

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.
- Additional comments:/
Commentaires supplémentaires:

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Continuous pagination/
Pagination continue
- Includes index(es)/
Comprend un (des) index

Title on header taken from: /
Le titre de l'en-tête provient:

- Title page of issue/
Page de titre de la livraison
- Caption of issue/
Titre de départ de la livraison
- Masthead/
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

THE CANADIAN CRAFTSMAN,

AND
MASONIC RECORD.

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

"The Queen and the Craft."

{ \$1.50 per annum
in advance.

VOL. XVI.

PORT HOPE, ONT., APRIL 15, 1882.

No. 4.

CONFERRING MASONIC HONORS.

Presentation to Past Grand Master Henderson A Large Assemblage.

On the evening of the 31st March last, a very cordial welcome was extended to the Masonic magnates who visited the city of Kingston to signalize the presentation to the Past Grand Master, M.W. Bro. Jas. A. Henderson, at that city. An emergent joint meeting of the three Masonic Lodges was called, and the response became general. The Masonic Hall was filled with a highly representative body of Masons. The Master of Ancient St. John's Lodge, W. Bro. Gaden, filled the chair in the East; Bro. A. Shaw, Senior Warden of Cataragui Lodge, and Bro. W. D. Gordon, Senior Warden of Minden Lodge, filled the Wardens' chairs. There were present besides those whose names will appear as speakers, R. W. Bros. Maclean, Kerr, Gunn, Wilkinson, Ball; V. W. Bros. F. Rowland and G. Creggan; W. Bros. Thos. Gordon, J. F. McEwen, W. Waddington, W. Baillie, F. Welch, E. J. B. Pense, R. M. Horsey, J. Sutherland, H. Nuttall, and other brethren. The Lodge-room and the hall of the Chapter were thrown into one large room, which was filled to its utmost capacity. The visitors were received with grand honors, the choir singing a Masonic ode. The deputation was composed of:

M. W. Bro. Col. Moffat, of London, Grand Master.

R. W. Bro. D. Spry, of Barrie, Deputy Grand Master.

R. W. Bro. J. J. Mason, of Hamilton, Grand Secretary.

R. W. Bros. R. Hendry, Kingston, and B. Saunders, Toronto, P.D.D.G. Masters.

THE TESTIMONIAL PROPOSED.

Bros. Spry and Hendry, with Bro. Ross of Picton, were chosen at the last meeting of Grand Lodge to choose a suitable parting gift to their retiring Grand Master. They selected the beautiful set of presents that has been so much admired, and probably envied, when on view in Messrs. McKelvey and Birch's windows, in Kingston. The testimonial consisted of two statuettes, oxydized silver and gold, standing thirty-two inches in height on marble pedestals. Two richly chased silver Russian gold inlaid fruit-stands, and two jardinières, silver, inlaid with gold, for flowers. They do honor to the generosity and impulses of the brethren, in their desire to recognize the hard-working and successful officer late the head of the Craft.

THE PRESENTATION.

Bro. Spry read the address which

follows, preceding it by remarks highly complimentary to the recipient. The Grand Mastership was held in the highest and an almost sacred regard by the Masons of Canada. The office, for the twenty-seven years of its existence, has been filled by able and reputable men, and the Grand Lodge is neither slow to recognize devotion in the post nor niggardly in its expression of that regard. Dr. Henderson held that office with great acceptance both personally and in point of positive ability. He was glad to find so many brethren giving countenance to the presentation, and his long wished for meeting with the brethren of Kingston took place under peculiarly gratifying circumstances:—

ADDRESS TO THE EX GRAND MASTER.

GRAND LODGE OF CANADA, A. F. & A. M., TO
M. W. BROTHER JAMES A. HENDERSON,
Q.C., D.C.L., PAST GRAND MASTER.

Dear Sir and M. W. Brother,—

Your self-sacrifice and devotion to the interests of Freemasonry for a long series of years, the never-wearying consideration and courtesy which have characterized your every act, and the vigorous and just administration of the affairs of the Craft during the past two years as its ruler, have materially contributed to moulding, perfecting and establishing on a lasting foundation its institution in the Dominion.

Like your illustrious predecessors, you have, as an earnest laborer, brought to the Masonic structure the result of your daily toil, specimens of your skill, which may well serve as models to future workers in our ancient Craft.

In your private life, in your relations with the members of the Order, and in your conduct of the various important offices conferred upon you by your brethren, you have illustrated in very full measure those virtues and qualifications which our ancient charges point out as the requisites of a Grand Master.

The Craft at large gratefully acknowledges the deep obligations you have laid upon it, and the Grand Lodge representing the Craft have instructed this committee to mark in some suitable and substantial manner its high appreciation of your distinguished labors.

In discharging the agreeable task thus imposed, the committee request your acceptance of the accompanying service of plate, which it is hoped may in after years pleasantly remind you of the active part

you have taken in disseminating the principles of Masonry, as well as of the good wishes of your brethren.

May the G.A.O.T.U. spare you for long years to be with us, and confer upon you and your family peace, plenty, good health and happiness.

Yours fraternally,

(DANIEL SPRY, Chairman.
COM.) ROBERT HENDRY, Jr.
(DONALD ROSS.

Kingston, March 31, 1882.

The address, illuminated on parchment, is the finest we have ever seen here. It is really a most uncommon work of art, in the line of pen and brush.

EXTEMPORE REPLY.

M. W. Bro. Henderson then made the following reply:—

R. W. Sir and Brother,—

The kind sentiments contained in the address certainly awaken in my breast the warmest emotions, and I can but feebly express my gratitude for this among the several marks of esteem and fraternal regard which I have received from the Ancient Craft.

I fully appreciate the handsome manner in which the Grand Lodge of Canada has expressed its approbation of my endeavors to discharge my duties while occupying that high position in which I was placed by the suffrages of my brethren and fellows. My services have certainly been judged by those generous sentiments that at all times animate the Order. Believe me, had it not been for the cordial assistance and disinterested support which I received on every occasion from the officers and members of Grand Lodge I should not have been able to leave the Grand East bearing with me, as you have stated, the appreciation of that large and influential body.

I feel more than mere words can convey, the great compliment paid to me by the attendance of the Most Worshipful the Grand Master, on the presentation of the testimonial. His zeal, tempered with impartiality and firmness, in administering the duties of his high station, shows that among the ranks of Canadian Freemasons can men be chosen who are well able to rule and guide the destinies of the Order with credit and distinction.

Allusion is made to my being an earnest laborer at the Masonic structure. My labors have been to me a pleasure, and I have ever felt that if we could not bring the world into a conformity with our principles, we could individually diffuse them by a strict observance of the Divine precept of doing unto others as we would they

should do unto us. I have always considered that the interests of the Order are best advanced by preserving that good feeling and harmony which should ever exist among all Masons, whether in or out of the lodge.

Permit me to say that, however greatly I value the testimonial, yet I far, very far, more highly appreciate the expressions of regard which your address conveys. The special relation in which I stood to the Grand Lodge has ceased, but the brotherly love connected with it, and the gratitude arising from it, will always remain.

I view this splendid gift, not so much as a gift expressing the value of my services, as an outcome of those warm and generous feelings which never fail to engender affection. I consider it a token and a testimony of the high estimation which Masons ever put on the smallest services, and I shall hand it down to those who come after me with a pride and a satisfaction impossible for me to express.

To you, and to the Right Worshipful Brethren members of the committee, my warmest acknowledgments are due, and I pray you to accept them.

OFFICIAL ENDORSEMENT.

The Grand Master, who was very warmly received, said that Dr. Henderson might have thousands of warm friends, but none warmer than the speaker, and he was rejoiced to be able to exercise the prerogative of his office and break precedent in order to join the deputation to Kingston on so deserved and pleasant a mission. He bore sincere tribute to the zeal and efficiency of Bro. Henderson, and hoped he would set the example to Past Grand Masters of a continuance of interest in the Craft. He was proud of the contingent of Masonic brethren presented by Kingston, and grateful as well for the warmth of his reception. He, too, spoke of the care with which the chair lately occupied by Dr. Henderson was filled, and the high rank and credit it conferred upon its owner by an unbroken line of able occupants.

Bro. Mason also spoke at length and with much acceptance, reflecting on the opinions of hundreds of brethren all over the Province, among whom he had lately moved, as to the popularity of this presentation, and bearing personal testimony to the courtesy, zeal, and scrupulous attention to the details of his high office, exercised by the retiring Grand Master. He also spoke with great satisfaction of the happy and prosperous state of Masonry in Canada, which has advanced until it now ranks alongside the greatest lodges of this continent.

REFLECTING LOCAL FEELING.

Bro. Hendry reflected the feeling of local gratitude at the honor paid to one of Kingston's Masons, who had left his mark upon Craft Masonry, at home as well as abroad.

Bro. Saunders spoke of the pleasure the testimonial gave to Toronto brethren, and the personal satisfaction it was to him to be present. He lauded the present Grand Master for being the possessor of abilities which make him the worthy successor worthy men.

THE HAND OF FRIENDSHIP.

R.W. Bro. R. T. Walkem extended gracefully on behalf of the Kingston brethren, a warm welcome to the Grand Master and his assistants, regretting that the death of many brethren (six out of one lodge within less than that many weeks) precluded the holding of an entertainment to fittingly represent their hospitality and fraternal regard.

R.W. Bro. Spry responded, thanking the local brethren for furthering so materially the work of presentation.

Lodge was closed in due form, after a parting ode was sung.

The visitors returned home by the early morning train, with the exception of R. W. Bro. Mason. They were the guests of M. W. Bro. Henderson.

Man the Life-Boat.

Near the seaside is the quiet little town of Clacton, England. At this water-boundary is stationed the Freemasons' life-boat. On the 23rd of October last a coast-guardsmen on the look-out there saw a signal rocket fired from the Gunfleet Floating Lightship, which told of a wreck on the Gunfleet, and calling for assistance.

The crew of the Freemasons' life-boat were soon gathered, and after many struggles, which almost proved ineffectual, reached the deck of a wreck which proved to be the *Madeline*, of Boulogne, a new steam fishing vessel, with a crew of sixteen hands. The *London Daily News*, speaking of the event, thus refers to the life-boat:

"After some buffeting, losing their rudder, breaking an oar, and otherwise damaging their tackle, they were enabled to make fast to the side of the wreck, and the

Frenchmen one by one jumped, fell or were pulled into the boat. One poor boy, starved with the cold wind, and drenched with spray, fell into the sea, and was rescued with a boat-hook; and one of the men falling into the sea, just managed to seize the fortunately long beard of one of the crew, and was actually sustained and pulled into the boat by this means. The result was that the whole of the sixteen were safely brought to land, and placed in charge of the local agent of the Shipwrecked Mariners' Society. The way the Frenchmen embraced such members of the life-boat's crew as they could get at on the pier was something to witness. As already stated, the boat was damaged, losing rudder, boat-hooks, anchor and cable, etc. But this was really a splendid service, deserving something more than the mere formal and local notice it has received. With no hope of praise, and with but slight reward, the crew of the Clacton life-boat has done a right noble duty."

The gallant rescue made by the crew of this boat, when they saved the lives of sixteen Frenchmen, was made the subject of record and a substantial return to the crew, on the part of a generous public, as we learn from the London *Freemason*;

"A large sum of money was subscribed. It having been resolved to make the distribution of these amounts in as public a manner as possible, Lady Johnson was asked by Mr. Towse if she would kindly attend and distribute the various rewards. To this her ladyship at once gave a ready and willing response, following that up with a liberal donation. The public hall was gaily decorated, a raised platform, arranged for special visitors to view the distribution, and also the display made of the thirteen tankards which had been purchased with a view that each man should have a memento that he could show to his friends. The tankards have the following inscription handsomely engraved thereon, besides the name of the receiver, viz.: 'Presented to _____ by the subscribers to the fund raised in recognition of brave services rendered in the Clacton-on Sea life-boat, 1881.' The members of the crew, who were attired in the life-boat uniform, were provided with seats on the platform to the right of the chairman. The proceedings opened with the singing of the hymn—

'Eternal Father, strong to save,
Whose arm doth bind the restless wave.

The speeches, cheers, and distribution of the purses, etc., occupied several hours, and were highly enjoyed. The evening was devoted to a sumptuous dinner to the crew. The incentive to the above noble

deeds, resulting so happily, are entirely due to the principles inculcated, and, in this instance, carried out, by the Masonic Fraternity."

Proceedings Received.

Our thanks are due to R. W. Bro. Abell, Grand Secretary of the Grand Lodge of California, for a copy of the Proceedings of the Grand Lodge of the Golden State for 1881, held from the 11th to the 15th October, at San Francisco. The volume contains 420 pages of closely printed matter, nearly 200 of which, however, are occupied with returns of subordinate lodges. This is an awful waste of good paper. Over one hundred pages are devoted to the able report on Foreign Correspondence by Bro. W. H. Hill. The opening address by Grand Master Dewson, is worthy of the Grand Orient of our favorite State, and we have pleasure in quoting from it. He says: "Touching the rights of contributing non-affiliates: (1) A non-affiliated Mason has a right to tender a contribution equal to the monthly dues of any lodge in the jurisdiction in which he resides, and the lodge has a right to either accept or reject the same. (2) When a non-affiliated Mason contributes or tenders to some lodge an amount equivalent to the monthly dues, he thereby merely preserves his standing in the Craft, and is entitled to all the charities and fraternal courtesies due to a Mason-at-large. * * * When a non-affiliate resides within the exclusive territorial jurisdiction of one lodge, and contributes therein, it is clearly the duty of that lodge to see that he is not made a burden to others." Again he rules "That a resident of this State, who, while abroad in another jurisdiction, receives the degrees without the permission or consent of the lodge having jurisdiction over the place of residence, cannot visit any lodge in this State until cured by affiliation in the lodge in which he resides, in the manner and upon the terms prescrib-

ed in the regulations." This puts a "cloture" upon the European system of stealing our material. He desires a plan to be matured for the care and maintenance of our orphan children, and says, "whatever plan of organization may be determined in this Grand Lodge should, in my estimation, manage, control and assume all the responsibility for it, and not one dollar's indebtedness should ever be incurred without the dollar being first provided to pay the debt." Space prevents us quoting more from this excellent address. Grand Secretary Abell reports that all the lodges had made returns. The report of Foreign Correspondence will receive notice at another time. Mr. Clay Webster Taylor, of Shaster, was elected Grand Master, and the able Grand Sec'y was of course re-elected. Long may he be spared to occupy that exalted and important position. We hope some day again to see him in the flesh. There are 216 lodges. Members, 13,897. We leave this volume with regret, and shall refer to it on some future occasion. The lodge in the Hawaiian Islands is under the jurisdiction of the Grand Lodge of California, as are also four lodges in Arizona.

ARKANSAS.—The tenth annual convave of the Grand Commandery of Arkansas was held at Little Rock, Nov. 11, 1881. Rt. Em. R. M. Johnson in the Grand East. Three Commanderies were represented. The address is principally local in character. From it we clip the following beautiful gem: "Those of us who are well stricken in years, whose experience and memory extend many decades down the dim vista of the past, will take pleasure in recalling with our contemporaries scenes and incidents in our Mason life, which can never be so well discussed or enjoyed as in our annual re-union within the guarded recesses of our asylum. Who is there among us that cannot derive profit and pleasure from the reminiscences and experience of the past.

The past is a book well covered by wisdom and experience; the future a volume with folios quite blank; therefore let the younger fratre acquire knowledge, integrity and virtue from his elder brother, that he may inscribe it on the tablets of his memory for the benefit of future generations. Let us all remember that our duties to protect and defend the destitute widow, the innocent maiden, the helpless orphan, and the Christian religion, should not be lost in mere idle words, pretensions and vows. Rather let our swords remain rusting in their scabbards, our vows remain forgotten, and our asylum be forsaken, than that it should be said of our Order, it is but a pretense for pompous parades, idle professions, and intemperate conviviality." Rt. Em. R. E. Salle, in his report on Memorial for the Dead, feelingly alludes to Garfield, Blackie, and Mackey. No report on Foreign Correspondence. Four Commanderies, with a membership of 151. Sir Knt. A. J. Thompson, of Little Rock, Grand Commander; Sir Knt. Jas. A. Henry, of same place, Grand Recorder.

VIRGINIA.—The fifty-ninth annual assembly of the Grand Commandery of Virginia was held at Yorktown, 18th and 19th October, 1881. Representatives from six subordinates present, besides distinguished visitors from New York, Texas, Massachusetts, Rhode Island, and the District of Columbia. The Grand Master is opposed to all Templar displays upon other than Masonic occasions, as not only improper but contrary to the teachings of the Order. He advises concurrent jurisdiction for Goodson-Bend, a town lying on the borders of Virginia and Tennessee. Sir Knight P. S. Coles, of Charlottesville, was elected Grand Commander, and Sir Knight B. Isaacs, Richmond, Grand Recorder. Sixteen Commanderies on the roll, with a membership of one hundred and twenty-four.

ARKANSAS.—We are in receipt of

the proceedings of the Colored Grand Lodge of Arkansas, held at Fort Smith, July 20, 1881. From it we learn that it has fourteen lodges on its roll, with a membership of 274. The Grand Master says: "I am informed that each lodge is doing better than it was a year ago." J. H. Johnson, of Augusta, G. M.; J. C. Corbin, G. Sec.

WEST VIRGINIA.—We are in receipt of a copy of the proceedings of the seventeenth annual communication of the Grand Lodge of West Virginia, held in Wheeling, Nov. 8th and 9th. M. W. C. J. Faulkner in the Grand East. His address is principally confined to local matters. From it we learn that a lodge in Maryland had been using material from West Virginia. The attention of the G. M. of the former State being drawn to this, mutual concessions were made, and at the suggestion of G. M. Faulkner, the following very sensible resolution was adopted, of which other G. L. jurisdictions should take note: "Resolved, that the subordinate lodges in other States which are situated near our borders may confer the three first degrees of Masonry on citizens of this State who reside nearer to such lodge than to any lodge in this State, if such applicants be found worthy: provided the same privilege be extended to the lodges in this State situated near the State line." This breathes the spirit of true Freemasonry. Eighty-one lodges working. Membership, 3,256. Suspended N. P. D., 80. J. H. Riley, of Ripley, elected G. M.; O. S. Long, of Wheeling, re-elected G. S.

NEW SOUTH WALES.—Through the courtesy of R. W. Bro. N. Weekes, G. Sec. G. L. New South Wales, we are in receipt of the Proceedings for 1881. As usual they are extremely interesting, and prove beyond question the enthusiasm and true Masonic spirit that guide the brethren of the sister Colonial Grand Lodge. She now has twenty-seven lodges on her roll, and her membership is daily on the in-

crease. The Hon. James Squire Farnell, M. P., was re-elected Grand Master, and R. W. Bro. Nicholas Weekes re-elected Grand Secretary. Grand Lodge after Grand Lodge will recognize our youngest Colonial sister, and we hope next July to announce that the mother Colonial Grand Lodge of Canada (Ontario) has extended to her the right hand of fellowship. Let the Canadian brethren remember their own troubles in 1855-6-7, and then hesitate not to do justice to the G. L. of New South Wales.

SOUTH CAROLINA.—We are in receipt of a copy of the Proceedings of the one hundred and fiftieth anniversary of the Grand Lodge of South Carolina, held at Charleston on the 13th and 14th December last. M. W. Bro. James F. Izlar, in his address, is strong on Temperance, and says: "I have been frequently pained and mortified at the conduct of members of this Grand Lodge. Some brethren seem to forget that Temperance is one of the four cardinal virtues, and in forgetting this bring disgrace upon themselves and upon the Order which they have been elected to represent; and which they knowingly and wilfully misrepresent. These things, brethren, ought not to be. Consider for a moment the solemn truth that 'no man liveth to himself.' That every thought and deed makes its impress upon the world, and influences in a measure the conduct of our fellow men. That the work you are doing upon immortal minds will not crumble or perish, but will live to all eternity. Standing in the honorable position in which you have placed me, I would, in a spirit of brotherly love and affection, call your attention to these evils, and warn you of the consequences to yourselves and to the Order you profess to love and venerate." The death of the lamented Mackey is of course alluded to. He is "a little off" on the Ontario question, and we advise him to read it up before he again makes a public exhibition of himself. The Report of

Foreign Correspondence we have read with much pleasure and profit. It is from the able pen of Bro. Chas. Inglesby, the talented Grand Secretary of that jurisdiction. As we have quoted a good deal from it in THE CRAFTSMAN, we shall not now further allude to it. Brother John D. Kennedy, of Camden, was elected Grand Master; Bro. Chas. Inglesby re-elected Grand Secretary. Lodges on roll, 188; represented, 140. Membership, 5,827.

VIRGINIA.—We are in receipt of the Proceedings of the Special Communication of the Grand Lodge of Virginia, at Yorktown, on the 17th and 18th October last. Judging from the pamphlet, the affair was a grand success, many distinguished visitors being present, and the occasion being one of very general satisfaction. M. W. Bro. P. S. Coles wore the apron presented to and worn by George Washington at the centennial celebration of the capitulation of Yorktown. He also used a gavel in possession of the Masonic Veteran Association made from the deck of Commander Perry's flag-ship in the battle on Lake Erie. The oration by Past Grand Master Wilford was excellent. The Grand Chaplain, Rev. Dr. Dunce, arrived too late to offer up a prayer, but having prepared it, the same is printed, as well as one by R. W. Bro. A. P. Boude, who officiated in his absence.

Quebec.

WILLIAM DE LA MORE THE MARTYR PRECEPTORY.

The evening of the 11th ult. was the annual festival or installation of officers of William de la More the Martyr Preceptory, of the City of Quebec, which was duly celebrated with great eclat. The Prior of Quebec, Rt. Em. Sir Knt. I. H. Stearns, and the Grand Marshal of Quebec,

Rt. Em. Sir Knt. A. G. Adams, Em. Preceptor of Richard Cœur de Lion Preceptory of Montreal, assisted in the ceremonies. The officers elect, and appointed, were as follows:

- Eminent Sir Knight E. T. D. Chambers, Eminent Preceptor.
- Sir Knight H. Russell, M. D. E., Constable.
- Sir Knight T. Inglis Poston, Marshal.
- “ “ C. Knowles, Chaplain.
- “ “ F. T. Thomas, Treasurer.
- “ “ S. W. Drum, Registrar.
- “ “ W. H. Little, Sub-Marshal.
- “ “ C. L. A. Kuhring, Captain of the Guard.
- Sir Knight Breakey, Almoner.
- “ “ A. F. Lav, Standard-Bearer.
- Fratre H. Clarke, Guard.

THE BANQUET.

Immediately after the close of the meeting, the Frateres sat down to their annual banquet at the St. Louis Hotel.

The chair was taken by the newly installed Eminent Preceptor, Em Sir Knight E. T. D. Chambers, who had upon his right and left respectively the two principal guests of the evening, Rt. Em. Sir Knight I. H. Stearns, of Montreal, Provincial Prior, and Rt. Em. Sir Knight A. G. Adams, Em. Preceptor of Richard Cœur de Lion Preceptory, Montreal, and Grand Marshal of the Great Priory of Canada.

The vice-chair was taken by the Constable, Sir Knight H. Russell, M. D. E., who had upon his right the Past Preceptor, V. Em. Sir Knight Samuel Kennedy, and Sir Knight Rev. Robert Ker.

The banquet was provided by the Russell Hotel Company, and the tables were laid in the large parlors of the St. Louis, the bill of fare being of a most sumptuous character, and the whole arrangements reflecting considerable credit upon the hotel authorities.

After full justice had been done the good things provided, the Chairman rose to propose the first toast upon the programme—“The Queen—the Patroness of our Order.” The Chairman referred to the late dastardly attempt upon the precious life of our beloved Queen, and to the manifestations of sympathy and hearty congratulations at her providential escape, which had come from all quarters of the globe, and particularly from the members of the Templar Order. The toast was right loyally received, and all joined in singing “God Save the Queen.”

The next toast was “Our Supreme Grand Master, H.R.H. the Prince of Wales.” The Chairman referred to the fact that the Patent creating Col. MacLeod Moore Great

Prior of the Dominion, emanated directly from the Prince of Wales, and H.R.H. had quite recently manifested his personal interest in the Order of Knights Templar in this country by addressing a letter to the Great Prior, lately delivered to him by Rt. Em. Sir Knight A. Stavely Hill, M.P., Grand Chancellor of the Order in England. The toast was loyally honored.

Sir Knight Henry Russell, M.D.E., Constable, in the vice-chair, proposed the toast of the Very High and Eminent the Great Prior of the Dominion of Canada, Colonel MacLeod Moore, G.C.T. In proposing the toast the Vice-Chairman said that the William de la More the Martyr Preceptory had cause to be very grateful to the Great Prior for the personal interest he had manifested in its establishment, and the many kind counsels and very useful assistance which it had received from him. He testified to the love and veneration borne by the Knights of Quebec to the venerable head of the Chivalric Order in Canada, all of whom most fervently hoped that he would long be spared to remain as Great Prior of the Dominion. This sentiment was loudly applauded, and the toast was received with great enthusiasm, the Provincial Prior, Rt. Em. Sir Knight I. H. Stearns, being called upon for a reply.

Rt. Em. Sir Knight I. H. Stearns said it did his heart good to witness such a demonstration of love on the part of this Preceptory, and he knew that nothing would give Col. Moore such inexpressible pleasure as learning of the manner in which his health had been received by the Quebec Freres. He hoped that before long the Great Prior would be able to visit Quebec in person and consecrate the Preceptory. (Loud applause.) They all had cause to be proud of their Great Prior, a Knight of rare learning and talents, whose reports and correspondence were quoted in every quarter of the globe. (Loud applause.)

The Vice-Chairman again rose, this time to propose "The officers and members of the Great Priory of Canada," coupling therewith the name of their guest, Rt Em. Sir Knight A. G. Adams, Grand Marshal of the Great Priory, who briefly responded.

The health of the Provincial Prior, Rt. Em. Sir Knight I. H. Stearns, was then given, and received with great enthusiasm, which was duly acknowledged by that popular brother.

Other toasts followed, interspersed with some excellent songs, and after spending a most enjoyable evening the party separated, concluding with "Auld lang syne" and the National Anthem.

THE CANADIAN CRAFTSMAN only \$1.50 per annum. Subscriptions can begin at any time.

FOR THE CANADIAN CRAFTSMAN.]

The Rowen.

BY FAY HEMPSTEAD, GRAND SECRETARY GRAND LODGE OF ARKANSAS.

[In the New England States, the second crop of grass grown is called the Rowen.]

The woods are brown, and hill and town
Sleep in the hazy weather;
And Autumn sheaves, with nuts and leaves,
Are ripe and red together.

And crashing through the early dew,
Where stood the buckwheat bowing,
The cattle low, or dull and slow
Go grazing in the Rowen.

Thou Mother-land, with lavish hand,
Regard'st thy children's needings;
Dost ever fill their utmost will,
Nor turn away unheeding.

Thou givest o'er thy varied store,
Their homes with joy endowing:
And doubling then thy gifts to men,
Thou yieldest them the Rowen.

Oh Life! dost thou the like allow?
I hear thy doubtful greeting!
But once to all the time doth fall;
There cometh no repeating.

No double course of strength and force,
No second growth allowing;
When youth is done there comes to none
The season of the Rowen.

Little Rock, Ark.

Many Years Ago: The Anchorite's Lament.

Many years ago, when summer winds were blowing,
And swallows' tender twitter was heard beneath the eaves,
I sauntered by the arching vines, with my sweet love, knowing
That she would be my wife before the trees had lost their leaves.

Happy by the river's marge, each bend fresh charms disclosing,
Watching the swift tide as it eddied near the sea;
Listening to the nightingale—on the banks reposing—
As its voice melodiously sounded o'er the lea.

But the tempter came, and blissful dreams were ended;
So the love-talk passed away in a noble scorn;
Then it all departed, all that vision splendid,
And I was left in misery, desolate, forlorn.

Many years ago, friends I had unnumbered;
Love and youth were on my side, no pain did I know;
Jealousy and calumny were the foes that slumbered;
Now lover, friends, and peace have left me many years ago.

EMMA HOLMES,
March, 1882. Author of "A-mabel Vaughan."

Brotherly Love.

From an unpublished volume of "Masonic Sonnets, by Brother GEORGE MARKHAM TWEDDELL"

He in whose heart love for his fellow-men
Has ne'er ta'en root, a Mason cannot be!
It is the first great requisite; and he
Would be a cowan in our midst, e'en when
All ceremonies we could on him waste
Had been perform'd. Signs he might give,
'tis true,

Passwords might answer, and might catch the
cue

To act an unfelt part; but ne'er in haste,
Nor e'en at leisure, would we find that man
By Brotherly love e'er moved to do a deed
To help another in his utmost need,
Or comfort the distress'd: for nothing can
Form a true Mason of such worthless stuff:
Of base materials we have quite enough.

ROSE COTTAGE,
STOKESLEY, YORKSHIRE.

Masonic Gems.

Grand Master Taylor of California says: "Greater care should be taken in the selection and admission of material into our social structure. No man who is not of such social standing and character that his name means honesty and integrity, and broad-minded benevolence towards his race, should ever be encouraged to send his petition to a lodge; when the petition is presented the candidate should receive the most searching investigation, and be promptly rejected if any doubt exists as to his fitness for membership. To be a Mason signifies much, it is true; but it should signify much more. The fact that a man is a Mason ought to be a guarantee, not only to 'he fraternity, but to all the world, that he is a man of honesty, integrity, liberality and moral character. In fact, it may be assumed that, as a general rule, such is a fact. But, unfortunately, there are too many exceptions. Every member of the Craft who falls short of what a Mason ought to be, deteriorates in the same degree from the average estimation in which they are held by the world and by each other. Masonry has never been, and was never calculated to be, a popular society. The very first declaration made by every candidate for the fraternity clearly admonishes him of

this fact. All selfishness and mercenary motives must be renounced before even our outer door can be entered, and these are the life-giving principles of most of the modern popular societies."

W. Bro. Widdemar, Grand Chaplain of Connecticut, says: "Freemasonry is not a church, nor does it in any way take the place or intrude on the dominion of the Church of the Living God, but is its friend and handmaid. We hear a great deal of this from the outside world, and now and again a brother, whose enthusiasm outruns his sober judgment, may say that he finds in Freemasonry enough to satisfy him mentally and spiritually, and asks no other religion. But he has never read this on the scrolls of our mysteries. While we can understand how much reason there is for his enthusiasm and his love for the wondrous beauty of the sublime Order, yet we know that he has not read aright. One who has drunk deeply of the mystic fountain of Masonic light and knowledge, will not thus confound the divine and the human. No true Freemason will say that his religious longings find full satisfaction in the teachings of the Craft. In rebuke to such an one, Masonry would quickly make answer in the words which the angel spoke to the Grand Master of our Mysteries, St. John the Evangelist, when he was about to offer to his Heavenly Guide the worship due to the Eternal Master above: "See thou do it not; I am thy fellow-servant and of thy brethren. Worship God." Freemasonry is the grandest human institution that earth has ever seen. It towers far above the mountain tops, but it makes no covenant with God for salvation. Its altars are indeed sacred, but they are hallowed only by the fealty of mutual human ties, and by the fraternal love which prays for and receives the blessings of the Eternal One. It is a crystallization of the Truth of the Bro-

therhood, sanctified by the other Truth, the Fatherhood of God, but it makes no atonement; it offers no sacrifice save that of prayer and praise; it speaks of no mediator. Its teachings elevate and strengthen; they impart the grandest of lessons; they take of divine things and show them to men, and the unceasing fires of our earthly altars are lighted from the quick flame of spirit light above. But Masonry is only the handmaid of Religion, and never dares to say; "Look to me and be ye saved;" it ever points upwards to the Heavens, and to the Throne, and to Him who sitteth thereon, and bids all who recognize her vows to be true and loyal servants of the Most High God."

Editorial Items.

Oscar Wde was initiated into Apollo University Lodge on Feb. 25, 1875.

Correspondence upon all subjects of Masonic interest is particularly requested.

Most Excellent Companion S. H. Owens, Grand High Priest of Missouri, died Feb. 24.

Our learned Bro., the Rev. T. J. Melish, the talented editor of the *Masonic Review*, contemplates a European tour.

A Council for the "Royal Ark Mariners" degree has recently been established at Kingston, and also at Port Royal, Jamaica.

Grand Master Irion, of Tennessee, decided that a brother could be disciplined for slandering a person not a Mason. Certainly.

The *Voice* exposes a whiskey ring in a Masonic lodge in Chicago, which we are glad to learn from the same source was defeated.

Bro. Chas. Levi Woodbury, P.D.G.

M. of Massachusetts, is probably the most profound Talmudic and Cabalistic scholar in the United States.

The R. W. Grand Lodge of Pennsylvania will assemble in quarterly communication to-day, in Corinthian Hall, Masonic Temple, Philadelphia.

Bro. George Augustus Sala, the distinguished novelist and writer, presided at the recent distribution of prizes at the West London School of Art.

The Grand Lodge of Mississippi presented last year a donation of \$500 to the Natchez Protestant Orphans' Home. Also, \$50 to the two deaf and dumb children of a brother. Good!

The Grand Lodge of Tennessee elected Bro. N. S. Woodard, of Knoxville, Grand Master by acclamation—the first time in Tennessee Masonry that the presiding officer has been so chosen.

The *Voice* is still a little off on the Unity question, and as usual shirks the questions we have regularly asked it for the last six months, and it will have to continue so doing, because it can't answer them.

"Pennsylvania does not make fractional Masons, nor do we acknowledge fractional Masonry." So says the *Keystone*, and Bro. Hughan tells us that Supreme Body knows naught of the Physical Qualifications Test.

The Masonic Mutual Benefit Society of Indiana paid to the widows, orphans and dependents of deceased brothers during the past twelve years the sum of \$2,176,000. Yet there are Freemasons opposed to these mutual aid societies.

Br. King Kalakaua became so infatuated with the Yankee rocking-chair and other luxuries in the way of furniture in which Americans indulge, that he has sent his chamberlain to

New York, Boston and Philadelphia, to buy a few tables and chairs for his new palace at Honolulu.

J. D. Pollard, of Seneca Falls, N.Y., was elected M. Ex. Grand High Priest of the Grand Chapter of New York at its 85th annual convocation, held at Albany on the 7th ult. J. S. Dickerman, of Albany, was elected Grand Scribe.

The anti-Masons in Kansas have been amusing themselves by giving public exhibitions of what they term "the conferring of the Masonic Degrees." What a vast amount of labor these men take to furnish amusement for the people!

The Grand Lodge of Louisiana donated \$1,000 to the relief of the Michigan sufferers. The Grand Lodge holds \$15,000 surplus of the funds contributed during the yellow fever pestilence, which is held sacred for this purpose.

P. G. M. John W. Simons, the able editor of the Masonic department of the New York *Despatch*, has been appointed Grand Representative of the Grand Lodge of Louisiana near the Grand Lodge of New York, in place of the late R. W. Bro. J. M. Austin.

The Knights Templar and Masonic Mutual Aid Association of Ohio had a cash balance on Jan. 1, 1882, of \$34,557. During the year twenty-three death claims were paid, amounting to \$97,014. Average number of deaths per 1000 members, 6.48.

Hon. W. J. Clarke, Victoria, was raised to the Sublime Degree and the same day installed Provincial Grand Master. No wonder our friends in New South Wales think it time to set up for themselves, and thus preserve the reputation of the Order.

The oldest English lodges are Antiquity No. 2; Fortitude and Old Cumberland No. 12, and Somerset House

and Inverness No. 4. These lodges were in existence before 1717, and together with a fourth lodge, now extinct, formed and created the Grand Lodge of England.

A correspondent of the London *Freemason* wants to amalgamate the "Three Grand Lodges in this United Kingdom (Great Britain and Ireland), disunited unquestionably from a Masonic point of view," and make H. R. H. the Prince of Wales Grand Master.

"Erasure from the roll" is the penalty for nonpayment of dues in South Carolina—rather more Masonic than our system of suspending, and then charging the brother dues during the period of suspension. The Grand Lodge of Canada (Ont.) is behind the times in this respect.

The G. M. of Pennsylvania, M. W. Bro. Ni-bit, during last year exercised his prerogative by making a Mason at sight. The applicant was also under age. Some of the Western Most Worshipfuls are debarred, by special enactment of their respective Grand Lodges, from so doing.

The thirtieth annual re-union of the Scottish Rite in Cincinnati was a big success. One hundred and eleven postulants received the degrees. The Scottish Rite rooms in Cincinnati are proverbially the finest on the continent, and such workmen as Carson, Gwynne, Mack, Melish, and others, cannot be surpassed in the world.

The sixty-fourth annual session of the Grand Lodge of Mississippi was convened Feb. 8, at Jackson. About one hundred and fifty were present, and six Past Grand Masters. As a Grand Lodge charity fund is to be created by a per capita ten cent assessment on each member, and as the membership is ten thousand, this will raise \$1000. Judge Speed was elected Grand Master.

According to the statutes of the Grand Lodge of Ohio, a Freemason suspended in a chapter cannot visit in a lodge. His membership, however, remains unimpaired. Rather absurd. The suspension in a chapter entirely unfits him for visiting, but leaves him quite good enough to preside even over his own lodge. Bah!

The Grand Royal Arch Chapter of New York, on Feb. 8th, at Albany, elected Comp. James D. Pollard, of Seneca Falls, Grand High Priest; Jas. E. Morrison, the particular favorite of the *Corner-Stone*, of New York, D. H. P. We congratulate Comp. C. C. Fox, of Buffalo, re-elected Grand Secretary.

R. W. Bro. Robert Ramsay has resigned his position as Gr. Rep. of the Grand Lodge of Ohio near the Grand Lodge of Canada, and M. W. Grand Master Col. Moffat has been pleased to suggest the name of W. Bro. L. G. Jarvis, of London, as his successor, an appointment which we feel confident will give general satisfaction to the Craft.

M. W. Bro. Prince Demetrius Rhodocanakis, Grand Master of Greece, on Dec. 24th was married to the grand-daughter of the celebrated hero of the Greek revolution and late Prime Minister of Greece, Admiral Canaris. It will be remembered that Prince Rhodocanakis was made a British subject by special Act of Parliament, and received his Masonic education in England and Scotland.

Since the establishment of the Masonic Widows' and Orphans' Home in Kentucky, "more than one hundred children have been kept until sufficiently advanced to render them self-sustaining, have been honorably discharged, and are now useful and respected members of society, earning an honorable living, and reflecting the highest credit upon the institution."

BIG CHAPTERS.—Providence, No. 1, Providence, R.I., 66 members; Oriental, No. 183, Philadelphia, Pa., 686 members; Washington, No. 43, Chicago, Ill., 527 members; Harmony, No. 52, Philadelphia, Pa., 522 members; Webb, No. 14, Cleveland, Ohio, 314 members; Apollo, No. 14, Troy, N.Y., 311 members; and Kilwinning, No. 97, Cincinnati, Ohio, 305 members.

The thirty-fifth annual assembly of the Grand Council of Royal and Select Masters of Pennsylvania was held on the 15th February, at Lancaster, Pa. From the report given in the *Keystone*, there was a large attendance and the Cryptic Rite is flourishing in the State. The Select Master's sign was exemplified by the Grand Master and his officers. Ill. Bro. J. S. Barber was elected Grand Master. The proceedings were closed with a banquet.

"The Grand Secretary of Kentucky," says a voice from South Carolina, "must be an Oddfellow. He styles the Grand Master 'Most Worthy.' Yet in the same proceedings we note R. W. Brother A. H. White, chairman Committee on Foreign Correspondence, says "they have examined the very able and instructive report of the *worthy* Grand Secretary." Brother Inglesby should look at home before he criticizes. This mixing of titles is not the thing.

The Royal Benevolent Institution has received, at its annual banquet, from the one hundred and thirty-eight stewards of the metropolis, £6,884 10s., making a grand total of £12,357 3s. 6d. Ten lists yet to be heard from. This is not quite as much as last year or the year before, but speaks volumes. Bro. Raynham Stewart, at the banquet, stated that when he first accepted a stewardship in the institution it was thought a grand success when they raised £500. This speaks volumes for the progress and success of the society.

Every lodge and chapter should endeavor to secure for itself a Masonic library. We understand all the Rosi Croix chapters of the Egyptian Rite have followed the suggestion of their Grand Master, M. W. Bro. R. Ramsay, in this respect, and have subscribed for the leading Masonic periodicals published on this continent and in England. By so doing they will all very soon secure for themselves the nucleus of a very respectable library.

The *Keystone* is a little fast in announcing editorially that the Grand Lodge of "Pennsylvania does not recognize any so-called Grand Lodge, but only a Sovereign Grand Lodge," which it declares "means something and is no empty act." It means, by the "Keystone," that all the Lodges in the jurisdiction recognize the Sovereignty of the Grand Lodge within whose jurisdiction they work. How about Scotland and Melrose Abbey Lodge? Is the Grand Lodge of Scotland still only a fractional Grand Lodge?

THE FREEMASONS' REPOSITORY.—This excellent periodical has changed hands, so far as the publishers are concerned, and although the able services of our distinguished brother the Rev. H. W. Rugg, as editor, are to be continued. The magazine will be increased by eight pages, and other valuable additions are promised. The *Repository* is a favorite with us, and we wish it and all connected with it the success of which they are so deserving.

The Grand Master of California has given permission to Bro. John H. Gray, Grand Representative Grand Lodge of Ireland, to issue a circular to the California Masons asking donations of minerals, photographs, Chinese and Japanese curiosities, &c., &c., to be placed on exhibition for sale at the Grand Masonic Fair to be held in Dublin in support of schools, where destitute orphans of members of

the Craft are furnished with a home and education, and started in life. \$60,000 has been expended in the last thirty years on new buildings, furnishing, &c., and it is proposed to raise \$10,000 now.

THE *Legion* says:—"THE CANADIAN CRAFTSMAN, Port Hope, Ontario, is a praiseworthy thirty two page magazine, with its columns laden with Masonic information from all parts of the world." We can return the compliment, as the *Legion*, published by Geo. Munson, and edited by L. A. Steber, St. Louis, Mo., is one of the best periodicals of the kind published, and to those interested in this excellent mutual insurance society cannot be too highly recommended.

The Grand Lodge of Delaware has adopted the perpetual allegiance principle, and by resolution declared that hereafter (1881) no subordinate lodge shall grant a release to any rejected applicant for initiation." This is an iron-clad and iron-bound arrangement indeed. A B is rejected in Lodge C, in Delaware; twenty years afterwards he wishes to enter the fraternity at the Cape of Good Hope, where he has resided ever since his rejection. Must he return to Delaware to be initiated in Lodge C? We detest such Lumber.

MYSTIC SHRINE.—On the 28th ult., the Nobles of the Ancient and Arabic Order of the Mystic Shrine, met at Mecca Temple, N.Y., to celebrate the festival of the Daughter of the Prophet, Es-sitt Falmeh En Nebawich, with the remembrances, recitations, illuminations and the Grand Feast. The recitations of the thirty sections of the Koran were begun promptly at the second hour. A large concourse of Nobles participated in the ceremonies. M. Ill. Bro. W. M. Fleming, 33°, the Grand Potentate, performed his part with great dignity and solemnity.

THE *Repository*, Providence, R. I., an exchange that we always welcome to our sanctum, being ever replete with well written articles on topics of general interest to the Craft, comes to us this month with a new departure, which we wish we could afford to imitate, namely: a steel plate frontispiece of a distinguished member of the fraternity, and promises us monthly others of equal excellence. This month the handsome features of the learned editor, the Rt. Wor. and Rev. Bro. Henry W. Rugg, are presented for our inspection. The engraving is an excellent one, and we trust the publishers will find the system pay, as such plates greatly enhance the value of the volume. We wish the *Repository* every success.

Bro. P. B. Hunt, of Iowa, writes to the *Voice*: "I personally know a gentleman who has only one leg, and had only one leg when he was made a Mason in this State. I think a little breeze was raised by it, but it soon passed away." To which the *Voice* says: "If such work was done, it was unlawful, and should have been annulled." Would the *Voice* punish the unoffending and innocent brother because God deprived him of a leg? Ask Bro. Hunt if the one-legged brother was a bad man, or an immoral man. That's the question, and not whether he has a cork limb or not. We fancy many of the cork-legged men are better than many of the morally deficient candidates we accept.

Bro. Inglesby (Foreign Correspondence Committee, California) says: "We think that one who *proves* himself a Mason is to be so received, and a Mason or a Lodge regularly made under the Grand Orient system—if that be the supreme Masonic authority of his country, is regularly made." We have always held this. What right have we to dictate to the Masons of a foreign jurisdiction what form of executive and legislative government they are to adopt? None at

all. A Mason made under a Grand Orient or Supreme Council, where no Grand Lodge exists, is as regularly and legitimately made as one under a Grand Lodge, if there is no Grand Lodge in that country—New York and Illinois notwithstanding.

The London *Freemason* says: "The present state of French Freemasonry is deplorable. It has abjured the great landmarks of the Order, and is now, as far as we can see or safely state, a secret political society, with this peculiarity, that it is tolerated by the State. We hear on good authority that a large number of respectable citizens and good Freemasons have left the lodges, and we fear that at the present moment it is useless to conceal it. No Anglo-Saxon Mason, true to his undertakings, can safely enter into or co-operate with the French lodges. We sincerely deplore such a state of things, as it is not difficult to predict either the inevitable tendency or the assured result of such a prostitution of Masonry.

MASONIC CHRONICLE.—We acknowledge receipt on our exchange list of the "Masonic Chronicle and Official Bulletin" of the Supreme Council 33° U.S.A. As its name implies, it is the organ of the Supreme Body of the Arnean-Hays branch of the Scottish Rite, which, so far as we can tell from the volumes before us, is receiving a very large support from members of the Craft on the other side. Scotch Riteism is apparently full of schism in the neighboring republic, there being no less than four Supreme Councils in the Northern jurisdiction, each claiming for itself legitimacy. The volumes are neatly got up. Editor, J. G. Barker, 43 Bleeker Street, New York. Price, \$1.50 per annum. The celebrated historian of this Rite, Folger, is the Secretary General of this body. Ill. Bro. W. T. Woodruff, Grand High Priest Grand Chapter of New York, has also allied himself with this body, and accepted the posi-

tion of Minister of State in the same. Such men are a tower of strength to the organization.

The Grand Master of South Carolina, in 1881, in his address from the Grand East, said: "A communication has been received from the Grand Lodge of Ontario, setting forth the history of that organization, and requesting formal recognition and exchange of the usual fraternal courtesies. I see no good reason why this request should not be granted. The communication is submitted with this address to the Grand Lodge, for such action as it may think proper." The Committee on Foreign Correspondence, to which this was referred, rather sat upon the Grand Master. It simply said: "Your committee would recommend that the Grand Lodge of Ontario be not recognized." This report, it is unnecessary to add, was adopted. Canadian Masons should remember the name of James F. Izlar, who, on December 13th, 1881, recommended the Grand Lodge of South Carolina to recognize the so-called Grand Lodge of Ontario.

R.W. Bro. Nisbit, Grand Master of Pennsylvania, in June, 1880, stated that his "attention had been called to an advertisement requesting any one desiring to join a Masonic Lodge to address 'L., Ledger Office.' That on investigation it appeared that the advertisement had emanated from the Junior Warden of one of the lodges, who, in reply to an answer to it, offered, as inducement, less danger of a black ball, cheaper initiation and a pleasant one. The matter was referred to a special committee. From their report it appears that the Lodge ordered the Junior Warden to be reprimanded, but the committee, not deeming the punishment sufficient, recommended, and Grand Lodge adopted, a resolution suspending the Junior Warden for one year. In Canada, we think, he would very properly have been expelled. In fact we

do not see how the Grand Lodge could have permitted so flagrant an offence to have been passed over with so ridiculously light a punishment.

SCOTLAND.—Bro. Chas. Inglesby, in his excellent report of Foreign Correspondence to the Grand Lodge of South Carolina, says: "We notice that the Grand Lodge of Scotland can sometimes assert her right to exclusive jurisdiction, although, in the case of Quebec, she could not understand the American doctrine of exclusive jurisdiction." *Vide* the subjoined: 'Gibraltar—The Grand Lodge of Manitoba, Canada, has granted a charter to a lodge at Gibraltar, which had been opened in May last. Holding this to be an encroachment on the rights of the Grand Lodges of England, Ireland and Scotland, which exercise exclusive joint jurisdiction in that colony, the committee have directed the Scotch Lodge at Gibraltar not to recognize the Lodge there holding of the Grand Lodge of Manitoba, and recommend the Grand Lodge to co-operate with the Grand Lodges of England and Ireland in any resolution they may adopt in vindication of their rights.' (*Note*—We should much like to know what rights the Grand Lodge of Scotland has in an unoccupied Masonic territory, that the sovereign Masonic power of Manitoba does not possess. Grand Master Bell is not the man to be extinguished, even by so august a body as D. Murray Lyon's Grand Lodge.—ED. CRAFTSMAN.)

Grand Master Gurney, Illinois, urges the repeal of that portion of the Constitution which enacts that an applicant for a dimit shall obtain it, provided his dues are paid and he is clear of charges. The argument is based upon the ground that this is an interference by the Grand Lodge with the rights of subordinate lodges, and claims that the law of dimit is analogous to the Grand Lodge assuming lodge discipline. "In this," in the

words of Bro. Inglesby, "we do not concur, because in the matter of discipline, as shown by Bro. Robbins in his report for 1875, the common law of Masonry everywhere vests the matter of discipline in the constituent lodge. It was an innovation of Grand Lodge to assume it. It is equally the common law of Masonry that membership is a voluntary act, and that a brother has the right, if he is not under charges and has paid his dues, to sever his connection with the lodge. The provision to which the Grand Master objects is merely declaratory of the common law of Masonry, and we think it would be an innovation to compel a Mason unwillingly to continue his membership. The enactment, therefore, does not curtail any of the rights of the subordinate lodge, but simply secures the right of the individual Mason, in accordance with the ancient usages of Freemasonry." This is right. The doctrine of compulsory membership is most objectionable, and decidedly contrary to the spirit of our institution. The Grand Master of the Grand Lodge of the District of Columbia, M. W. Bro. J. S. McCoy, on this point very properly ruled: "Freemasonry being a voluntary association, a brother cannot be compelled to continue his membership, contrary to his own inclination."

Canadian Masonic News.

Myrtle Lodge, No. 337, Port Robinson, installed by W Brother Wm Bell, P M: I P M, Wm Andrews; W M, Robt Coulter; S W, Thos Sowersby; J W, Jno Hill; Treas, Geo Ross; Sec, O F Wilkins; Chap, Rich'd Springer; S D, Geo Rogers; J D, J McMullan; S S, John J Waters; J S, C Shuman; I G, Wm Rogers; Tyler, Warren Cooke; D of C, Wm Andrews.

Mount Hermon Lodge, No. 7, B C R, Moodyville, B C, installed Jan 7: W M, Ben Springer; S W, Geo Black; J W, Angus C Fraser; Treas, James VanBramer; Sec'y, John McDonald; S D, Patrick A Allen; J D, Walter Erwin; I G, Alex Merryfield; Tyler, Sherwin Proctor.

St. John's Lodge, No. 15, G R N B, St. John, N.B.—W M, Wm F Bunting; S W, A Everitt; J W, T Stothart; Chap, Rev D Macrae, D D; Treas; Geo P Hegan; Sec., A W Sharp; S D, H M Hamilton; J D, R H B Tennant; S S, T H Lynn; J S, Robt Leonard; Organist, Frederick Sandall; D of C, W L Dobbin; I G, John Buchanan; Tyler, D Scribner.

Macoy Lodge, No 242, Mallorytown, installed by W Bro James Reynolds, Jan 7: I P M, Francis Dowsley; W M, L A Betts; S W, R W Tennant; J W, James Dickey; Treas, G W Mallory; Sec, Reuben Fields; Chap, E Purvis; Organist, A M Purvis; S D, R R Phillips; J D, Jno Macdonald; S S, Alfred Scott; J S, Albert Root; I G, C Root; Tyler, Daniel Lee; D of C, Francis Thomson.

Jerusalem Lodge, No 31, Bowmanville, installed by R W Brother J Milne: I P M, Wm R Piggott; W M, Wm McKay; S W, J Lyle; J W, R R Loscombe; Treas, R S Manning; Sec, Wm Wright; Chap, Jas Gilfillan; Organist, J Wesley; S D, Wm B Couch; J D, Thos H Spry; S S, Geo Lee; J S, Wm T Scott; I G, J Percy; Tyler, W Wrght, Sr; D of C, S Burden.

We understand the Masonic Ball at Penetanguishene recently was quite a success.

Officers of Northern Light Lodge, No. 93, Kincardine, for 1882: I.P.M., W. Bro. J. A. Macpherson; W. M., W. Bro. Ben. Freer; S. W., Elijah Miller; J. W., Edward Fox; Treas., Jno. Sellery; Sec., R. D. Hall; Chap., Rev. R. H. Starr; S. D., N. Gumaer; J. D., Jas. S. Greenhill; S. S., H. M. LeGear; J. S., A. Leslie; I. G., M. T. Huffman; Tyler, John Munro; D. of C., Robert Baird.

PRESENTATION.—At the regular communication of Corinthian Lodge, No. 62, Q.R., held at Montreal recently, the retiring Master, W. Bro. George E. Weldon, was presented with a very handsome Past Master's jewel. The presentation was made on behalf of the Lodge by V. W. Bro. Dunne, after which W. Bro. Weldon invited the members to work the 4th degree at the Terrapin. This was done in due and ample form, and a very pleasant evening was enjoyed by all.

The Canadian Craftsman.

Port Hope, April 15, 1882.

Work.

The present season is generally the busiest in the year for Masonic lodges, and it is very gratifying to know that the officers and brethren of the different Masonic organizations are making marked proficiency in the work of the degrees. We can say that some years ago our Craftsmen compared rather unfavorably in that respect with our cousins across the line, but at the present time they are fast approaching that accuracy and exactness for which the American ritualists are so justly celebrated.

In some jurisdictions we note that the Worshipful Master has to pass the ordeal of an examination upon his knowledge of the ritual of the first three degrees before he can be installed. We are not aware how this system works in practice. It is certainly very desirable that the presiding officer of a lodge should be thoroughly versed in his work; on the other hand, we are not prepared to admit that a brother should not be installed without having that knowledge. Many a man is elected to the East who least expects it, and is not at the time prepared for it; but by studious application readily fits himself for the responsibilities of his important station. Few men like to find themselves in a false position, and we can hardly conceive a more unfortunate one than that of a Master who does not know his work, and consequently finds himself unable to rule his lodge.

But it is not only the Master who

should get up his work. The Wardens have a great responsibility resting upon them, and no brother should accept either the West or South who does not intend to post himself for the higher office to which he has a right to look forward. If the Wardens and other officers do not verse themselves in their duties, it is impossible for the proceedings of a lodge to be conducted with that harmony which is so essential in a lodge-room. What a miserable burlesque it appears to both spectator and candidate, when they hear the Queen's English murdered, and note the hesitancy and bungling of the officers, when the work is slurred over and badly performed.

It is really almost imperative that the Master and officers should know the work, and know it well. We admit it requires much time, great labor and considerable practice to do this, but it is well worth it. The Worshipful Master who cares for his lodge and desires to see Masonry prosper in his vicinity, must study, and study hard, to make himself and his officers workers in the Masonic hive. If he cares for Masonry, the labor will be a pleasure; and the success which is sure to crown his efforts a far greater reward than he could reasonably anticipate.

An excellent custom, that should by the-by be adopted by all, is prevalent in some lodges, of the Worshipful Master calling upon some brother to perform some part of the ceremony -- say, giving the lecture on the tracing board, the charge, the explanation of the signs, &c. There is much of the work that the Worshipful Master has the power to transfer to another, and in doing so he not only renders

the proceedings more interesting, but causes the members of the lodge to post themselves in the work, and display a worthy emulation that fits them for the higher duties to which every Hiramite has a right to aspire.

Lodges of instruction, too, should be frequently held by every Master of a lodge. They are most essential, and we know of no other method by which the work can be so thoroughly acquired. There questions in ritual can be asked and discussed with openness and freedom. The youngest brother, by this means, can become a proficient in ritual; and a Master who adopts this system will find brethren always willing and ready to take any position in case of the absence of any of the proper officers. Too much cannot be said in favor of lodges of instruction. The yearly gathering, in some districts, under the supervision of the District Deputy Grand Master, is very well in its way, out quite secondary to local lodges of instruction. Let every Mason, therefore, from the night of his initiation, make up his mind to get up the work, and thus qualify himself for the highest gift within the province of the brethren of his lodge. Every Hiramite should aspire to the East, when his foundation is laid in the North-east corner, and such an one is sure to obtain it.

The Late T. Douglas Harington, 33°.

In a previous number, with mingled feelings of regret, sorrow and pain, we announced to the readers of THE CRAFTSMAN the sudden demise of one whom the fraternity delighted to honor, and whose loss will long be felt by the Canadian Craft. We desire to add to

the particulars already given that M. W. Bro. Harington "passed away with great suddenness, whilst conversing with his family in the evening twilight, after having spent the day in his usual health and activity. One momentary pang and all was over. 'The silver cord was loosed, the golden bowl broken, and the spirit had returned to God who gave it.' "

Brother Harington was born at Windsor, England, on the 7th of June, 1808, and was descended on his father's side from a good old English family, while he inherited from his mother a portion of the renowned lineage of the gallant Douglas line. He spent his early life as a midshipman in the Royal Navy, and afterwards as an officer in the East India Company's merchant service. In 1832 he became a resident in Canada and shortly afterwards entered the Civil Service of the Crown, in which he remained until his retirement some four years ago, having attained the position of Deputy Receiver General, closing a service of forty-six years without spot or stain.

During the rebellion in 1837-38 he served with the "Queen's Rangers," and subsequently received his commission as colonel (unattached) in the militia.

Brother Harington's Masonic career has been one well worthy the attention of the Craft. He has occupied prominent positions in almost every branch of Masonry, and has ever been foremost in endeavoring to spread more knowledge amongst the brethren. We find, on referring to his biography published in THE CRAFTSMAN in 1869, that our distinguished fratre was first brought to light in

1843, in the Duke of Leinster Lodge, No. 283, G. R. Ireland, at Kingston, Ont. In July of the following year he affiliated with St. George's Lodge, No. 643, G. R. of England, at Montreal.

On March 4th, 1845, he was exalted to the sublime degree of the Holy Royal Arch, in the Chapter attached to St. George's Lodge, Montreal, and almost immediately thereafter was elected Worshipful Master of that lodge,—having previously occupied the West,—which position he held continuously till 1848 or 1849. In 1851, St. John's Lodge, No. 214, G. R. England, of Quebec, elected him to the Oriental Chair, maintaining him in authority during four successive years.

In 1847 he was elected First Principal Z. of Victoria Royal Arch Chapter, Eng. Reg., at Montreal, continuing to hold the office until his removal to Quebec.

On the 10th April, 1854, he was installed a Knight Templar and Knight of Malta, in the Hugh de Payen Encampment, held at Kingston, and in the following year was elected Em. Commander of the Encampment at Quebec, a position he occupied for many years.

Brother Harrington, during the Provincial Grand Mastership of R. W. Bro. the Hon. Peter McGill, held the appointments of Provincial Grand Secretary and subsequently Deputy Provincial Grand Master of the Province of Montreal. On 1st May, 1852, he was appointed Provincial Grand Master, English Constitution, of Quebec, receiving from the same high body, on the 5th of the same month,

the position of Provincial Grand Superintendent of Royal Arch Masonry, and on 1st of August of the following year received his commission as Provincial Grand Master, Scotch Constitution, of Quebec—thus combining in his own person the majority of exalted Masonic stations then obtainable in Canada.

All these, however, he resigned in 1858, when he joined the Grand Lodge of Canada with the rank of Past Grand Master. In 1860 he was elected Grand Master, continuing to occupy the throne during four successive years. He was also in 1880 elected an honorary member of the Grand Lodge of Quebec, and was a Past Grand Master of the same, besides being an honorary member of many subordinate lodges. At the time of his death he was Grand Representative near the Grand Lodge of Canada of the following Grand Lodges: Pennsylvania, Louisiana, Vermont, Nova Scotia and Quebec.

In 1859. he was elected Grand First Principal Z. of the Grand Chapter of Canada, a position he filled with marked ability for many years, till he retired from active service in this branch of the Royal Art. He filled the important position of Grand Representative of Nova Scotia and Tennessee near the Grand Chapter of Canada. He was also an honorary member of several subordinate chapters, and in 1880 was elected an honorary member of the Grand Chapter of Quebec.

In Cryptic Masonry our learned brother took great interest, and in 1869 was appointed an honorary member of the Grand Council of Royal and Select Masters of Nova Scotia,

and Inspector General of the Order for the Province of Ontario and Quebec. On the formation of the Grand Council of Royal and Select Masters of Ontario on August 8, 1871, he was unanimously elected Grand Master. He retired, however, in the following year from the position. He held commissions as Grand Representative near the Grand Council of Ontario (now Canada) from the Grand Councils of New Brunswick, Illinois and Maine.

In Templary, Rt. Em. Frater Harington always took a deep interest. From 1868 to 1871 he held the position of Deputy Great Prior of the Provincial Grand Conclave, and was subsequently appointed Grand Representative of the Great Priory of England and Wales near the Great Priory of Canada with the rank of Past Great Prior of England. He was an honorary member and a Past Eminent Commander of several subordinate Preceptories.

On the introduction of the Order of the Red Cross of Rome and Constantine into this country, Ill. Sir Kt. Harington was appointed Inspector-General for the Order for Ontario and Quebec, and at the same time was Sovereign of the Conclave at Ottawa. About the same time, he also occupied the position of Inspector for Ontario and Quebec of the Order of Royal Ark Mariners, and on the formation, in 1871, of the Grand Lodge of that Rite (subsequently defunct), was elected Grand Master of the same.

At the time of his decease our distinguished fratre, M. Ill. Bro. T. D. Harington, 33, occupied the Grand East of the Supreme Grand Council of the Scottish Rite, and was its most distinguished member, and Represent-

tative near the same from the Supreme Grand Council of England and Wales, and we believe an honorary member of several other Supreme Councils. He was also Deputy Supreme Grand Master of the Grand Lodge and Temple of the Swedenborgian Rite of Freemasonry for Canada; Senior Substitute Magus IX^o, and Vice-President *ad vitam* of the Rosicrucian Society for the Dominion; an Arch-censor of the Oriental Rite of Sat B'hai; a Noble of the Ancient and Arabic Order of the Mystic Shrine; and a member of the Royal Order of Scotland.

It will be seen from the above that Brother Harington was ever ready to explore the hidden mysteries of the various rites of Freemasonry. Although at times he allowed himself to be swayed by impulse, he was ever ready quickly to acknowledge an error and admit a mistake. During the Quebec controversy he was ever the firm ally of that young Grand Lodge, and actually visited the same, when its members were suspended by the Grand Lodge of Canada; and although in the Grand Chapter much pressure was brought to bear upon him, he always declined, during that unfortunate controversy, to permit the slightest allusion to the same within the Capitular fold—receiving and welcoming within its ranks Quebec and Ontario Masons with equal courtesy, and in an equally open and generous spirit.

We might fill pages with laudatory comments on his warm and genial nature, his kind and forbearing disposition, his generous and noble actions. We drop the veil, however, over his good deeds—they are known to the

Craft throughout the Dominion. His loss to us is irreparable—his gain to himself is beyond human knowledge. The sprig of acacia has been thrown on his grave, and his immortal spirit is rejoicing in the presence of the Giver of all good,—the Freemasons' God,—the Great Architect of the Universe.

The Grand Lodge of New South Wales.

The *Freemasons' Chronicle*, London, England, takes us to task because we advocate the legitimacy of the position assumed by the Grand Lodge of New South Wales, in declaring itself the sovereign Masonic authority in, for and over that jurisdiction. The *Freemasons' Chronicle* asserts that the Grand Lodges of England, Ireland and Scotland exercise concurrent Masonic jurisdiction over the British colonies. Although we do not acknowledge this, for the sake of argument we will admit that they do, until a Grand Lodge has been legitimately formed in any one of those colonies, and then their authority therein ceases to exist, except through courtesy, as in the case of the three English lodges now existing in Montreal, within the territorial jurisdiction of the Grand Lodge of Quebec.

The argument of our contemporary, that because a number of lodges in New South Wales still adhere to the Grand Lodges of England, Ireland and Scotland, is no reason why we are not to accord recognition to the Grand Lodge of that colony. It is a well known fact that the District Grand Master of England and Scotland threatened suspension to, and did illegally suspend, brethren who

participated in the formation of the Grand Lodge of New South Wales, and thus deterred many at that time from joining in the movement, which has since accomplished so much to advance the interests of Freemasonry in that colony. If the "Colonial" Masonic officials of the Grand Lodges of England and Scotland in New South Wales are so confident that they have "the ear of the Craft," and that there is no desire on the part of their respective lodges to unite with the Grand Lodge of New South Wales, why do they so persistently decline to have a meeting, and courteously discuss the question with a committee from that Grand Lodge, as was some time ago suggested by the M.W. Bro. the Hon. James Squire Farwell, M.P., Grand Master of that Grand Lodge? The reason is obvious. They dare not. They hold their position now by a very uncertain tenure. The history of all Grand Lodges repeats itself, and those lodges in New South Wales, now under the jurisdiction of England and Scotland, will sooner or later see the advisability of uniting with the supreme governing body of their own Province, in preference to remaining as the mere offshoots of a foreign grand body.

The "Masonic Chronicle" must admit that Masonry is more prosperous in those colonies that have independent Grand Lodges, and what object it and other parties can have in decrying Masonic independence and upholding Masonic subserviency,—and, we would almost say, Masonic toadyism,—we cannot make out. Surely New South Wales is able to govern herself Masonically, and if not interfered with, and bolstered up with offi-

cial flattery, would soon throw off her leading strings. We are satisfied of the legitimacy of the formation of the Grand Lodge of New South Wales, as we were of Quebec, the Indian Territory, Dakota and New Mexico. All the lodges in these three latter jurisdictions that at first held out, have now fallen into line, and acknowledge the authority of the Grand Lodges of their respective jurisdictions. There are still three English lodges tolerated in Montreal, but their existence is only a question of time, unless they enrol themselves under the banner of the Grand Lodge of Quebec; and as the Grand Lodges just referred to have obtained very general recognition, so do we believe the Grand Lodge of New South Wales will. The day of coercion and suspension is passed, and Masons nowadays will not submit to tyranny from any quarter. District Grand Masters, being merely the appointed creatures of the home authority, do not reflect the sentiment of the Craft in their respective jurisdictions, and almost invariably are biased in their opinions by the salaried officials of these District and Provincial Grand Lodges, who know full well that their incomes will be cut off on the formation of a sovereign body. These are the reasons behind the throne that govern the "reported" opinions of such appointed officers.

We submit, with all due deference to the judgment of the "Freemasons' Chronicle," that it has no idea of the evil effects of concurrent jurisdiction. We have seen it, and know it. Rivalry between lodges, accepting each other's rejected material, rushing candidates through degrees, low fees for admission, initiating candidates

without proper investigation as to character, &c., are the invariable concomitants of concurrent jurisdiction. It is all very well for the officers and members of the Grand Lodge of England, and for English Masons in England, to uphold the rights (?) of English lodges in foreign jurisdictions because they do not know and cannot understand the grievous wrong they are doing to Masonry, in thus advocating conflicting interests and cultivating local jealousies in their daughter colonies. They not only take the money which should be expended in charity within those jurisdictions in which it was paid, by using it themselves,—a procedure of very doubtful propriety,—but by appointing the Provincial and district officials they stifle that noble emulation which as Masons we have been taught to practice.

These "Colonial" Provincial lodges are, of course, all well enough on the introduction of Masonry into a province or country, but brethren should be taught to rely upon themselves, to establish their own libraries, to erect their own halls, to build up their own charities, and to govern themselves. This is why we urge upon lodges and Masons in all unoccupied territories to call conventions of representatives of their lodges, and discuss the propriety of setting up for themselves, and establishing sovereign and independent Grand Lodges. We cannot understand why the Masons of New South Wales should be deprived of the right to govern themselves any more than their brethren in other parts of the globe, and as to the fact that they were and are apparently in a minority, all we can say

is that our English brethren should be the last to raise an objection to the regularity of the formation of the Grand Lodge of New South Wales on that account, since the Grand Lodge of England itself, at its formation in 1717, was in an insignificant minority in that particular. We have no desire to use coercion towards any lodges, but we think a free expression of opinion should be permitted among the brethren of the English and Scotch lodges of New South Wales, and that the Grand Lodges of those constitutions should, instead of lavishing praises on their colonial officers, who are stifling discussion and suppressing liberty of action by threats and edicts, reprimand them for their unwarrantable and meddling officiousness.

The "English" Lodges in Montreal.

It is very evident that the fate of the English lodges in Montreal will soon be sealed, unless their members take the advice of their Old Country friends and Quebec brethren. The recent utterances of Past Grand Master the Hon. Richard Vaux, as chairman of the Foreign Correspondence Committee for the Grand Lodge of Pennsylvania, clearly proved that, whilst great praise was due to Grand Master Graham and the Grand Lodge of Quebec, for their past moderation, a much longer postponement of the assertion of their Masonic rights could not be expected. In fact, many now think that the time has arrived when the Grand Master of Quebec must assert his prerogative and insist upon all lodges within the

territorial jurisdiction of the Grand Lodge of Quebec obeying the Constitution of that grand body. Every Mason belonging to those three lodges in Montreal, St. Paul, St. George, and St. Lawrence, knows full well those lodges are only existing on sufferance, and really have no legal status; and that by the scratch of his pen M. W. Bro. Graham could place every one of their members in a most unpleasant position, namely, that of suspended Masons. This, we repeat, must be the end of the matter if those who exercise authority in those lodges persist in ignoring the authority of the sovereign Masonic body in whose jurisdiction they are working. Great courtesy and clemency have been extended to them, but they cannot imagine that they will be permitted for ever to defy the oft repeated and express wishes of the Grand Lodge of Quebec,—the acknowledged sovereign Masonic authority in, for, and over the Province of Quebec.

We do not wish our Montreal English brethren to imagine that we are threatening them with coercion. We are only stating facts, which these Canadian English brethren should look fairly and squarely in the face. Every Grand Lodge on the continent acknowledges the doctrine of exclusive Grand Lodge Sovereignty, and we ask what other Grand Lodge would have tolerated such persistent opposition to its wishes and dictates as has the Grand Lodge of Quebec from these three lodges in the city of Montreal?

If these brethren had any grievances against the Grand Lodge of Quebec—if they had any conscientious scruples with regard to meeting their

Quebec brethren Masonically—if they had been tyrannized over or defamed by their Quebec confreres, there might be the shade of an excuse for their stubborn adherence to a foreign Grand Lodge, which is absolutely begging of them to go in peace. The Grand Lodge of England knows full well that the Grand Lodge of Quebec cannot, consistently with its own dignity, much longer permit this anomalous condition of affairs within her own Masonic territory; and although an edict of non-intercourse might not materially affect the Grand Lodge of England and her subordinates in England, it would virtually isolate and kill her subordinates in Montreal. Who would take degrees in St. Paul, St. George, or St. Lawrence Lodge, if they knew they would not be recognized as Masons by the other lodges in Quebec; and throughout the Dominion and the United States? Besides that, they would not be able to receive the Capitular degrees, or any of the grades of the higher Rites. No man of sense would place himself in such an unpleasant and anomalous position, yet such would actually be the position of those taking degrees in any of these so-called Masonic bodies, once the Grand Master or Grand Lodge of Quebec insisted upon these lodges surrendering their warrants, or uniting with the Grand Lodge of Quebec.

Our English brethren in Montreal should fully consider this subject, and several of their members being men of high standing in the Craft, and holding honored positions in the higher bodies of the Fraternity, they should weigh well the difficulties they are causing within the Masonic fold

in their own native or adopted Province. Is it manly, just, honorable, or Masonic, to cause this contention? They have no objection to sitting with their Quebec brethren in Grand Chapter and subordinate Chapters. They do not hesitate to take part in the proceedings of Great Priory and its Preceptories. They belong to other Rites. Yet, forsooth, they arrogate to themselves a superiority over their brethren in Symbolic Masonry, by declining to unite with them in the Grand Lodge of Quebec, which is acknowledged by the Masonic world to be the supreme Masonic governing body over Symbolic Masonry in that Province. Their position is neither enviable nor tenable, and we trust wiser counsels will prevail than have prevailed heretofore, and that shortly they will see the advisability of ranging themselves under the banner of the Grand Lodge of Quebec. If they do not, disaster and misfortune will surely overtake them.

Editorial Items.

THE Scottish Rite in the neighboring Republic, especially in the North, is getting somewhat mixed. Four Grand Easts, in addition to a colored Grand East, all claiming jurisdiction and declaring themselves legitimate. Folger, the historian *par excellence* of the Ancient and Accepted Scottish Rite, claims that the Carnean-Hayes Supreme Grand Council, "always known" as the Supreme Grand Council of the United States of America, is the only legitimate Supreme Grand Council; he is Secretary-General of the same, and we note that that distinguished Mason, R. W. Bro. Wood-

ard, Past Grand High Priest of the Grand Chapter of New York, has just allied himself with the same, and accepted the position of "Minister of State." The organ of this body, the "Masonic Chronicle" of New York, is a most interesting periodical to those desirous of studying up this branch of Masonry, and we consequently advise those interested in the subject to remit their subscription of \$1.50 for the same.

—————
 Jurisprudence Department.
 —————

EDITED BY R. W. BRO. HENRY ROBERTSON,
 P. D. D. G. M.

Query—Suppose a person belongs to the Blue Lodge and the Chapter for a number of years, and has been looked upon as a good member, in good standing in every respect, but at this point he joins himself to the so-called Grand Lodge of Ontario. For this unmasonic conduct his mother Lodge (the Blue Lodge) suspends him. Then the Grand Lodge of Canada expels him. In what manner of standing is he now with the Chapter, and how should they deal with him? Should they notify him to show cause why he should not be expelled, or merely let him drop out by not sending him notice of their regular meetings? Is the Grand Chapter and the Grand Lodge of Canada all one and the same, or are they two separate bodies? And if a member is in bad standing in one does it affect him in the other?

Answer.—When the Grand Lodge, or any other competent Masonic authority, suspends or expels any brother for unmasonic conduct, who is a Royal Arch Mason, such companion shall be suspended or expelled from his chapter for the period during which the Craft suspension or expulsion continues in force.

As soon as this brother was suspended by his Lodge he was suspended from his Chapter, and as soon as he was expelled by the Grand Lodge he was also expelled from the Chapter. His standing in the Chapter was affected as soon as the sentence of suspension was passed by the Lodge,

and it was not necessary for the Chapter to take any separate action.

The Grand Lodge and Grand Chapter are two separate bodies, but according to the provisions of the Constitution of the Grand Chapter, all companions must be in good standing in their lodges in order to retain their good standing in their chapters (except in cases of suspension for non-payment of dues.)

Q.—A brother is suspended for non-payment of dues. Can the Lodge remit the dues and give the remains Masonic burial?

A.—We think not.

Q.—Is it legal and proper to collect dues from a brother during the term of suspension, or after suspension for the term he is suspended?

A.—A member suspended for non-payment of dues is liable for dues which accrue during the period of his suspension.

A member suspended for unmasonic conduct is not liable for dues accruing during the term of such suspension.

Q.—If, at a regular meeting, the Lodge being closed, and before the brethren left the room, they thought of some important business that should have been brought before the Lodge, would it be constitutional for them to open up again and proceed with that business, it being then only 9:30 p.m.?

A.—We are of opinion that it is not proper to re-open the Lodge on the same evening after it has been closed, but if none of the members have gone away and the business forgotten was very important, the irregularity would probably be excused.

Q.—Is it not Masonic, at St. John's Festival, to give three cheers for Her Gracious Majesty the Queen, when the toast is proposed, "the Queen and the Craft," and then after that the Masonic honors may be given?

A.—At all Masonic gatherings Masonic ceremonies and honors have precedence.

The toast of Her Majesty forms no exception to this rule. After the toast is proposed and drunk, the usual Masonic honors should be given, and then the cheers may be

given, or very often a verse of the national anthem is then sung, and the cheers follow the song.

Q.—A brother who is on half dues to his mother lodge joins another lodge and allows himself to get in arrears, and in the meantime goes back and becomes a member on full dues to his mother lodge. He is notified and suspended by lodge No. 2. Can he still be a member of his mother lodge when he is suspended by lodge No. 2?

A.—He can still be a member of his mother lodge, but not in good standing.

If a Mason who is a member of two lodges is suspended by one, he is suspended from both, and he is not in good standing in either lodge.

Masonic Symbols.

THE TWO PILLARS.

The two pillars of bronze stood in the porch of the Temple, on each side of the great eastern gateway, and were nearly forty feet in height and nearly seven feet in diameter (see Kings and Jeremiah), pomegranates supported by net-work ornamented with wreaths, and in imitation of the sacred vessels of the lotus, formed the capitals. The lotus and the Egyptian lily were sacred symbols to the Hindoos as well as to the Egyptians. These columns were hollow, and the one in the South, called Jachin, was the receptacle of the working tools of the Apprentices, while the Northernly column was called Boaz, signifying "He shall establish," and "In it is strength." These columns were entirely Tyrian in the idea, and were placed in the entrance to the Temple by Hiram Aba, in imitation of those columns in front of the Temple of Malkarth (signifying "Cloud" and "Fire," in the city of Tyre.

There is a grand and concealed truth veiled in the pillars of Cloud and Fire, and has been handed down by the wise and prudent of all ages and countries from the remotest antiquity, by the sages of India and of Egypt, the philosophers of Greece and Rome, the inspired writers of the Hebrews, the Fathers of the Christian Church, and in the Book of Mahomet. This Love of God and Love of Neighbor is the one universal point of Faith held of all men since the creation. There is one God in whom we all believe, who wills that we should love one another, and such is his command. All true religions centre on this one common ground.

This is not only the faith of Masonry, but is Masonry. We believe in God, but

we bind no man in our brotherhood as to any particular mode of worshipping Him.

This Love of God and Love of neighbor was the foundation, and is and will be the capstone of the Arch in our institution. In so far we can claim its extreme ancient origin, and need not to clothe it with all the external pomp and circumstance of an actual and authentic history.

THE GLOBES.

The inapplicability of the modern globes surmounting the pillars of the porch, containing delineations of a present academic nature; and as well, the placing upon a keystone letters of the English language, are a sad commentary upon an institution claiming ancient origin and ancient derivation of its mythical emblems and symbols. Let a purer and more acceptable interpretation be supplied to a scholarly initiate, or relegate the emblems to the dead past as uninterpretable, or to the modern ignorant image-makers.

THE WINDING STAIRS.

(I. Kings, vi. 6.) "The nethermost chamber was five cubits broad, and the middle chamber was six cubits broad, and the third was seven cubits broad, for without in the walls of the house he made narrow rests round about, that the beams should not be fastened in the walls of the house," and Josephus says: "The King had also a fine contrivance for an ascent to the upper room over the Temple, and that was by steps cut in the thickness of the wall." It is thus evident that the middle chamber was no part of the Temple proper. All chambers were built outside of the walls. The winding-stairs, as described in the Masonic historic legend, did not exist in the Temple.

Dr. Oliver says of an old "Tracing Board," 1745, the steps are semi-circular and seven in number. Dr. Mackey says some tracing boards of the last century had but five steps. The Prestonian lectures, beginning of this century, say that the number is thirty-six, thus: 1, 3, 5, 7, 9, 11. The Hemming lectures also say so, omitting the 11. The United States rituals reduced them to 3, 5, 7.

Astronomically, there are three for the summer months, or signs of the E. Apprentice, two more signs for the F. Craft, and two more for the M.M., accomplishing 3, 5, 7, and corn, wine and oil were the reward for labor. Thus we calculate from Aries, 21st of March, to Scorpio, 21st of October, and the reward is for planting, growing and harvesting.

The signs are Aries, Taurus, Gemini, 3—planting; Cancer, Leo, 2—growing; Virgo, Libra, 2—harvesting; 3, 5, 7, supplying corn, wine and oil as wages.

MASTER MASON.

The Third Degree of Symbolic or Craft Masonry, and, as such, alike in its exalted position in Masonic ceremonial and its interesting ritual, greatly regarded by all Freemasons. When we come to look into its history and archæology, we are met by difficulties. Archæologically, much obscurity still rests upon the earlier history of the Master Mason's degree. For some time in the last century the Masters' Lodges were entirely separated from the Apprentice grade, and the degrees seem to have had a Masters' Lodge attached to them, but entirely distinct, as Lodges of Instruction are now. In those days of careless minutes in all probability no minutes at all were kept of the Masters' Lodges, and hence our paucity of details and information. Some have thought that Master Masons (the actual Master Masons) were originally those to whom were entrusted the secrets of the Third Degree; others have held, like E. W. Shaw, and in which opinion we concur, that the Royal Arch grade represents the peculiar secret of the actual Master Masons. Of course, we need hardly add that the present arrangement and terminology of our speculative ritual is not actually older than probably about 1720. If the Sloan MS. of a 17th century MS., as we believe it to be, it probably represents the ritualism of the societies of Freemasons mentioned by Plot and joined by Ashmole. If it be only early 18th, and which it is no doubt as to chirography, it at any rate sends us back to very early 18th century; its actual date being about 1715 as to handwriting and paper, but earlier as to phraseology. By that MS. the division of Apprentice, Fellow Craft and Master was known. Our earliest actual recognition of the Master Mason is, we apprehend, the Charges so called, or General Regulations, rather of 1721-3. We reject the statement that the grade was concocted in 1719, by Desaugliers, just as we disavow the authority of Dermott. Indeed, Dermott's evidence proves too much, and so proves nothing—because, if no Third Degree existed, how did he become in possession of one? The truth is, that his words are only the bombastic expressions of a charlatan vaunting his spurious wares. We leave out of the question here the actual evidence of the Constitutions, as the terms Masters and Fellows seem to be more generic terms than anything else, and we base our belief rather on the words of the Sloan MS., to prove a pre-eighteenth century existence, inasmuch as we believe that somehow the legend of Hiram is a legend of the operative guilds. The Scottish minutes, in our opinion, to use a homely saying, "cut both ways," as while they give us minutes only in the first degree (as now), they talk of "secrets," and seem to admit here and there separate

meetings of "Masters," which was probably the case. We have so far no actual Lodge minutes earlier than those of the Alnwick Lodge and from them and the "Swalwell" Lodge, which goes up to 1725 it is clear that we have to deal in England with greater sparseness and carelessness, and irregularity of minutes. So late as 1730 the Masters' Lodge was a distinct body, of which no known minutes exist, and we have in this, probably, the explanation of the difficulty which Archæological students find in laying down any hard and fast lines on the subject. As far as our studies have gone, we believe in the antiquity of the Third Degree, though we by no means shut our eyes to the fact that time and changes may have materially affected both the phraseology of the ritual and the corresponding features of the Third Degree.—*Kenning's Cyclopædia of Freemasonry.*

Grand Chapter of New York.

The eighty-fifth annual convocation of the Grand Royal Arch Chapter of the State of New York was held on the 7th February and continued two days. The attendance was very large. The annual address contained some pertinent remarks. The usual salutation and respect to the dead was followed by announcements of previous appointments, remarks as to ritual, and reference to the depleted treasury, which in the last ten years had seen a surplus of over \$15,000 swept away. That the membership had decreased from 18,539 in 1877 to 15,276 in 1881. After making mention of a number of decisions, much stress is laid upon the matter of non-payment of dues, and the process of compulsory payment by those who are members of the Order of the Temple.

Comp. Pollard, of Seneca Falls, was elected Grand High Priest; Comp. J. E. Morrison, of New York, Deputy Grand High Priest, and M. E. Comp. C. G. Fox re-elected Grand Secretary.

Proceedings Received.

GRAND CHAPTER OF NEBRASKA.—The Proceedings for 1881 are before us beautifully gotten up, as they always are, in stiff covers and adorned with a frontispiece—a steel engraving of M. Ex. Comp. H. B. Nicodemus. The address was principally of local interest. The report of the Grand Secretary was, as usual, perfect, and the report on Foreign Correspondence, by M. Ex. Comp. Warren, very interesting. As we have quoted from it extensively elsewhere in this issue, we shall not now refer to it. Comp. S. P. Davidson of Tecumseh, was elected Grand High Priest, and R. Ex.

Comp. W. R. Bowen, of Omaha, re-elected Grand Secretary. There are 932 Royal Arch Masons on the roll. Comp. Bowen's tables of statistics are a perfect marvel.

Installations.

Durham Lodge, No. 66, Newcastle, installed by W. Bro. W. T. Lockhart, Jan 31, 1882:—W M, Thos Venner; S W, D Allin; J W, J Parker; Treas, C Walls; Sec, E Simmons; Chap, R Hill; Organist, C Baker; S D, J Bellwood; J D, T Miller; S S, F Pope; J S, J Grieve; I G, T N Rolfe; Tyler, J Bowie; D of C, A Petrie, P M.

River Park Lodge, No 356, Streetsville, installed by R W Bro Nixon, D D G M, March 28, 1882:—I P M, W Bro Robt Cornish; W M, Wm H Davidsons; S W, G A Joyce; J W, J Edwards; Treas, J G Cooper; Sec, H Falconer; Chap, Rev F Walker; S D, W Taylor; J D, F Oakley; S S, W Barber; J S, J Fetherstone; I G, T Shawcross; Tyler, A Findley; D of C, A Eccleston.

Templar Elections.

At the annual meeting of Richard Cœur de Lion Preceptory, No. 4, Knights Templar, London, the following officers were elected for 1882:—Em Sir Knt Jas Sutton, M D, Em Preceptor; E P, Sir Knt H A Baxter, P E P; Sir Knt J B Smyth, Constable; Sir Knt John Ferguson, Marshal; V E Sir Knt A G Smyth, Chaplain; V E Sir Knt H A Baxter, Treas; Sir Knt W R Browne, Registrar; Sir Knt Thos Brock, Sub-Marshal; Sir Knt F. J. Hood, Guard.

Godfrey de Bouillon Preceptory of Hamilton has chosen the following officers for 1882:—Sir Knt J H Stone, E P; Sir Knt J B. Bishop, P E P; Sir Knt E H Dalley, Constable; Sir Knt W J Field, Marshal; Sir Knt Alex Mitchell, Prelate; Sir Knt W G Reid, Treas; Sir Knt Thos Hood, Reg; Sir Knt E Hill, Sub-Marshal.

Hugh de Payens Preceptory of Kingston will be officered during 1882 by the following Sir Knights:—G. W. Andrews, E.P.; F. Rowland, Constable; R. V. Matthews, Marshal; J. Gallagher, Chaplain; Jno. Kerr, Treas.; W. D. Gordon, Reg.; S. W. Scobell, Sub-Marshal; E. Ball, Guard.

Scottish Rite.

The annual election of officers of Murton Lodge of Perfection, A & A S Rite, Hamilton, was held on Tuesday evening, and resulted as follows:—Ill. Bro. Archdale Wilson, 30°, T P G M; Ill Bro Gavin Stuart, 32°, Past T G P M; Ill Bro Jas Robert-

son, 32°, S G W; Ill Bro Alex Whyte, 32°, Jun. G W; Ill Bro Thos Clark, 31°, Orator; Ill Bro B J Morgan, 32°, Almoner; Ill Bro R K Hope, 32°, Treas; Bro W H Ballard, 18°, Sec; Bro W R Stuart, 31°, M of C; Bro J Mason, 32°, Guard.

Masonic News.

Fifty dollars is the minimum fee for the Capitular degrees in the Golden State.

If a chapter fail to meet for six consecutive months, in Texas, its charter is forfeited, and thus died seven in 1880.

The Orphan Fund of Idaho now amounts to \$6,550. Good for a jurisdiction in which there are only ten lodges.

The French lodge which initiated a lady was told to leave the Grand Symbolic Lodge under whose authority it was working.

In Oregon, in 1880, for the first time since the organization of its Grand Lodge, there was not a single grievance complained of.

The "difficulties" in Rehoboam Lodge have been "whitewashed," but rumor says the undercurrent there is as strong as it ever was.

The Grand Lodge of Ohio holds that a belief in the divine authenticity of the Bible is a necessary duty upon the part of every Mason.

Bro. Jacob Norton, the well known Masonic writer, was present at the recent special communication of the United Grand Lodge of England.

A Grand High Priest argues that an appointed officer can be removed by the officer appointing him. The argument is sound and logical.

Texas declares that a Master Mason who loses a nose, or a toe, or a finger, cannot receive the Capitular degrees. Heaven preserve us from such Masonry.

In Vermont, a chapter mishandled its warrant, or at all events it wasn't to be had, so the members borrowed one. We don't exactly see what authority that gave them to work.

The Grand Lodge of Alabama holds that a brother suspended for dues is entitled to Masonic burial. Right! Poverty should not be regarded as a Masonic crime, as some of our Masonic Solons would try to make it.

The Grand Lodge of Georgia having, like Indiana, run herself into debt, has only bi-annual sessions, and thus those pleasant annual reunions that Grand Lodge Representatives look forward to, are cut off. So much for paying mileage and per diem expenses.

Bro. Parvin, because he could not support Missouri in her quarrel with New Mexico, resigned his position as Grand Representative of Missouri near the Grand Lodge of Iowa. If other Grand Representatives would show equal independence it would be more consonant with their dignity.

In our paragraph anent the Grand Lodge of Pennsylvania, we were made to say "Most" instead of "Right." The Grand Master and the Grand Lodge of Pennsylvania employ the term "Right" Worshipful instead of "Most" Worshipful, as in other Grand Lodge jurisdictions. Will the *Keystone* explain?

There is not a lodge in the Dominion too poor to subscribe for a Masonic journal, and yet how few there are that do so, or in any way encourage a taste for Masonic literature. No wonder they are so ready to drive good men out for non-payment of dues, when they are themselves ignorant of the first principles of Masonry.

Here's a good ruling, that every Grand Lodge should adopt. The Grand Master of Oregon, M.W. Bro. Earhart, says:—"We think there should be a penalty to be imposed upon any brother who shall give credit in money matters to a brother, and seek afterwards to make a Masonic lodge the agent by which he may collect it. Such a brother should be expelled."

A lodge in Ohio was in debt \$300, and sent a begging circular to lodges in other jurisdictions. Grand Master Lemman very truly said he could "not readily believe that the members of any lodge in Ohio would knowingly put forth a circular so contemptible in spirit as this." How did the officers of said lodge feel at that quiet statement from the Grand East?

In Arkansas some foolish Companions, like their friends the Virgins of old, had not sufficient light to see properly, and attempted to wear their Royal Arch regalia in the lodge, and when ordered to remove the same appealed to the Grand High Priest, who merely told them he "did not pretend to prescribe how Master Masons should be clothed when sitting in a lodge."

■ G. Master Bell has taken the liberal side of the physical qualifications question, and shows his good sense in so doing. This "perfection" theory is going pretty far, when the questions and answers upon the subject in some grand jurisdictions cannot be printed in their reports. We can easily surmise what they were, and think it shows what nonsense the whole thing is.

Prior to 1821, the chapters in Pennsylvania worked under Blue Lodge warrants or authority. Several such chapters now in existence are:—Jerusalem, No. 3, the

oldest chapter of Royal Arch Masons in America. Nos. 21, 43, 52, 91. From 147 the numbers run regularly. Three Royal Arch Masons in the Keystone State can open a chapter, but it requires six to work.

The Grand Mark Lodge of England proposes to present H.R.H. the Duke of Albany with a wedding present. The subscription for any lodge or individual Mark Mason is limited to £10 stg. It will be remembered that His Royal Highness is the only one of the Royal Family who has allied himself with the Grand Mark Lodge, and is an honorary Past Grand Master of the same.

R.W. Bro. W. H. Scott, D. G. M. Illinois, says:—"I am more than ever impressed with the fact that, although Masonry is no religious institution in any sense that can justify comparison with the Church of God, it is, in so far as it teaches that the obligation of man is—first, duty to God; second, duty to his fellow man; and the standard of his morals is found in the book always open when he is at work."

The Grand Master of New Jersey, upheld by the Grand Lodge, decided that a person with only one eye might be made a Mason, but the Committee on Jurisprudence and Charity reported against the decision, "for the reason that a person blind of one eye cannot literally comply with the requirements of the ritual." May we venture to ask, WHY? We fancy that committee had little charity, and saw double.

The Grand Lodge of Kentucky has reduced the fees of subordinates to Grand Lodge to 50 cents per member, instead of \$1 as before, and then resolved to meet hereafter only once in two years. Poor Kentucky, Georgia and Indiana! Man is a social being. We like to see our old friends at least once a year, and fancy there would be weeping and lamentation should any of the other Grand Lodges attempt such an innovation. Surely these biennial Grand Lodges are breaking one of the landmarks.

The Worshipful Master of every lodge should, after his installation, carefully overhaul the Secretary's books, and find out all the particulars relative to those brethren who have been suspended for non-payment of dues, and if there are any who have been unjustly treated, he should have them reinstated at once, either by the total remission of their dues or the payment of Grand Lodge dues. This is an important matter. We believe that, if Masters did this, it would be found that hundreds of worthy Masons in "this Canada of ours" were unjustly suspended—most likely from poverty, or through spite or spleen. The matter should be looked into.

M. Ex. Comp. M. M. McGuire Grand High Priest, ruled:—"The High Priest, 'by agreement,' may call off his Chapter from labor to refreshment at a regular convocation to a set day preceding the next regular convocation, for the purpose of conferring degrees upon the candidates who stand elected, or for the purpose of proceeding with a trial or other business regularly begun and not finished." This decision is contrary to all Masonic law, and we hold that no subordinate or operative Masonic body has either the right or the power to adjourn.

The Grand Lodge of England held a special communication to vote suitable resolutions on Her Majesty's recent escape from assassination. H. R. H. the Prince of Wales occupied the throne, and moved the resolution, which was recorded by the Pro-Grand Master, M. W. Bro. the Rt. Hon. the Earl of Carnarvon; on the dais were also their Royal Highnesses the Dukes of Connaught and Albany, the Deputy Grand Master the Earl of Latham, and a number of other distinguished brethren. Over two hundred brethren could not gain admission. Her Majesty has consented to receive a deputation of the Grand Lodge on the occasion of the presentation of the resolution.

The Grand Lodge of Mississippi censured a lodge for receiving the petition of a man with a club foot. The Grand Master of the same State was liberal enough to permit a man who had lost the sight of an eye when a child, to be initiated because said candidate had "lost none of the essential limbs or joints. The deprivation of the sense of sight is in any event only partial, and the weight of evidence from the medical faculty goes to prove that, one eye being lost, the other has added strength." Ergo, one arm being lost, the other has added strength; consequently, &c. The whole of this physical qualification nonsense is arrant humbug.

The Grand Chapter suspends for non-payment of dues, and like the Grand Lodge of Canada (Ontario) when one is so suspended "his dues, not only up to the time of suspension, but also the amount which would have accrued against him had he not been suspended, must be paid upon reinstatement." No wonder the able Chairman of the Foreign Correspondence Committee of the Grand Chapter of Nebraska says:—"That seems a very unjust and harsh rule. We punish his neglect of duty by depriving him of all the privileges of the Order, and we actually make him pay for privileges he does not enjoy." The system is a blot upon Masonry.

Grand Masters of some Grand Lodges place "32°" after the signature attached to their addresses. Symbolic Masonry has naught

to do with the Scottish Rite, which in some countries, Mexico for example, lately expelled Masons from its Rite who were attempting to establish an independent Grand Lodge of Symbolic Masonry. A Grand Master of a Grand Lodge has no right to mix up Ancient Craft Masonry with Scotch Riteism. His position, in our humble estimation, is somewhat more exalted than that of even a sublime prince of the Royal Secret of the Scottish Rite, who may not have held even the position of Inner Guard in a subordinate lodge. The more distinct and separate we ever keep our Ancient Craft Masonry from the Scottish Rite, the better will it prove for the former—especially while the Scottish Rite has so many conflicting aspirants for legitimacy amongst its so-called Supreme Grand Councils.

Grand Master McGrath, of Michigan, was asked: "A candidate is elected, and in his preliminary examination is asked if he believes in God, an overruling Providence, and in answer says that Nature is God; whereupon I declined to elect him. Did I do right?" Answer—"Yes Masonry does not expressly define its conception of God, but by inspiration it invests the God in the existence of whom it requires a belief with attributes of personality, with capabilities and faculties which are being exercised in accordance with his will. The existence of a God is the great central truth of Masonry. It is the basis of all obligations. The Brotherhood of man depends upon the Fatherhood of God." Right!

Comp. C. S. Nestell, who died last year aged 88, during the period of excitement and persecution between 1823 and 1835, was summoned before a committee of investigation of the Rhode Island legislature and said:—"As a man and a mason, I deem my duties to my Creator paramount to all other duties. . . . The invocation attached to each degree I have always understood to be between my Creator and myself. . . . I consider the prominent objects of Freemasonry are to promote the best interests of mankind. . . . Every Mason is bound to alleviate the distress of all worthy brethren, no matter whether they originated in the immediate vicinity in which he resides, or sprang from the remotest corners of the earth. . . . I consider it my duty as a Mason so to live and conduct myself as to avoid becoming a subject of reproach, and use my endeavors to preserve unsullied the reputation of the institution."

Here is Masonic justice with a vengeance, but it is the natural outcome of suspension for poverty. Grand High Priest of Iowa, Comp. A. R. Dewey, in 1880 decided that a companion who had been suspended for

non-payment of dues, who subsequently paid his dues, and who was rejected on the ballot, was "without the pale," could not receive his dimit, and that the Chapter might keep,—we should say steal,—his money. Now, it means this, that a companion once got out of a chapter by the convenient method of suspension for N. P. D., may without trial be kept out so long as the companions of that chapter so decide—in fact, so long as one companion so decides. If this is not gross injustice and Masonic tyranny, we do not know what is! If the man did anything wrong, try him; but don't steal his money and then tell him to go to the devil—and that's exactly what this decision means. Such Masonry is abhorrent to every good feeling.

The Grand Commander of New Hampshire has ordered the banners and swords of each of the Commanderies of his jurisdiction to be draped in mourning as a token of respect to the memory of Rt. Em. Sir Knt. A. R. Hatch, Past Rt. Em. Gr. Commander, who died at Portsmouth on the 5th ult., and was buried with Teruplar honors on the 8th. Sir Knt. Hatch was made a Mason in 1842, and served as Em. Commander of DeWitt Clinton Commandery for twenty-five years in succession. What chance had the young (?) Sir Knights in that Commandery for promotion?

The Grand Master of Massachusetts, when installed, is conducted to the altar, where, after prayer, he is duly obligated. He is then conducted to the Grand East, and installed in ample form, after which he receives the golden urn containing a lock of Washington's hair, which since 1801 has been presented to each Grand Master at his installation, with a "solemn and imperative injunction to carefully preserve it, and, at the expiration of his term of office, transmit it to his successor. A procession is then formed, which salutes the Grand Master, in accordance with the ancient usages of the Craft. The Grand Master, uncovered, then says: "May the Great Architect of the Universe pour down his blessings upon this society, and enable me to discharge the great trust reposed in me, to the honor of his name and of the Royal Art. And may there never be wanting such to fill the chair who shall promote Masonry and the good of mankind, so long as the world endureth."

M. Ex. Comp. Larner, Em. Grand King of the General Grand Chapter, thus alludes to the Egyptian Degrees:—"By the adoption of the above resolutions (the Cryptic ones) we think it has been very clearly settled that the General Grand Chapter has no authority to interfere in any manner with these degrees, and that the Grand Chapters under its jurisdiction are at liberty to take such action in regard to them as

may seem most appropriate. Or, in other words, that as it has nothing to do with them, it has no more right to enquire how they are conferred than it has to enquire how the Order of High Priesthood is conferred." This is very nearly "ex cathedra" as Comp. Larner is the second grand officer in that most *useful* body, the General Grand Chapter of the United States. The only important resolution it has passed for years cannot be comprehended by anybody. Its authors would have made excellent augurs in the days of ancient Rome. Their edicts would have been translated either or any way their readers desired.

M. Ex. Comp. T. B. Long, Grand High Priest of Indiana, very truly says:—"It is a well grounded conclusion that the stability and strength of Masonry do not consist so much in the number of its membership as in the true interest its members take in the grand principles that underly and support it. It is, indeed, a temple founded on the moral and social virtues. As long as a fair number of brothers meet to carry out the noble teachings of Brotherly Love, Relief and Truth, there will exist those grand principles of charity and moral elevation that have so long gained for our Order the love and admiration of the world. So long as our wary sojourners come, although it may be by only two or three at a time, from subjection, darkness and bondage, without hope of fee or reward, to help rebuild for themselves the moral temple of this life, and erect for us "a building not made with hands, eternal in the heavens," so long shall the world be infinitely better than it would be without their earnest aid and assistance.

Grand High Priest W. C. Hamilton, of Pennsylvania, in 1880, said:—"In balloting for a candidate, has any companion a right to reveal how he votes? It scarcely seems necessary to remind you that the secrecy of the ballot must be absolute and inviolable, and that it lies at the very foundation of harmony and prosperity. It was evidently intended by those who instituted it to preserve harmony, for amongst the Old Regulations I find the following: 'In order to preserve harmony it was thought necessary to use counters and a balloting box, when occasion required.' This occasion I deem to be the balloting for candidates. We must accord equal rights to all—if one has the right to reveal how he votes, all have the same privilege. If a brother who votes a white ball has a right to reveal his ballot, so also has a brother who votes a black ball. To permit a violation of the secrecy of the ballot by either would be the entering wedge of discord, and a destructive blow at one of the fundamental principles of Masonry. The question therefore is answered in the negative."

The Grand Lodge of Minnesota holds that "a reversal of the decision of a lodge, made by the Grand Lodge, shall have the effect only to restore the accused to the general rights and privileges of Freemasonry, and not to membership within the body from which he was suspended or expelled, without its unanimous consent." This is so manifestly unjust that we cannot understand how any Grand Lodge could adopt so narrow-minded a theory, but as Bro. W. H. Hill, chairman of the Foreign Correspondence Committee, so ably expresses our views, we have pleasure in quoting his remarks in full. In alluding to the decision he says:—"Our own law (California) is the opposition of this, and is based upon the common sense and equitable rule, that when the Grand Lodge has reversed the entire proceeding of the subordinate lodge, and thus in effect pronounced the alleged culprit innocent of the charges made, it should do full justice to the accused party, and place him in the same situation he would have occupied had the lodge acquitted him on the trial. We submit that this rule is in consonance with the eternal laws of justice, Masonic and otherwise, rather than the harsher one which prevails in Minnesota." Minnesota's law, wherever adopted, involves an injustice, as by it an innocent brother may at any time, by a clique, be deprived of his lodge membership.

M. Ex. Comp. R. J. Perry, Grand High Priest of Florida, in his address in Grand Chapter in 1881, said:—"Have we endeavored to correct in any brother the misapplication of his talents, his qualities, or his possessions? Have we cautioned him against the formation of a false estimate of the value, and an indistinct idea of the blessings or evils of life, as they affected his condition or influenced his circumstances? Have we, by word or deed, been the means of enhancing that which was fair or softening that which was repulsive, in the life or daily duties of a brother or fellow-man, by which his burdens of poverty or distress were the more easily borne? Have we purchased food for the hungry or clothes for the naked? Have we given them even of our smiles and words of encouragement, which, by their eloquence and example soften and expand the heart, and communicate to all animated nature a pleasing and happy appearance, a lively interest, and from which are derived the sweetest joys? Our intellectual possessions become valuable only by a proper use and improvement, and our good dispositions and passions are elevated into virtues by their active operation for the benefit of our species. When the gifts of Providence are sordidly devoted to the sole and narrow purposes of self, they are vain and unprofitable to their possessor, because they are beneficial to no

other creature in existence. The destitute beggar is as happy as the miserable miser, who broods over his buried millions."

A curious case occurred in Jamesville Lodge, No. 222, California. In conferring the third degree upon a candidate, and just as he was being instructed in the guard and sign, he was seized with sudden illness and had to be removed from the lodgeroom and carried home, where he continued for some time to be so sick that his life was in great peril. The Grand Master decided that as he had taken the O.B., which made him a M. M., he was entitled for all purposes of charity and relief to be so considered and treated, and in case of his death was entitled to Masonic burial; and that when his health was sufficiently restored it was the duty of the lodge to begin where its proceedings were interrupted, and impart to him that to which he was entitled. But it being feared that even if he survived his severe illness, he might not sufficiently recover all his faculties so as to conform to the ritual in the remaining portions of the degree, he (the G.M.) ruled:—"He was a Master Mason, and entitled to be so considered for certain purposes; but not having been fully instructed, he is not a member of the lodge, and cannot sit in a Master Masons' lodge."

The Grand High Priest of Arkansas waxed very wrothy because the G. C. of H. wrote;—"It is with regret I inform you of my inability to be with you at the present Grand Convocation. My family are in such a condition that it will be impossible to leave them," &c. The G. H. P. expressed himself strongly that it was the "duty of every officer to attend or make a sufficient excuse," and Comp. E. F. Warren, Chairman of the Foreign Correspondence Committee, of Nebraska, flies off at a tangent in the following ridiculous strain:—"We do not understand how any one competent to fill an important station in a Grand Chapter of Royal Arch Masons could for an instant think that mere 'inability' was a sufficient excuse for non-attendance. His ignorance therein was only equalled by his carelessness and culpability in permitting his family to get into such a condition. We never saw the idea expressed in that shape before, and call Comp. Dadmu's attention to it." Now we maintain the Companion's excuse was ample and sufficient. Does Comp. Warren mean to say he should have attended if his children were down with smallpox, or his wife dying of puerperal fever? Or does he mean to say that a Royal Arch Mason is so superior a being that he can prevent those financial failures that at times crash down upon the most unsuspecting? Such a "tempest in a teapot" is a little too ridiculous.