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The Canadian Craftsman

AND MASONIC RECORD.

VOLUME XXII.

JAN. 1888 to ^{JUN.} DEC. 1888.



PORT HOPE, ONT.:
J. B. TRAYES, P. D. D. G. M., EDITOR AND PROPRIETOR.

THE CANADIAN CRAFTSMAN,

AND

MASONIC RECORD.

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

"The Queen and the Craft."

{ \$1.50 per annum
in advance.

VOL. XXII. PORT HOPE, ONT., JANUARY 15, 1888.

No. 1.

M. W. BRO. THE PRINCE OF WALES, AT TRURO, ENG.

The visit to Truro, the first week in November, of the Prince of Wales, M. W. G. M., for the purpose of being present at the consecration of the Cathedral, which has been in course of erection during the last seven years, is an event which cannot fail to excite a considerable amount of interest in Masonic circles. As our readers will remember, his Royal Highness laid the foundation stones of the edifice with full Masonic ceremonial in the summer of 1880, when there was a grand concourse of brethren from all parts of England assembled, not only to do honour to their illustrious chief, but likewise to take part, even though it might be silently, in a function which is unique in the history of modern Freemasonry. The architects of the Middle Ages, from whom and the Guild of Masons which executed their designs our Society traces its descent, were constantly engaged in the erection of cathedrals and other churches, and of the ecclesiastical buildings that were planned and carried out by them, a very large number remain to this day as monuments of the rare skill and ability of their architects and builders. But since their day, with the solitary exception of St. Paul's, no cathedral has been built in England, and consequently there has been no such opportunity for a Grand Master of English Speculative Masons to exhibit his interest in ecclesiastical architecture, and, at the same time, his

respect for the work of those Operative Masons from whom we trace our descent. The foundation stones of many public buildings, including churches, have been laid Masonically by Grand Masters of our Fraternity; but till the Bishopric of Truro was founded it had never fallen to the lot of any one of them to perform a like ceremony for a cathedral of the Anglican Church. This circumstance will no doubt be prominent in the thoughts of our Grand Master and those gentlemen who are members of our Society who will be present with his Royal Highness next week, when the Cathedral Church of the see of Truro is solemnly dedicated to the sacred purposes for which it has been erected; and we doubt not the fact that the brethren in Cornwall have contributed generously towards the building will have the effect of enhancing the interest of our readers in the dedication of a work which was begun under such brilliant Masonic auspices.—*The (London) Freemason.*

Some of the readers of THE CRAFTSMAN will call to mind that in connection with the unique event of laying the Corner Stone of the Truro Anglican Cathedral by our M. W. Brother the Prince of Wales, in the month of May, 1880,—so graphically described above by the editor of *The Freemason*, that certain somewhat unpleasant circumstances arose concerning the

precedence and participation therein of the Bishop and clergy, and that while a certain adjustment was effected, the difficulties thereanent were not wholly and satisfactorily overcome.

A like auspicious event occurred in June, of the same year, in the laying of the Corner Stones of the "Bishop Stewart Memorial Church" (Anglican), at Frelighsburg, Quebec, by the Grand Master and Grand Lodge of Quebec, and by the Bishop and clergy of the Diocese of Montreal.

Grand Master Graham who with the Grand Lodge of Quebec had been especially honored by the laying with Masonic honors, of a large number of the Corner Stones of Church Edifices, and of Public Buildings, having evidently noted what had taken place at Truro, England,—made, it appears, an extended investigation of such public Masonic ceremonials in many countries, from the *earliest* times, and decided to adopt the following procedure at the "Bishop Stewart Memorial Church" ceremonials, and which seems to be in complete accord with the spirit and nearly with the letter of what is recorded in Ezra 3, 10:11, (which see), at the "laying the foundation" of the Temple of the Lord (the second Temple, built by Zerubbabel)—when "the builders,"—"the priests," and "the people" happily and with great joy, participated in the work and worship on that glorious occasion and most memorable day:—

And hence on the occasion above noted, at Frelighsburg, Q.,—after the foundation Corner Stone had been admirably laid by the Grand

Master and other Grand officers, with the complete Masonic ceremonials,—a super-incumbent corner stone was laid by the Bishop and clergy, with the impressive rites of the Church.

This harmonious union in work and worship by the officials of the Fraternity and of the Church, gave the utmost satisfaction to all immediately concerned and also to an immense concourse of spectators. We consider it a precedent worthy of general adoption under like circumstances.

PERSONAL APPEARANCE OF ROBERT

BURNS.—Sir Walter Scott after an interview with the poet Burns, sketched him as follows: "His person was strong and robust, his manners rustic, not clownish; a sort of dignified plainness and simplicity, which received part of its effects, perhaps, from one's knowledge of his extraordinary talents. His features are represented in Mr. Nasmyth's picture, but to me it conveys the idea that they are diminished, as if seen in perspective. I think his countenance was more massive than it looks in any of the portraits. I would have taken the poet, had I not known what he was, for a very sagacious country farmer of the old Scotch school—i. e., none of your modern agriculturists, who keeps laborers for their drudgery, but the douce gude-man who held his own plough. There was a strong expression of sense and shrewdness in all his lineaments; the eye alone, I think indicated the poetical character and temperament. It was large, and of a dark cast, and glowed (I say literally glowed) when he spoke with feeling or interest. I never saw such another eye in a human head, though I have seen the most distinguished men in my time. His conversation expressed perfect self-confidence without the slightest presumption."

Correspondence.

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

Editor of THE CANADIAN CRAFTSMAN.

Having for some years been a constant reader of THE CRAFTSMAN, and having, with but few exceptions, a complete file of its twenty-one years of life, I, and I think that I but echo the sentiments of many others, wish to thank you for your continual and effective advocacy of the claims of the Grand Bodies of Quebec for sovereignty.

I am particularly well pleased with the many good points given in your November issue.

Your replies to *The (London) Freemason* and *The Freemasons' Chronicle* are exceedingly well taken, and I wish that they might be read by every English Mason and their friends; perhaps it might open their eyes to the fact that their two leading periodicals do not always represent things as they are.

It is very amusing to us, who while making no pretensions to "vast mental calibre" have and do uphold a law that has been proven a correct one, to be so roundly abused by the quill drivers of sheets that even "we aboriginies" would consider "penny a liners" were they published with us; however, we can stand it, and while it makes us laugh, we feel sorry for their ignorance.

If the editors of these periodicals would see for themselves, Masonry as it is in this continent—if they would study and watch the effects of our dogma of Grand Lodge Sovereignty, I am quite confident that their views would undergo a material change; but when they quote as authority parties in Montreal who are what they are, and particularly one who is at present under the ban of suspension for disobedience to his superior officer, they must expect to be misled.

Would those editors look more closely into affairs, they might find that the intellectual, social and political status of the present and past Grand Officers of the Grand Bodies of Quebec are on a par with any—many of them have what some of our English office branch have not, viz: common sense. They too might find, that the Masonry of the present day is not confined within the small island of England; they might also discover the fact that the Masons of the British Colonies are the peers of those "at home."

The spirit of Masonic independence has made rapid strides within the past two decades! Our English brothers may as well make up their minds one time as another, that the Masons of the Colonies propose to govern themselves; they dislike to be governed by, and pay tribute to, a governing body hundreds of miles from them; they rightly think that they know enough to govern themselves. The Grand Lodge of England may forbid discussion in their Lodges, as they have in New South Wales; they may threaten as they have in Quebec; they may remonstrate, expel and use all the force they can, but her colonies will be, sooner or later, independent (Masonically), and the sooner that English Masons accept the inevitable, the better for the whole Masonic world.

We in the United States, with our 600,000 Masons, have faithfully tried the dogma of Grand Lodge Sovereignty; our increased prosperity fully demonstrates that the dogma is a good one, yet we do not wish to force that dogma on soil not our own, as does the Grand Bodies of England endeavor to force their dogma of concurrent jurisdiction on soil not their own.

If our Grand Lodges live up to their oft repeated declarations on Grand Lodge Sovereignty they must coincide with Quebec; but if they are false to those declarations—if they do not practice what they preach, then they must say that English theory is right.

and they themselves submit to concurrent jurisdiction.

Our English brothers can rest assured that our Grand Lodges will not abolish the doctrine of Grand Lodge Sovereignty; in the end they will enclose Quebec more fully as they already have done in principle by their recognition of her as a Grand Lodge. Our English brothers have the remedy in their own hands; then let them use it and bring peace to the Masonic world. Very true, the Grand Lodge of England is the Mother Grand Lodge of the world; we honor and respect her for her many deeds of charity; but at the same time she is not above reproach in all things—that many of her children have outgrown their “swaddling clothes”—that they cannot make laws to govern the whole Masonic world—that there are others her equals outside of her obedience. Let them divest themselves of their many erroneous ideas of Masonry outside of England, and they will be “wiser, better, and consequently happier.”

When their leading periodicals say that “the present rulers of the craft in Quebec are comparative nobodies” they utter a rank untruth. My Masonry teaches me that all men are equal “on the checkered floor.” Very true, those leaders cannot affix a handle to their name of Prince, or Duke, or Baron, or Knight; handles of that kind in this country “don’t count.”

No one objects to the Grand Lodge of England making and enforcing just such laws as they please within their own jurisdiction, but when they go outside of that they will find a most emphatic objection raised.

Quebec would live at peace with the whole Masonic world, but she will not sacrifice honor for the sake of procuring that peace, for peace thus obtained is worse than war. All that they ask is their own just rights and they propose to have them, whether the Grand Lodge of England says so or not.

FRANK W. BAXTER.

Highbate, Vt., Nov. 11th, 1887.

Editor of THE CANADIAN CRAFTSMAN.

In the November issue of your valuable periodical I was surprised to see a statement made by “Jurisdiction,” that, “the English Masons have managed to draw from 60 to 90 per cent. annually, of the funds of the Board,” meaning thereby the Montreal Masonic Board of Relief.

I was aware that the English Lodge ostracized by the Grand Lodge of Quebec, had a representative in the Montreal Board of Relief—that the question was being strongly agitated looking towards the withdrawal of that representative or that of the Quebec Lodges, or the formation of a new Board, composed wholly of Quebec Masons—that the English Masons had for years “played it fine” on the Quebec Masons—that when an English charity asker asked for relief, he was referred to the lodge having a representative on the Board, and he drew the needful funds from the Board—that the English Masons secretly exulted over their good fortune in having Quebec pay a portion of their charity bills, but I was not aware that so great a per cent. of the funds raised by Quebec Lodges in Montreal went to help a class of Masons, that in substance the Grand Lodge of Quebec had declared by edict to be irregular Masons.

Here is a Grand Lodge who has by edict closed its doors against another Grand Lodge; a contest has been going on for years in which every Grand Lodge, every reporter on fraternal correspondence and every Masonic newspaper scribbler has taken a part on one side or the other; this Grand Lodge has issued its edict of non-intercourse, yet allows a Board of Relief within its jurisdiction, composed of its own members, to have as one of its representatives a Mason belonging to one of the lodges it has declared irregular and drawing “from 60 to 90 per cent.” of its funds to support a class of Masons that no-

Quebec Mason, can, if he obeys the edict of his Grand Lodge, Masonically affiliate or associate with in any way.

The time for the lion (England) and the lamb (Quebec) to lie down together has not yet arrived; nor will it, it is hoped, until the lamb can have a positive guarantee that said lion won't "gobble up" the lamb.

This relief business, as conducted by the Montreal Board of Relief, is all right from a sentimental standpoint, but all wrong from a practical, common sense one; practical, common sense is what is wanted by the exponents of Quebec's independence and sovereignty, not sentimental nonsense; let that be for gushing youths and antiquated maidens, not for those whose very life depends upon the expulsion of a foreign interloper from its land.

It's a fine thing for those English Masons to have the Quebec Masons pay nearly the whole of their charity bills. No wonder they dislike to have the question agitated, or that they preach the brotherly love doctrine, for it doesn't cost them only from 10 to 40 per cent. of the whole, whereas if they were obliged to take the whole care of their own poor it would cost them 100 per cent. It's all very fine for the Grand Lodge of England to take Quebec by the throat and by threats try to draw the very life blood from her, but not so fine when Quebec forces the hand from her throat and kicks against paying "from 60 to 90 per cent." towards caring for English charity seekers. What are the Quebec Masons thinking about, that they must open their pocket books to a class of Masons they are fighting against? What does their edict of non-intercourse amount to, if obeyed only in part? Nothing, that's just what it amounts to.

I understand that the agitation of this question makes the English Masons in Montreal squirm; that's all right, "let 'em squirm"—mad are they? All right again; one is very

apt to be mad when he has to put his hand down into his pocket book and pay bills that heretofore others have paid for him.

Let the English Masons in Montreal take care of their own charity cases; perhaps (?) the Grand Lodge of England will reimburse them; she is very apt to do such a thing with her colonial brothers.

"We uns," who have taken an active part for Quebec, think that Quebec should enforce her edict to the strict letter; if she does not, then we may as well take a "back seat" first as last.

My Quebec brothers, don't fool yourselves with the idea that a half way course will win, or that in such cases as this English Masons don't laugh at you behind your backs. If your edict means anything, it means non-intercourse; if it don't mean anything then throw it overboard—give up all of your fond wishes of being independent and sovereign—give up all for which you have fought, and give the Masonic world a rest. If it does mean anything, then live up to it to the strict letter.

You have played the role of supplicant long enough and have not gained a point while doing so; but you have many valuable ones against your opponents since you quit pleading and went to fighting.

Some of you Quebec Masons don't like this kind of talk; nor do we in the United States, who have been kicked and cuffed for your sakes like to see half way work on the edict question; if half way work is to be your policy, then "go it alone."

Jurisdiction has taken the lion by the — candle appendage and given it a good twist; I hope he will keep it up until the lion roars and howls with rage, and then take care of his own tramps.

INDEPENDENCE.

SEND for samples of Lodge forms to
THE CRAFTSMAN office.

CAN SHE TRUST HIM?

Inez Claire turned her haughty dark face from the gypsy, and crossed the sward to where her lover and her cousin stood.

"What did she tell you, that your lips curl so, Inez?" asked Roy Alton with a smile; "one would almost fancy the old witch had tried to make you fear some evil."

"She did," answered the girl scornfully, her dark eyes flashing; "falsehood and treachery are evils, are they not? She said they were about me—falsehood on the lips I kissed, treachery in the hearts I trusted. Bah! how foolish it is to give one's hand to such a creature, and allow her to say such things."

"One never does so in faith," laughed pretty golden-haired Beatrice Laven, the cousin, who, being orphaned and penniless, owed all things to the wealthy and generous Inez.

"And why not, my beautiful lady?" asked the old crone, who had followed Inez, and paused near. "Is it that you doubt, because my eyes might pierce the mask you wear, and my lips might speak of the arts you use, by which you make a man false to his plighted word, and plunge into the heart of one who has been kind to you a dagger keen enough to slay her? Your fair face is pale, lady, and your blue eyes are full of fear; yet you paled not when you stole out to meet another's affianced husband, and you feared not that he who was won in falsehood would be as false some day to yourself. Ah, blue-eyed beauty with the traitorous heart, will you let me read the lines of your hand and warn you?"

Beatrice shrank under the eyes of the seeress, and clung to Roy's arm, her fair face deathly in its whiteness.

"She is horrible! Let us go," faltered the rose-leaf lips.

And the crone laughed as they went slowly away from her through the sunlight.

"Pride, and love, and treachery, and falsehood!" muttered the gypsy. "Of such things can I prophesy to all, and never speak amiss. But for this fair beauty, and the man beside her—I was abroad last night, and they did not see me, as they talked of love which must be kept secret. Bah! such love must die, as die the roses. I read all human hearts, and they

give me gold, thinking I read the stars."

Meanwhile, through the scents of the Maytime went the three, and Roy whispered a low word to Beatrice which Inez did not hear.

Untroubled by the crone's predictions, with faith as strong as the love in her proud true heart, Inez never dreamed of suspecting that her lover's whispers could be "but stricken air," or that the hearts she leaned on and fully trusted planned their treachery at her very side.

Roy lingered at the stately home of Inez until the moon was high, and she accompanied him down the steps, and part way to the gate that divided their father's lands.

There, in the clear light of the full May moon, they said good-night, and she stood watching him as he went, until the shadows hid him from her.

"My love—my kingly loyal love!" she murmured.

Then a sudden thought came—she had not told him of a certain plan for the morrow, formed by herself and Beatrice.

She would flit after him, glide up to him ere he reached the gate—slip her hand in his, and laugh at his glad surprise.

With light feet she hurried after, reached the shadows which had enfolded him, passed through them and paused, like a startled doe, on their edge, a face incredulous scorn growing in her eyes, her proud face blanching, swiftly, sharply, as blanch the faces of those smitten suddenly to the heart.

He stood before her, only a few feet away—her lover, her promised husband—with a slight white-clad figure in his arms, a dainty golden head, uncovered to the moonbeams, nestling close to his heart, while her cousin's red lips laughed merrily up at him, and her cousin's white hand held back his face from hers.

"Nay," Inez heard the girlish voice say, with the laugh in it, "you shall not kiss me. The gypsy said you would be as false to me, some day, as you are now to Inez."

"And you doubt me— you, who have made me chafe against my bondage until I am willing to free myself in any way, at any cost, for your sake?"

The girl in the shadows heard it all—heard, and made no sign. The love of long years, of her youth, was dying—

but dying as the strong die, in silence.

The faith that had lived in her heart for this man was breaking as break the gossamers of the spider's weaving in the storm; but she gave no cry, made no sound, only stood, heart-sick and soul-wounded, on the very edge of the shadows.

"If Inez heard you say that, I think she would set you free!" laughed Beatrice.

And Inez, with a sudden hard-drawn breath crossing her whitened lips, advanced till she stood beside them.

"You are right, my cousin," she said unwaveringly. "I have heard, and I set him free—free of all things save the reproach I must ever feel for an acted lie. Here, Roy!"

She drew off and extended towards him the ring with which he had plighted her.

He, startled, shamed, shrinking under the steady scornful gaze of her dark eyes, with his arms fallen from about her cousin, and his own face crimson with hot, traitor-blood, felt the old spell fall over his heart once more and the new one pass from it.

"Inez," he said pleadingly, "listen. I will —"

But she unclosed her fingers, and the ring fell at his feet. She turned and passed again into the shadows.

Beatrice laid her hand on his arm and smiled in his face.

"You are free now, Roy," she said softly. "Are you not glad?"

He looked down at the fair face that had so charmed him, and it suddenly lost all beauty for him.

"You want me to answer honestly?"

"Why, of course!"

"Then"—he spoke through shut teeth and more cruelly than he realized—

"then, Beatrice, no, I am not glad! I would give all I own to have all things as they were before your coming between Inez and myself. Now you understand, and now will you care to wear the ring she cast back to me?"

A hot color lived transiently in the pretty face, then died; a look of pain was followed by a flaming wrath in the blue eyes.

"No!" rang out her angry silver tones; "no, Roy Alton! False to her, and false as well to me! Farewell!"

And she left him standing, wondering at his own sensations, feeling a dull pain at his heart for the broken truth, although an hour before he had

wished it broken.

Fate sometimes grants a prayer, in very scorn of man.

* * * * *

Five years later, Inez Claire, still unwedded, although Beatrice had for years been the wife of a man old enough to be her father, but wealthy—Inez Claire entered a city hospital by merest chance.

The nurses were gliding from couch to couch, silent, gentle, soothing, now laying soft cool hands on a flushed cheek, now touching with silent fingers a bandage, now holding a draught to fevered lips.

Inez followed one whose voice and touch seemed to calm and heal, as she went among the sufferers; and this one paused at last, and stood long gazing on the wan worn face of a man which lay still on its pillow.

Such a white cold face—such a thin bloodless face. Inez felt her own pulses pause as she looked on it; then a low agonized cry broke from her, and she darted forward and caught the nurse's arm.

"Is he dead? Oh, tell me that he is not dead—my love, my love!"

The nurse took her hand gently, and laid a finger on her own lips.

"He is sleeping," she said softly; "they sleep so after a long fever. Ah, his eyes unclose! Back, my dear lady. Do not let him see you, lest it should excite him, and he is so weak."

But his lids had lifted, his eyes were fastened on the face of Inez, and with an effort he put out a thin weak hand.

"Inez," he whispered; "Inez, will you stay beside me for a little while? It will be but a little while, for I am dying. But stay, Inez, because—because, dear, I have seen no woman like you in all the years since that May night, and my—my—my heart has ached for you—beyond my telling. I was weak, false, but—but—"

"Hush!" faltered Inez, bending over him until her lips almost touched his cheek; "speak no more, Roy. I will stay, and you shall not die, for I have pardoned the past, and the old love has not perished."

"Stay," whispered the nurse; "bid him sleep, and have no fear for his life. He is but weak after a long fever."

And so they met, and the old love which had slept for a brief time in the man's heart, lulled by the charm of a new fair face, awakened to sleep no

more; and the woman, never having forgotten, forgave as readily as most loving women do, even the lover who returns repentant from his straying.

A month later there was a quiet wedding, at which Beatrice was not present. When she heard, the fair beauty smiled a trifle scornfully.

"How can she trust him?" she asked. "He was false to her once, and as false to me," she added with a touch of angry bitterness.

But Inez feared no rival now.

WON AT LAST.

"Crystabel! Crystabel!"

It was a man's voice that uttered the name, and it was filled with pleading, passionate intensity. He drew a little nearer as he spoke, and looked as though that utterance of her name was but the prefix to an eloquent pleading. But she interrupted him saying:

"Mr. Chaloner, you forget yourself."

"I only wish I could," he answered huskily, "if, in forgetting myself I could forget you. Crystabel! Crystabel! do not turn from me! Be my wife! Try to love me! Oh, child—"

"Mr. Chaloner," interrupted Crystabel haughtily, "this is worse than useless. Say no more. I will not listen. And be so kind as to let me pass. I would return to the ballroom."

For a moment a struggle took place within him. He stood in her way, and as he looked at her, so exquisitely beautiful, with the pale light quivering over her delicate lace draperies sprinkled with pearls, he thought should he let her go, or tell her why he had spoken—what was the great blow that had broken down the barrier of his long silence?

"Will you allow me to pass?" repeated Crystabel, an angry flame coloring her delicate cheek and sparkling in her lovely eyes. "This is, to say the least, ungentlemanly."

"Wait," he said "huskily, just a moment, and for God's sake listen to me, child! I would never have spoken to you of this. My love should have died as it has lived—in silence. But I—I would save you!"

"Save me!" She threw her head back in defiance, and her suddenly clenching hand snapped the frail ivory sticks of her fan. "I will not ask you what you mean. I will not even try

to conjecture. You deal in enigmas and insults. Let me pass!"

As if she had struck him he stepped aside, but even in the blazing heat of her anger she saw and always remembered the agonized pain and pallor of his face.

The next moment she was gone, and he sank down on a seat under the dew-laden vines with a bitter groan.

"Lost! lost! my one love! And how will she bear the blow that is to come? How can she—reared in the rose-leaf lap of luxury and delicate as a snowflake—battle with poverty and the world? It will kill her—kill her! And I, who would lay down my life for her, must see it all and be unable to help!"

Three hours after Crystabel swept away from her lover in haughty insulting anger, she knew what he had meant when he said that he would save her. A that he had known must happen, she now knew had happened.

Summoned from the ball in cruel unwarned haste, she now stood in her laces, jewels, flowers, and beauty, in the midst of ruin, disgrace, and death.

Her father lay dead by his own hand in one room, her mother in terrified convulsions in another, and the house—her beautiful, luxurious home—was filled with officers and men.

And she—she, the dainty belle, the sensitive hothouse plant, the frail delicate girl, who had known naught but sunshine, luxury, and laughter from the hour of her birth—what did she do?

With a vivid clearness as stinging as death, she heard them tell how it was—the old story of temptation and fall, and death as the only alternative to lifelong disgrace.

And then her stunned heart and brain turned from the dead to the living, and her only words were:

"Let me go to my mother."

Almost immediately after she left the ball-room, Gilbert Chaloner heard of it, and heard the idle wonderings of the gay ones at her sudden summons.

"Merciful heavens!" he muttered. "Can it have come so soon, and she gone alone to face it? The blow will kill her!"

And with all haste he followed and reached her home, only to find that the blow had been worse than he dreamed, that the guilty husband and father

was dead.

"Where is she—Miss Carlisle?" he stammered to one of the terrified speechless servants who flocked in the hall.

"There, sir, with mistress," was his answer, as the man pointed to the door.

And there he went, to be struck motionless with surprise on the threshold. What he had expected to see was Crystabel in hysterics of terror and grief, watched and tended by the devoted heart-broken mother. What he saw was Crystabel on her knees by a low couch, her face white, still, and fearless, her eyes on her mother's insensible face, her own hands eagerly chafing those cold lifeless ones. The creamy-hearted pearls still glowed in her sunny hair and clasped her white throat.

In all her exquisite laces she knelt there like an angel, and forgot her own grief in trying to comfort her mother.

She did not see him, and it was several moments before he could sufficiently recover himself to advance and speak to her.

"Can I do anything?"

She had started a little and lifted her eyes, stunned and dreary in their unspeakable anguish.

"Nothing, unless you can help me save her," she said.

And he at once knelt beside her and began rubbing one of the cold hands with his warm vigorous ones.

"You knew this?" she asked him; and he marvelled at her voice, so monotonously cold and calm.

"Yes," he answered simply; "most of it. But I did not dream of the ending."

She said no more, nor did he. The hours wore away, and grey dawn began to supersede dusky night.

The dead was decently composed, with the ghastly wound in his head covered. The living had been won from insensibility to a drugged resemblance of restful sleep; the crowd had dwindled, and still Crystabel moved about the darkened house like a dumb ghost in her lace robes, with that awfully still anguish in her face that almost drove Gilbert Chaloner wild. For he still remained. He was an old friend—a younger brother in all but blood to the dead man—and it seemed to be his place now.

"Will you not rest?" he said to her

at last. "For your mother's sake, I beg of you, try at least."

"Rest!" she repeated, turning her eyes slowly to him—the eyes that so little while ago had sparkled with joyous beauty, but that now seemed steeped in stony speechless grief.

"What time have I for rest now, and what would it be but a mockery? No, no; I have had my day of rest. I must work now."

In mingled astonishment and grief, he could have cried aloud at this change in her. But knowing words to be useless, he said no more. He only went his way and wondered.

The world that speculated, and talked, and gossiped, received but little satisfaction after all; Crystabel neither died nor went crazy. A strength, a resolution, and depth of character that no one ever dreamed the gay little butterfly could possess, developed under the storms of adversity and trouble.

As she had said on that terrible night, work she must, and work she did, earning her own and her mother's daily bread; and, when the gay world no longer knew or sought her out, she felt that she was learning one of life's bitterest lessons, and clung with deeper appreciation and tenderness to the few—very few—friends that were true in shadow as in sunshine.

And in reaching the depths of her heart she found at last the love that Gilbert Chaloner had craved, and that had been buried under frivolous gaiety; and there, all unknown to her, it had thrived in spite of neglect, but now unearthed and fed with daily thought, it grew to be her life's strongest impulse when it was all too late—too late!

For he never spoke of love now. He was the truest, kindest, best of friends, coming often to their humble home, and never without some delicacy to the invalid mother, who never recovered, but was wasting slowly away. He took every interest that a son and brother could take, and watched over them carefully, managing now and then to help a little, in spite of Crystabel's pride.

But he never spoke or seemed to think of love, and Crystabel bore her aching heart as best she could, and tried to hide any sadness or pain from the mother's watchful eye.

But another blow was more than she could bear, and when, in the summer

stillness of night, the tenderly loved and devoted mother dropped her weary burden, and quietly passed from troubled sleep to sleep everlasting, Crystabel fainted, with a wild pleading prayer on her lips to be allowed to die.

Gilbert Chaloner heard of it at once, and with his heart filled to bursting, hurried to her, moved with a resolution to take her, whether she would or not, and cherish her against further grief and suffering; for Crystabel had hidden her heart with sensitive pride.

He did not dream that the love he craved above all earthly things was his own at last.

A stillness suggestive of death—but peaceful death, not wild and terror-stricken like the other—rested over the little house, lying slumberously warm in the sunshine.

Several kindly neighbors, with tear-filled eyes, lingered on the porch, and whispered to him that Crystabel was alone with her mother in the sitting-room.

And there he went, blinded with tears, and dumb with the overwhelming love and pity that filled his whole being.

Crystabel was lying beside the dead body as once before she had knelt by the living one, with her crossed arms and bowed head on the pulseless bosom.

"Crystabel!" he almost stammeringly uttered.

And then she started up. Through the clouds of bitterness and grief that voice went piercingly to her heart, and she forgot everything save her love and her anguished tearless grief.

"She is dead!" she cried, standing up and facing him. "Dead! And I am alone—alone—for even you will desert me now." And the quivering love in her voice told his heart the truth.

For an instant he stood as if stunned, then he was beside her. In his strong arms, that trembled with joy, he clasped her slender wavering figure.

To his great worshipful heart he pressed her, lifting her sorrowful lily-white face to his own.

"Desert you, my darling—my cherished precious darling! Thank God you will at last let me love and care for you as my heart has ached to do!"

She lifted her eyes shining with love; around his neck she put her arms; and on his breast laid her head with a sigh of perfect trust and devotion.

"BEWARE OF DOGS."

The Masonic word, "cowan," is evidently derived from the Greek "*kuon*," a dog, and signifies one of the "profane."

In the first ages of Christianity, when the mysteries of religion were communicated only to initiates under the veil of secrecy,—non-believers and profanes were called "vile persons" or "dogs"—and hence the admonitions:—"Give not that which is holy to dogs,"—"beware of dogs," &c.

By Masons, a cowan is sometimes called an "eavesdropper," or surreptitious listener, of whom all are duly warned, and they should be carefully guarded against.

In a general sense, non or un-accepted Masons are sometimes called "cowans" and towards whom, in the ancient charges, the attention of accepted Masons is thus discreetly called:—"Freemasons shall not work with those that are not free, without an urgent necessity; nor shall they teach laborers and unaccepted masons as they teach a brother or fellow."

There are also some members of lodges who stand greatly in need of the following admonition from "the ancient charges" as to their "behaviour in the presence" of cowans, profanes, the unaccepted, and strangers who are not Masons:

"You shall be cautious in your words and carriage, that the most penetrating stranger shall not be able to discover or find out what is not proper to be intimated; and sometimes you shall divert a discourse and manage it prudently for the honor of the worshipful fraternity."

Those who are so far forgetful of the above and of other like commands, as to talk of private Masonic

matters in public places, should be discreetly reminded of their duty, and if they do not take due heed thereto and for the future, govern themselves accordingly, they should be properly admonished by the Worshipful Master,—or if need be, by their brethren in lodge assembled. Brethren,—“Beware of”—and “give not that which is holy to cowans.”

MASONIC CALENDAR.

The following will answer many questions frequently asked concerning Masonic dates, eras and the abbreviations used therefor:

British and American (including Canadian) Craft Masons for convenience use the somewhat generally accepted chronology of the “creation” of the world, 4000 years! before the Christian era,—which added to the current year, as the present, 1887, gives 5887 as the year of the world, *Annus Mundi*, A. M., or Masonically speaking *Annus Lucis*, A. L., the year of Light. For convenience also the year is made to begin on the 1st day of January, although astronomically it should begin on the 22nd day of December, just after the Winter Solstice, when the new year really begins.

Royal Arch Masons commence their era with the year in which Zerubbabel began to build the second temple, which was 530 years Before Christ, B. C., or A. C., *Ante Christam*. Adding 530 to the present year, 1887, gives 2417 which is designated, *Annus Inventionis*, A. Inv., the year of the Discovery.

Royal and Select Masters often use the date and designations of Craft Masonry,—but in Cryptic Masonry the date should be from the year of the completion of the first, or King

Solomon’s Temple, 1000 years, B. C., which would make the present year 2887, denominated *Annus Depositionis*, An. Dep.,—the year of the Deposit.

Knights Templar use the era of the organization of their Order in 1118, which subtracted from the current year, 1887, gives 769, or *Annus Ordinis*, A. O., the year of the Order.

The A. & A. S. Rite generally adds 9760 instead of 4000 as in Craft Masonry, to the Vulgar, or Common Era, *Annus Domini*, A. D., or year of the Lord,—which added to the current year, 1887, gives 5647, but after the month of September, the Autumnal Equinox, the new year begins, so that in so-called Scotch Masonry the year now is 5648.

Other Rites have different dates from employing other systems of chronology.

The Latin word, *Annus*, year,—is generally used not in the nominative case, as above, but in the ablative, *Anno*, and is translated in the year, as *Anno Lucis* (genitive case of *Lux*, light) in the year of light, &c.

FIRE.—We exceedingly regret to learn that Bro. H. D. Moore has suffered a great loss by fire, in the business office and Library Room of the *Masonic Review*, Cincinnati, Ohio. The library was a very valuable one. Happily his printing office proper, was uninjured, and his ledger, subscription list, and other valuable books and papers were preserved—his safe having proved to be “fire-proof.”

We cordially extend our sympathy, and trust that the subscribers in arrears to the *Review* will promptly respond to Bro. Moore’s earnest appeal.

The October number of the ever welcome *Review* appeared but a little behind time, notwithstanding the serious conflagration.

"LADIES' EVENING" OF THE
SKELMERSDALE LODGE,
NO. 1658.

The special meeting, or "Ladies' Evening," of the above Lodge under the arrangements of the W. M., Bro. J. Hill, took place on Thursday, the 28th ult. The Lodge was opened at 4.30, and after reading and confirming the minutes, Bro. G. Whitlock was passed to the Second Degree. Bro. W. Willes having proposed a new member, who was seconded by the Worshipful Master, a dispensation from the M. W. G. M. for the brethren of this Lodge to wear Craft clothing and jewels was read, and the Lodge was closed. The guests having arrived, followed the W. M. and Mrs. Hall to the banquet-room.

After the banquet, which was admirably served by Bro. G. Venables, the Worshipful Master gave the toast of "The Queen," which was enthusiastically received by all present, "God Save the Queen" being sung.

The Worshipful Master then proposed "The Ladies," and stated he was pleased to see them, and the pleasure would be enhanced by their enjoying themselves. He had invited them so as to bind one and all in the principles of pleasing each other and uniting in the grand design of being happy and communicating happiness. This being the first "Ladies' Evening" ever held by the Lodge he had had some anxiety at first, but that had disappeared.

Bro. A. Storr, P. M., having replied for the ladies, the I. P. M., Bro. J. D. Smith, proposed the toast of "The W. M.," who had devoted his time and energies to the Lodge. His

kind, genial, and affable but firm manner had cemented all the brethren to him in past years, and would do so in the future.

The Worshipful Master replied in a few words by expressing his hope that as this was the first meeting of the kind so it would not be the last.

The company then rose, and the dancing commenced in the large hall, which had been engaged, with "Sargood's" good quadrille band. During an interval several songs were sung, and a splendid entertainment by Professor Norman, the Royal Jester Ventriloquist, was given. Dancing was then resumed and terminated at 12.30, and the guests separated, delighted with their entertainment, and only too anxious for its repetition at an early date.

In an editorial referring to the foregoing, the *Freemason's Journal*, published in New York, comments favorably, thus:—"We do like this setting apart occasionally a night in which the female part of our family can visit the lodge-room, and there participate in the social feature of our institution. The tendency of all this is to make the lodge more popular with the home, and when such a happy state exists it makes life much more agreeable for the Craftsmen. All ladies have a natural curiosity regarding the Lodge and its workings. With some there is great confidence that the work and object is of the highest order, yet with others a reverse opinion may prevail. These reunions must counteract the averse opinions, and satisfy all that the lodge is an excellent institution, where a good work is performed, and that the female is equally remembered. We commend the example of 'Ladies' Night' to our American brethren, and we assure them that it is one worthy of adoption."—*The Freemason*, London.

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INSTALLATIONS.

The following officers were installed on the Festival of St. John the Evangelist, Dec. 27, 1887, viz:—

GRAND REGISTRY OF CANADA.

TORONTO—King Solomon Lodge, 22, installed by R W Bro W V Wilkinson:—V W Bro W J Hambly, I P M; W Bro W Anderson, W M; Bros Jas Reeve, S W; W Cooke, J W; W Bro Jas Spooner, Treas; Bros W A Lyon, Sec; Jas Adams, Chap; G H Barton Browne, Organist; R Whyte, S D; D Secor, J D; W H Scott, S S; T Funston, J S; F Entwistle, I G; J H Prichard, Tyler; R Marshall, D of C.

LINDSAY—Faithful Brethren Lodge, 77, installed by W Bro John D Graham:—W Bro John D Graham, I P M; W Bro John D Graham, W M; Bros S Armour, S W; Chas Begg, J W; Chas Britton, Treas; G S Patrick, Sec; Rev J Willoughby, Chap; W J Hallett, Organist; Thos Begg, S D; D McGribbin, J D; C Reeves, S S; T McConnell, J S; C W Silver, I G; L Archambault, Tyler; John McMillan, D of C.

COLBORNE—Colborne Lodge, 91, installed by W Bro W H Smith:—W Bros G F Macklam, I P M; S J Tucker, W M; Bros James Cochrane, S W; W C Boddy, J W; G O Fowler, Treas; Geo Keyes, Sec; R W Bro J T Dowling, Chap; Bros James Peacock, Organist; Edwin Gould, S D; J W Warren, J D; Joseph Priory, S S; Wm Alger, J S; W W Male, I G; Marcus Tuttle, Tyler; W H Smith, D of C.

KINGSTON—Catarqui Lodge 92, installed by R W Bro Robert Hendry, P D D G M:—W Bros James Crawford, I P M; George Somerville, W M; Bros Rich Bunt, S W; Samuel Angrove, J W; Jas Shannon, Treas; D Callaghan, Sec; Rev T W Joliffe, Chap; William Wishart, S D; William Lowe, J D; William Wilson, S S; J B Stewart, J S; H D Bibby, I G; E H Ball, Tyler; Robert Bell, D of C.

***PETERBOROUGH**—Corinthian Lodge, 101, installed by R W Bro B Shortly, D D G M:—W Bros R E Wood, I P M; Adam Dawson, W M; Bros Rev W C Bradshaw, S W; Edward A Peck, J W; W Bro R A Morrow, Treas; Bro T A Hay, Sec; R W Bro Rev V Clementi, Chap; Bros J S Parker, Organist; A Allison, S D; E E Henderson, J D; F Winch, S S; R B Rogers, J S; W G Bain,

I G; J J Lundy, Tyler; Chas Stapleton, D of C.

HARROWSMITH—Albion Lodge 109, installed by W Bro B P Day:—W Bro B P Day, I P M; W Bro B P Day, W M; Bros Alex Myers, S W; F S Wartman, J W; John Bertram, Treas; Jas Cooke, Sec; O Routledge, S D; Geo Bertram, J D; J E Campbell, I G; P Myers, Tyler.

PRESGOTT—Central Lodge, 110, installed by W Bro H H Wells, assisted by W Bro E C Feilde:—W Bros H H Wells, I P M; R W Ross, W M; Bros H W Bennett, S W; Geo Wilkinson, J W; M Dowsley, Treas; J P McCarthy, Sec; D E Cauman, S D; S Hollingsworth, J D; C H Stentiford, S S; Wm Wallace, J S; A Press, I G; J Robinson, Tyler; V W Bro J Caruthers, D of C; W Bro C C Brouse and Bro H W Bennett, Auditors.

BATH—Maple Leaf Lodge, 119, installed by W Bro Fred W Armstrong:—W Bros Fred W Armstrong, I P M; Chas L Rogers, W M; E A Rikley, S W; S D Williams, J W; C B Huffman, Treas; Max Robinson, Sec; L A Aylsworth, S D; L H Armstrong, J D; Robt Mott, I G; J McK Laird, Tyler; W Bro T A Seaward, D of C.

PEMBROKE—Pembroke Lodge, 128, installed by W Bro G E Josephs:—W Bros G E Josephs, I P M; R W Kenning, W M; Bros Robt Russell, S W; P M Rattray, J W; John Cockburn, Treas; P D Gordin, Sec; Wm Russell, Chap; J P Moffat, S D; T H Moffat, J D; Thos Code, S S; John Hill, J S; John Campbell, I G; J A Libby, Tyler; W Bro James Wright, D of C.

OTTAWA—Civil Service Lodge, 148, installed by R W Bro D Taylor, D D G M, assisted by R W Bro Wm Ray:—W Bros W F Boardman, I P M; W L Blair, W M; Bros T Garrett, S W; Wm Campbell, J W; R W Bro John Walsh, Treas; Bros S C D Roper, Sec; W R Wright, Chap; H G R Tripp, Organist; G Guy, S D; F R Brunello, J D; A Graham, S S; T D Green, J S; H P Macdonell, I G; John Sweetman, Tyler; W Bro C H Masters, D of C.

WYOMING—Burns Lodge, 153, installed by R W Bro Dr J Newell, D D G M:—W Bros A N Wood, I P M; Jas M Wilson, W M; Bros David E Lee, S W; Alex Brown, J W; J Rogers, Treas; R W Bro J Newell, Sec; Bros W B Collins, Chap; Geo F Bennest, S D; Thos Willoughby, J D; A C Climie, I G; John Roberts, Tyler.

PORT HOPE—Ontario Lodge, 26, installed by V W Bro Chas Doeblor, P G S:—W Bros T A Thompson, I P M; W J Robertson, W M; Bros Harvey B Hall, S W; R A Mulholland, J W; W Bros Jas Evans, Treas; W B Wallace, Sec; Bro J W Quinlan, S D; V W Bro Chas Doeblor, J D; Bros J A Brown, S S; R Henning, J S; Jas Bradley, I G; Geo Reading, Tyler; R W Bro E Peplow, P D D G M, D of C; R W Bro J B Traves, P D D G M, W Bro Jas Evans, V W Bro Charles Doeblor, Charitable Committee; Bros H B Hall, R A Mulholland, J W Quinlan, Finance Committee.

CHATHAM—Wellington Lodge, 46, installed by R W Bro T C Macnabb:—W Bros Samuel Trotter, I P M; Ed Adams, W M; Bros James Birch, S W; Robert Riddell, J W; James Marquand, Treas; Robt J Birch, Sec; W Bro Michael Houston, Chap; Bros Alex H Von Gunten, Organist; Jas H Verrall, S D; Robt Park, J D; J R Walker, S S; H Fitzsimmons, J S; Jas Degge, I G; John Robson, Tyler; W Bro Wm Wilson, D of C.

PORT HOPE—Hope Lodge, 114, installed by V W Bro Chas Doeblor, P G S:—W Bros G B Salter, I P M; R G Blackham, W M; Bros Geo Mimms, S W; T Bell, J W; J Harmer, Sec; W Bros Dr A Purslow, P M, Treas; G B Salter, S D; Bros W Glidden, J D; D Mallock, S S; Jas Yeo, J S; J Liggett, I G; Geo Reading, O G.

MILLBROOK—J B Hall Lodge, 145, installed by W Bro H Turner, P D D G M:—W Bros H Turner, I P M; J C Kells, W M; Bros R J Doak, S W; D Sutton, J W; J Walter Curry, Treas; Hamilton McCartney, Sec; W Bateson, Chap; J Hunter, Organist; C Byers, S D; J W Fisher, J D; W Thexton, S S; C H Winslow, J S; H Armstrong, I G; Geo F Welburn, Tyler; A Leach, D of C.

PETERBOROUGH—Peterborough Lodge, 155:—W Bros W Thompson, I P M; Henry Rush, W M; Bros David Spence, S W; Wm Martin, J W; R S Davidson, Treas; R W McFadden, Sec; W Bro Jas Alexander, Chap; Bros John Watt, S D; Hugh Quick, J D; G C Clark, S S; J M Masson, J S; Robt Logan, I G; J A Metheral, Tyler; A St R Smith, D of C.

ORILLIA—Orillia Lodge, 192, installed by W Bro Moor:—W Bros A B Perry, I P M; J L Tipping, W M; Bros Geo Thomson, S W; S S Robinson, J W; Bruce Murphy, Treas; Wm Ironside, Sec;

John Sparling, Chap; John Hall, S D; W H Barker, J D; G E Whiten, S S; S J Sloane, J S; T H Robinson, I G; C H Madden, Tyler; Chas McInnis, D of C.

CLARKSBURG—Beaver Lodge, 234, installed by W Bro Pye, assisted by W Bro Carroll:—W Bro J Lewis, W M; Bros R C Mitchell, S W; John Veitch, J W; Thos Gilson, Treas; W Bros J H Dickinson, Sec; W Hunter, Chap; Bros Thos Fields, S D; E Bailey, J D; Geo Reekie, jr, S S; R H Wright, J S; E Bark, I G; B G Kelly, Tyler; T McKenny, D of C; W Bro Hunter, Bros Lyne and E Dickinson, Benevolent Committee; W Bros Calverly, Carrol and Bro Lyne, Trustees of Property; W Bro Hunt and Bro Dyre, Auditors.

COOKSTOWN—Manitoba Lodge, 236, installed by R W Bro H Jennings, D D G M, assisted by V W Bro John McL Stevenson:—W Bros O R Ferguson, I P M; Wm Stewart, W M; Bros Robt McCluskey, S W; Arch Kirk, J W; Geo McClain, Treas; T S Patterson, Sec; G G Rennick, Chap; Robt Cunningham, S D; Geo McCluskey, J D; D K Ross, I G; George Nixon, Tyler.

KINGSTON—Minden Lodge, 253, installed by R W Bro Fred Welch, D D G M:—W Bros Lewis W Shannon, I P M; John Hewton, W M; Bros Henry Mowat, S W; Jas Adams, J W; W Bro John F McEwen, Treas; Bros John I Oram, Sec; Rev R J Craig, Chap; D Rogers, S D; R Creighton, J D; Robt Hewton, S S; Jas Weir, J S; A Strong, I G; E Ball, Tyler, John Newton, D of C.

OTTAWA—Chaudiere Lodge, 264, installed by R W Bro William Rae:—W Bros Wm Hill, I P M; T T Stoddart, W M; Bros Robert Stewart, S W; James Peterkin, J W; James Grant, Treas; W A Bangs, Sec; John Oliver, Chap; Thos Beeson, Organist; J K Stewart, S D; Robert Fair, J D; John Huckell, S S; W J Church, J S; J I Morgan, I G; J McGillivray, Tyler; W Bro Thos Kennedy, D of C.

PALMERSTON—Blair Lodge, 314, installed by R W Bro A B Jardine, D D G M:—W Bro J Nicoll, I P M; R W Bro H Hyndman, P D D G M, W M; Bros R Doherty, S W; R Johnston, J W; W Bro A Stewart, Treas; Bros W H Clements, Sec; J Kearns, Chap; J A Dumas, S D; J Wegate, J D; S Freeland, S S; D Clark, J S; P Marion, I G; D J Marion, Tyler.

PORT DALHOUSIE—Seymour Lodge, 277, installed by W Bros R Patterson and J Green:—W Bros John Johnston, I P M; Thos Noble, W M; Bros C E Rose, S W; Geo. Hicks, J W; Robt Patterson, Treas; Alph Kelly, Sec; E F Dwyer, Organist; J M Woodall, S D; H Colvin, J D; Alfred Coons, S S; R Read, J S; Harry Kalle, I G; Geo. Anderson, Tyler; E F Dwyer, D of C.

PORT ARTHUR—Shuniah Lodge, 287, installed by R W Bro A W Thompson, D D G M:—W Bros T I C Rodden, I P M; James A Fraser, W M; Bros Wm J Hasking, S W; John E Johnston, J W; Wm J Clarke, Treas; Chas A Leaney, Sec; R E Mitchell, Chap; W Bro S W Ray, P M, Organist; Bros Alf S Lloyd, S D; Wm Vigars, J D; Jas Dickenson, S S; A More, J S; F C McCready, I G; John Goodhead, Tyler; W Bro W S Beaver, P M, D of C.

HAGERSVILLE—Hiram Lodge, 319, installed by W Bro Geo Sherk:—W Bros James Smyth, I P M; Geo Sherk, W M; Bros Peter E Jones, S W; J W Husbard, J W; Alex McDonald, Treas; R G Dean, Sec; Rev John Seaman, Chap; Aaron Hobbs, Organist; R McDonald, S D; Melvin Wardell, J D; Wm Swazzie, S S; W H Abraham, J S; Joshua Howard, I G; James Simon, Tyler; J W Burk, D of C.

ALVINSTON—Alvinston Lodge, 323, installed by W Bro Dr A McKinnon, P M:—W Bro John French, W M; Bros Richard Code, S W; Thos McKay, J W; John Conn, Treas; E Warner, Jr, P M, Sec; Rev J R Johnston, Chap; D McFarlane, P M, S D; Hugh Gillespie, J D; D McAllister, S S; J Russell, J S; J B Francis, I G; A Chambers, Tyler; Wm Fitzpatrick, D of C.

PENETANGUISHENE—Georgian Lodge, 348, installed by R W Bro Hy Jennings, D D G M:—W Bros Geo H Wright, I P M; Alex M Sneath, W M; Bros Chas R Sneath, S W; Hy M Breen, J W; V W Bro John J Buckley, Treas; Bros Chas McGibbon, Sec; W F H Thompson, S D; W H Featherstonough, J D; Alex Arnold, S S; John O'Donnell, J S; Geo Craig, I G; W Bro G A F Charlwood, Tyler.

PARRY SOUND—Granite Lodge, 352, installed by W Bro William McGown, P M:—W Bros Wm McGown, P M, I P M; Robert Farrell, W M; Bros James Moffatt, S W; Michael H Connor, J W; John McClelland, Treas; Charles Clarke, Sec; W Bro William R Beatty, Chap; Bros Joseph Rogerson, Organist; David M Whyte, S D; Duncan M Beatty, J D; Benjamin Farrell, S S; John Moffatt, J S; Wesley E Jordan, I G; Thos W George, Tyler; Francis Strain, D of C.

STRATHROY—Euclid Lodge, 366, installed by W Bro J P Whitehead:—W Bros George McBeth, I P M; John Heard, W M; Bros J

H Evans, S W; F W Atkinson, J W; H Urquhart, Treas; R S McGowan, Sec; A Heak, Chap; G Graham, S D; Wm Leeds, J D; J H English, S S; J E Lauler, J S; Wm Nettleton, I G; H Dell, Tyler; John Robertson, D of C.

LAMBTON MILLS—Mimico Lodge, 369, installed by V W Bro C W Postlethwaite:—W Bros J D Evans, I P M; Wm Burgess, W M; Bros O L Hicks, S W; Geo White, J W; C E Brown, Treas; M C Orth, Sec; Thos Teir, Chap; A F Thompson, S D; Wm Moore, J D; Jas Laviston, S S; Wm Barrett, J S; Chas Aymer, I G; Wm Sugfitt, Tyler; J M Cotton, D of C.

WELLAND—Copestone Lodge, 375, installed by W Bro I P Wilson:—W Bros I P Wilson, I P M; J C Segelhurst, W M; Bros R A Page, S W; W G Somerville, J W; Jas McGlashan, Treas; Thos Main, Sec; J M Dunn, Chap; T E P Sutton, Organist; Geo Lee, S D; B Adley, J D; P E Ryan, S S; Pearson, J S; John Perine, I G; C Ramey, Tyler; R H Dyer, D of C.

PARKDALE—Alpha Lodge, 384:—W Bros J E Verrall, I P M; John A Wismer, W M; Bros George S Booth, S W; Wm C Beddome, J W; V W Bro Geo Tait, Treas; Bros John W Norman, Sec; Joseph Norwich, Chap; Joseph Lee, Organist; E J Voss, S D; Robt Carey, J D; Frank D Barker, S S; G Harry Eaton, J S; Samuel E Hall, I G; Jas Armstrong, Tyler; H C Houghton, D of C.

CANLACHIE—Huron Lodge, 392, installed by W Bro W J Newal, D D G M:—W Bros John Ferguson, I P M; John S McMillan, W M; Bros Jas K Cairns, S W; G C Fulcher, J W; John McIntyre, Treas; John Anderson, Sec; James Cairns, Chap; J B Riggan, S D; Jas Symington, J D; Ben Richardson, S S; Hugh Symington, J S; John A Cairns, I G; D F Smith, Tyler; D C McIntyre, D of C.

BELLEVILLE AND DESERONTO—Craig Lodge, 401, installed by W Bro A McGinness, ex D D G M:—W Bros Geo Clinton, I P M; Rev R J Craig, W M; Bros Isaac Alum, S W; William Stoddart, J W; W R Aylsworth, Treas; W D McRae, Sec; S B Bouen, Chap; Geo W Wright, S D; John Kitchen, J D; Wm Evans, S S; Jas Cameron, J S; Geo Stuart, I G; Jos Carewell, Tyler; Geo A Browne, D of C.

FENELON FALLS—The Spry Lodge, 406, installed by W Bro Hart:—W Bros Alex S Hart, I P M; E Fitzgerald, W M; Bros W E Ellis, S W; Dr Graham, J W; S Swanton, Treas; John Austin, Sec; Jas Patterson, Chap; Graham, Organist; Nie, S D; Nevison, J D; Edwards, S S; Thomson, J S; Thos Robson, I G; Cunningham, Tyler; Martin, D of C.

GRAND REGISTRY OF QUEBEC.

STANSTEAD—Golden Rule Lodge, 5, installed by W Bro H E Channell:—W Bro A N Thompson, I P M; W Bro C R Jones, W M; Bros E W Morrill, S W; E A Baldwin, J W; W M Pike, Treas; C I Moulton, Sec; Rev M Macdonald, Chap; A N Thompson, Organist; R M Canfield, S D; O W Perry, J D; A H Wilkinson, S S; C M Thomas, J S; Geo A Flint, I G; S Murdoch, Tyler; R W Bro H E Channell; D of C.

MAGOG—Lake Magog Lodge, 55:—W Bro E J Merry, W M; Bros N J Longeway, S W; David Whewell, J W; J C Perdue, Treas; E D Smith, Sec; G O Somers, Chap; A Gustin, Organist; G A Thorn, S D; Abraham Chalk, J D; Geo Hindle S S; H J Gustin, J S; W R Rember, Tyler; J Johnson, D of C; A H Moore and T Mullins, Auditors.

GRAND REGISTRY OF MANITOBA.

SELKIRK—Lisgar Lodge, 2, installed by M W Bro George Black:—W Bros R H Crilhuly, I P M; Thomas Sinclair, W M; Bros James G Dagg, S W, John Buchanan, J W; Robert Bullock, Treas; L S Vaughan, Sec; Rev C W Brydon, Chap; Robt Rennie, Organist; S E Smalley, S D; Robert Moncrieff, J D; M M'Fayden, S S; J R Steep, J S; J J Erskine, I G; G S Dickenson, Tyler; Thomas Duncan, D of C.

STONEWALL—Stonewall Lodge, 12, installed by W Bro John Montgomery:—W Bros John Montgomery, I P M; Wm T Vincent, W M; Bros A B Maiers, S W; John McQuat, J W; Jos Tottle, Treas; Jas Lawrence, Jr, Sec; Rev W Goulding, Chap; A G McKenzie, S D; Jas Grahame, J D; I Walton, S S; John H Campbell, J S; C H McLean, Tyler.

REGINA—Wascana Lodge, 23, installed by W Bro J A Maclane:—W Bros P R Neal, I P M; J A Maclane, W M; Bros Hugh McKay, S W; W T Wollard, J W; D A MacLorid, Treas; A E Maclane, Sec; A Urquhart, Chap; D H Gillespie, S D; J N Chatwin; J D; Thos Barton, S S; W Cruikshank, J S; S B Jamson, I G; Peter Hourri, Tyler; P Thomas, M of C.

MANITOU—Manitou Lodge, 30, installed by W Bro Joseph Tees:—W Bro W F Ellis, W M; Bros R D Foley, S W; Robert Waldie, J W; R McKenzie, Treas; S C McDonnell, Sec; G W Uilyott, Chap; J H Anderson, S D; J S Robson, J D; W Winram, S S; W Fullerton, J S; J W Bethune, Tyler; A C Clouston, D of C.

INDIAN HEAD—Indian Head Lodge, 33, installed by W Bro James Weidman:—W Bros H J Eberts, I P M; G H Gamble, W M; Bros W H B Fishleigh, S W; Colin McLean, J W; R Crawford, Treas; D Mc-

Intosh, Sec; R Crawford, Chap; John Stephen, S D; W R Boyd, J D; W S Grant, S S; Wm Williamson, J S; E J Ridsdale, I G; W E Hall, Tyler; W S Grant, D of C.

BOISEVEAIN—Doric Lodge, 36, installed by W Bro Alf Ashdown:—W Bros W W Ireland, I P M; S A Connell, W M; Bros John Highman, S W; D M Butchart, J W; C J Forbes, Treas; James Rae, Sec; Sam Oke, Chap; John R Stent, S D; A J Cameron, J D; F M Young, S S; G M Lang, J S; J D Baine, I G; Thos Williamson, Tyler; C W Plummer, D of C.

THE DIONYSIAC ARTIFICERS.—Of the secret associations presenting many points of resemblance with the Masonic Fraternity that have existed from a highly remote period, the most ancient are the Cabiric Mysteries, referable to a period closely approaching the Deluge; and of the ancient associations, most closely resembling the Masonic Society in its operative period is that of the Dionysiac artificers of Ionia. "We know," says Professor Robison, in the article "Arch," in "Brewster's Edinburgh Encyclopaedia," "that the Dionysiacs of Ionia were a great corporation of architects and engineers, who undertook, and even monopolized, the building of temples and stadia, precisely as the Fraternity of Freemasons monopolized the building of cathedrals and conventual churches in the Middle Ages. Indeed, the Dionysiacs resembled in many respects the mystic Fraternity now called Freemasons. They allowed no strangers to interfere in their employment; they recognized each other by signs and tokens; they professed certain mysterious doctrines under the tuition and tutelage of Bacchus. (Bacchus represents the sun, which again is the outward symbol of the One God, so that the worship of the Dionysiacs resolves itself into the worship of the One God) to whom they built a magnificent temple at Teos, where they celebrated his mysteries at solemn festivals; and they called all other men profanes, because not admitted to these mysteries."

The Canadian Craftsman.

Port Hope, January 15, 1888.

OUR SALUTATIONS.

With this number, *THE CANADIAN CRAFTSMAN AND MASONIC RECORD* begins the twenty-second year of its existence.

On the attainment of our "majority" it seems meet for us briefly to look at the past,—to consider the present,—and hopefully to anticipate the future.

While confessing that *THE CRAFTSMAN* has not with complete uniformity maintained the high standard which we had "set up,"—yet taking all in all, we think that with pardonable pride, we may say "*THE CRAFTSMAN*" has, for the somewhat long period of twenty-one years, been no unimportant factor in the extension and upbuilding of Canadian Cosmopolitan Freemasonry and its allied Rites.

It has ever sought correctly to instruct the Craft in all things proper to be written,—to keep them well informed upon all important current Masonic events and topics of discussion, and it has sought rigidly to exclude from its columns all personalities, and to treat all matters under consideration or discussion with dignity and decorum.

THE CRAFTSMAN has ever been the staunch advocate of the constitutional doctrine of Grand Lodge Sovereignty and all which is lawfully involved therein, not only in reference to Craft, Capitular and Cryptic Masonry, but also to all Masonic Bodies duly and regularly allied thereto, and it has ever sought to do its full share in the founding and upbuilding of the Grand

Masonic Organizations existing throughout the Dominion of Canada,—not to speak of other lands.

In its "selections," *THE CRAFTSMAN* carefully culls what is deemed to be best from a wide range of Masonic literature, and in its extensive "original" matter, it seeks to present what is instructive to the novice,—suggestive and beneficial to the more advanced,—practically helpful to those in authority, and calculated to guide and enlighten all of every grade, rank, or order, within the Fraternity of Freemasons.

Such, in brief, has been our aim in the past,—such we are now diligently seeking to accomplish and judging therefrom, we think our readers will join with us in anticipating even what is much better in the days to come.

We now desire largely to extend the circulation of *THE CRAFTSMAN* in every Province and Territory of the Dominion, and in other lands as well, in order that it may become and be more and more the recognized organ of the Craft throughout this Canada of ours.

We therefore hopefully anticipate that the officers of every lodge in the Dominion will cheerfully aid us in extending the circulation of *THE CRAFTSMAN*.

This co-operation we now earnestly seek and hope to secure. Let all rulers in Grand and Constituent Bodies throughout the Dominion,—and every zealous Brother in the Craft at once set about aiding in the more extensive circulation of *THE CRAFTSMAN* and thereby assist in making and maintaining it in the front rank of the Masonic journals of the world. This can be done if the

brethren so will. The members of every lodge and other constituent body in city or country should be forthwith solicited to aid THE CRAFTSMAN in its present efforts to reach and benefit the whole Craft. All who can do so voluntarily and without cost to us, will receive our warmest thanks,—and if there are those who can devote the time in making special efforts to obtain subscribers and suitable advertisements for THE CRAFTSMAN and will so notify us, we shall with such, make as we hope, satisfactory arrangements therefor.

Officers and Brethren,—our appeal is now before you. We await your prompt fraternal response thereto. May it be worthy of Canadian Craftsmen.

To all our brethren we heartily and fraternally wish a Happy New Year.

GEOMETRY is the noblest of the exact sciences. Why is it that Geometry and Freemasonry were originally synonymous terms?

MASSACHUSETTS AND RHODE ISLAND.—At the recent Annual Conclave, E. Sir Geo. H. Allen, was elected Grand Commander; E. Sir Edward L. Freeman (publisher of *Freemason's Repository*), Deputy Grand Commander, and E. Sir Alfred F. Chapman, of Boston, Grand Recorder.

THE *Keystone* has given the most essential part of our recent editorial on the "Grand Mark Lodge of England and the Grand Chapter, &c., of Quebec," prominent insertion with due credit, amongst its editorial paragraphs and clippings. We trust that it will be extensively read and duly considered by our good brethren in England, and that they will govern themselves accordingly. May there soon be glorious interjurisdictional Masonic peace with right and honor.

NOTABLE WORK.

Masonically speaking, we have seldom enjoyed more unalloyed pleasure than during a visit, some time ago, to a certain Lodge.

The Brethren having been duly congregated, the Lodge was admirably opened,—the ordinary business was gone through with in a very creditable manner,—and a candidate for advancement was duly presented for examination.

The W. M. then proceeded to interrogate the candidate concerning the E. A. degree, which had been conferred upon him at the last regular communication of the Lodge.

Imagine my delight to hear the initiate in reply, state with all but verbal correctness, the whole of what had heretofore been communicated to him,—including the OB., lecture, explanations, &c., and charge!

Upon enquiry, the W. M. stated that such was uniformly required of every candidate for advancement to a superior degree, and he added that but seldom was delay or postponement beyond the ordinary interval, necessary to enable a candidate to perfect himself in the preceding work.

On further enquiry, the W. M. said that the three special objects in view in establishing the Lodge were: excellence in material,—perfectness in work,—and the spending of the monthly hours of refreshment in a truly Masonic manner.

Our visit satisfied us that we had seldom seen such praiseworthy objects more perfectly attained.

W. Sir, Officers and Brethren of ——— Lodge,—is your Lodge such like, in some good degree? If so—all hail! If not,—pray, why not?

QUEBEC.

The Annual Convocation of the Grand Chapter of Royal Arch Masons of Quebec, on Tuesday, January 24th, instant, and the Annual Communication of the Grand Lodge, A. F. & A. M. of Quebec, on the 25th and 26th of January, inst., both at the city of Montreal, will doubtless be, in some respects, among the most important held by these noted Grand Bodies of Cosmopolitan Freemasonry.

We are, of course, not informed of what may be the special official deliverances of the chief executive officers of the Grand Bodies in our sister Province, but we feel sure that they and their associate Grand officers will be enabled to report a very satisfactory state of peace, progress and prosperity within that jurisdiction, both in Capitular and Craft Masonry.

QUEBEC VS. ENGLAND.

It would delight us to be able to anticipate like gratifying reports regarding the interjurisdictional relations of these Quebec Grand Bodies with the Grand Mark Lodge, the Grand Chapter and United Grand Lodge of England, and with the constituent Craft and Mark Lodges and Chapters of obedience to the latter, still unhappily existing in the city of Montreal.

Doubtless, serious consideration is being given to these very important matters, by good brethren both in Quebec and England,—but knowing well the difficulties involved in, and surrounding, the “situation,” we do not, as at present advised, look for any immediate results.

GRAND CHAPTER VS. GRAND MARK LODGE.

As between the Grand Chapter of Quebec and the Grand Mark Lodge of England there should be reason to anticipate an early, satisfactory adjustment, since the action of the latter in establishing new lodges within the jurisdiction of the former, was clearly an “invasion” of the territory of a friendly and independent Masonic Power,—and it is regarded and has been declared to be such by nearly all Grand Bodies of Capitular Masons throughout the world. It therefore appears that the Grand Mark Lodge of England must soon realise its duty to act and abide by the decisions and awards of the Brethren,—which have been so unmistakably made known, and hence we anticipate some indications ere long of a happy and final adjustment of all matters between these Grand Bodies.

GRAND LODGE OF QUEBEC VS. UNITED GRAND LODGE OF ENGLAND.

As regards the causes of the unhappy differences existing between the Grand Lodge of Quebec and the United Grand Lodge of England,—they materially differ from those between the Grand Chapter and Grand Mark Lodge in some essential particulars, for whatever may be her other unconstitutional opinions or actions, England in this instance cannot rightfully be called, or held to be, an “Invasionist,” and hence the real questions involved in the dispute must be dealt with accordingly.

It would, perchance, ill become us to offer any suggestions or to give any advice as to what the Brethren of Quebec should say, or should not say,—or what they should do or

should not do at their forthcoming Annual Assemblies, especially since there are those amongst her own "Veterans" at whose feet we might profitably sit for instruction.

HOPEFUL CONSIDERATIONS.

Most of those who so well founded the Grand Lodge of Quebec, some twenty years ago, still live;—those who secured for Quebec all but universal "recognition" from the Grand Lodges of the world,—and who conducted the difficult and long-pending interjurisdictional negotiations with the Grand Lodges of "Canada," Scotland, Missouri and some others, to a constitutional and happy issue,—are still active members of the Craft;—and these and other able brethren who have since arisen, may, with confidence, be expected, with the co-operation of other like able and excellent brethren in England and elsewhere,—to bring, ere very long, the present "Quebec-England" difficulties to a like happy, fraternal and constitutional end, and thus secure perpetual peace, harmony and union between themselves and others, and cause joy and rejoicing to the Craft universal.

INVOCATION.

We pray that the true spirit of Freemasonry,—the spirit of the Most High,—may guide and direct all the deliberations and acts of our Companions and Brethren of Quebec at their forthcoming Annual Assemblies. So mote it be.

"TO ORDER, BRETHREN."

Of all the important commands so frequently uttered, this, in general, is least implicitly obeyed.

W. Sir,—having pronounced your mandate, proceed not further until all have, in every respect, correctly done what you have commanded.

First, look yonder at the feet of Bro. A.,—the arms of Bro. B.,—the hands of Bro. C., &c;—dispatch your Deacon to cause that each and all are precisely in exact order, as they ought to be,—and looking to the East.

For instruction,—reseat,—call up,—repeat you former command and see to it that all simultaneously and perfectly obey the mandate. With a few such lessons, unseemly disorder will give place to correct, pleasing and instructive uniformity.

The W. M. who overlooks or forgets the lessons involved herein is grossly neglectful of an important duty. What confusion also would exist, if certain "examples" were literally "copied." Cause that each at all times, is perfectly in "order!"

JURISPRUDENCE.

Is it proper for the W. M. of a Lodge to call on the S. W. to give the secrets in any of the degrees, there being P. M.s present, competent and willing to perform that portion of the ceremony?

Ans.—Yes. A decision of Grand Master Spry in 1884, confirmed by Grand Lodge, provides that the W. M. is responsible for the work, and can permit any Brother to assist him in conferring any portion of the degrees except administering the O.B.—(G. L. Proc. 1884, p. 54.)

QUESTION.—Has the D. D. G. M. the power, under the New Constitution, to compel a Lodge to elect a Chaplain.

Ans.—No. See sec. 103, page 42, New Constitution, which states a Chaplain may be elected. The D. D. G. M. who gave such a decision must be unusually—"fresh!"

GENERAL MASONIC RELIEF ASSOCIATION.

Our thanks are due to the Secretary, Bro. Dr. D. F. Pennington, Baltimore, Md., U. S., for a copy of the Constitution and By-laws, and of Proceedings of the Second Annual Convention of the General Masonic Relief Association of the United States and Canada, held at the Masonic Temple, Toronto, Ont., September 28-29, 1887.

The sessions at Toronto appear to have been of considerable interest and importance, and the Association has evidently done a good work during the past year in detecting and exposing Masonic tramps.

The Boards of Relief of twenty-five cities, and one hundred and forty-seven lodges in twenty-six States and the Province of Ontario are reported as being subscribers during the past year. Only two Canadian Boards of Relief are affiliated thereto, namely: those of Toronto and London, Ont., and but two lodges, the Ontario, No. 26, and Peterborough, No. 155, G. R. C. Upwards of ninety, or considerably more than one-half of the affiliated lodges, are situated in the States of New York and Missouri. The subscriptions are generally one dollar for each lodge.

The officers for 1887-88 are:—Martin Collins, St. Louis, Mo., Pres.; J. R. Pope, N. Y., 1st Vice-Pres.; J. Ross Robertson, Toronto, Ont., 2nd Vice-Pres.; D. F. Pennington, M. D., Baltimore, Md., Sec.; Wm. Delamater, N. Y., Treas.; and L. Cabell Williamson, Washington, D. C., R. D. H. Mitchell, Louisville, Ky., and R. B. Hungerford, London, Ca., Advisory Board.

The Third Annual Session is to be held in Louisville, Ky., on the third Tuesday in September, 1888.

As specimens of the geographical "mixedness" in the printed Proceedings, we note:—"Toronto, Ca.," "Montreal, Ca.," "London, Ont.," "Toronto, Ont.," "London, Ca.," "Hamilton, Ca.," &c. Of "Grand Jurisdictions" represented, there is "Canada,"—but no "Quebec" as the two representatives therefrom belong to "Montreal, Ca.," and among the enumerated "States and Territories" "Canada" is included! "The school-master is" (certainly) "abroad!"

THE ANCIENT CONSTITUTIONS.

In his great history, Bro. Gould "notes that while the various changes of Masonic law in England had much altered the ancient usages, in the United States the old constitutions have been retained with little modification."

This, from the beginning, has been the contention of Quebec *re* exclusive Grand Lodge Sovereignty.

In his Annual Address, 1881, Grand Master Graham, of Quebec, correctly stated that "The doctrine of Exclusive Grand Lodge Sovereignty is not therefore, as has been flippantly said, a Masonic 'Yankee Notion,'—nor can it properly be called an 'American Doctrine,' although so generally accepted and admirably applied with the most beneficial results to the Craft, throughout the United States and the Dominion of Canada; but it is the doctrine of the ancient constitutions—a part of the unalterable body of true and genuine Freemasonry, which must be forever upheld and maintained."

**DEATH OF BRO. THE REV. A. F.
A. WOODFORD, PAST GRAND
CHAPLAIN.**

At the time of going to press the sad tidings reach us of the death of this talented brother, who "passed away" this morning, at 3 a. m. at his residence, 6 Liston Road, Grafton Square, Clapham, S. W.—*Freemason's Chronicle*, London, Dec. 24.

DEMIT.

This word is not infrequently substituted for the peculiarly expressive Masonic term, dimit.

Lexicographers and others not always over well qualified for the important tasks which they have undertaken, have been much to blame for its use amongst Craftsmen.

Demit has no strictly Masonic meaning. Dimit has.

A brief examination of the derivation and composition of these terms will clearly show such to be the case.

Demit is from the Latin words *de* and *mitto*, Dimit is from *dis* and *mitto*. In general the force of *de* is down, as in *de*-scend, and of *dis* or *di* separation.

To demit a person is to put him on a lower plane,—to degrade him. To dimit him is to separate him from what he has been united without otherwise affecting his status, hence dismissal from a Lodge. A dimit having been duly granted to a Brother, he is for the time, an unaffiliated Freemason. No intelligent Brother for a moment supposes that a "dimit" makes him a non-Mason. Every genuine Freemason knows perfectly what constitutes the truth of the apothegm:—"Once a Freemason, always a Freemason."

INSURANCE.

Notwithstanding the serious loss suffered some time since, from fire, by _____ Lodge,—and from the deplorable effects of which, for want of insurance, it has scarcely yet recovered,—we understand that there are other Lodges whose property is not insured.

This does not seem possible, and yet we have reason to believe that such is the case.

Officers and Brethren,—immediately insure, and keep insured, your Lodge property.

In reminding you of this important duty, we beg you distinctly to understand that we are not an "Insurance Agent."

MASONIC (IND.) ADVOCATE.—Our valued contemporary reproduces for the benefit of its numerous readers, our recent editorial on "The Office-Seeker," and gives due credit therefor.

GRAND COMMUNICATIONS.—The Grand Council of Royal and Select Masters, of Indiana, U. S., met October 18th; the Grand Chapter, R. A. M., on the 19th, and the Grand Council of the Scottish Rite on the 15th, 16th and 17th ult. They all appear to be flourishing.

At the recent Annual Communication of the Grand Lodge of Illinois, upwards of one thousand delegates were in attendance. The late Annual Communication of the Grand Lodge of Ohio, was of great interest and importance. M. W. Bro. S. Stacker Williams was re-elected Grand Master. The forty-fifth Conclave of the Grand Commandery, Knights Templar, was also one of unusual interest.

THE GOETHE MONUMENT.

The laying of the Corner Stone of the monument being erected in Fairmount Park, Phil., Penn., U. S., by Grand Master Eichbaum and the G. L. of Pennsylvania, in the presence of an immense concourse of German and English-speaking Freemasons and citizens, on November 14, in honor of the immortal memory of the greatest of German poets, Bro. Johann Wolfgang Von Goethe, was a memorable historic and Masonic event.

Bro. Goethe was made a Freemason at the age of thirty-one years, on June 23, 1780, in the Lodge "Amalia," of Weimar, Saxony. He received the M. M. degree in the same Lodge and on the same evening as Bro. Duke Carl August, afterwards Grand Duke of Saxe-Weimar.

The *Keystone* says that on the occasion of laying the Corner Stone as above "The Masonic ceremonies were impressively performed, and were interspersed with vocal and instrumental music by the German societies. The oration in German was eloquently pronounced by Bro. Otto Schaettle, P. M. of Herrmann Lodge, No. 125, of Philadelphia. The oration in English, which is given in full, and is a learned and eloquent discourse, was delivered by Bro. the Hon. Michael Arnold, G. J. W., G. L. of Pennsylvania."

A monument to the famous Schiller was erected two years ago not far from the Goethe monument, the Corner Stone of which was also laid by the G. L. of Pennsylvania.

NEW ZEALAND FREEMASON.—This excellent exchange culls not a few of its well-selected items from THE CRAFTSMAN, carefully honoring their source. Ditto *The Sidney* (Aus.) *Freemason*.

Bro. General and President Andrew Jackson was the efficient Grand Master of the Grand Lodge of Tennessee, U. S., during 1822-'23.

THE Grand Secretaries of all the Grand Masonic Bodies in the Dominion, should promptly send to THE CRAFTSMAN one or two copies of their Annual Proceedings and other official documents, as soon as published. Some such efficient officials faithfully and regularly discharge their duty in this respect. We should also heartily welcome all such from other Grand Jurisdictions.

PERSONAL.—We heartily and fraternally congratulate our Bro. Polydore De Keyser upon his election and installation as Lord Mayor of London, England. Some of our readers will remember with much pleasure "mine host" of "The Royal" at Blackfriars, of which we have heard M. W. Bro. Graham, of Richmond, Quebec, speak in the highest terms. Our good brother, the Lord Mayor, is a Belgian by birth, and, "tell it not in Gath," a "hotel-keeper," none of whom "need apply"—in some places. *Quant. suf.*

WE want occasional brief reports of important meetings, names of officers, etc., from every lodge, chapter, council, preceptory, etc., in the Dominion, for insertion in THE CRAFTSMAN. Brothers, secretaries, scribes, registrars, etc., it is your special privilege and prerogative, and it should be your pleasant and imperative duty, promptly to furnish such to THE CRAFTSMAN. You should do so for the benefit of your own lodge, etc., and for the good of the craft in general. Brethren, the chief officers, fraternally see to it, that what is hereinabove requested be regularly done, and if such is necessary, do it yourself.

WITH a multitude of Brethren throughout the Masonic world, we deeply lament the death of Rev. Bro. Woodford, for a long period editor in chief of *The (London) Freemason*. We hope that Bro. Lake, his successor in the editorial chair, may prove to be pre-eminently worthy of his important trust. We shall give a biographical sketch of our lamented Brother in a future issue of *THE CRAFTSMAN*.

AN unhappy controversy is now raging between Bro. R. F. Gould, the English Masonic Historian, and Bros. Yorston (publisher), Drummond, Parvin and Carson of the United States, regarding the re-publication in the U. S. of Bro. Gould's History, with supplements on Craft Masonry in the U. S. by Bro. Drummond, on Knights Templarism by Bro. Parvin, and on the A. & A. S. Rite by Bro. Carson. We trust that the matter may be amicably adjusted and that Bro. Yorston will proceed with the re-publication.

"ANCIENTS" AND "MODERNS."—It is well-known that these two branches of our Fraternity, during the last century, were inimical to each other. In some localities, however, their relations were entirely friendly. For example, in Portland Lodge, No. 1, of Portland, Me., in 1772, we find this minute: "In order to establish harmony amongst the Freemasons in this town, it is Voted, (for the future) the Lodge be opened one evening in the Modern form, and the next evening in the Ancient form: which is to be continued till the Lodge vote to the contrary. N. B.—The makings to be as usual in this Lodgs." This Lodge was warranted in 1768, by Provincial Grand Master Rowe, of New England, representing the "Moderns." Warren Lodge, No. 2, of Portland, was chartered by the "Ancients." In Massachusetts the two branches did not fraternize, and had distinct organizations.—P. G. M. Bro. Josiah L. Drummond.

HOME FOR MASONS.—The D. G. L., E. C., Wellington, is to be credited with taking the initiative in this colony in inaugurating a fund to be expended in the erection and maintenance of a Home for aged and distressed Masons. The promoters of this truly Masonic movement should receive substantial assistance from brethren throughout the colony.—*New Zealand Freemason*.

TEMPLAR IDEALS.—With everything that is sordid and tinged with little and low thoughts, ideal Templarism is at war. With everything that is elevating and of good savor in the conscience of humanity, ideal Templarism is allied. It is because I have found here much of this ideal spirit that I am always glad when duty calls me hither, or convenience turns my steps in the direction of Chicago, the great capital of the West.—V. Em. Sir Hugh McCurdy.

MASONIC COURTESY.—An Australian Brother gives the following definition of courtesy:—"It is the bounden duty of every Mason to treat his brother with courtesy. It is not necessary that we should open our hearts to them, and take them into our confidence, but we should never forget that courtesy due every brother, high or low, rich or poor; we must remember that we have all assumed the same covenants, knelt at the same altar, and passed through the same impressive ceremonies.

"There is, perhaps, no organization wherein courtesy should be practiced to a greater extent than ours, as a Masonic one. Courtesy should be practiced by all organizations that teach brotherly love. We claim to be a band of brothers and fellows amongst whom no contention should ever exist, except that noble contention, or rather emulation, of who best can work and best agree.—*Exchange*.

CANADIAN MASONIC NEWS.

ON Dec. 8, R. W. Bro. John H. Wilford, D. D. G. M. of the St. Francis District, made a very acceptable visit to St. Francis Lodge, Richmond, Que., accompanied by V. W. Bros. Lebourveau and Presby, of Sherbrooke.

THE new lodge room used by the Qu'Appelle Valley Lodge, No. 32, G. R. M., was consecrated and dedicated, and the lodge was constituted and officers installed by W. Bro. J. Weidman, of Qu'Appelle Station, on the evening of the 15th December. The hall is 21 x 36 feet, and 12 feet high, with arched roof, and has two commodious ante-rooms. The new hall is the largest in the district of Assiniboia and a credit to the craft.

ONE of those pleasing incidents which vary the routine of life, occurred at the last communication of Lisgar Lodge, No. 2, G. R. M., Selkirk. This consisted of the presentation to W. Bro. William McK. Taylor, by W. M. Gilhuly, on behalf of the lodge, of a Past Master's jewel. In making the presentation, the Worshipful Master alluded in eloquent and feeling language to the arduous and disinterested labors for the welfare of the craft by W. Bro. Taylor for many years, and particularly to his devotion and kindness to the younger brethren, who are greatly indebted to him for his exertions in their behalf. W. Bro. Canon O'Meara then delivered a lecture to the brethren, which held the lodge spell-bound for an hour, while with fervid eloquence he pointed out the various duties expected from all members of the fraternity.

A LARGE party of the Hamilton brethren, under the leadership of W. Bro. John Hoodless and the officers of Barton Lodge, No. 6, recently paid a fraternal visit to Valley City Lodge, No. 100, Dundas, and were accorded a most hearty reception. In addition

to the Barton officers there were present R. W. Bros. A. Miller, R. Bull and R. Brierley, of Hamilton; W. Bro. Dr. Russell, of Harmony Lodge, Binbrook; W. R. Job; James Cheyne, C. W. Mulligan, G. H. Bull and T. Clappison, of Hamilton; — Clark, of Dufferin Lodge, Flamboro', and others. W. Bro. Roy V. Somerville and his officers exemplified the first degree, and W. Bro. Hoodless and the Barton officers the second degree. After an hour in the banquetting hall the Harmon Brethren returned by a special train on the H. & D. R., all parties expressing themselves as much pleased with the treatment they had received.

A LODGE of instruction was held in the Masonic Hall, Belleville, recently, when over 100 of the grand officers, officers and members of high standing in the craft were present. The representative men of the order from a distance were:—R. W. Bro. Donald Ross, Picton; R. W. Bro. Longmore, Camden East; W. Bro. E. Case, Picton; W. Bro. S. W. Flagler and a number of Brethren, Wellington; W. Bro. F. Jones, Consecon; W. Bro. John S. Dench, W. Bro. Walso and others, Trenton; W. Bro. G. W. Faulkner and A. Chard, Stirling; W. Bro. Aylsworth, Tamworth; W. Bro. Walters, Napanee; W. Bro. Chas. Hudson, jr., Roslin; W. Bro. Delong, Ameliasburg; and W. Bro. Clinton, Deseronto. After the evening session a rich banquet was served in the dining hall, which was followed by an hour of speeches and toasts, when the party dispersed well pleased with the instruction received in the lodge room and the entertainment of the dining hall. Rev. Bro. Wm. Smeaton is proving himself to be a zealous and indefatigable District Deputy Grand Master. He took office in July and has since that time visited 13 lodges, over half of the number in his district. The lodge of instruction was the first, but others are in contemplation for the winter.

FREEMASONS IN THE WORLD.

The *Masonic Token* approximately estimates that there are in the world 15,838 Lodges of Freemasons, with a membership of 1,082,992. This does not include the Bodies of all the other Masonic Rites, nor some 23,300 colored Masons in the United States, Canada, St. Domingo, Hayti and Liberia.

About one-half the number of Masons in the world are in the United States and Canada, and about one-sixth are in England and its colonies. The next in order are Scotland, Ireland, Germany, France, Italy, Spain, Brazil, Mexico, Australia, Holland, Sweden and Norway, Switzerland, and so on, about in the order of their area and enlightenment.

THE CRAFTSMAN is patiently awaiting the replies of the American and Canadian A. & A. S. R. chiefs to its respectful queries anent the exact jurisdictional relations of that Rite to Ancient, Free and Accepted Masonry,—its degrees, and the constituent and Grand Bodies thereof—Craft, Capitular and Cryptic! The Sovereign Grand Commanders should ere long speak officially!

THE Freemasons of Canada are projecting a European excursion for next summer.—London *Freemason's Chronicle*. This item which in substance is going the rounds of the Masonic press, doubtless originated from the following editorial remark in THE (Sept.) CRAFTSMAN in reference to the then recent American K. T. Pilgrimage to "Europe":—"When 'peace' is restored it is proposed that there be a Masonic 'pilgrimage' from Canada to England, Scotland and Ireland!!!"

INSTALLATIONS.

FORT QU'APPELLE.—Qu'Appelle Valley Lodge, 32, installed by W Bro Weidman:—W Bro W Sutherland, W M; Bro S Cruthers, S W; M J Paget, J W; A Ather-ton, Treas; F S Proctor, Sec; P J Williams, Chap; W Hall, S D; W R C Passy, J S; T E Baker, I G; H Noble, Tyler.

TRENTON.—Trent Lodge, 38, installed by W Bro Rev T Wilkins, P M.—W Bros J S Dench, I P M; John Riddick, W M; Bros Geo Collins, S W; G W Dench, J W; R P Fidler, Treas; Hy O Hart, Sec; Rev T Wilkins, Chap; L Abbott, Jr, S D; Paul Bolton, S D; Jas Robertson, S S; Thos McRae, J S; Jas Skelton, I G; Randall Cronk, Tyler.

FARRAN'S POINT.—Farran's Point Lodge, 256, installed by W Bro Wylie:—W Bros Arch Wylie, I P M; S G Pool, W M; Bros John M Cook, S W; Fred Warren, J W; Geo P Earnen, Treas; C C Farran, Sec; Simeon Gove, Chap; Geo Gillard, S D; David Rutly, J D; Gordin Baker, I G; Allan Morgan, Tyler; H R Harris, D of C.

NOBLETON.—Robertson Lodge, 292, installed by W Bro Hugh Kennedy:—W Bros Joseph Smelser, I P M; Arch Campbell, W M; Bros T H Robinson, S W; Wm Pringle, J W; Isaac Smelser, Treas; Kenneth Beaton, Sec; Peter McCallum, Chap; J W Smelser, S D; P T McCallum, J D; John Robinson, S S; John Kerr, J S; John Clark, I G; Wm Clark, Tyler.

GENUS HOMO.—A modern philosopher affirms that the human race is scientifically divided into the three following species, according to their evolutionary status:—Species I. Those having but "body" and "instincts." II. Those having "body," "instincts" and "soul." III. Those having "body," "instincts," "soul" and "spirit." Yea? or Nay?

At the December Quarterly Communication of the United Grand Lodge of England, the appeal of Bro. Stephen J. Thompson vs. Bro. Col. Wm. H. Hutton, D. P. G. M., Montreal District, was dismissed!—"The Grand Registrar stating that though Bro. Hutton had tendered his resignation it was not accepted when he withdrew his resignation, and his still holding the office was notified to all the Lodges in Montreal."

“ELIJAH.”

It has been well said that there is often more history in a single word than in many a volume.

Of few, is such more true than of the compound proper name, “Eli-jah,”—“El” is “Jah;”—the latter of which is of especial interest to many Freemasons.

The Hebrew “tetra-grammaton,” or sacred word of four letters,—often called the unpronounceable name of the Deity,—is vocalized in the Book of Psalms as “Jah,” but generally by the word “Jehovah.” As the Hebrew language is destitute of “vowels,” it has become difficult to decide what and how many vowels should be inserted between the four consonants (yod, he, vau, he) of the “sacred name,” and hence the original pronunciation has long been considered as “lost.” It is especially worthy of note, however, that the word “Jah,” “Yaveh,” “Jove,” or “Jehovah” is used in the singular number only.

The word “El,” another early sacred name of the Deity,—and also “Eloha,” singular number, and its plural, “Elohim,”—present innumerable difficulties and have given rise to endless controversies amongst scholars. They have been translated from the Hebrew and other Oriental languages into the English by the words God, Gods, &c., and in the singular, dual and plural numbers, thereby creating great confusion of thought and utterance. It is a wondrous pity that the (proper) names El, Elohad, Elohim, Jehovah, &c., had not always been literally transferred from the Hebrew Scriptures into English, instead of being

indiscriminately rendered by the words God, Gods, Lord, Lords, &c., as thereby the meaning would have been much clearer to the ordinary reader, and he could have formed his opinion much more correctly.

It is also especially noteworthy that the word “Elohim” (singular Elohad) is translated “God” in the initial verse of the first chapter of “Genesis,” and the word “Eli” (not “Jah”) plural “Elim,” was used by the Nazarene upon the cross, in addressing the Deity. El is also spelled Ail, Al, Il, &c., which were ancient names of the Sun as representative of the Almighty.

This subject is of deep interest to the studious Freemason, but for the present, we must let our readers scan the above “between the lines,”—ponder well,—and pursue their researches with what helps they may have within reach.

NOTEWORTHY.—Our good brother of the London (England) *Freemason*, in the issue of November 12th, publishes several pleasant paragraphs about and from the October *CRAFTSMAN*. This is a hopeful sign of the times. “Long as the lamp,” etc. We welcome upon “the level,” and are ready to work on “the square.”

HISTORY OF FREEMASONRY IN MARYLAND.—No. 4, Vol. 3, of Bro. E. T. Schultz’s admirable history. It contains numerous portraits and illustrations, and brings the record down to 1857. The enterprise of our Maryland Brethren in issuing this full and complete history of Masonry in their jurisdiction is worthy of all praise; and Bro. Schultz is performing his part as compiler with fidelity and unflinching industry. Price in numbers, 50 cents each.

"OCCUPATION."

It is a goodly regulation of Freemasonry that every applicant for admission therein must, among other things, state in writing what his "occupation" in life is. Two of the obvious reasons for this requirement, are that the brethren may determine whether his "position," or "calling," is such that he has, or can earn, a "competency," and whether the character of his "occupation" comports with the principles of the Order, so that the brethren may govern themselves accordingly in depositing their ballots. Hitherto this comprehensive proviso has been deemed to be amply sufficient for the due protection of the Craft from the unworthy or incompetent in those respects; but in these our days, there are some craftsmen who, not content with the ancient laws of the Order, are desirous of introducing "new" condemnatory "regulations" regarding certain "occupations," and declaring those who follow such to be ineligible for admission into the fraternity, and unworthy of membership therein.

By many brethren such a proposal is deemed to be an "innovation in the body of Masonry," and that consequently it could not be entertained, even in Grand Lodge or other Grand Body. It is also held that whatever is valuable in the proposal is, and has ever been, most wisely included in the "ancient regulations," and hence, that a "new regulation" is wholly unnecessary—besides being impolitic and fraught with danger to the Craft, even although intended for its good.

It is also held that if a Grand Lodge may rightfully, by general enactment, condemn one occupation this year, it may condemn another occupation next year, and so on, until, perchance, only gentlemen of wealth and leisure might alone be declared to be eligible for admission to, or membership in, our fraternity—an idea to which the very name and nature of our institution is diametrically opposed. Among other important things, Freemasons are taught to be cautious.

MONTREAL, QUE.—Carnarvon Royal Arch Chapter at its last regular convocation elected the following officers:—E Comp J B Tressider, Z; E Comp W E Cooper, H; E Comp Charles P O'Connor, J; R E Comp W H Whyte, Treas; Comp Geo C Brown, Scribe E; Comp Wm Connal, Scribe N; Comp T A Adkin, Principal Sojourner.

ALLOCATION OF COLONEL MACLEOD MOORE, JULY 12, 1887.—We always welcome these intellectual addresses with much pleasure, and although many of us would probably disagree with Bro. Moore on some one point, yet all Masons will find them interesting. This contains some interesting matter in regard to Swedish Masonry, but we doubt very much Col. Moore's statement that they have unchanged Rituals 190 years old, if it is intended to apply to all the ten degrees of the Rite. He observes: "They do not practise the Scottish Rite 33° or the Royal Arch degree, and the Danish Fraternity of St. John, to which I before alluded as having preserved the secret doctrines of the ancient Templars, is in no way connected with them." Col. Moore also states that in Dryburgh Abbey is an old tomb of the 14th or 15th century with a memorial cross-hilted Templar sword, surrounded with a wreath of ivy, having a square and compass on each side of the sword under the hilt:—*The Kneph.*

ILLINOIS.

The Grand Lodge of Illinois assembled in Annual Communication, in the city of Chicago, on Oct. 4, Grand Master Darrah presiding. There were over one thousand delegates present.

On the Quebec-England question the G. M. spoke as follows:—

"To my mind the most inconsistent position for a Grand Lodge to occupy is for it to recognize as an Independent Sovereign Grand Lodge that of Quebec, and at the same time recognize the three Lodges in the city of Montreal that persistently defy the authority of that Grand Lodge. I am fully persuaded that if each Grand Lodge that has acknowledged the Grand Lodge of Quebec as an Independent Sovereign Grand Lodge, exercising exclusive Masonic jurisdiction over that Province, would say to the three Lodges that are in rebellion to that authority: 'we cannot recognize your Lodges as regular Lodges of Masons so long as you refuse obedience to the Grand Lodge of Quebec,' the wrong would soon be made right, and that Grand Lodge be in fact what it is in name, a Free and Independent Sovereign Grand Lodge, with every regular Lodge and Mason in that Province in obedience to the only legitimate source of authority.

"May the time speedily come when every cloud shall be removed and this Grand Lodge be in fraternal correspondence with every Grand Lodge on the face of the earth. To this end let us labor and look forward, with our faith firmly fixed on the consummation of an object so greatly to be desired."

Bro. Gen. John C. Smith, Chicago, was unanimously elected G. M. Bro. Loyal L. Munn, Freeport, G. Sec.

ARITHMETIC is one of the sciences specially recommended to the attention of Freemasons. A perfect number is one which is equal to the sum of all its divisors, as the number 6 whose divisors, or factors are 1, 2 and 3 = 6; 28, whose factors are 1, 2, 4, 7 and 14 = 28. The next in order is 496. There are but eight perfect numbers now known. How is this? Can anyone of our readers give us more light on this interesting matter?

ENGLISH MASONIC JUBILEE HONOURS.

At the Masonic celebration of Her Majesty's Jubilee at the Albert Hall, London, June 19, M. W. Bro. the Prince of Wales, G. M., presiding,— amongst the one hundred and eighteen brethren upon whom "Jubilee" honorary Past Grand rank was conferred, "Bro. Lieut.-Col. Wm. H. Hutton, District of Montreal," was with twenty-four others, named "Deacon;" and at the Quarterly Convocation of the Supreme Grand Chapter of Royal Arch Masons of England, held Nov. 2, the "Jubilee" honorary rank of "Assist. Sojourner" was conferred upon "Comp. Lieut.-Col. Wm. H. Hutton, Montreal," and two other Companions in the "Colonies and abroad."

Wherefor these "sops?" Do the smallest "crumbs" from the table "suffice" for mere "Colonists?" Moreover, it cannot be forgotten that Ill. Bro. Lieut.-Col. Wm. H. Hutton, 33°, is Most Puissant Past Sovereign Grand Commander of the Supreme Council of the A. & A. S. Rite for the Dominion of Canada! Herein is food for thought and reflection.

THE MASTER MASON.— We are much pleased to place this Masonic periodical on our list of exchanges. It is a monthly, in newspaper form, published at Minneapolis, Minn., U. S., Bro. L. D. Boynton, editor. It is well printed and ably conducted. In No. 3, Vol. II, Oct., it contains two paragraphs and two brief editorials from THE CRAFTSMAN, and honorably gives due credit therefor. It also has the following kindly notice, for which "thanks":—

"We are glad to receive and place upon our exchange list THE CANADIAN CRAFTSMAN, published monthly at Port Hope, Ont., by P. D. D. G. M., J. B. Traves. THE CRAFTSMAN enjoys the rare distinction among American Masonic journals of having attained its majority, being already in its twenty-first year."

THE Dublin brethren, of the "Rose Croix," appear to be after certain A. & A. Rite authorities, with something which looks like a very "sharp stick."

THE late Annual Communication of the Grand Lodge of Scotland, at Edinburgh, on St. Andrew's Day, was largely attended and of unusual interest. The banquet was a grand affair,—of course.

A VERY successful Masonic Fair was held by "fair Masonic ladies" in the Masonic Hall, N. Y., the last of November, which netted \$50,000, for the benefit of the Masonic Asylum Fund. Cannot something similar be done in the City of Toronto?

STREET'S excellent *Monthly*, TEXAS, for December, honored THE CRAFTSMAN by reproducing two of our recent editorials—"Oblong Square" and "Zealous Masons." It however omitted to credit the former. Such like mistakes will sometimes happen in the best regulated editorial families.

EXCHANGES.—The *Open Court*, Chicago, Ill., U. S., a fortnightly journal, devoted to the work of establishing ethics and religion on a scientific basis. The *British American*, Boston, Mass., U. S., published weekly in the interest of British Americans of the United States of America.

MARYLAND.—We learn from the *Baltimore Sunday News*, a twelve page paper with a "Mystic Tea" column, edited by Bro. Dr. D. F. Pennington, that the Ninetieth Annual Convocation of the Grand Chapter of Royal Arch Masons of Maryland, was held on November 8th and 9th, and the one hundred and first Annual Communication of the Grand Lodge, A. F. & A. M., was held on Nov. 15th and 16th. The Grand Lodge of "My Maryland" commences its second "centenary" under very favorable auspices.

"KNEPH.—A learned non-mason, Dr. Thomas K. Fell, of Barrow, points out to us that the Rev. Mr. Dukes considers Knap Hill in Wiltshire to be derived from Kneph or Cneph, and that the name of our publication may be considered the equivalent of *The Mercury* or *The Messenger*. It is rather singular none of our own members have gone so far in their researches." Come now, Bro. Yarker, this is too tantalizing concerning the name (with its composite hieroglyph) of your excellent quarterly—*The Kneph*. We know something of the "mystic egg" (and eggs); we have heard of "Knephos," and "Nephros," but when the "mundane emblem" is equipped with wings, emblazoned with occult mathematics, surrounded with the "Pleiades," and over-shrined with the irradiated triangle and the "All-Seeing" therein,—we think you owe it to those "brooding" in darkness thereabout to give a little more light. *Luce sit,—or esto*, if you will.

WHICH IS WHICH?—The American doctrine of exclusive territorial jurisdiction is repudiated in England, and the concurrent jurisdiction maintained. The notable examples are the lodges within the territory of the Grand Lodge of Quebec. There are lodges of Mark Masters within the bounds of the Grand Chapter of Quebec, now agitating the Masonic world, and the muddle about the Canadian Priorities, etc., which, under English, Scottish and Irish obedience, have existed in the American Provinces. That seemed to be all right from the English standpoint, but now the case is altered and the English territory is invaded, in Australia, and concurrent jurisdiction is out of the question. Presto, change! and England becomes a fiery advocate of the great American doctrine, which, under the circumstances, is entirely consistent with English views. That's the way it looks now. We shall make some enquiry and report results in our next.—*Masonic Home Journal*.

MEXICAN MASONIC NOTES.

The Brethren throughout the United States of Mexico and Central America, justly complain of the unwarranted interference of the Grand Orient of France and other European Grand Orients in their Masonic local jurisdictional affairs.

It is indeed time that all the Masonic Grand Jurisdictions of the "old world" should now, once for all, learn the lesson of "hands off" the Masonic Jurisdictions of the "new world, North, Central and South. Let them extend monition, counsel and aid, when required; but let there be no further "invasion or other like interference.

The Brethren on the American continent with the good advice and fraternal co-operation of all true Brethren everywhere, are abundantly capable of managing their own internal affairs. We earnestly advise our good Brethren in all the Mexican, Central American and South American States, &c., as soon as practicable, to unite in forming sovereign and independent Grand Lodges of A. F. & A. M., like those in the United States, the Dominion of Canada, and of Great Britain and Ireland, and thus fully receive the recognition, approbation and fraternal support of the Great Powers of Cosmopolitan Freemasonry.

So-called A. & A. S. Rite Blue Masonry can never receive any but very limited countenance from the Craft universal. It is an anomaly, a fungus, a parasite whose speedy removal is a consummation devoutly to be sought for by all genuine Cosmopolitan Freemasons everywhere.

THE "Boletín Masonico," the official organ of the Supreme Grand Orient of the United States of Mexico, published monthly in the Spanish language, in the City of Mexico, is

admirably "got up," well conducted, and worthy the patronage of the Craft at home and abroad. The symbolic design on the first page of its cover is a beautiful and instructive work of art. The magazine itself is a periodical of great Masonic and literary excellence. Director and proprietor, Ill. Bro. Ermilo G. Canton.

"COMPARISONS are odorous."—Shakespeare.

"WHATSOEVER ye would that others should not do unto you, do ye not unto them."—Confucius.

LIVE for others, is the highest possible conception of fraternal duty, and yet it is perfectly compatible with the supreme self-good.

WE learn from the Fraternity Department of the *Morning Call*, of San Francisco, Cal., that the corner stone of the new City Hall of San Jose, was laid on the 12th ult. with Masonic honors, in the presence of an immense concourse of Masonic and civic notabilities and spectators. A grand banquet followed.

OUR recent brief editorial on "Masonic Culture" has been, with due credit, "going the rounds" in many of our contemporaries. Should it continue on its travels, we should like to have it typographically amended by striking out the words in the last paragraph between "pertains to" and "him."

WE had the pleasure of examining a few days ago the plans and inventory of the furniture of the Masonic Hall recently dedicated in Peterboro'. The rooms are all large, elegantly furnished with every requisite, and equal to the best in the largest cities of the Dominion. The furniture was made by W. Bro. D. Belleghem, the furniture king, and is spoken of as exceeding in elegance and solidity anything ever attempted before in the Province. Societies before placing their orders should communicate with Mr. Belleghem, and if possible see the furniture of the Peterboro' Masonic Hall.

**IMPROPER RESTRICTIONS ON
MASONIC MEMBERSHIP.**

We are not surprised to learn that considerable dissension has been caused in the jurisdictions of certain Grand Lodges in the United States, which have passed laws against the initiating "liquor dealers," alias "publicans," into Freemasonry, or their affiliation to subordinate Lodges, while some have even gone so far as to pass laws for their expulsion from the Society. Masonry has nothing whatever to do with a man's calling. It is necessary that any one who seeks admission into our ranks should be a reputable person as regards his worldly circumstances and his character. He must also, and above all things, be a believer in God and a future state, as well as a man of full age and free to act on his own responsibility. But there the restrictions imposed by Freemasonry as regards the qualifications of candidates end. A man may follow any calling he pleases that is compatible with these conditions, and if the members of a Lodge are prepared to admit him he is admitted. We hold that it is an act of tyranny on the part of any Grand Lodge when it enters on such a course of legislation. In the first place it condemns a calling which the law recognizes, and in the next it brings the whole weight of its influence as an organized body to bear in order to compel people to act contrary to the opinions they are free to hold on the subject of the liquor traffic. A man is at liberty to be himself a total abstainer from liquor, and to have no fellowship with the liquor dealer, but he cannot lawfully compel other people to obey his example. Moreover, to be logically just, a Grand Lodge which condemns the liquor-dealer to remain outside the pale of Masonry should condemn the manufacturers and drinkers of

liquor to remain there likewise. We yield to none in our respect for the principles of temperance, which is among the chiefest of the Masonic virtues, but at the same time we recognize the wholesome truth that intemperate legislation is not the likeliest means of promoting their observance.—*London Freemason.*

THE "Ancients" were mostly "Irish," says Bro. Sadler in his lately issued "Masonic Facts and Fictions." The "Irish" brethren have thereby "scored one more"!

ERRATUM.—It appears that the paragraph "Freemasonry and Templars" on page 380 of our Nov. issue, "clipped" from *The Keystone* and credited thereto, should have been noted by our contemporary as taken from the recent Allocution of Col. Moore. Of course it was a mere oversight.

THERE is reason to believe that Bro. Lord Stanley, of Preston, P. G. W., will succeed the Marquis of Lansdowne as Governor-General of Canada, and if so, that Bro. Baron H. de Worms, now Parliamentary Under-Secretary, will enter the Cabinet as President of the Board of Trade.—*London Freemason.*

A VERY able and a trifle warm correspondence is now appearing in *The (London) Freemason's Chronicle*, between R. W. Bro. W. J. Hughan and an anonymous writer, "Lex," concerning "Hiram" Lodge and the G. L. of Connecticut, U. S. One bone of contention is the original "charter" of Hiram Lodge. They are harping on the Canadian charter blunder of R. W. Bro. Sir Allen McNab. We commend to their attention the action of the G. L. of Quebec *re* original charters, &c.