columbus, Ohio." It fully explains the recent expulsions from Scottish Rite Masonry alluded to in the last issue of *THE CRAFTSMAN*. It is the old, old story. Brethren protesting against the monarchical system of government of the Scottish Rite; protesting and then after withdrawal being expelled. There is no power on earth that can expel a man from a body to which he does not belong. We have seen it done before and have no sympathy with any such clap trap. It is this system of intolerance that has revived Cerneauism and is daily adding to its strength numerically and otherwise.

We regret to note at its recent session, the Grand Lodge of Ohio declined to recognize the Grand Lodge of Victoria. It has to come,—why not do it at once? Of course, a lot of nonsense was talked about the Eastern Star, and Ohio Masons who confer the degrees in a Masonic Hall subject themselves to Masonic discipline, and yet *Ye Nobles of Ye Mystic Shrine* may play at hanging and stabbing, and running over the desert with their camels, and no word against them. But in Ohio, the land of the pure, a Master Mason must not give his wife or daughter the beautiful little grades of the Eastern Star in a Masonic Hall, for fear their presence might contaminate the *sanctum sanctorum* of these purists. A temperance clause was adopted. Bro. E. T. Carson tried to run his hobby about the Rite of Memphis, but was quietly sat upon by the Grand Lodge, the same as Illinois, deciding it had nothing to do with any of the high degrees.

And now the candidate for office smiles sweetly on you, and seductively pours into your ears the fact that he is the only suitable person to fill the office of——. It is a self-evident fact that the system of electioneering for office, at present in vogue, is a disgrace, and a very great detriment to the Order. We have in our mind's eye a case clearly showing the correctness of the above proposition. A certain clique determined they would capture the offices in their lodge, yet knowing full well that the regular attendants would not give them their support, they therefore set to work to bring in the absentees, and the result was that the lodge-room, on the night of election, was crowded with members, some of whom had not been seen there for years. Well, the ballots were cast, and the old faithful members were left out in the cold. It would be naturally supposed that having elected their men, these "stay aways"

would have at least visited the lodge occasionally, to assist in the work. Not much, they didn't. Now, what has been the result? Why, just simply this: The lodge, from having a good sized attendance at every meeting, has dwindled down to a bare quorum, and if it had not been for visitors, we do not see how they would have been able to confer the degrees. Brethren, do not permit yourselves to be beguiled into voting for a member for office, just because he is a "good fellow," when in reality he is as unfit for the position as if he had never been initiated.—*Masonic Chronicle*. [The words of the *Masonic Chronicle* are so true that we gladly transpose them to our columns. This electioneering for office is an outrage.—ED. CRAFTSMAN.]

We beg to call attention to the two following paragraphs from the *Times*, of Montreal, of 14th and 16th October, respectively. They will create great amusement in England, whether "canards or not, and we should think equally in Quebec. We defer fuller editorial remarks until next issue: "It was to-day stated that Mr. John H. Isaacson, Grand Secretary of the Quebec Grand Lodge of Freemasons, has written to the Prince of Wales, as Grand Master of the Grand Lodge of England, intimating that if he did not cause to be withdrawn the warrants of the English Lodges here before the 1st January, 1885, they would be declared to be clandestine lodges." It is reported that the Grand Master of the Grand Lodge of Quebec has prepared an edict, proclaiming the sovereign and supreme jurisdiction of the Grand Lodge of Quebec, and declaring that all Masons holding of the Grand Lodge of England are irregular and clandestine. The edict is understood to be at present in process of circulation. The probability is that the issuance of the document will only tend to still further complicate matters, without in any way leading to a

satisfactory issue. Prominent English Masons, who were questioned on the subject, declared that they were not prepared to be 'bulldozed' into renouncing their allegiance."—*London Freemason*. So English Masons find that non-intercourse with the colonial brethren "will create great amusement," and "prominent English Masons" will not be "bulldozed." Who wants to "bulldoze" them? Quebec only wants her rights.

ILLINOIS AND THE ENGLISH MARK LODGE.—At the convocation of the Grand Chapter of Illinois, convened in the city of Chicago, Oct. 30th, 1884, the following preamble and resolutions were received and adopted:—

Whereas, The Grand Lodge of Mark Master Masons of England has, without any justification, invaded the territorial jurisdiction of a sister Grand Body, the M. E. Grand Chapter of Quebec; therefore,

Resolved, That the M. E. Grand High Priest of the Grand Chapter of Illinois be, and is hereby directed to issue his edict, interdicting all fraternal communication between the Grand Lodge of Mark Master Masons of England, its constituent lodges and members thereof, with this Grand Chapter, its constituent chapters and members.

Resolved, That when the Grand Chapter of Illinois shall be advised by the Grand Chapter of Quebec of a satisfactory adjustment of the foregoing difficulties, the Grand High Priest of our jurisdiction shall issue an edict annulling these presents.

Forest Lodge, No. 263, Forest, Ont., attended divine service on the 7th ult., when Rev. Bro. Robinson, of Exeter, delivered an excellent sermon. The brethren turned out about one hundred strong.

Correspondence.

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

RUMORS AND OPINIONS.

To the Editor of THE CANADIAN CRAFTSMAN.

SIR AND BRO.,—A very good story is being circulated just now of how the C. W. P. accompanied a young man from the country (who, by the way, has a vote in Grand Lodge), to his lodgings from a meeting, and how he unfolded to this unsuspecting young man how wicked it was for brethren to criticise the actions of Grand Masters, that they had sought him, not he them, and having elected him, it became their duty to support him; but it so happened that while this apparent innocent (?) young man was taking this all in, as it flowed so smoothly from the fountain of knowledge, his thoughts were running in this direction. This man is talking as though there was no canvassing in Grand Lodge,—as if the officers elect were the free, spontaneous choice of the Grand Lodge voters, upon whom no influences had been brought to bear,—as if there had been no wire-pulling to bring about the result, and that as soon as the holy oil of office had been poured on the hierophant, he at once became elevated above the criticism of ordinary Blue Masons, so long as he carried out the behests of the ring to whose exertion he owed his position. I have seen sacerdotalism in the church, but want none of it in Grand Lodge matters. When our fathers declined to enact any punishment for the Grand Master who had acted in a manner unworthy of his high position, leaving such an emergency to the wisdom of the future, they certainly did not debar their successors the right of arraigning any such man at the bar of public opinion.

There is a rumor floating round, viz., that notice had been given to England that under certain conditions non-intercourse would be pro-

claimed at the end of the year, and the local English version of the matter is that this has been done to create sympathy, and that when the end of the year comes no edict will be issued, and that when the election of Grand Lodge officers is over, and the present able in-the-do-nothing-policy administration have been re-elected, that matters will continue as heretofore. The people who are soft enough to swallow this pleasing dose, cannot be aware of the verbal instructions issued by a local dignitary, who however, declined to reduce them to writing, to refuse Quebec Masons admission who so far forget themselves as to seek to visit these irregular lodges. It may be that the edict may not issue before Grand Lodge meets, but then we shall have the matter in our hands, and be free to pass any resolution that pleases the majority, when, should cowardice still continue, let us be prepared to be considered unworthy of the society of men who prize honor above the advantages of temporary expediency, for there will be none too mean to point the finger of scorn at us. In this connection some interest has been created by the reception of the October number of the *Masonic Chronicle*, Columbus, O., containing letters from Frank W. Baxter, Highgate, Vt., showing up the illegality of all English Lodges formed after 1799; and also showing that the legal aspect of the position of the Grand Lodge of Quebec, according to Masonic usage, was the only thing the Masons of the United States had to do with, as "a civil law may be enacted so as to declare a clandestine Masonic organization the legal one, while the regular body the illegal one. In such a case that we, as Masons, would be obliged to recognize a clandestine Mason made a legal one by a body of men knowing nothing about Masonry." His remarks, also, on Grand Chapter matters are interesting, but as the Grand Z. has done his duty in the premises, the matter can safely be

left to the honor of the American brotherhood.

The paper above referred to, gives the following extract from the proceedings of the Grand Lodge of Illinois:—"The Grand Lodge of Quebec has erred, and continues to err, in not severing fraternal relations with the Grand Lodge of England, for its indefensible course in establishing lodges within its jurisdiction; and in defiance of its own law, as clearly set forth in its late demand upon the Grand Lodge of Manitoba, that it withdraw authority for a lodge it had authorized within the territory of Gibraltar, and *unoccupied* by a Grand Body. We had reason to suppose, after this formal enunciation by the Mother Grand Lodge, the Grand Lodges of the English Provinces of this country would not, for a moment, hesitate to assert their rights and dignities. How long will the brethren of Quebec submit to indignity? Do they not owe it to Masons of America to throw off the sentimentalism that has hitherto permitted a gross wrong to exist? The Grand Lodge of Quebec is the Masonic peer, not only of the Grand Lodge of England, but of every and any Grand Lodge in the world. Occupying this position, it is her plain duty to maintain her dignity at every hazard. The Grand Lodges of the continent will only be too glad to come to her assistance."

Now, brethren of the Grand Lodge of Quebec, in view of the foregoing, I ask you are we come so low that we require to be kicked into a proper assertion of our rights? OSIRIS.

AN OPEN LETTER TO J. H. LIVINGSTON.

SIR,—Inasmuch as the mails have failed to bring a response from you, as a last resort, I take this method to refute a certain statement of yours, in a circular issued and signed by you. Were that circular based upon facts, it would be a very fair docu-

ment, but being so full of misrepresentations, it must take its place amongst the flash literature of the age.

It perhaps may be the case that you have been misinformed. I trust that you have, and that you can deny the charge of falsification that many lay to you.

You make this statement over your own signature:—"It is a well known fact here, that the present M. E. Z. of the G. C. of Quebec, received his Mark degree in a lodge that never had a warrant or authority from any Grand Lodge whatever."

The circular containing that statement has been sent all over the land, and I take this method to publicly refute it. Comp. H. L. Robinson received his Mark degree in Lafayette Chapter, then and now working under the jurisdiction of the Grand Chapter of Vermont, March 31st, 1851.

I will forward proofs to that effect to any Mark Master Mason in good standing in Montreal, that you may designate. I say in *good standing*. I mean by that, one who is not suspended.

I am surprised, that one who claims to be a Mason, and lays such great stress upon being an *English Mason*, should so far forget "that truth is a divine attribute and the foundation of every virtue." In this instance, truth seems to have been forgotten.

It is currently rumored that J. H. Livingston is one of the *nom de plumes* of a certain individual who is well known. Whoever he is, he has thus far succeeded in concealing his identity. Now, Sir, if you will come out over your own signature, as an honorable man and Mason should, and "name your man," and he is found to be in *good standing*, you shall have the proofs under the chapter seal of Lafayette Chapter. If you still refuse to "come out of your den," the whole world must know that the imp of misrepresentation had possession of your brain when you penned that foul slander against Comp. Robinson,

who is tenfold the peer of the best of his traducers. Awaiting your reply,

I remain, truly yours,

FRANK W. BAXTER.

Highgate, Vt., Oct. 27, 1884.

THE BOND OF BROTHERHOOD.

The unlikeness of Freemasonry to any other human society, and its superiority to them all, is exemplified in no one of its characteristics better than by its bond of brotherhood. It is the Bond of bonds, and introduces to the Brotherhood of brotherhoods. 'Tis in every respect the reverse of Shylock's bond, and is all unwritten. 'Tis a kindred tie, an evidence of the closest possible relationship. Impalpable as air, it is yet a three-fold cord, that is not quickly broken. Blood cannot inherit it—Freemasonry is no society of the Cincinnati. Our line of descent is maintained by continual accessions of new material—the Temple is always building, and yet never completed. Only the Temple not made with hands will be perfect and finished.

An eloquent writer has observed that "a bond is necessary to complete our being, only we must be careful that the bond does not become bondage." Both branches of this assertion have been abundantly proved to be true. Many are the bonds voluntarily assumed by men for the purpose of advancing their happiness, and yet how few of them justify the confidence reposed in them: That which is usually esteemed the closest tie of all, wedlock, how useless has it often proven to be, to permanently bind those who enter into its bond! When the bond becomes bondage, then comes divorce. Freemasonry avoids the perils of this tie by its peculiar usages, proving thereby most conclusively that it is "a law unto itself." While it is true that he who is once a Freemason is always a Freemason, and cannot absolve himself from his voluntarily assumed obligations, nor obtain absolu-

tion from any authority outside of himself, there is yet a permissible middle course—any brother may become a non-affiliate. In other words, he may, if he will, sever his active connection with the fraternity; he may retire from official service; he may be a Freemason at large, paying nothing into the treasury of the Craft, and resigning thereby certain related privileges, but he cannot surrender the Light he received once for all, nor blot out his knowledge of secrets imparted in good faith, and in like good faith accepted, to be kept sacred and inviolate for ever. True, no brother will become a non-affiliate except a half-hearted, a miserly spirited, an intellectually blinded, or a daft Freemason; but if for any reason one becomes reduced to such a condition, he has the optional resort of non-affiliation. More than this he cannot do. The indelibility of Freemasonry is like the indelibility of orders in the Church—it cannot be forgotten, cancelled or effaced.

So much for the bond; now for the brotherhood to which it introduces. The candidate for Freemasonry seeks it because he feels that he needs the impartation of its Truth, and the boundless sympathy and aid which distinguish its membership. Rugged Carlyle, a man of all men who most stood alone, least mingling with his fellows, was yet so conscious in his inmost soul of the power of human sympathy, that he said, "Infinite is the help that man can yield to man." The truth of this assertion is intensified if we say, Infinite is the help that a Freemason can yield to a Freemason. Not merely help of the grosser kind, although all of that, but also that finer, deeper, purer help, which grows out of the Masonic fellowship of kindred minds. No man better than a Freemason realizes this fact, and no Freemason ever stated it more pointedly than Bro. Sir Walter Scott, when he wrote:—"From the time that the mother binds the child's head, till the moment that

some kind assistant wipes the death-damp from the brow of the dying, we cannot exist without mutual help." To the most fortunately circumstanced, friendship and brotherly love are grateful, while to the unfortunate they are indispensable. We cannot have too many friends, and no friend sticketh closer than a Masonic brother. All may be well with us now, but what of the future? Who can read it, who can foretell it? Our Brother Bulwer, Lord Lytton, was right:—"Whatever the number of a man's friends, there may be times in his life when he has one too few." Cultivate your friends. Cherish them. Make them, if possible, doubly yours—once in the bonds of brotherhood, and again by personal sympathy and fellowship.

There are other bonds of so-called brotherhood? Oh, yes, but how frail! Distress overtakes you, and their disciples pass you by on the other side. Calumny assails you, and they at once believe in the foul aspersion. Not so the true Freemason; not so Freemasonry itself, in its essence and spirit. It is for sunshine and storm, for weal and woe, for happiness and distress. A joy to the joyful, it is no less a helping hand to the sorrowful and distressed. Its compass is wonderful, covering in its diapason the note of highest felicity and the wail of deepest distress.

Do any despise the bond? Alas, a few do. But then we are all human, and the greatest of Popes—the poet, has told us, too true, that "to err is human." Freemasonry assumes to work no miracles. It can improve the man, but it cannot renew him. It may be deceived in accepting him, and if so he is a dead branch. But it is rarely deceived. The scrutiny is close, the tests are numerous, the chances to impose upon it are few. The Bond of Brotherhood is only for the elect, and he who is approved by the fraternity as a fit ashlar to go into its spiritual Temple, proves, in very large majority of instances, to be

indeed a good man and true, and worthy of all acceptation by the fraternity of Free and Accepted Masons.—*Keystone.*

JESUITISM AND MASONRY.

The new General of the Society of Jesus had come forward with a manifesto urging his provincial, and affiliated to carry out the mandates of the Holy Father, in waging an implacable warfare against the Masons, upon the political grounds set forth in the late pontifical encyclical. This supreme head of the Jesuits moreover urges that the most efficient means to counteract the teachings of Masonry will be found in the establishment of associations of Catholics in every society wherein a branch of these excommunicated secret societies exists, to employ all resources for enforcement of observances to the Holy Father's decretals and pretensions. Now the Pope's encyclical only denounces Masonry as a cloak, being in reality a direct assault upon the fundamental principles of our republican government, which the Jesuit chief exhorts the Catholics of America to overturn by means of banded conspiracy, in order to realize his master's favorite dream of "Rome in America." The Pope in his encyclical absolves his adherents from all allegiance to any state not submissive to his Church, and commands them to pay no respect to our laws authorizing civil marriages or allowing divorces, and especially to refrain from countenancing public schools not under supervision of his priesthood. The maintenance of all these denounced institutions is obligatory upon members of our fraternity, not as Masons, but as citizens, and subsequently is incumbent upon us to regard as an enemy, both to Masonry and to the republic, any man who directly or indirectly lends support, moral or otherwise, to endorsement or promulgation of doctrines inimical to those guaranteed our established laws.—*Corner Stone.*

THE London *Freemason* expresses its regret that the Grand Lodge of Quebec should have failed to obtain relief, at the hands of the Provincial Parliament, from the operation of certain laws directed against secret societies. Referring to the action of Parliament refusing to give a second reading to the bill granting relief, the *Freemason* makes the following avowal of its feeling:—"We much regret that our Quebec brethren are placed in so awkward a predicament, that they cannot meet in their lodges without violating the laws of the Province in which they reside; but let us hope the lesson which this rebuff must teach them will not be thrown away, and that henceforth the demeanor of the Quebec Grand Lodge towards its ancient parent, the Grand Lodge of England, will be more in accordance with the dictates of a becoming modesty." Evidently the sorrow of the *Freemason* is a good deal lessened by the thought that the Grand Lodge of Quebec, by reason of this discipline, may become more humble and docile in its attitude towards the parent Grand Lodge. We do not know how this may be, but we fail to see why the proscriptive action of the Provincial Parliament should in any way humiliate the Grand Lodge of Quebec, or change the issues in regard to which it has shown an earnest and decided opinion.—*Repository.* Right. The Grand Lodge, and Grand Chapter, of Quebec, are masonically legitimate, and although it is to be regretted *papal* influence has for the present prevented legislative action, that does not in the least discourage those who have so long fought for Masonic independence, and colonial Masonic freedom in priest-ridden Quebec, against the unscrupulous and unnatural actions of certain Masons acting under inspiration of the Grand bodies of England.—Ed. CRAFTSMAN.

Richardson Lodge, No. 186, Stouffville, presented W. Bro. W. H. Coulson with a handsome P. M.'s jewel, suitably engraved,

CANADIAN MASONIC NEWS.

The Toronto *Mail* say:—R. W. Bro. John Ross Robertson, P. G. S. W., is engaged on a "History of Freemasonry in Canada during the last one hundred years."

A History of Freemasonry in Maryland is being issued in parts of 122 pages each. The first lodge was instituted in 1750.

W. Bro. H. A. Combs, of Stoney Creek Lodge, who has left for California, was the recipient of a P. M.'s jewel from his brethren before leaving for the Pacific slope.

Probably the oldest Mason in Ontario, if not in Canada, is the venerable Joseph P. Huyck, of Belleville. Mr. Huyck, who was born near Albany, New York, was initiated in Moira Lodge, No. 11, G. R. C. (then Belloville, 496, English Register), early in 1819, nearly 69 years ago. Bro. Huyck, who is still hearty, has continuously remained a member of his mother lodge up to the present time.

Among the "Masonic Elders" in Rhode Island, Bro. Waterman Clapp, of Manchester Lodge, deserves a place of recognition. Bro. Clapp is ninety-six years old, and his Masonic life covers a period of seventy-four years, he having been initiated in Mt. Vernon Lodge, Providence, in 1814. He is a worthy brother, held in much esteem by the members of his lodge, and others.—*Repository*.

The Craft of Hespeler held a very successful ball recently. Glick's hall was most elaborately decorated for the occasion with bunting, flags, suitable mottoes, etc., and was made a fitting arena for many of the handsome ladies of Galt, Preston and Hespeler, who promenaded it in their gorgeous habiliments. There were about forty couple belonging to the above mentioned places present. The music was Lämpert's orchestra, and

all things were harmonious and pleasant. About midnight all sat down to one of the best suppers the county could afford, tastefully and artistically prepared under the direction of Mrs. O. F. Baker, of the Commercial.

The London, Ont., *Frees Press* says: The Masonic library boom is at its height, and during the week no fewer than 63 volumes have been donated by the brethren of this city and lodges. The matter is being advertised to at the several lodge meetings by brethren who have taken hold of the project, and the response promises to be most liberal in character. Those who have not yet sent in their donation should lose no time in doing so as early as possible. It is a request which the humblest of the Craft should feel it an honor to respond to. R. W. Bro. Hungerford acknowledges the receipt of the following volumes since last report:—W. Bro. R. W. Smylie, 10 volumes; W. Bro. R. W. Irvine, 1 do.; Bros. C. J. Miers, 6 do.; H. H. Penny, 7 do.; Titus McNaughton, Alex. Irvine, Wm. Willis, Kenneth McDonald, John Wright, (of Tuscan), 1 each; F. J. Hammond, 3 do.; Tuscan Lodge, 11 do.; St. George's and Kilwinning Lodges, 17 do.; Mrs. and Miss Shaw, 2 do.; Mrs. John Pigot, 1 do. Total, 63 volumes for the week. Every lodge should have a library, even if it only consists of a few volumes on Masonic subjects.

ISIS ROSE CROIX CHAPTER, No. 25, G. R. C.—On the 30th ult., Bro. Robert Ramsay, Sub. Grand Master-General of the Egyptian Rite, assisted by R. Ill. Bro. John Moore and V. Ill. Bro. J. B. Kennedy, instituted Isis Rose Croix Chapter, No. 25, at Pembroke, and subsequently installed the following officers:—Ill. Bros. J. H. Burritt, 95°, (P. M. Pembroke Lodge, No. 125, G.R.C.), M. W.; G. Ed. Joseph, M., 95°, I. P. M. W., A. Johnson, 95°, S. W.; John P. Miller, 95°, J. W.; Allan Cameron, 95°, Orator; J. C. Worthington, 95°, Prelate;

James Miller, 90°, Cond.; M. P. Rutkay, 90°, Treas.; S. J. Dixon, 90°, Archivist; J. S. Fraser, 90°, Capt. of Guard; L. C. Corbett, 95°, G. of T.; M. J. Matthews, 90°, Organist; L. S. Robinson, 95°, (P. M. W.), Sentinel. It was decided to at once "uniform," and thus compete with "1,000 Island" of Brockville. Bro. Burrirt, the M. W., is one of the best ritualists and workers in the Ottawa valley, so a sound chapter is sure to find support in that section.

On Saturday, 8th November, there died at Whitby, Ont., John Pringle, Sr., aged 98 years and two months. The deceased was one of the oldest citizens. Born in Earlstone, near Edinburgh, in 1786, he came to Canada in 1833, becoming a resident of Cobourg for about two years, and in 1836 located in Whitby. Here he engaged in farming operations. He had lived in Canada 50 years, and 48 of this period in Whitby. He was the father of ten children, eight of whom are still living. He had the rare privilege of claiming, not only that he was a great-grandfather, but that he was a great-great-grandfather—being at the time of his death able to see ahead of him four generations of Pringles. He could also take rank as one of the oldest living Masons, having connected himself with St. Andrew's Lodge in Edinburgh in 1808, and in 1853 affiliated with Composite Lodge, Whitby—making him 76 years a Mason.

HUMORISMS.

A sigh for nothing—a cipher.
 An ice thing—A refrigerator.
 A last resort—the cobbler's shop.
 An aching void—A hollow tooth.
 A light business—Making matches.
 Bass drums are always bald headed.
 Tickle a dude and you'll make a fool grin.
 An open question—who will shut the door?
 The donkey never suffers from softening of the brayin'.
 "Lucifer" is the name of a Kansas paper.
 Who dares make light of it?

In some parts of Kentucky, water is used for drinking purposes.

The telephone has a great many connections, but no blood relations.

Don't ask the grocer for a pound of sweetened sand. It scares him.

The "palmy" days evidently refer to childhood.

The "sere and yellow leaf" is not the hay-day of life.

The plumber may not be a musician but often he plays on the pipes.

Motto of the housekeeper who buys at market—"Measures, not men."

Sewer pipes are sometimes laid, but we never heard of any being hatched.

When is a chair like a lady's dress? When it is sat in.

A milkman is justified in making the assertion that he is "pump-kins."

"One glass sometimes makes a tumbler," remarked the chap who found that a single drink of applejack twisted his legs in a bow knot.

"Neuralgia" is the name borne by a charming girl of Iowa. Her mother found it on a medicine bottle, and was captivated by its sweetness.

A correspondent writes: "I am desirous of getting married. How can I avoid having my wife's mother live with us?" Marry the daughter of a widower, dear friend.

It was a Boston girl in spectacles who, when asked if she did any fancy work, said she wrote poetry sometimes.

It is hardly probable that there are any telephones in heaven. And yet every angel will be recognizable by his halo.

The evil things that men do live after them. Even when an amateur cornetist dies, he leaves the fatal instrument behind.

"No, sir," said the practical man, "no bric-a-brac on the mantle for me! It's a nuisance. Where's a man to put his feet?"

"What a very marked bow you made to the man who has just passed us." "Yes, he's my tailor." "Do you owe him so much respect on that account?" "No, but I owe him so much money."

A Chicago lady once applied to a learned judge for a divorce. "What is the name of the husband?" inquired the judge. "I have no husband yet, but inasmuch as I contemplate matrimony, I feel that I should be prepared for the worst."

It is a law question. It may be settled thus, and we think the point will be clear without further explanation. If one monkey pulls away by force a pair of tweezers from another monkey, it is, in the eyes of the law, a monkey-wrench.