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THE CANADIAN CRAFTSMAN,

AND

MASONIC RECORD.

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

"The Queen and the Craft."

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MASONIC CANADIAN STRIFE OF 1854 to 1858.

BY ROB MORRIS, LL. D.

For the CANADIAN CRAFTSMAN:

In the rapid march of events that characterizes the last three decades, there are few persons who can recall the contest short, sharp and bitter, which grew out of the establishment of the present Grand Lodge of Canada. As I may say with Virgil's hero, "I was a part of it," so far as being in the confidence of the leaders, and as there are few of my contemporaries of that period now upon the Masonic stage of action, I propose to make up the first of my monthly series for the CANADIAN CRAFTSMAN, from personal memories of that event. I will not take the trouble of overhauling the documents, but draw from recollection. This may lead to a few inaccuracies, but upon the whole my memory retains quite tangentially the events of thirty years ago, better indeed than those of more recent date.

It cannot be denied by any intelligent reader of Masonic history that the course of the United Grand Lodge of England toward her colonial lodges at the period named, was harsh, cold, and unfraternal. Neglect was the best that could be said of it; but tyranny was the word most commonly used by the brethren placed in the dependant position referred to. Among the

pleas for independence made by Wilson and his adherents 1854 to 1858 were, refusal to supply them with certificates even when the money had been sent to London, intolerable delays in correspondence, contemptuous silence at their complaints, etc. The brethren in London were under the control, not so much of the Grand Master or Deputy Grand Master as the Grand Secretary, an aged brother, infirm, negligent, if not incompetent, who had long enjoyed the emoluments of the office, and in common with the English Masons of that day held foreign Masonry in little respect. It was the day of Grand Secretaryism even in this country, the phenomenon being presented in many of our Grand Lodges of an officer elected to be merely a *salaried clerk*, yet assuming and holding firmly all the reins of government, controlling the finances, appointing the committees, and electing the officers even the highest. A curious history could be written under the caption of Grand Secretaryism.

Freemasonry in Canada, especially Upper Canada, was affected largely by the independent spirit of American Masonry. A considerable proportion of the membership of the lodges was made in the adjacent States of New

York and Vermont, and they, crossing the line, carried their notions of Masonic government with them. They carried their preferences of Rituals with them, and as early as 1847, when I first began to form the acquaintance of Canadian Masons, the modes of working had received considerable form and coloring from Wadsworth, the New York Lecturer, and Salem Town a New York Mason, venerable for age, learning and many gifts. I found that in 1847 I had little difficulty, though a Mississippi-made Mason, in working with the brethren from Upper Canada.

The historian of the Grand Lodge of Canada makes William Mercer Wilson, of Simcoe, Canada West, (now the Province of Ontario) the central figure of the movement. Wilson was born to be a leader of men. Physically a person of great powers, tall, heavy, possessed of a bright eye and commanding voice, eloquent of speech, quiet and convincing of pen, one must look long and far to discover his equal. A Scotchman by birth, his views of ritualism were more Catholic, that is, less rigid, than those of English-made Masons. A man cheerful, social of habit, gentlemanly in manners, one who dressed well and held his place in the best of company, a favorite with the ladies, a favorite with children, thus he comes before me in the silence of my library while I write, and stands while I draw his likeness. Thus he appeared in June 1856, when he visited me at my Kentucky home, delivered an address to my neighbors, and delighted my family with his genial manners.

It was William Mercer Wilson, afterwards one of the judges of his Province, who bore the odium of a rebel in 1854, but won the crown of a conqueror in 1858. In the early meetings at Clifton, near Niagara Falls, he was the speech-maker who strengthened the feeble and encouraged the bold. He drafted the constitution and by-laws of the new Grand Lodge, drew up with some assistance, the

various proclamations of independence sent forth, and took upon his shoulders whatever odium was connected with the idea of secession.

This was not a little to bear. In Masonic English history no province or colony had thus far claimed the right to form an independent Grand Lodge, and it is quite amusing now to read the Masonic fulminations in the English and Masonic papers made at the time against Wilson and those who combined against him. They were much like the fulminations against the American colonies, when they declared their independence.

I have hinted that I was early in the movement. This was not because of my Masonic prominence, for up to 1854 I had never held a position more elevated than that of Lodge Master; but I was editor of a paper, *The American Freemason*, which enjoyed a great circulation; I was a diligent student in Masonic law and usage; an ardent admirer of the American system of Masonry and had already a large correspondence with leaders of the Craft in Canada and elsewhere; I was written to by Wilson, Bird Harris, and others, most active in the Clifton convention. It follows without saying that my replies, had they been preserved would show many hints towards constitution-making etc., which met a warm reception. As soon as independence had been declared, I wrote to numerous Grand Masters, Grand Secretaries and Chairmen of foreign correspondence committees, asking a favorable consideration of the matter, commending the effort, and showing how nearly it accorded with efforts that resulted in the establishment of American Grand Lodges. Being chairman of the foreign correspondence committee of the Grand Lodge of Kentucky, I recommended in 1855, that the Grand Lodge of Canada be acknowledged as a sovereign power. It was done by unanimous vote, and by one of those popular demonstrations common to the Grand Lodge of Kentucky, when the

members are slightly heated by the speakers.

In my paper for May 15, 1856, I gave a portrait of Grand Master Wilson with the following editorial remarks: "He is the active participant in the labors and first man in the trials of Masonic life. On the 11th October, 1855, he was elected by the representatives of 41 lodges, to be first Grand Master of the Independent Grand Lodge of Canada. No subject is before the fraternity, this year, of half the importance of this question. No question has arisen in this age in which more serious principles are involved than the inquiry "can a Grand Lodge perpetually and dictatorially control its subordinates in other provinces when they become sufficiently numerous and respectable to govern themselves."

In 1858, matters stood in this way. The Grand Lodge of Scotland had appointed Bro. Kivas Tully (happily still on the perpendicular) its representative to the Grand Lodge of Canada. A very large majority of the American Grand Lodge had done the same. Scotland had joined in, but the United Grand Lodge of England seemed obstinately bent upon refusal. It was said afterwards that the English Craft knew little of what was going on, the complaints and appeals from Canada being smothered in the office of the Grand Secretary. Yet they authorized the lodges lower down the river to make a rival Grand Lodge or a Provincial Grand Lodge, practically independent, and much ill-feeling grew out of it. Some strong men, such as Harington, McLeod Moore, and others, headed the conservatives, and there was a prospect of a long and unfraternal contest.

In the winter of that year (1858) I wrote long and confidential letters to Hon. Philip C. Tucker, Grand Master of Vermont, a man with a clear brain, large experience, strong convictions and profound knowledge of Masonic law, and urged upon him that the scandal affected the whole

Craft. Finding that he was in accord with me, and that the rival Grand Lodges were to assemble the same day at Toronto, in June, we agreed to meet them and try what fraternal counsel could do. The leaders of both bodies welcomed us with effusion. A conference of three brethren of each side was called in my bed room, and sitting round upon the trunks and bed rail, the terms of union were suggested and strongly enforced by Judge Tucker. My part was to assure them, upon the strength of my familiar acquaintance with American Masons, that such a union would be endorsed on our side of the lakes and that, in my opinion, the problem of Canadian independence would be thus solved, once and forever. The two committees shook hands over it. I made two pencil copies of the plan, and going into the Wilson Grand Lodge heard it read and adopted unanimously, and with cheers. It was now night. After supper, I went into the MacNabb (or rival) Grand Lodge, and found them slower to move—but the arguments of conciliation prevailed, and before midnight the terms of union were adopted without a change.

"Strike while the iron is hot," was the motto, and presently a procession was formed, led by Sir Allan MacNabb and climbed, 180 strong, up the four flights of steps to the apartment where such a welcome awaited them, so royal, so heart-felt, so thorough as to move the participants to tears. As they entered, the two Grand Masters joined hands and walked to the dais side by side. The constituents of the two bodies were intermingled, two and two, and so stood, while acclamations repeated again and again, shook the house. Hours after midnight, the voices of eloquent brethren expressed the general joy that peace and union would henceforth bless the Canadian Craft.

The next evening, a Masonic banquet was given at one of the leading hotels, and many of the best speakers of Canada were present. Judge Tuck-

er deliv'ed the finest effort of the occasion, and aroused the feelings of the company to the highest, with his passionate sentences. MacNabb was absent, on government business. Wilson, who was peculiarly happy upon festival occasions, was particularly so on this. My part was a poem written a few hours before with which (if the CANADIAN CRAFTSMAN will break its rule and publish the verses) I will conclude my article.

There never was occasion, and there never was an hour
When spirits of peace on Angel wings so near our heads did soar:
There is no event so glorious on the page of time to appear
As the union of the Brotherhood sealed by our coming here.

'Twas in the hearts of many, 'twas in the prayers of some
That the good old days of Brotherly love, might yet in mercy come:
'Twas whispered in our lodges, in the E. and S. and W.,
That the time was nigh when the plaintive cry, our God would hear and bless.

But none believed the moment of fruition was at hand:
How could we deem so rich a cup was waiting our command!
It came like rain, in summer's drought, on drooping foliage poured
And bade us look henceforth for help, in all our cares to God.

The news has gone already upon every wind of Heaven;
The wire, the press, the busy tongue, the intelligence has given,
And every one who heard it, and who loves the sons of peace,
Has cried, "Praise God, the God of love! may God this union bless."

Vermont takes up the story, her "old man eloquent,"
Long be his days among us, in deeds of mercy spent,
He speaks for the Green Mountains, and you heard him say last night,
"Bless God that I have lived till now to see this happy sight."

Kentucky sends you greeting, from her broad and generous bound,
Once styled of all the western wild, "the dark and bloody ground,"
She cries aloud "God bless you! Heaven's dews be on you shed,
Who first took care to be in the right, then boldly went ahead."

From yonder constellation, from the Atlantic to the west,
Where the great pines of Oregon rear up their lofty crest,
From the flowery glades of Florida, from Minnesota's plain,
Each voice will say, "Huzza! huzza! the Craft is one again."

Old England soon will hear it! not always will the cry,
Of suffering Brethren meet her ear, and she pass coldly by;
There's a chord in British hearts vibrates to every tale of wrong,
And she will send a welcome, and a Brother's hand ere long.

Then joyful be this meeting, and many more like this,
As year by year shall circle round and bring you added bliss:
In quarry hill and temple peace, nor cruel word nor thought,
Disturb the perfect harmony, the gracious God has wrought.

These recollections to me now are as phantasmagoria, from which the moving figures have vanished. Wilson has joined the majority, with MacNabb, Tucker, Bird Harris, Harington; and I don't know who remains, save McLeod Moore, (may he fulfill his century,) Kivas, Tully, and the invalid Kentuckian, who leans over this sheet, and to make these reminiscences, avoids to drop his tears upon it, memorial tears for the loved and lost.



MUST A MASON BELIEVE IN THE INSPIRATION OF THE BIBLE?

To the Editor of the Detroit Freemason.

DEAR SIR AND BRC.—The Grand Lodges of Texas and Ohio, as well as the Grand Master of Canada, have answered in the affirmative to the above question. But as neither of the said high luminaries have explained, in the first place, the meaning of inspiration, I asked a Catholic priest for an explanation thereof; and he answered thus:

"When an evangelist took the pen to write a Gospel the Holy Ghost guided his hand, while the writer was utterly unconscious of what he was doing."

"But," said I, "what authority have you to believe?"

He replied, "the authority of the church."

A Protestant friend of mine laughed at the priest's notion; but when I asked him the same question he was puzzled, and the only answer he gave was, "Why inspiration is inspiration."

Now why did not the above named Grand Lodges define the meaning of inspiration before they adopted the Bible and the inspiration law?

Second—How much of the Bible must one believe to be eligible for becoming a Mason?

This question has also been left unanswered. It cannot mean belief in the whole Bible, for in the said jurisdictions, Jews, who disbelieve in the New Testament, are nevertheless initiated into Masonry.

It cannot even be said to mean the whole of the Old Testament, because modern science has made such belief impossible. Can an astronomer believe in the Mosaic cosmogony? Can an astronomer believe that the sun and moon stood still? Why, my dear brother, not many weeks ago I read in a newspaper that a Baptist minister was expelled from his church because he believed in evolution! But when he appealed to a higher ecclesiastical tribune, the said tribune reinstated him. This fact shows that even the followers of Calvin must ship from the old theological landmarks, and why should Masons be less liberal than the Baptist church?

The following extracts from the Grand Lodge of England's constitution of 1784, will, however, prove conclusively that a man can be initiated into Masonry without believing in the inspiration of either the New or the Old Testament.

"At the meeting of the Grand Lodge of England, held at Freemason's Hall, February 5, 1777, Bro. Gahagan from the Lodge at Trichnopoly, near Madras, attended with a donation of ten pounds to the charity. He reported that the eldest son of the Nabob of the Carnatic had been initiated into Masonry there, and profess-

ed great veneration for the society. It was then

Resolved,—That a complimentary letter be sent to him on the occasion, accompanied with the present of a blue apron, elegantly decorated, and a Book of Constitutions, bound in the most superb manner. (Northouk's Constitutions, page 322.)

"On the 2nd of February, 1780, the Grand Master laid before the brethren a letter in the Parisian language, enclosed in an elegant cover of cloth of gold, addressed to the Grand Master and Grand Lodge of England, from His Highness, Ormidital Omrah Baham, son of the Nabob of Arcot, a translation of which was read to the brethren. As the good sense and warm spirit of benevolence, that animated the whole of this generous letter must be highly agreeable, and peculiarly so to English Masons, the translation of it is inserted for their gratification:—

"To the Right Worshipful, His Grace the Duke of Manchester, the Grand Master of the Illustrious and Benevolent Society of Free and Accepted Masons of England, and the Grand Lodge thereof:—

Much Honored Sir and Brethren:—

"As early knowledge and participation of the benefits arising to our house, from its intimate union of council and interests with the British nation, and a deep veneration for the laws, constitution, and manners of the latter, have for many years of my life led me to seize every opportunity of drawing the ties subsisting between us still closer and closer.

"By the accounts which have reached me, of the principles and practices of your fraternity, nothing can be more pleasing to the Sovereign Ruler of the Universe, whom we all, though in different ways, adore, or more honorable to his creatures; for they stand upon the broad basis of indiscriminate universal benevolence.

"Under this conviction, I had long wished to become admitted of your

fraternity; and now that I am initiated, I could consider the title of an English Mason as one of the most honorable I now possess; for it is at once a cement of the friendship between your nation and me, and confirms in me the friend of mankind.

"I have received from the Advocate-General of Bengal, Sir John Day, the very acceptable mark of attention and esteem with which you have favored me; it has been presented with every circumstance of deference and respect, that the situation of things here and the temper of the times would admit of; and I do assure Your Grace, and the brethren at large, that he has done ample justice to the commission you have confided to him, and has executed it in such manner as to do honor to himself and me.

"I shall avail myself of the opportunity to convince Your Grace, and the rest of the brethren, that Omdit ul Omrah is not an unfeeling brother, or heedless of the precepts he has imbibed; and that, while he testifies his love and esteem for his brethren, by strengthening the hands of humanity, he means to minister to the wants of the distressed.

"May the common Father of all, the one Omnipotent and merciful God, take you into His holy keeping, and give you health, peace, and length of years,

"Prays your highly honored and affectionate brother,

"OMDIT UL OMRAH BAHANDER."

This letter and the contents of it, were so grateful to the brethren, that they unanimously resolved that a proper letter be written to His Highness, acknowledging the receipt of his letter, expressing the high opinion the Grand Lodge entertains of his merits, and requesting a continuance of his friendship and protection to the Masonic institution.

That the translation of this letter be copied on vellum, and, with the original, be elegantly framed and glazed, and hung up in the Grand

Lodge at every public meeting of the society.

That the thanks of this Grand Lodge be transmitted to Sir John Day, for the particular attention paid by him in the execution of the commission with which he was entrusted to His Highness, Omdit ul Omrah Bahander. (Ibid, pages 332-334.)

To show, however, to young Masonic readers, that the doings of the Grand Lodge of England of 1777, was not a new departure from ancient landmarks, I shall give the following quotation from the 1723 Constitution, viz.:-

"But though in ancient times Masonry was changed in every country or nation whatever it was; yet 'tis now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves; that is, to be good men and true, or men of honor and honest, by whatever denomination or persuasion they may be distinguished; whereby Masonry becomes the centre of union, and the means of conciliating true friendship among persons that must have remained at perpetual distance."

Fraternally yours,

JACOB NORTON.

THE MASONS OF THE MIDDLE AGES.

The men who planned the Cathedrals of mediæval times were surely of devout imagination, but the workmen if devout, were sometimes possessed by a mocking demon of unbelief regarding the sanctity of the priesthood. What makes the marvel seem greater is that the monks were, in the beginning of the gothic rabbies, the architects and builders of their own churches, and it is quite incredible that they should have exposed an obvious apologue and caricature the leering infidelity and wantonness of their order. This must have taken place at the later period of the art when it had passed from the monastic fraternities into

the exclusive keeping of the lay guilds, and when the decay of faith and morals among the clergy was visited with daring sarcasm and contempt by the people. That the *Masons* were unpunished for their audacious indiscretions may have been because the doctrines of the holy faith were not impugned, whilst the hypocrisy and vice exposed in the all-expressive language of art, the priesthood could neither defend nor deny. It is not in the least probable that these things would have been tolerated by the dignitaries of the church unless the lay founders had lent their connivance. Mr. Findel, a German writer on Freemasonry, whose works have been translated into English, supposes that the *Masons* were haters of Popery at heart and believers in Evangelical truth, and that they were protected from persecution by the Guilds. In the opinion that they held a creed of apostolic simplicity, I think that the historian shows that large faith of love, and that he is willing to accept on behalf of its object whatever is of good report. It is more likely that they were just a trifle irreverent, and relished a joke more heartily than they enjoyed a mass. For instance, in the large Church of Strasburg, we are told that in one of the transepts opposite the pulpit, a hog and a goat may be seen carrying a sleeping fox as a sacred relic; a bitch is following the hog, in advance of this procession is a bear with a cross, and before the bear a wolf holding a burning wax taper. Then follows an ass, which is reading mass at the altar. A beautiful preserved, alter piece in the church of Doberan, Mecklenburg, exhibits priests grinding dogmas in a mill. In the Cathedral of Brandenburg a fox in priestly robes is preaching to a flock of geese. In the minster at Berne, in a picture (in that age architecture included painting) of the last judgment, the Pope is amongst the damned. We are all familiar with the uncouth faces of man and beast on our mediæval buildings that do duty

for gargoyle and corbel. Probably some of my readers have been in Temple Church, London, and must have noticed the heads in miniature which form the finial of the pew-ends. There is not according to our modern notions of such things, a becoming expression of countenance in any of them; they are all grotesque with grimace, and each seems to strive to outgrin the other.

Mr. Findel, in his work on Freemasonry, says that the Masonic Guilds took their rise in the church-building middle ages, and that their place of birth were the frontiers of France and Germany. Many of the great churches were a long time in the building, and the workmen thus embodied acquired the inevitable *esprit de corps* from community of interest and vocation. They were, in fact, a regiment of industry; they were separated by their craft and its symbolism from the civilians amongst whom they had pitched their tents; they were commanded by a master, and every nine men were under the wardenship of the tenth. When the Cathedral was completed; when it rose in tower and spire like a creation of wondrous frost work, the tents were struck and a new encampment found. But the men who were in some cases scattered throughout the country still belonged to the army of operative masons, and could by the use of sign or pass-word be at once received into the ranks of a new regiment. So that, apart from any secret rules of art, the incorporation had its manifest advantages. Indeed it had been asserted that the architects of the finest churches, those which best exemplified unity and grandeur of conception, were either laymen or ecclesiastics who were members of the Guilds. If this were so, the secrets of the Crafts must have been those of mere construction and manual skill; things which could be best taught and acquired experimentally. They have left their marks, however, on the stones of those magnificent edifices.

THE SOVEREIGN GREAT PRIORY OF CANADA.

The *Masonic Chronicle* introduces the Edict issued by the Supreme Grand Master, which appeared in the October number of *THE CRAFTSMAN*, with the following comments:—

"We herewith present our readers with a copy of the 'Edict' of non-intercourse, issued by the Supreme Grand Master of Canada, in regard to Encampments at St. John and St. Stephen, Province of New Brunswick.

"These two Encampments hold allegiance to the Chapter General of Scotland.

"It seems to be eminently proper, according to the system declared and practiced by the various Grand Bodies of North America, that each Grand Body, *legally* established, on this Continent, shall have full control over all organizations claiming to be of its individual character.

"This right has been, and is still being violated by the Grand Lodge of England, in the matter of the three Lodges in Montreal, and also by the Grand Mark Master Masons Lodge of England, as it is also in the case of these two Encampments.

"We have heretofore thoroughly discussed the affairs of both the Blue Lodge and Mark Master matter, and shown conclusively that both are wilfully and knowingly usurping authority to which they are not entitled, and we will now proceed to show that these two Encampments are also attempting to hold a position incompatible with the law of Supremacy, as understood here.

"In 1876 the Provincial Grand Priory, as it was then termed, having petitioned 'Convent General,' as the English Grand Body was then called, to be admitted as a part of the convention, the request was granted, and the Grand Priory of Canada was declared a National Grand Priory, and on an equal footing with the 'Great Priory of England and Wales, and Nationality of Ireland.' The convention not meeting the approbation of Scotland, she held aloof.

"Later on, the Great Priory of Canada signified their desire to withdraw from the alliance, and the Supreme Grand Master of Convent General acceded to their desire, and declared them absolved from all connection with Convent General, and allegiance thereto, thus creating them a separate and independent body.

"They then endeavored to persuade the recreant Encampments to join with them, and all hold under the same banner.

"All overtures looking to this proper agreement having failed, the present action became necessary.

"In this action we believe that the whole of the American Bodies will be fully agreed, and we trust that it will not be long before the whole matter, as between the three Bodies, and their refractory opponents will be amicably settled according to the American system of absolute sovereignty."

We cordially endorse the sentiments of our contemporary expressed in the last paragraph, and trust "Peace" will soon prevail.

The *Masonic Review* publishes the edict, but declines "taking sides with either party."

OUR OWN FREE WILL AND ACCORD.

Every man who becomes a member of our craft has to do so by his own free will and accord. It is uncongenial with the spirit of Freemasonry to persuade anybody to become a Mason. Whoever seeks a knowledge of our mysteries, rites and ceremonies must first be prepared for the ordeal in his heart. He must be a man free born, of lawful age and must be well recommended uninfluenced by friends and unbiassed by unworthy motives.

The only influence we can or should use upon the minds of others is that of a true Masonic life, and a practical exemplification of its tenets by which they may be induced to ask admission into our Lodges. We must not seek; we are to be sought.

We will not say that unworthy men have not been taken into the fraternity, for there are some awful mean men in all organizations and churches. No person will condemn the whole society because there are Judas', backbiters, and selfish men in them.

The fish in our rivers are not to be blamed because reptiles swim in the same water; the fish generally keep out of their way or get swallowed up.—*Detroit Freemason.*

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LET THERE BE LIGHT.

"For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reformed. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."—John III., 20 and 21.

"The people who sat in darkness saw great light, and to them which sat in the region and shadow of death light is springing up."—Matt. IV., 16.

"That was the true light, which lighteth every man that cometh into the world."—John I., 9.

"He that sayeth he is in the light and hateth his brother is in darkness even until now.

"He that loveth his brother abideth in the light, and there is no occasion of stumbling in him.

"He that hateth his brother is in darkness and walketh in darkness and knoweth not whither he goeth, because that darkness hath blinded his eyes."—John I., 9, to 11.

"And God said "Let there be light," and there was light."—Gen. I., 8.

What Masons need most is more light, and in order to get that light they must hunt for it. They must go into the hidden mysteries, they must read masonic papers, masonic history, converse with posted masons, attend lectures, and the more you read the more light you will get, and then you will take more time to read. Then you will become interested in masonry, you will attend lodge meetings. We never knew a mason in our 20 years' experience who was a reader or a thinker but what was an actor, and those kind of masons are the men who have made Freemasonry the gigantic institution that it is to-day.—*Detroit Freemason.*

THE Grand Lodges of Spain and Delaware, have entered into fraternal relations with the Grand Lodge of New South Wales.

KNIGHT, FRATER, or SOVEREIGN.

That eminent brother, the Sovereign Great Prior of Canada, Col. W. J. B. Macleod Moore, says:—"I have long held that we have no right to the title of Knight, a rank in civil life which the 'Crown' only can confer. 'Brother' or 'Frater' is the correct term. To my mind, where Masonry is concerned, the term 'Knight' is ridiculous, and what appellation can be more appropriate, or better express the Christian character of modern Templary, than the endearing word of 'Brother' or 'Frater.'"

We have not the ghost of an ambition to be called "Sir Knight," but will some one please inform us if the Order of Templars is that of Knights Templars, are not its members "Knights?" A man may bear a commission as Colonel, and that signed by the royal hand of a sovereign; another may be "Colonel" of the Grand Army of the Republic, and have no commission at all (if we are correctly informed), yet one is a "Colonel" as much as the other. One holds an office in a peaceful organization, the other is an officer in an army of soldiers.

A Knight created by the King is one thing, a Knight created by the Masonic Order of the Temple, is a Knight Templar or nothing—perhaps both!

Will some one inform us also why our Canadian fratres call their chief officer Sovereign Great Prior? and whether it is not just as correct to call a Templar a "Knight," though he be not created by the Crown, as to call their chief, "Sovereign," when he is merely the head of a band of brothers—plebians?—*Masonic Home Journal.*

THE *Masonic Home Journal* thus laments the loss of a subscriber:—"A certain minister condemned our paper and would not subscribe for it because we insisted that in a Blue Lodge nothing smacking of sectarianism should be allowed. We smiled as we reflected."

EDITORIAL NOTES.

A SUCCESSFUL MASONIC GATHERING.
 —About two years ago an "old members' meeting" of St. Andrew's Lodge, No. 16, G. R. C., was held in Toronto, the idea being to gather into the Lodge room once more the veteran members who, from advancing years or other causes, attended meetings of the craft very rarely. That gathering was pronounced at the time one of the best, if not the best, Masonic gathering, ever held in the city. Evidently the success which attended it has not been forgotten, as on the evening of the 2nd ult., St. John's Lodge, No. 75, held a similar meeting, which must also be characterized as successful in every particular. Bro. Smallpiece, W. M., [resided very acceptably in the East, and there was quite a formidable array of right worshipful, very worshipful, and worshipful brethren. Among those present were—R. W. Bro. R. L. Patterson, G. S. W.; R. W. Bro. John Ross Robertson, P. G. S. W.; V. W. Bro. Geo. Tait, G. S. D., W. M. of St. Andrew's Lodge; R. W. Bro. J. G. Burns, P. D. D. G. M., R. W. Bro. W. McCabe, P. D. D. G. M., Oshawa; R. W. Bro. Dr. Carson, P. G. S. D., Ireland; V. W. Bro. Steiner, Bro. Dr. Griffin, London, England, nearly all the Masters of city and suburban Lodges, Past Masters by the score, and brethren by the hundred, the outsiders hailing from Newfoundland, Philadelphia, Pa., Brooklyn, N. Y., Hamilton, London, Eng., London, Ont., Coderich, Huntsville, and other places. An interesting sketch of Masonry in Toronto, was given by R. W. Bro. Robertson, special reference being made to St. John's Lodge. When the work of the evening was concluded, the brethren proceeded to the refreshment table, and for an hour or two, speech, song, and sentiment prevailed.

Now is the time to subscribe for
 THE CRAFTSMAN.

A PLEASING illustration of the position attained of late years by the Mark Grand Lodge is to be found in the last published "Proceedings of the Grand Lodge of Scotland" (p. 90, Vol. 1885-6). It appears that some brethren had been making enquiries of Grand Secretary Lyon as to the status of Scottish Mark Masons in England, and his official reply was that the Earl of Kintore, Grand Mark Master of England, had assured him "that the holders of Mark diplomas issued by the Grand Lodge of Scotland, if of good standing, are recognised and received as Mark Masons by lodges under his lordship's jurisdiction."

Is not this a recognition of the Mark Grand Lodge of England by the Grand Lodge of Scotland? At all events, on the strength of this most friendly and Masonic deliverance by the well-known Masonic author, Bro. D. Murray Lyon, Grand Secretary, English Mark Masons would be justified in remaining in a Scottish Craft Lodge on the Mark being worked, on the production of their certificates and other satisfactory proof. Hence the Grand Mark Lodge of England is virtually acknowledged by the Grand Lodge, and actually by the Grand Chapter, of Scotland. We invite the attention of English Mark Masons to this fact.—*London Freemason.* The "Mark Grand Lodge of England" illustrates its weakness in the toadyism of the above, but let these "Mark Masters" come to "Ameriky!" The "pleasing illustration" will not be quite so pleasing.

THE *Masonic Home Journal* has the following in its "Question Drawer:"—

M. R. L.—Please answer the following questions found in a Masonic magazine, as the answers do not accord with my views:—

1. "Can a Quaker, who does not take an oath or administer one, be made a Mason?"

Answer—Yes. Why not? His affirmation is as binding on his con-

science as a dozen oaths would be on some men, and would be accepted in court. We answered this question twice before.

2. "Candidates for Masonry, before initiation, required to declare their belief in a Supreme Being, who has revealed his will to man. Is the Bible meant by that revealed will?"

Answer—Masonry does not require belief in "the Bible," but belief in the existence of God as the "Superintending Power, with the inevitable deduction from the purity and holiness of such a Being, that sin will be punished and virtue rewarded." (*Mackey*.) If the Bible has anything to do with the Masons' creed, then there must be the Old and New Testaments for the Christian; the Old Testament for the Jew; and the Koran (Bible) for the Mohammedan; all can be made Masons. The last two will not accept the Christians' revealed will of God, but who pretends that they cannot be Masons—and meet in a lodge of Christians.

At the regular meeting of Tasker Lodge, No. 454, R. S., held December 17th, 1895, in the Masonic Hall, St. Johns, N. F., the W. Senior Warden, Bro. P. G. Tessier, Jr., who is a zealous and earnest Mason, surprised the members by presenting the lodge with some very handsome furniture, consisting of three candlesticks, columns for the Master and Wardens' tables, and a set of gavel. Bro. Tessier, on presenting these articles, made a very neat and appropriate speech, when the R. W. Master, Bro. G. I. Carter, and Past Masters Canning and Bothwell, made a few remarks on the kindness of the Senior Warden, in making such a handsome present to the lodge, after which, a vote of thanks to Bro. Tessier was proposed, and carried unanimously.

A STAINED glass window to the memory of the late Bro. Col. Fred Burnaby was unveiled at St. Peter's Church, Bedford, England, on Tuesday, the 12th November.

EVERY Mason should abide by the laws of the country in which he lives, no matter what his views may be; they are the laws of the land and must be sustained. This need not prevent his agitating the repeal of what he considers unjust laws. This is a duty. Every true craftsman should take an interest in all that is going on in the country where he resides. If this was adhered to, and we frowned upon ballot-box stuffing and attempts to bribe or coerce voters, much that makes good men of all parties blush, would cease in our land.

CANADIAN MASONIC NEWS.

R. E. Comp. R. B. Hungerford, of London, Grand J. of the Grand Chapter of Canada, has been commissioned as representative to that body by the Grand Chapter of Royal Arch Masons of Dakota, recently organized at Fargo.

In accordance with the recommendation of the Board of General Purposes of Grand Lodge, Grand Master Murray has named R. W. Bros. J. R. Robertson, of Toronto; J. S. Devar, of London; R. L. Patterson, of Toronto; William Forbes of Grimsby; and R. Longmore, of Camden East, Prince Edward District, a special committee, to consider the question of the redistribution of districts, and report at next annual communication of Grand Lodge. Bro. Robertson is Chairman of the Committee.

INSTALLATIONS.

ONTARIO LODGE, No. 26, G. R. C.—I. P. M.—W. Bro. W. B. Wallace; W. M.—W. Bro. Thomas A. Thompson; S. W.—Bro. Wm. Andrews; J. W. Bro. W. Noble; Treasurer—Bro. James Evans; Secretary—W. Bro. W. B. Wallace; Organist—Bro. W. J. Robertson; S. D.—Bro. Israel Goheen; J. D.—Bro. T. T. Bançs; S. S.—Bro. J. J. Turner; J. S.—Bro. George Patterson; I. G.—Bro. J. F. Honor; Tyler—Bro. George Reading; D. of C.—R. W. Bro. E. Peplow; Charit-

able Committee—V. W. Bro. Chas. Doebler, R. W. Bro. J. B. Traves, W. Bro. James Evans.

HOPE LODGE, No. 114, G. R. C.—I. P. M.—W. Bro. Wm. Gothwaite; W. M.—W. Bro. Edward Badger; S. W.—Bro. G. B. Salter; J. W.—Bro. Geo. Wilson; Treasurer—W. Bro. A. Purslow; Secretary—Bro. John Harmer; S. D.—Bro. R. G. Blackham; J. D.—Bro. James Yeo; S. S.—Bro. J. Liggett; Tyler—Bro. Geo. Reading; D. of C.—V. W. Bro. Robt. Nicholls; Charitable Committee—Bros. G. B. Salter, A. W. Pringle, Geo. Reading.

TORONTO.—Officers of Or. mt Lodge, No. 339, G R C, installed by R W Bro J G Burns, P D D G M:—I P M, W Bro J McP Ross; W M, W Bro David Hunter; S W, Jas Hewitt; J W, F G Inwood; Treas, George Williams; Sec, Frank H Anderson (re-elected); Chap, D W Waddell; Org, E Lewis; S D, Thos Waters; J D, E Sanderson; S S, Thos Bedley; J S, John Hughes; I G, Hy Parry; Tyler, Wm Russell; D of C, James McFarlane.

TORONTO.—Officers of St Andrew's Lodge, No 16, G R C, installed by R W Bro Wm C Wilkinson:—I P M, V W Bro Geo Tait; W M, W Bro Finlay Macdonald; S W, W Barclay McMurrich; J W, Robert Willson Doane; Treas, R W Bro James Bain; Sec, Jas Glanville; Chap, James Boddy; Org, Josiah Fennell; S D, A R Macdonald; J D, Fred'k Cooke; S S, D Clark; J S, L H Luke; I G, D Carlyle; Tyler, John Pritchard; D of C, E W D Butler.

TORONTO.—Officers of Rehoboam Lodge, No 65, G R C, installed by R W Bro J Ross Robertson, P G S W:—I P M, W Bro E F Clarke; W M, W Bro A W McLachlan; S W, Malcom Gibbs; J W, James Bond; Treas, W Bro Andrew Park; Sec, William Bain; Chap, John Manning; Org, Fred Warrington; S D, Gilbert B Badgley; J D, Almond Wood; S S, Richard Flack; J S, John Brimer; I G, Walter H Blight; Tyler, John H Pritchard; D of C, John Hawley.

TORONTO.—Officers of Doric Lodge, No 316, G R C, installed by R W Bro W C Wilkinson, P G R:—I P M, W Bro. A M Browne; W M, W Bro George Macdonald; S W, Bro Thomas Downey; J W, W A Medland; Treas, John Sinclair, Jr; Sec, A A S Ardagh; Asst-Sec, R F Williams; Chap, Rev Joseph Wild, D D; Org, E R Doward; S D, A F Jones; J D, W MacCartney; S S, C Channell; J S, G Thorpe; I G, C Simpson; Tyler, J H Pritchard; D of C, A Rutherford; Board of Gen'l Purposes:—V W Bro J H Knifton, W Bro C Pearson, Bro J R Robinson; Rep to Benevolent Board—W Bro J Summers; Rep to Hall Trustees, —Bros J B Johnson, George McConkey; Auditors,—V W Bro J H Knifton, Bros W MacCartney, A Rutherford.

BRO. ROB MORRIS ARTICLES.

Our readers will find in the present issue, the first series of articles from the pen of Brother Morris. We have made an arrangement with him by which he promises in monthly numbers, a series of original papers, which will consist of matter strictly original, serious and humorous, prose and verse, drawn for the most part from his own Masonic experience of two score years. To those who are familiar with his style, it is not necessary to speak further.

Attention is also called to the advertisement in the present issue of the Laureate Edition of his Masonic poems, of which we are pleased to learn, the second thousand is now in press.

A BRIGHT MASON.—A courteous, amiable, honest, well-trained, good Mason, is a bright Mason; and no Mason is bright in the absence of self-culture. The bright Mason's "pearl of great price" is integrity—a beacon-star to be observed and followed at all times and under all circumstances, in the lodge and out of it. It is but another name for Truth, comprehending the strictest honesty, and its twin sister is Modesty, set like a diamond in an undulating field of industry; fortitude constituting one of the most prominent peaks, its neighbors being labelled Faith, Hope, Charity, Temperance, Prudence, Justice, and such like, together with the array of sciences and arts, especially that science and art which makes good men better, and great men greater. Let every brother strive to be a bright Mason, and endeavor to help other brethren to be bright Masons.—*Florida Herald.*

THEY MEET AGAIN.

Decked in the sheeniest of white robes, Alene floated down the wide lawn of Ellerby Hall.

Nestling in her gold-brown hair were rose-tipped apple-blossoms, and clustering over her dress were the same sweet-scented blooms which she had gathered from the queenly trees of the orchard not far away, where each stood out a perfect dream of beauty against the pale-blue sky. Not more fairy-like were they, not more beautifully tinted, than Alene Ellerby herself. So at least thought the young man who joined her—Raymond Ogere.

But he sighed as he gazed upon the pretty vision before him, who had promised herself to another only the day before. Promised to marry Robert Willis, a man for whom Raymond felt some contempt, as being too superficial and weak to deserve the consideration of a girl like Alone Ellerby. Indeed, it had been a great surprise to him, for in his acquaintance with Alene he had studied well her character, and having seen something of the world and women, Raymond had felt that she inclined kindly toward himself, and some day he had hoped to win her for his wife.

"I have come to bid you good-by," he said, "for I am going away. Business requires me again in the city."

She turned away her face when he lifted his eyes to meet hers. For, in the way people will, each looked while the other was not looking, and he had not seen the expression on her face when he announced his departure. The soft twilight was gathering about them, and though Raymond could see but little, he felt that her manner had grown reserved and quiet.

"Good-bye," he said again, as he held out his hand.

"Good-bye," was the reply in a low formal voice, as she laid her slim, cool fingers in his.

He held them as he looked at her, and then he said in a wistful tone, a strange, sad expression glowing in his eyes the while:

"I wish you would give me a bunch of those flowers that you wear."

She loosened some and laid them in his hand.

When he had left her he smiled a bitter, grim smile.

I had quite forgotten the significance of apple-blossoms. 'Preference!' What

a mockery that she should give them to me when her preference is given to another!

So Alene stayed on for a while with her aunt in Ellerby Hall. Alene's mother was living, but her father had long been dead, and left them but a scant income.

Her aunt, Mrs. Ellerby, was also in moderate circumstances, for the Hall had now a heavy mortgage upon it, and it cost the good lady a struggle to maintain the old place that had grown so dear to her.

So Alene was not an heiress, or even a young lady with rich relatives. The men who liked her at all, she had every reason to believe, loved her for herself alone. And as for Alene—well she was altogether too heedless and frank even to think twice when she fell in love.

The creature of romance, possessing the keen love of pleasure natural to youth, whether her lover owned bonds or estates, would be thought of only as belonging to that surrounding halo of circumstances which made him great in her eyes.

Her aunt had called Raymond Ogere a "cultivated gentleman." Again, she had called Bob Willis a "foolish fop."

Two days before Raymond Ogere's departure Alene astounded her aunt by saying she wished to go home. This announcement set Aunt Ellerby to pondering many things, for her niece usually wished to prolong her visits to the Hall. Bob Willis had been there only that afternoon, and she had seen him going down the gravelled walk, with a remarkably crestfallen air for such a young braggart as she considered him.

"He is a prodigious numbskull, but his father is worth a mint," Aunt Ellerby had said to herself.

Whatever conclusion the good lady arrived at concerning the state of affairs, she said to Alene the next morning at breakfast:

"You see, dear, I am thinking of selling the Hall (I have had a fair offer for it), and going to live with Bess."

Bess was her daughter, married, and living in Paris.

Alene started.

"Why, Aunt Nan, I thought you never meant to sell the place."

"Well, Bess urges me to come, and the care I have here is ageing me, so I think I shall go. And, child, you may go along if your mother can pay the

expenses of the voyage there. After that, between us, your mother and I will manage to keep you there a season at least.

So within six weeks Alene and her aunt were well off on the dark blue sea. It was the month of July, a little past the popular season for travel, yet the steamers were still crowded, and almost the first person they encountered on board ship was Mr. Bob Willis. Whatever "set-down" Miss Alene had once given him, she was civil to him now, and his esteem for the young lady seemed to be in no wise lessened from the fact that she was en route to the old world.

One day Mr. Bob found it necessary from decrease of temperature, to put on a thicker coat than he had been wearing. Leaving his state-room hurriedly, he unconsciously dropped from one of his pockets some papers.

Some one, treading the passage shortly afterward, saw this trail of literature, and stooping, picked them up. This some one chanced to be Miss Alene Ellerby. One of these papers was flattened and dust-worn.

Certainly Miss Alene knew better that to read what did not belong to her, yet she was perusing with wide-open eyes the writing on this soiled paper. First she had been attracted because the chirography seemed to resemble her own, next when she saw her own name appended.

Well, since that name is there, we will read, too.

"Dear Bob.—You have surprised me, yet I confess I am not wholly displeased at your proposal. Please call this evening.—Yours evermore,
Alene Ellerby.

This was re-written again and again all over the sheet, each copy growing nearer and nearer to a likeness of her own hand.

She dropped the paper and thought. Then she looked again at the date and drew a great sigh. It was dated May 14th, the day before Raymond Ogere bade her good-bye.

Well, Alene neither fainted away, nor did she face Mr. Willis with a scathing glance of scorn or any tragic phrases. She only left the other papers where she had found them, re-treated into her state-room, with the one clenched tight in her little fist. Then she sat her lips stamped her slim foot once, and ejaculated, with her cheeks burning bright:

"I will never, never speak to the mean little wretch again!"

"Dear me, what sad language, Miss Alene! Yet you said that by yourself, and we had no right to hear."

That night Alene astonished the worthy relative who accompanied her, by asking her if she knew Mr. Raymond Ogere's address.

"No, my dear, I do not," was the reply, and with the words her last hope of ever again meeting Ogere vanished.

For here she was speeding away over the Atlantic, every minute bearing her farther and farther from the man she loved, and with no means at her command by which to communicate with him.

A year would doubtless elapse before they would return, and what things might not happen in a year?

A few days before Alene sailed for the old world, Raymond Ogere sat upon the balcony of his hotel in Paris.

He had been at that city three weeks; for, after leaving Alene, he had unexpectedly found it necessary to start for France immediately, on business for the firm.

Glad he was of this means of distraction from what had cast a gloom over all his prospects. Not as heretofore did he enter upon the trip with energy and interest, but to flee from bitter disappointment.

By his side sat a lady, who had done much to brighten his voyage thither, and his sojourn in Paris. This was the Countess Brittole, who had been visiting some friends among the Americans.

The countess was poor, and owned nothing but an owl-haunted chateau away off somewhere where she never went, but which she cherished as the sole remnant of the past glory of the Brittole family.

Plainly the countess had expressed her admiration for the "elegant young men" of the United States, and plainly had she shown her admiration for this particular young man by her side.

She was a widow, and quite her own age, to be sure; but what did such things matter, so long as people agreed and were happy? And then her position gave her such rare opportunities to advantage an ambitious man. And, unconsciously, Raymond found himself listening to this wooing, and when at parting for the night, the countess laid in his hand a tea-rose she had worn in her hair, he actually caught himself murmuring some very mellow sentiment.

Fifteen minutes later, as he stood alone in his chamber, he opened his memorandum book to make an entry therein; something fell to the floor. As he bent to find it, he saw only a dried, crinkled bunch of apple-blossoms. Yet he sat, forgetful of everything else, gazing upon it, until at last two tears fell plump upon the little dead petals.

Whatever he had thought of the countess, she was now forgotten, and in her place he saw a fresh, slim girl in white, with pink cheeks and pink flowers peeping out behind them. He had that morning decided, his business being now properly adjusted, to take a run over to Switzerland, as the countess had said she should do. But, instead, he took up his newspaper and looked at the steam-ship list. Within twenty four hours he had engaged a state-room on a steamer bound for New York.

* * * * *

A jar, a crash, a shudder felt from stem to stern, and Alene was wide-awake in a trice. People were rushing on deck—everybody was frantic—what had happened?

They had collided with another steamer, and their own ship was slowly filling and sinking.

At length it was discovered that the other ship was comparatively uninjured, and boats were put out, and the throng of terrified passengers conveyed as rapidly as possible to the other vessel.

With no baggage and little clothing, just as they had fled from their state-rooms, they were conveyed on board the waiting steamer, a crowd of woe-begone, frenzied, frightened people.

Warm-hearted passengers were waiting to receive and aid, and women and children were carried by strong arms to the welcome nooks of shelter provided for them.

One gentleman—a finely formed fellow of about thirty—stopped short, as the flickering light of the cabin fell on the face of the young girl he held. She had not fainted, but she was weeping hysterically, and heeded nothing about her.

Her gold-brown hair fell in masses over her white wrapper, and tangled in his hands.

ied himself at once. He seemed to realize the situation.

"Ah, Mr. Willis, here is your—wife."

Mr. Bob Willis turned.

"My what?" he asked, looking as if the terror of the night had been such as to leave him prepared for anything.

"Your wife."

"Oh!—ah!—you are mistaken, sir. Ah, I see, old friend Ogere! How d'ye do?" and the next moment he was gone.

But Alene, from the moment Ogere had spoken, ceased her weeping, and was now staring into the face above her own with wide-open, rational eyes. She knew that voice, and all fear was gone, yet she was much overwrought still. She had heard what Ogere had said, and remembered the note.

"His wife? Never!" she cried fiercely. "Do you think I would ever marry such a creature as that?"

Then the comical side of the situation striking her, she burst into hysterical laughter, in which Ogere joined, so overjoyed was he at the discovery he had made.

Of course it had all been a mistake; yet, had not Bob Willis intimated he was engaged to this girl, and even shown him her note of acceptance?

Yes, Mr. Bob had done all this in order to rid himself of a formidable rival, and he had succeeded; but his vanity had overleaped itself, and he had not found the poor but beautiful Miss Ellerby so much in love with himself or his money-lags as with her memory of the absent.

After all, in these modern days, it is refreshing to meet with a little sentiment, though there are those who are totally unprepared for it.

"They must have broken off," thought Ogere, as he finished his promenade with Alene.

"Will you be my wife?" he whispered, as they sat down. And now his tone is sober enough, *goodness knows!*

And for answer Alene turns her poor, foolish, tear-stained face, and hides it on his sleeve; for, between laughing and crying, she despairs of trusting her voice.

But she does not turn upon him look of scorn she had sent after Bob Willis, and the movement bespeaks some little interest in his companionship that is remarkably satisfactory to Raymond Ogere.

"It is an ill wind that blows no one any good," quotes Ogere; "and

whether it was wind or chance that thrust our vessels together, we might, but for that accident, never have met to unravel this well-tangled skein."

And alas for the Countess Brittole, with her faint proposals, what would have been her feelings could she have seen Ogere's face at this moment.

A few years later and Mr. and Mrs. Ogere met her.

Still a very attractive woman—for the countess ever would be charming—she had succeeded in capturing a rich English banker—a widower of fifty, with seven robust sons and daughters, ranging from five to fifteen. But doubtless they were "agreed and happy."

Individuality in Stationery.

Naturally enough every fashionable woman considers her taste superior to that of others. She wants to be characteristic, and consequently not only manipulates her pen as no one else can and writes her letters criss-cross fashion, but adopts a certain style of paper and ink, and these she retains in spite of the vagaries of designers and manufacturers. This aiming at something to give individuality to the stationery is a difficult task, since the regulation thing is a white, thick sheet of paper, cut to suit the fancy, and an envelope to match. No decoration whatever is tolerated by people of reputed good taste unless it be in the form of some heraldic device or monogram, and then the owner must have indisputable claim to warrant its use. Aside from this crest there is almost no possible way of throwing a Thomas Carlyle veil about the possessions of Thomas Carlyle as did that individual. Perfumery is permissible, but there is danger of overdoing the matter and making the odor intrusive. Some people have the habit of putting a geranium-leaf or modest violet in every letter they send, and other eccentrics have made themselves conspicuous by putting double postage on the letters they write. There is but one way to humor this fancy and achieve the apparent individuality desired, and that is to adopt a certain kind or variety of letter-paper and envelope and retain it through all time. The idea is a good one in many respects; it has the advantage of economy and it is somewhat indicative of stability.—*Chicago Tribune.*

Just Like John.

A woman clad in deep mourning went through the menagerie yesterday, stopping to admire each of the animals in turn, and every now and then applying her handkerchief assiduously to her eyes, says *The Burlington Free Press*. When she came to the camel, it was evident that she had come to stay. She sat down on one of the posts that held the rope and began to catechise the attendant.

"This is the camel, ain't it?"

"Yes'm—and the finest specimen in this menagerie or in any menagerie in the country."

"Do tell! How that reminds me of John? John was always at the head of the heap. Now, do tell me some of the peculiarities of the camel—won't you?"

"Yes, ma'am. He has a long neck."

"Just like John! He had the longest neck you ever saw on a man. Gracious! I wish you could have seen the standing collars he used to wear. Come, now, tell me something more."

"The camel, has the largest natural hump of any animal in existence."

"Just like John! You never saw a man that could hump himself as John could, when had a mind to."

"The camel is also a great traveler."

"Just like John! I never could keep him at home nights."

"He is called the ship of the desert."

"Just like John! He could get more pie aboard than any other man in Vermont."

Just then the lion began to roar, and the woman started on the dead trot to see how much meat they could eat at one meal. "Say!" cried the attendant of the camel. "There's one thing I hain't told you about this animal—the most important of all."

"What's that?" cried the woman, turning round in her tracks.

"He can go for weeks without drinking a drop of water."

"Just like John!" exclaimed the excited female. "You never saw a man—"

But the lions began to roar so loud that her voice was lost to the attendant of the camel; and he forgot all about the little incident, until later in the day, when he saw a female in black in front of the monkeys' cage, and heard her explain, by way of comment or some remark of the keeper—

"Just like John!"

The Canadian Craftsman.

Port Hope, December 15, 1885.

THE SOVEREIGN GREAT PRIORY K. T. OF CANADA.

In perusing American publications and reports of Grand Bodies, one cannot help being struck with the unanimity with which our brethren across the lines stand up for the supremacy of each Grand Body in its own territory, and the indifference with which they regard the invasion of the territory of their nearest neighbor, Canada. Among our American contemporaries, we are sorry to say, there is not wanting those who defend the position of the Grand Lodge of England in the Province of Quebec and who even go so far as to excuse and palliate the establishment of Mark Lodges in that Province by the so-called Grand Mark Lodge of England. A number at the present time are "standing by" the two Scottish Encampments in New Brunswick, who refuse to connect themselves with the Sovereign Great Priory K. T. of Canada. The following article from the *Freemasons' Repository*, though not written in an unfriendly way, yet is misleading in a great many particulars. We give the article in full, though long, so that we may not weaken it in any way, but will reserve our comments thereon for our next issue:—

SCOTTISH ENCAMPMENTS IN NEW BRUNSWICK.

"The administration of Templar affairs in Canada, is just now beset with unfortunate complications. A difference of opinion prevails as to the law that should have prevailing force, and the authority that should

be recognized. The Great Priory of Canada asserts its supremacy; it claims the allegiance of all Templar bodies throughout the Dominion, and declares in substance: that all organizations of Knights Templar within its jurisdiction, that refuse to accept its authority, ought to be regarded as irregular and clandestine, and will be so treated by the Great Priory.

"The asserted supremacy of the Great Priory is challenged by two Scottish Encampments in New Brunswick, viz.: The 'Encampment of St. John,' stationed at the city of Saint John, and the 'Encampment of St. Stephen,' at the city of St. Stephen. Both of these bodies are allegiant to the Chapter General of Scotland. The Encampment of St. John was established in 1856, and that of St. Stephen in 1872. Both bodies have maintained an uninterrupted existence, under the parent authority to which they have been subject, from the time they were respectively organized, until now.

"We suppose there is no question of the fact, that previous to and at the time of the formation of the Encampments named, the several Canadian provinces were regarded as common ground, to be occupied at will by the Grand bodies of Templary in Ireland, Scotland, and England. From these sources several organizations sprang into being, some of which have continued to this day. Of the legality of their formation there can be no doubt.

"At the time when the Encampment of St. John was established, the three Encampments of Knights Templars, stationed respectively at Toronto, Kingston, and Quebec, had united in a Provincial Grand body, of which Colonel McLeod Moore was the head, he being commissioned as Provincial Grand Commander, by the Grand Master of the Order of the Temple in England. Acting under such authority, he assumed to exercise no control over the Irish branch of the Order, or over either the

English or Scottish Encampments in New Brunswick and Nova Scotia. Col. Moore, for a long term of years, was Provincial Grand Commander over a part of Canada, like authority to that granted him, being also delegated to Hon. Alex. Keith, of Halifax, who was recognized as the Provincial Grand Commander of Nova Scotia, until his death in 1873. It was not until after this date, that Col. Moore, taking rank as Grand Prior by reason of changes made in the *English* Organization to which he owed fealty, made claim for larger jurisdiction. In his address to the Grand Priory, in 1874, he says:—

“By the terms of my Patent as Grand Prior the whole of British North America is included, but as the late Hon. Alex Keith of Halifax held a warrant from the former Conclave of England as Provincial Grand Commander for Nova Scotia and New Brunswick, it was not considered desirable during his lifetime to merge those Provinces into that of the Grand Priory. The death of this distinguished Brother and Knight on the 17th December last removed the difficulty, and I at once wrote to the authorities in *England* claiming those territories, and, in reply from the Grand Vice Chancellor and Acting Registrar, was informed that the Council of the Great Priory had at once decided that from the date of Provincial Prior Keith's death the territory over which he had presided came under my jurisdiction. By this, two additional Preceptories have been added to our roll; and I trust that on the formation of our National Priory, the Scottish Preceptory at St. John, New Brunswick, and the Irish one at L'Original, Ontario, will be induced to join us—it being most desirable that there should be no conflicting jurisdiction in the Dominion.”

Here then, under the changed condition, a claim is made by the Grand Prior, that the *English* Encampments in the Maritime Provinces, had come within his control, and the hope is

expressed that the Scottish Encampment of St. John may be induced to accept similar authority. There is no assertion, however, of any right or purpose to coerce said Encampment; and no claim is made by the Grand Prior, that he has any other than a delegated power, received from the Great Priory of England.

Two years later, in 1876, the governing body in England, having enlarged the scope of its powers, and its jurisdiction also, issued a Patent, constituting the Dominion of Canada into a National Great Priory, and appointing Col. Moore the Great Prior of such new organization. This document, signed by the Prince of Wales, Grand Master of the Order in England and Ireland, expressly stipulated that the new Great Priory of Canada should be subordinate—“Subject to Us, and our Successors”—and it gave to the Great Prior only limited powers. Evidently there was here no giving or receiving authority over the Scottish branch of the Order. If the Encampments in New Brunswick, allegiant to Scotland, ever had the right to exist, such a right was not impaired by the new departure of 1876. The Prince of Wales, as the head of the Order in England, had no authority to give the newly-created Great Priory in Canada full and complete jurisdiction. They have the jurisdiction, and he assumed no such stretch of power. He did not aim at establishing the Great Prior in a position of independency.

As time went on, and the test of experience was applied to the Great Priory of Canada, the position and working of the organization were found to be not altogether satisfactory. So much was claimed in the way of independent sovereignty, that the tendency was to claim more. Thus it came about, that at the Annual Conclave of the Great Priory, in 1883, action was taken appealing to the Prince of Wales, Grand Master of the Convent General, to set aside the restriction imposing fealty to him

as the head of the Order. The expression of such desire was as follows:—

“Inasmuch as the Great Priory has this day unanimously declared, in the revision of its Statutes, its authority in and throughout the Dominion of Canada, over all bodies of the Order of the Temple and appendant degrees; His Royal Highness the Grand Master will be graciously pleased to absolve this Great Priory, and all Officers and Fratres, members thereof, from their obligations of fealty to him as Supreme Grand Master, so that this Great Priory may be enabled fully and without doubt to affirm and maintain the position which it has taken upon itself as an Independent Great Priory,” etc.

Here was an affirmation of independence; an expression of a purpose to relinquish all connection with the Convent General of England, from which body they had received their Patent, or Charter, of their establishment. The Prince of Wales, as Grand Master of the Order, on the receipt of notice of the proceedings, and the appeal accompanying the same, was graciously pleased to comply with the request, and absolve the members of Great Priory from all allegiance, as Knights Templars, to himself. This dissolution of connection and recognition of independence was granted on the 17th of April, 1884, since which date only, has the Great Priory of Canada been in a condition to assert its independence, and to claim supreme governing powers. Whatever criticism may be made as to the manner of procedure, there can be no question that a dissolution of the former connection has been accomplished, and that the Great Priory is no longer a “Provincial subordinate of England,” but an independent and sovereign body. The old organization, by a change within itself, having the approval of the parent organization in England, and being set free from restrictions and imitations, was merged into a new

organization that seems to be of lawful constitution, and as such, entitled to exercise a large governing power. It is urged by some, that the old body should have dissolved when separation was decided upon, an invitation being extended to all the Templar organizations in Canada to unite in the formation of an independent Great Priory, or Grand Encampment. That this course was not pursued, does not seem a sufficient reason for pronouncing against the legality of the Great Priory as now organized. There are precedents for the action taken, and it is every way better, we think, to regard the Great Priory of Canada as having been lawfully established. It would have been better—certainly more democratic—if, when independency was resolved on, all the Encampments—those of Scottish as well as English origin—had been invited to participate in the formation of a new Grand body. Very likely it was a mistake that this was not done, but the omission, taking all things into account, does not seem to be fatal to the claims of the Great Priory, which presents sufficiently good reasons, we think, why it should be regarded as the supreme governing body of the Order of the Temple in Canada.

It does not follow, however, that the right to coerce the Scottish Encampments in New Brunswick, belongs to that increase of power which has rightfully come to the Great Priory. Now that there is an independent Grand body having jurisdiction, not only over its constituents, but, as it would appear, over what before was common and unoccupied territory, we think no foreign Grand body of Templars could lawfully create subordinates within such territory. Conceding this much, however, we cannot justify the Great Priory in its attempts to force the Scottish Encampments into allegiance to itself. These Encampments were chartered by a foreign organization, the peer of the Great Priory, or Convent General

of England; and the members of the Encampment referred to, owe the same fealty to the governing body in Scotland, that Col. Moore, and the Templars associated with him under the English Patent, owed to the parent-body and its illustrious head. A release on appeal was granted in the one case; and, no doubt, on a like request, the Chapter General in Scotland would absolve the members of the Encampments at St. John and at St. Stephen from their allegiance, and so permit them to pass under the authority of the Great Priory of Canada. Until release is brought about in this orderly way of procedure, the two Encampments may, rightfully, claim to maintain their organic life, with all the rights and privileges heretofore appertaining to their respective bodies. According to numerous English and foreign precedents, they are required to be obedient to the Grand body creating them, or to which they have been lawfully in subjection, until such time as a release is accorded in a proper manner. There must be three parties concurring before the Scottish Encampments can be brought into the communion, and under the authority of the Great Priory of Canada. First of all, the Scottish Grand body, by its Grand Master, must consent to a release of fealty—after this, the way becomes easy.

We are not unmindful of the American Masonic law respecting jurisdiction, and of the supremacy which it is held, must attach to governing bodies within the territories where they are established. These rules, however, do not quite apply to the case in question; or even, if applicable, they ought not to be insisted upon with technical exactness, because of the peculiar conditions which have characterized the Templar organizations in Canada. We doubt whether the Great Priory of Canada has the law on its side in its use of coercive measures in dealing with the Scottish Encampments

in New Brunswick; and even if there is the sanction of Masonic law for such a course, we should still regret to see it exercised under existing circumstances. The equities involved seem to require a milder treatment than that of edicts and non-intercourse. It would be better, very likely, for the Scottish Encampments to come under the authority of the Great Priory of Canada; better for these bodies, and for the general good of Templary; but the method which is now being tried, will hardly be speedily effective in securing such a result.

THE GRAND LODGE OF NEW SOUTH WALES.

The following address by the M. W. Grand Master of the above Grand Lodge, has had a very strong effect in the "Colony," and has set the English and Scotch adherents thinking:—

"The Grand Lodge of New South Wales is now established on such a firm foundation, and its progress as a supreme masonic power has so far exceeded the most sanguine expectations of its promoters, that it was not my intention to again address you on the subject of the legality of the proceedings which were pursued on that occasion—ons, I think, the most eventful in the history of Australian Freemasonry, had it not been for the appearance of an unofficial English telegram which was recently published in the press, and which read as follows:—'The Grand Lodge of Freemasons has refused the application of the Grand Lodge of New South Wales to be recognized by the English Grand Lodge.' I think the present moment opportune to address the thinking Freemasons of New South Wales through you, the oldest masonic lodge in Australia, 'established in 1821,' upon the subject of the establishment of our grand lodge, because it does appear to me, and I believe many of you think likewise, that the person

who inspired the telegram to which I refer not only violated one of the first principles of our order, but exhibited an animus to the Grand Lodge of New South Wales which is not participated in by a large majority of the Freemasons in this territory owing allegiance to the Grand Lodge of England. You are all aware that for a number of years the formation of a Grand Lodge of New South Wales has engaged the attention of a large number of brethren in this province, but no active steps were taken to promote this object until a number of the oldest and most energetic members of the craft, according to the masonic custom adopted upon such occasions formed themselves into a Masonic Union on July 5, 1877, and subsequently sent a circular to every masonic lodge in the colony, asking it to discuss the question and appoint a delegate to represent its lodge at the meetings of the union. In reply to this communication thirteen lodges appointed delegates, and assurances of support were received from several other lodges, and a large number of brethren of the three constitutions. At the same time, the union, as an act of courtesy, informed the Grand Lodges of England, Ireland, and Scotland of their movement, and not receiving any reply from these bodies, called a meeting of the convention on December 3, 1877, and elected the first grand master and grand lodge officers, who were duly installed by R. W. Bro. Manning, a Past District Deputy Grand Master under the English Constitution and Past-Provincial Grand Master under the Scotch Constitution. The Grand Lodge of New South Wales, having been thus constitutionally formed according to the custom of all grand lodges except the Grand Lodge of England, the illegality of whose constitution I shall refer to immediately, the Grand Master caused letters and a manifesto to be forwarded to all the known grand lodges in the world, together with a copy of the

proceedings of the convention, fraternally requesting recognition of the new grand lodge. To these, replies have been received from time to time, and at the present moment we are recognized as a grand lodge by thirty-eight grand lodges, being more than half of the grand Lodges in existence. A most notable fact about the recognitions is that the first one extended to us was from a grand lodge which included within its ranks that eminent jurist, Dr. Mackay, author of the "Lexicon of Freemasonry," and other standard masonic works, who, after thoroughly investigating the legality of the course pursued in establishing the Grand Lodge of New South Wales, warmly advocated its recognition, and consented to act as its representative in his own grand lodge. I must now claim your attention for a few moments to refer to the establishment of the Grand Lodge of England, and I do not think the contrast will bear favorable comparison with the steps taken to form a grand lodge in this territory. According to Masonic jurisprudence a grand lodge can be established in any territory where no grand lodge exists; but the Grand Lodge of England, as first established in London, violated this law as its grand lodge was formed by four London lodges that seceded from the Grand Lodge of York, which was established in the year 926, having under its jurisdiction thirty-two lodges. Notwithstanding that there was a Grand Lodge of England, we find that the masonic body in London, then numbering only four lodges, formed themselves into a grand lodge so recently as the year 1717, and from it was instituted the present United Grand Lodge of England. And this, forsooth, is the body which refuses to recognize a grand lodge originally formed by 18 lodges, which has now on its roll 44 subordinate lodges containing some 3000 Masons, and recognized by 38 grand lodges, many of them having double the number of Freemasons under their jurisdiction,

which the Grand Lodge of England can boast of. We have not imitated the example of our London brethren who seceded, but have followed the legal and constitutional steps taken by all other grand lodges at their establishment, and which have been imitated by our brethren in Victoria and South Australia, and which I earnestly desire to see adopted by all the Australian colonies. The Grand Lodge of South Australia, with which we are in friendly communication, has already been recognized by the Grand Lodge of England, and I cannot refrain from quoting the language of our esteemed brother the Earl of Limerick, who presided over the grand lodge when the application was received:—"He thought it was not out of place to remember that our colonies, although in civil matters they possessed local self-government, had shown that they were ready to rally to the assistance of the mother-country whenever they might be called upon to do so. (Cheers.) He was sure that that spirit would also exist in Freemasonry. He trusted, speaking individually, that the motion might be accepted unanimously, and that they might wish the Grand Lodge of South Australia hearty good wishes and God-speed, and that we might recognize in it a promising addition to the grand lodges of the world."

Now, brethren, with particular reference to this telegram, I have the authority of the Grand Secretary, who has carefully examined our foreign correspondence, for saying that no official application has ever been made by this Grand Lodge to the Grand Lodge of England since January, 1878, at the same period as communications were forwarded to all other Grand Lodges; and therefore I cannot understand why the idea of sending such a telegram was conceived. Can it be possible that after an interval of nearly eight years the Grand Secretary of the English Grand Lodge has become energetic about his correspondence? Or is there

any member of the Local District Grand Lodge at present in London so very anxious for our recognition that he has brought our present distressed condition under the notice of the Grand Lodge of England? Brethren, to me this recognition has always been a matter of indifference. I think you all know my views upon the question; but in the face of such dreadful news we can console ourselves with the reflection that what we have done has been in the interests of Freemasonry—for the good of the craft, and not from motives of personal ambition. Other British colonies, such as Canada, recognize our Grand Lodge, and have shown that local Masonic government, similar to that which we have established here, is not inconsistent with loyalty to the British Throne and attachment to the principles of Freemasonry over the world. And I can assure you that I have determined to assert our full rights to this Masonic territory, by within the next few days, issuing a manifesto declaring every lodge opened in this colony, unless owing allegiance to the Grand Lodge of New South Wales, illegal and unconstitutional, and all persons initiated in such Lodges as clandestine Freemasons; and in taking this step I feel confident that I will receive the support of the thirty-eight Grand Lodges who recognise our Grand Lodge, and who themselves are recognised by the Grand Lodge of England. Brethren, on behalf of the Grand Lodge of New South Wales and the Grand Lodge of South Australia, which I represent in this colony, I desire to thank you.

THE Laureate edition of Dr. Rob Morris' poems need no commendation. If they did, we could refer to the commendations of almost every reading, scholarly Mason in the United States and Canada. Few are so ignorant as not to have seen some of his poems, and all ought to have a copy. Address, Dr. Rob. Morris, LaGrange, Kentucky.

FACTORS OF MASONIC POWER.

From its remote origin Masonry had its political or material and its moral or spiritual side. When the age of constitutional governments and of rapid advances in civilization occurred, and men could submit their rights to the protection of the law with safety, the moral aspect of Masonry began to shine out more conspicuously; the primitive restriction of membership to the Craft was relaxed; the worthy of whatever occupation, or even of none, were received into the Fraternity, and Masonry, as an institution, passed, at first slowly, but soon with great rapidity, from an operative to a speculative character, having for its object the inculcation of moral ideas and the teaching of industry, honor and probity by means of solemn charges and of emblems drawn from the working tools and instrumentalities of the Craft. It also determined, with the true spirit of ancient chivalry, to champion the cause of the poor and unfortunate, to see that none of its members whom adversity might overtake should suffer, to defend each other's reputation when wrongfully assailed, to mutually aid in the building up of character, and to have all her altars and banners, pillars and spires inscribed with the one heaven-descended word, Charity; which word stood for the presumed unselfishness of every true Mason and the essential and inalienable characteristic of the Fraternity.

In the earlier periods of the history of the institution of Speculative Masonry the inculcation of certain fundamental principles of morals taught by a peculiar symbolism, borrowed from the traditions, working-tools and implements of Operative Masonry, was a most honorable and useful characteristic of the Fraternity. This feature of Masonry made it, to those who were admitted to its privileges and benefits, a light shining in the midst of darkness.

The period of which we speak antedated the time when morals as a

basis of human character had been reduced to a science, when it was taught in the schools, and its principles, through the agency of the printing press and domestic instruction and training, had become generally diffused. If this feature of the Fraternity presents at the present day the appearance of the inculcation of elementary principles already well understood, the fact must be attributed to the great advance which the world has made in general intelligence, and along all the lines of a higher civilization. The candid mind will revert to the time when Masonry, by inculcating in its adherents, and insisting upon certain principles of morals as the basis of the Masonic character, was kindling a light in the midst of comparative gloom; a time when each man, to a greater or less degree, framed his own code of morals—when might was a stronger law than right, and individuality, with its accessories of selfishness, rapine and plunder was the rule, rather than the fraternity and interdependence of man. It is to the lasting honor and credit of Masonry that at such a time she presented to the world an Institution wherein the fraternity and equality of men upon a basis of moral character was asserted and successfully maintained.

She undertook to demonstrate that man could and should be just and true to his brother; that he should help him in adversity and comfort him in sorrow and trial; that the family of a brother should be as sacred to him as his own domestic hearth; that he would respect his personal rights as he demanded that his own should be respected, and that his rights of property should not be infringed upon to the smallest appreciable amount. Such principles as these do not become superannuated nor depreciate in value so long as a lawless individuality is pressing for a place, and selfishness is struggling for the control of the human heart. Although these principles may seem

self-evident to the enlightened people of this age and country, yet even the technical moralist must admit that the practical application of them to the varied relations in which men stand in modern society has not yet reached that degree of perfection that the continued inculcation of them, by any, and by all means, has ceased to be necessary. The day has not yet arrived when Masonry can forbear to lay the greatest stress upon those elementary principles of morality on which the peace, security and happiness of society mainly depend.

But it remains that at this day the working factor in the practical results of Masonry, as an institution, is Charity. From its origin in the distant past down to the present time Charity has stood, in the enlightened apprehension of the Fraternity, as its tutelar divinity. With eyes beaming with compassionate sympathy, she watches the frequent mutations of fortune so inseparable from the human lot. With one outstretched hand she receives from the healthy and the strong, and from those whom a kind Providence has blessed with a competency, and with the other she dispenses to the needy and suffering. and to those overtaken by any of the thousand adversities that lie in wait even for the most worthy brother. By impressive rites and by counsels from the East this principle of charity is inculcated upon every one who seeks admission to the Fraternity.

Although a distressed worthy brother, his widow and orphans, are the only ones who have a legal claim upon the funds of the Fraternity, yet it must not be supposed that the true Mason's charity extends no further. He carries the lessons he has learned into the world, and human want and suffering never appeal to him in vain when it is in his power to relieve or mitigate them.

Charity is so essentially a working principle of the Fraternity that a Lodge which should practically eliminate it would find it difficult to give a

satisfactory reason for its existence. It would work a moral forfeiture of its charter, though the written document might be still retained in the archives of the Lodge.

In this brief view of the principal objects which the Institution of Masonry proposes to itself and to the world, and of the bond of union which unites all its worthy members in one compact brotherhood, I have perhaps said enough to show that this venerable Fraternity is not an *anachronism* which continues in existence rather by its merits in the past than by reason of its usefulness in the present. The true Mason who has adopted its code of morals and whose heart is imbued with the divine principles of Charity will find a large place for himself and for his Fraternity in the world; the occupation of which, duly and truly and faithfully, will cause the generations of the future, like those of the past, to rise and call him blessed.—*Freemasons' Repository.*

SUBDIVISION OF CEREMONIES.

When we consider how much depends on the manner in which the ceremonies of Freemasonry are carried out, we are surprised that greater efforts are not made to render them even more impressive than is at present the case. There are many points in our ritual to which attention might advantageously be devoted, not so much with a view of attaining perfection in the mere delivery of the words, as to acquire something like effect in the manner in which they are rendered. Our Lodges of Instruction are excellent schools, so far as they go; the work of their Preceptors is to teach the ritual of Freemasonry; and we think that few of them lay claim to teaching more, even if any general attempt on their part do so would not be rejected by their pupils. The improvement to which we refer, must first be looked for from the pupils, rather than from the teachers, and it is therefore to those who are actually

in office, or who are working for office, that we now address ourselves. We would ask each Worshipful Master to study, not only what to say, but how to say it, and in order to make the ceremonies even more impressive than is usual at the present time, we ask them to seek the co-operation of the Past Masters and officers of their lodge.

One of the most radical changes we should like to see, is a subdivision of labor in the rendering of the various ceremonies, so that the monotony of lodge-work, which oftentimes proves wearisome to the majority of listeners, may be, in a measure, relieved. There is an old truism, that "variety is charming," and nowhere would the aphorism better apply, than in a Masonic lodge. For example, we should like to see the Master, instead of taking the whole of the initiation ceremony, or that of passing or raising, follow up to a certain point, and then permit his principal officers, or others in the lodge, to "take up the wondrous tale," thus relieving the monotony of the Master's voice, which, however eloquent and impressive, may, and often does, prove irksome to some of his listeners. This, we urge, would tend to make the ceremonies of a lodge more impressive and interesting to the general body of the members; moreover, it would create a stimulus in the minds of all who attend, to emulate the example of others, and to embrace the opportunities for advancement offered to them. To the candidate, this subdivision of work would be of the utmost interest, for instead of listening to the "parrot rote" of perhaps an inefficient Worshipful Master, prompted by a veteran on his left, he would then discern that unity and co-operation which are amongst the highest and most laudable of the tenets of our Order. We care not how able or competent a Master may be, or how desirous of displaying his erudition before his lodge, there is at times a wearisome-

ness in the recapitulation of sentences with which all intelligent Masons are conversant; and to vary the routine, by calling in extraneous assistance, from those who would only too gladly render it, would be to the advantage and edification of the brethren all round. The same remarks apply to the festivities which follow labor, and in which the post-prandial business is invariably left in the hands of one or two individuals. Every Mason who attends a banquet, and glances over the toast-list, is able almost intuitively to gauge the calibre of the speeches to which he is about to listen; unless, indeed, the Worshipful Master be a man of more than mediocre perspicuity. It may be that there is a certain laudable ambition on the part of a Worshipful Master, to impress upon the brethren his ability to do all the work efficiently; but it would, in a majority of instances, be more conducive to the comfort and enjoyment of the brethren, to diffuse the amenities of the festive board over as wide an area as is compatible with courtesy and the usages of the fraternity. Thus the whole of the work, both in the lodge and at the subsequent festivities, would go more smoothly and regularly, to the advantage, we consider, both of the Master himself, his officers, and all who share in the subordinate ranks. Of course, such a programme could not be carried out, without natural ability and an intelligent conception of the sublimity of the teachings of the craft, but on that very ground, we see in the aspirations of the brethren who were called upon to fulfil their parts, an incentive would be found to break fresh ground, and thus the after-dinner proceedings, instead of proving, as they too often do, a mere repetition of that which we have heard too often before, would be brightened by thoughts and sentiments which are frequently promised in the lectures,—“should time permit.” If the matter was thought out and acted upon in a spirit of unity and good understanding, the work

which is now painfully confined to two or three speakers, might be agreeably subdivided amongst half a dozen or more of the members of a lodge, and we feel convinced it would tend not only to enhance the pleasures and enjoyment of the brethren, but would stimulate inquiry and research, and a desire for perfection in all branches of Masonic work, which is at present lamentably unknown. — *Freemasons' Chronicle, London.*

DEDICATION IN NEWFOUND- LAND.

The 29th December, 1885, will long be remembered by the Masons of St. Johns, Nfld., as being the day when their Temple was dedicated to the purposes of Freemasonry.

Until this time, the craft here have held their meetings in a hired hall; but the brethren having felt that it was time to have a house of their own, held a meeting, and started a Joint-Stock Co. amongst the members of the craft, for the purpose of building a Temple, which resulted in the erection of a handsome three-storied wooden building, on one of the most commanding sites in the city, at a cost of about \$30,000. The lower storey is occupied by a school; the second storey is dedicated to Freemasonry, and contains Royal Arch Chapter rooms, Blue Lodge-room, Committee rooms, Ante-rooms, &c.; also, a room, which, I am informed, is intended for a library. The third storey is a public hall, which, I think I may say, is the largest in the city. On the day mentioned, the brethren assembled at their usual place of meeting, formed a procession, and taking with them their working-tools, jewels, charters, &c., marched to the new Temple, where they arrived at high noon; when the District Grand Master of England, Sir W. V. Whiteway, made an eloquent and appropriate speech, after which he dedicated the hall to Freemasonry, with the usual solemn ceremonies.

At eight o'clock on the evening of the same day, the officers of St. John's Lodge, No. 579, R. E., for the ensuing year, were installed by the District Grand Master, as follows:— W. M., Bro. John Pye; S. W., Bro. R. Pearce; J. W., Bro. J. A. Clift; Sec., Bro. John Jeanes; Treas., Bro. H. Carter; S. D., Bro. R. G. Rendell; J. D., Bro. R. A. Barnes; Stewards, Bros. A. Morgan and E. W. Bennett; Guard, Bro. F. W. Rendell; Tyler, Bro. Henry Earle.

After the installation, the District Grand Master congratulated Bro. Pye on having been re-elected to such an honorable position. The Worshipful Master responded with an eloquent speech, and thanked the brethren for having a second time chosen him as the Master of the lodge. During his remarks, he mentioned that this was the second time he had been honored by being the first Master installed in a new Masonic Temple.

TO UNDERSTAND THE TRUTHS OF FREEMASONRY.

That understanding of the truths taught by Masonry, and that appreciation of the obligation and duties of a Mason, which begets activity in the work, outside of, as well as in, the lodge room, is, in my opinion, the great need of the day and hour. In this, we are all deficient, and all and each of us responsible for that inertness which has well nigh reduced Masonry to an association of persons held together almost alone for the pecuniary benefit it may afford them. This, brethren, is the dark side of the picture, and it is mentioned because we enter the light through the darkness. The moral influence exerted by our beloved order is being felt in almost every locality in the State, but the morality of its membership does not come up to the standard erected by the teachings of the order. I would have its adherents learn more of that morality taught by Masonry, feeling assured that, these

being known better they would more generally be observed and practiced by the craft, and the cause of humanity correspondingly advanced.

If the symbolism of the compass and square was more strongly impressed upon the mind of the initiate, Masons would not, sometimes, malign to the profane, one whom, in the lodge room, he is apparently pleased to call "brother," but would make an honest effort to live up to the duties and obligations every Mason has assumed, and thus make his conversation and action bear testimony to the excellence of the principles of, and calculable benefits resulting from Masonry when fully lived up to by its adherents. I do not overlook the many difficulties with which we have to contend, by reason of the frailties incident to our human nature. I do not forget that there are two natures in man, the "higher and the lower, the great and the mean, and the noble and the ignoble," nor does Masonry; but in every degree teaches its membership to cultivate and practice the better part of our nature, and continually guard ourselves against the temptations suggested by our prejudice, passions, and appetites. We should be slow to make inferences which a full examination of the facts would prove to be unjust, as well as to firmly refuse to approve that which justice and good morals would condemn.—*M. W. J. H. Bankhead, Alabama.*

LAW, REGULATIONS AND LANDMARKS.

We had the impression that the "laws and regulations" of the Masonic institution were designed to be in accordance with the "landmarks" of the Order, and that the latter were established and had existed from time whereof "the memory of man runneth not to the contrary," their antiquity being an essential element. And farther, that these "landmarks" are now just what they were centuries ago, and that they will remain and

must continue in force so long as Masonry shall exist. Moreover, if our memory serves us right, we have read somewhere that the Worshipful Master of a lodge assents in his installation "that no man or body of men have power to make innovations in the body of Masonry." What does all this mean, if there are no fixed rules and regulations and landmarks by which the Masonic fraternity are governed, and which have been in existence from time immemorial? Opinions may differ as to the construction which shall be put upon those landmarks, but it does not destroy or render invalid the landmark. Our idea of the institution of Masonry is that an ancient and honorable fraternity, which has been transmitted from generation to generation of its sons through all the successive ages of its existence, unimpaired in all its forms and ceremonies, its methods of recognition, and in all its essential principles of government, of morality, of brotherly love, of charity and truth. Its antiquity is its beauty and glory. Masonry modernized or torn from its moorings in the stability and permanency and universality of its laws, rules and regulations, as specifically defined in its ancient landmarks, would leave it with no form or comeliness that would make it desirable. It would be like Sampson shorn of his locks, weak as other fraternal organizations that have sprung up like mushrooms, and have perished or languished as quick.—*W. R. Singleton, Grand Lodge of Maine.*

In consequence of the loss sustained by the Masonic fraternity of Quebec, in the recent decease of R. W. Bro. Samuel Kennedy, P. D. D. G. M., and as a mark of respect for his memory, the members of the Quebec craft decided to dispense with the Masonic supper, which was to have been held in the Masonic Temple, in commemoration of the anniversary of the feast of St. John the Evangelist.

HOW ROB MORRIS WORKED.

We quote the following extracts from a recent article of Bro. Rob Morris concerning his manner of his reportorial work:

"While Dickens was haunting the streets of London to gather names and incidents for his immortal stories, I was visiting hundreds of Lodges, inspecting their rooms and furniture, observing their manner of examining strangers, opening Lodge, performing ritualistic work, laying corner-stones, exercising discipline, and burying the dead. I spent my Sunday afternoons, when away from home, in the old cemeteries, copying Masonic emblems and epitaphs, that I might reproduce them in some Masonic tale or essay, or in my editorials in the various Masonic papers that I conducted.

"Another field of Masonic information I cultivated more diligently than ever it had been done before was the memories of the aged. I do not remember that any Masonic writer adopted this plan of gathering Masonic facts before me, but wherever I found an old Mason, provided his mind was clear, I found in him a mine of valuable thought. In search of such men I have traveled thousands of miles. In the company of such men I have spent many and many an hour, inquisitive to propound questions, quick to note down the answers in short-hand, industrious to write them out and enlarge them into readable articles. As I was the first Masonic editor to do this, so I think, I am the last to do it. Judging by the editorial columns of the American Masonic press, it would appear that the only recognition an old Mason claims nowadays is to become a *thirty-third*, whatever that means, and withdraw the influence from the good old mother system of Blue Lodge Masonry, in which alone (if I may be permitted to express my belief so plainly) lies the only hope for an honorable future that Freemasonry possesses."

DUTY OF MASONS.

"Any order, to become prominent, must practice what they preach. Of these there can be no better choice than the Masonic Order. We are taught to be just to all men, to do good to one another, and have a generous and due regard for the happiness and welfare of others, while seeking to promote our own. We are enjoined to practice self-denial without self-abnegation; to relieve the distressed without privation and injury to those who are dependent upon our exertions. In fact, the Order of Masonry, as the handmaid of religion, is well designed to assist the pilgrim of life in contending against the trials of mortality, and accompanies him to the very threshold of whatsoever temple he may deem best suited to the worship and praise of our Father and our God. The very basis of Masonry is brotherly love, relief and truth, and to "do unto others as we would they should do to us." The true Mason's trust is in God, and to the man who finds it possible to entertain this hope how different an aspect the world wears—casting his glance forward, how wondrous a light rests upon the future, the farther he extends his vision the brighter the light—animated by a hope more sublime than wishes bounded to earth ever before inspired—he feels armed with the courage to oppose surrounding prejudices and the welfare of hostile customs. No sectarian advantage, no petty benefit is before him; he sees but the regeneration of mankind. From the disease, famine and toil around him, his spirit bursts into prophecy, and dwells among the eternal and everlasting ages. Then let us practice what we preach, ever bearing in mind this, our first duty to each other, whether assembled in Lodge or scattered abroad in the various walks of life.—Bro. Thos. H. Douglas, Portsmouth, Va.

LODGE DUES.

Previous to the year 1717 it was the practice in England for the Masons to assemble at any convenient place for consultation or work, and by immemorial usage they were accustomed at such assemblies to practice the rites of Masonry, and to receive into the Fraternity Brothers and fellows. In their conduct they were regulated solely by the ancient charges. The Master of the Lodge was elected "pro tempore," and his authority terminated with the dissolution of the assembly. The Fellow Crafts at that time constituted the body of Fraternity, and the principal object of all assemblies appears to have been for the settlement of difficulties between Craftsmen and to "make Masons." Doubtless a great incentive to attendance upon these occasional assemblies was the banquet provided at the close of the assembly at the expense of the newly-made Masons, in lieu of a fixed fee, as generally practiced at the present time.

There being at that time no permanent Lodge organization, there was no necessity of the members of the Fraternity contributing to the formation of a permanent fund for charitable or other purposes. Each Mason, when appealed to for assistance by a needy Brother, contributed to his relief such amount as his ability would permit, or the occasion seemed to require.

Accordingly, the old Constitutions contain no regulations for the payment of dues; but when the Grand Lodge was formed, the Craft voluntarily surrendered their inherent right of assembly, vesting the same in the newly-formed body, which immediately granted warrants of Constitution authorizing the formation of Lodges to be permanently located at the places designated therein.

With the organization of a permanent Lodge arose the necessity for providing a fund for its maintenance; and as all the members were equally

interested in its support it appeared but just that all should be equally assessed for that purpose; and thus arose the system of Lodge dues, which at the present time is universally prevalent.—*London Freemason.*

EDITORIAL NOTES.

It is said that the latest statistics give the number of Masonic Lodges in the world 138,032, with a membership of 14,160,542.

A LODGE IN A ROMAN CATHOLIC CHAPEL.—The *Keystone* says "Bro. James H. Neilson, of Dublin, has a certified copy of the entry in the minutes of Lodge No. 60, of Ennis, Ireland, of the Lodge having, on St. John's Day, June 24, 1800, attended the Roman Catholic Chapel of Ennis, and heard a sermon from the Rev. Dr. McDonagh, the parish priest, who afterwards dined with the brethren of the Lodge. This is quite unique."

THE *Masonic Chronicle* speaks from experience, as well as to the point, in the following:—"There is not a Masonic publication in existence, which is not worth double the price asked for it, and yet we venture to say, that none of them produce more than a very small surplus of lucre at the end of each year. This is not as it should be; every brother ought to subscribe to at least one paper, and thus assist their fratres in disseminating light."

BRO. T. B. WHYTEHEAD will please accept our thanks for a very handsome card having in the upper left hand corner a representation of an English Past Master's Jewel, handsomely embossed in gold, with blue hangings, the whole being a complete representation of what it purports to be. The card bears the legend, "Hearty Good Wishes for You and Yours." We heartily reciprocate the kindly sentiment, and fully appreciate the thoughtfulness of Bro. Whytehead in favoring us with a copy of his card.

THE Chicago *Inter-Ocean* has the following:—At Nanaimo, B. C., the Chinese Freemasons have opened a Lodge and initiated seventeen almond-eyed candidates. Allee samme Melican man."

WE mentioned to Dr. Rob Morris that we were suffering with headache, and he had the poetic effrontery to ask, if it wasn't "an aching void." That's the kind of sympathy an editor gets. However, it wasn't so bad a joke after all. It reminds us of a story of a young man who said, if he did not have sense enough to do a certain thing, he would label his head "For Rent." "Yes, yes," said his father; 'add to the notice, 'Unfurnished.'"—*Ex.*

THE *Freemason's Journal*, New York, publishes the edict issued by the Sovereign Great Priory K. T. of Canada, in full—without comment:—

"The Grand Lodge of Scotland allows a Master two votes—a casting and a personal vote—on questions coming up for decision by appeal. We cannot see how such a proceeding can be justified. We would not deprive the W. M. of a vote. He has a right to it as a member of the Lodge, but two votes is too much. In case of a tie, instead of the W. M. taking another vote, the subject had better be allowed to drop, or considered lost. It can easily come up again in the old shape or in a new dress.

THEY have been *watching* Bro. Theo. S. Parvin up in Dakota—a gold one at that. Bro. Parvin is *solid* with all *hands* in the Northwest corner of this Republic. Come down to Kentucky, Bro. Parvin, and we'll (gold) chain you, and eat you, and treat you—well.—*Mas. Home Journal*. Any one who has ever met our illustrious Bro. Parvin, will always be glad to *watch* him anywhere; and if they listen to him, they are sure to hear something that will benefit them. Canada will always be found among the most willing to welcome and well treat the "fine old man" from Dakota.

ST. OMER COMMANDERY, of Boston, and the Encampments of St. Johns, N. B., which were declared to be clandestine by the Great Priory of Canada, continue to gush over each other. That's all right. A little more of friendly gush among Templars "and the rest of mankind," would make the world happier. It is curious, by the by, how an Encampment in possession of territory, and recognized for years as "lawfully constituted," becomes illegal as soon as it refuses to join others in some grand movement. *O tempora, O mores.*—*Masonic Home Journal*.

CREDIT WHERE DUE.—The brethren who attend lodge meetings are burden-bearers every way; they not only do the work of the lodge, but they are called on to put their hands in their pockets on every occasion. It is this class who give and go at the behest of all and everyone who seek such assistance. For this reason we favor taking money from the treasury to meet demands of charity. Again, we favor the idea of those who do the work of controlling its business. We believe that the members who come only to the "annual meeting" should be cautious and not antagonize the faithful, devoted, to please some restless disturber who has an axe to grind.—*Masonic Journal*.

AN ANCIENT MASONIC MONUMENT.—In the possession of the Italian Government is a monument, recently unearthed in that country, upon which are engraved the square and compass, plumb, level, and twenty-four inch gauge. It also bears an inscription in Latin giving the name of the person to whom it was erected, together with the significant statement that he was a Master Mason. Experts have examined the stone and find that it had remained in the earth for many centuries. It is evidently older than the Italian language, or else this Master Mason must have belonged to the Latin speaking or highest

class of society prior to the middle ages. The existence of this monument entirely refutes the assertions of the enemies of the Craft, that Masonry did not exist as such, prior to 1700.—*Boston World.*

THAT prince of good fellows Sir Knight James A. Rich, who devotes so much of his time to furthering the interests of Palestine Commandery, No. 18, New York City, has placed us under another obligation to him, in sending us an invitation to attend the Eighth Annual Reception of Palestine Commandery, our only regret being that we cannot possibly attend. The invitation cards and programmes are perfect gems, and a marvel of the printer's and lithographer's art. Everything connected with the Reception is managed by Sir Knight Rich in the most able manner, and such a gathering must be a grand sight. Cappa's band, 110 pieces, furnish the music.

WHAT IS MASONRY?—Alphonso de Lamartine, the distinguished French poet, orator, and statesman, once asked:—"What is Masonry?" and answered himself thus:—"I see only in the secrets of the lodges a veil of modesty thrown upon truth and charity to heighten their beauty. You are, in my opinion, the great eclectics of the modern world. You cull from all time, all countries, all systems, all philosophies, the evident, eternal, and immutable principles of universal morality, and you blend them into an infallible and unanimously accepted dogma of fraternity. You reject everything that divides minds, and profess everything that unites hearts. You are manufacturers of concord. With your trowels you spread the cement of virtue about the foundation of society. Your symbols are but figures. If I am not mistaken in this interpretation of your dogmas, the curtain of your mysteries might be drawn without fear of revealing anything but services rendered to humanity."

So MORE IT BE.—We love this quaint old response. To us it means unity born of harmony, which is the key to heavenly enjoyment. It says we have sat together on the Level, and profit has been its fruit; that we are better men for so doing, and as little things make up our natural Temple, so these meetings, from time to time, build up our spiritual. It should be our aim to make these words golden. Let them be an echo from the heart. They are a benediction born of a charity which has its sustenance from a world unseen by mortal eyes,—the source of all inspiration. For more than a century has this Masonic saying been borne heavenward as incense. We trust, as the years roll by, they will be dearer, as the sun of that land of rest begins to shed its lustre over the mountain peaks which look upon a landscape where a weary footfall is never heard, and tears and sighs are aliens. Amen. So mote it be.—*Portland Masonic Journal.*

THE London *Freemason* in its very interesting account of the doings of the Craft for 1885, is unfortunate in making the following reference to the so-called Mark Lodge in Quebec:—"We may go so far as to suggest as yet another indication of Mark prosperity that its Grand Lodge has been, and indeed still is, engaged in a battle royal with the Grand Royal Arch Chapter of Quebec, though we believe we are right in stating that for the time, at all events, the difference between the two supreme authorities is in a position of suspended animation. However, we will not press this suggestion too earnestly, or our friends may charge us with being careless and irreverent." The "battle royal" must be going on in the mind of our contemporary. No one in this country pays any attention to the Mark Masons made in Montreal by the Lodges of the so-called Grand Mark Lodge of England. These "Mark" Masons form a little mutual admiration society of their own, but have no recognition outside of that charmed circle.

MASONIC PROSPERITY.—When the dark cloud of oppression like the frowning mantle, of the Almighty, brooded over mankind and seemed to strike out the last ray of hope throughout the world, she witnessed with thrilling emotions, the first gleaming beams of civil liberty emerge from the darkness of human oppression, and the establishment of vigorous republics upon the ruins of despotic monarchies. She has in the even progress of her course observed all these changes, and to-day, in the noonday of the nineteenth century, she may survey with exceeding pride the habitable globe, and realize that in every clime, under every sun, where civilization dwells, the altar of Masonry has been erected, and that men of every nationality worship at her shrine yet; that she is secure from the attack of any power; that the sword of no sovereign is raised against her; and fanaticism is being dissolved by the dazzling beams of Masonic lights, and that the grand civilization which has so richly dawned upon the world has joined in closer bonds of fraternal fellowship the scattered millions of our order.—*Bro. H. S. Kaley, Grand Orator, Nebraska.*

It is quite evident that the editor of the *Keystones* does not believe in having Lodge rooms used for the purpose of giving a ball, judging by the following:—"We read, in the accounts of some Lodges abroad, of "at homes," "conversaciones," "public installations," "balls," and other shows, set up by Masonic Lodges for the delectation of the profane. Is it not about time that these courtesies should be publicly acknowledged and returned, and that Masonic Lodges should be invited to circuses, theatres, base ball matches, skating rinks, and other similar public resorts? Or, is this not a good time for the issuance of some Edicts in the premises, if there are any *bona fide* Grand Masters in the jurisdictions where these un-Masonic antics occur?" If the *Key-*

stones will give some reason why a Lodge room or the craft is injured by holding a ball, its contemporaries would doubtless respectfully consider its views. As far as we can see there is no harm inflicted on any one, and for a Masonic entertainment of any kind there is nothing like the Masonic hall. We are, however, strongly opposed to public installations.

At the close of the regular business of King Hiram Lodge, Lindsay, the brethren adjourned to Terry's restaurant, where they were joined by many others, and over a capital oyster supper, united in wishing unlimited prosperity to Bro. J. J. Irvine, who has decided to take up his residence for a time in the Province of British Columbia. Speeches were made, songs sung, and a pleasant time passed.

The members of the craft in Qu'Appelle, N. W. T., and vicinity, met on the evening of the 8th inst., and decided to petition the Grand Lodge of Manitoba for the institution of a lodge at that place. They selected the name of Parkland for their lodge, and named the following as the first principal officers:—W. M., James Weidman, late of Rat Portage; S. W., A. C. Peterson; J. W., A. N. Wismer; Treasurer, S. H. Caswell; Secretary, S. S. Nelson.

At the annual assembly of Mount Calvary Preceptory, No. 12, Barrie, the following were elected office-bearers for the ensuing year:—Presiding-Preceptor—E. Fra. Robert A. Douglas; Constable—E. Fra. Samuel Wesley; Marshal—E. Fra. John Rogerson; Chaplain—E. E. Fra. J. McL. Stevenson; Registrar—V. E. Fra. Wm. Downie; Treasurer—R. E. Fra. Daniel Spry; Sub-Marshal—Fra. Arthur C. Garden. This Preceptory is in a flourishing condition, and has on its roll some of the leading Masons in Canada.

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