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THE CANADIAN CRAFTSMAN,

AND

MASONIC RECORD.

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

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LODGES UNDER DISPENSATION.

To the Editor of "The Sydney Freemason."

DEAR SIR AND BROTHER,—My attention has frequently been arrested by published accounts of proceedings of our Brethren of Sister Constitutions in connection with the opening, and subsequent working, of Lodges under dispensation. The installation of the presiding officer of such a Lodge is of frequent, if not general, occurrence; as, also, the election of assistant officers, the admission to membership by affiliation, and the making of by-laws. Irregular as all this undoubtedly is, it sinks into comparative insignificance before the crowning blunder of a change of Master and Wardens (?) by which the legal status of the Lodge is impaired, if not absolutely destroyed.

Lodges under dispensation, though imperfect and temporary organizations—not being constituted, and without representation in Grand Lodge—are bound to observe the regulations and usages of the Grand Lodge under which the issue of the dispensation is authorized; and they are as liable to censure, and even to extinction, as any Warranted Lodge would be for disobeying those regulations or ignoring those usages. But our brethren of other constitutions, E.C. and S.C., appear to think it unnecessary to submit to such restriction, or more probably, are entirely ignorant of the existence of those stringent rules which every Grand Lodge has, in its collect-

ive wisdom, deemed it all important to promulgate. Were brethren better informed, and District Grand Masters more vigilant, the irregularities to which I refer would seldom, if ever, occur.

It is altogether a fallacy to suppose it possible to clothe a Lodge working under dispensation with the full powers and privileges of a chartered Lodge. While awaiting the issue of a charter by the Grand Lodge to which its petition has been accepted, it is simply an assemblage of duly registered masons, permitted by the District Grand Master (in this colony) to "Make, Pass, and Raise Masons," and no more. The dispensation under which the brethren meet, has named who shall be Master and Wardens during the currency of that dispensation; and no authority is given to displace the three rulers so appointed (who are, in fact, the Lodge), and to substitute others. Those originally nominated in the petition to Grand Lodge, and, therefore, temporarily appointed by the District Grand Master, must retain their position so long as the dispensation is the authority for assembling; and as they, and they only, will be named in the warrant of constitution, it follows, as a necessity, that they, and they only, can be installed as the first Master and Wardens of the constituted Lodge. Discredit will fall upon the Lodge that has ventured to

change its officers while working under dispensation. If the District Grand Master has been blind to the irregularity, and has not revoked his dispensation, the disgraced brethren must be recalled, and must be placed in the chairs assigned to them by the warrant. Those who had usurped, or wrongfully exercised authority, must surrender their seats; and the Lodge will become painfully aware that its "Makings, Passings, and Raisings," have been irregular—for the obvious reason that the degrees have been conferred by brethren having no authority so to do—and it is by no means clear to me that it will not be necessary for all who have thus received their degrees to go through the ceremonials again to secure their status in the craft.

The manner in which a Lodge under dispensation should be opened is simple, and without any ceremonial display. The District Grand Master forwards to the Brother nominated in the petition to Grand Lodge as Master his dispensation, authorizing the brethren who signed that petition to congregate, for certain prescribed purposes, until a warrant of constitution shall be issued from the Grand Lodge. The Master (to be) thereupon arranges for the brethren to meet him at a place and time named. The brethren accordingly assemble. The Master produces and reads the dispensation. Under its authority he at once assumes the chair, and directs the Wardens to assume theirs. He requests certain brethren to act as assistant officers for that meeting. The Lodge can then, without further formality, proceed to labor. At each meeting of the Lodge brethren are temporarily appointed to the several subordinate offices. It is in the discretion of the Master to appoint the same brethren to the same offices as often as he pleases, but no such appointment is effective beyond the one meeting.

As I have before stated, a dispensation confers but the one right, or privilege—that of making and advancing

Masons. Even thus it may acquire goodly proportions by the time it receives its charter. Its adherents then become members of the constituted Lodge, from amongst whom it can at once elect all necessary assistant officers. Then, and not before, it can augment its roll by affiliations, adopt by-laws, possess a seal, and send its representatives to Grand Lodge. These are considerations too often set aside, the more to be wondered at, as there certainly are brethren of as equal intelligence still adhering to the old constitutions as there are amongst us who have struck out a path for ourselves. I would give offence to none; but the desire to check wrong-doing, and so aid the cause of Masonry, is sufficiently strong with us to induce me fearlessly to expose what I am convinced is wrong, and I now do so in the hope that credit will be given to me for sincerity and good will.

I append a few extracts from works of unquestionable authority. They represent the dicta of eminent Jurists of English, Scotch and American nationalities, and will be found to support the views I have feebly attempted to illustrate; or it would be more honest to admit, my notions of what should, and should not, be done, take their origin from the universally accredited writings of such expert craftsmen as Dr. Oliver, Dr. McKay, and Brothers Preston, Paton, Sickles, and others.

Fraternally yours,

A. W. MANNING, D.G.M.

(We so entirely concur in the above remarks of our learned brother, the Deputy Grand Master of New South Wales, that we gladly transfer the correspondence to our own columns.—ED. CRAFTSMAN.)

"I'd like to have you give me a good send-off," said a man to the editor the other day. "Well, as soon as my boots come back from the cobbler's I'll do it," was the effective reply.

RAPID ADVANCEMENT.

The following sensible remarks, we find in a late number of the *Masonic Review*, relative to making Masons and their rapid advancement through the so-called "higher degrees." Many degrees do not make an intelligent, bright Mason, when obtained by this rushing process, and a 32° diploma in the hands of one who can furnish no better evidence that he had attained to that grade, is not much of an honor to him. A few less degrees, and a little more Masonry, could be used to much better advantage by a large number of Masons:—

We sometimes hear the brethren expressing the desire to have "plenty of petitions" offered in the lodge, and this expressed desire is more particularly noticeable concerning the advancement to what are erroneously styled "the higher grades." The desire to be employed in Masonic work, with good material, is commendable; but to be seeking after "plenty of petitions" is quite inconsiderate, and altogether unmasonic. A lodge can only do about so much work. Beyond a certain and fairly ascertainable number, representing good material, a lodge cannot work without taxing the time and the ability of the workers unduly, and that is unmasonic. Each and every candidate is to be carefully, studiously, and seriously Entered, Passed and Raised. This takes time, for the work can not be neglected or avoided in any of its parts, without defection in the results. A just and faithful lodge, in our large communities, will have all the work it can fairly perform, with honor to itself, justice to the candidates, and credit to the Fraternity.

The same is true of the lodges in the rural districts, where the brethren have to gather from considerable distances, and frequent meetings cannot be the rule. They will have all the

work that is necessary to be performed without any trespass upon the duties they owe their neighbors and their business. The influences of the spirit of Freemasonry, silently working in the quarries of the world, are bringing to the lodge all the "rough ashlar" which can be well handled by the workmen, with an eye single to the prosperity of the Institution, and the peace and harmony of the Brotherhood.

The lodges are not so much in danger of the hunt for petitions, and the hurry of the work. The ballot at the stated meeting, after the examination has been had in open lodge, is a check upon advancement with undue haste. Hence, the work in the lodge goes on in the even tenor of its way, with good material and with good results.

But it is the hurrying of the candidates into the Chapter, and through the Chapter into the Commandery, that we are called upon to consider and guard against. All arrangements for expediting Chapter work, with a view to have petitions ready for the "next stated assembly of the Commandery," should be considered out of order. We have heard of a Chapter, recently, having at least eight "emergency" petitions, which were acted upon the very night they were presented, the candidates balloted for and elected. The principal point of "emergency" being that the petitions of these candidates were wanted for a near stated assembly of a Commandery. There is no sort of Masonic sense in such proceedings, and the High Priest who would inconsistently allow such proceedings, should be instructed in the "first principles." These were all good men and Masons, no doubt, and will make good members in the bodies to which they are advanced, but it is a bad precedent, and not to be indulged. Let us, at least, be reasonable, careful, lawful, and orderly.

A button is one of those events that are always coming off.

BRIGHT MASONS.

We believe it to be the duty of every Brother to give special attention to, and become thoroughly proficient in, the "ritual," so that he can, at all times, properly fill any place in the Lodge; but after all, if he should persuade himself that because he has learned the ceremonial, there is nothing more for him to learn, and that he is now a "bright Mason," he makes the same mistake, and falls as far short of the truth, as thousands have done before him. A great many of the brethren, especially the younger members of the Craft, become enthusiastic in the matter of "posting up," in the ceremonies of the Lodge—opening, closing, and conferring degrees. This is as it should be; the zeal of such brethren is commendable, and it is to be regretted that the number engaged in such work is so small. But, after becoming proficient in the ceremonial, if not before, it is of the utmost importance that they consider Freemasonry as a beautiful system of morality, veiled in allegory, and illustrated by symbols—designed to impress upon the mind wise and serious truths. Forms and ceremonies are essential requisites to good government, and their effects are sometimes of the greatest importance. They have received the sanction of good and wise men in all ages of the world, and their observance, in regular order, and under proper limitations, can not be too strongly recommended; they serve in some measure to distinguish a certain class of men from the rest of the community, and to mark their consequence among those with whom they associate; but when a man deceives himself into the belief that being well posted in the ritual will, of itself, entitle him to the distinction of "bright Mason," there is reason to fear that the light that is in him is not of such brightness as to reflect rays for the enlightenment of others.—*W. P. McLean, P.G.M.*

"A MODEL LODGE."

We have seen so many diagrams under this caption that one is led to believe that the architectural information is the one thing needful, in the estimation of the brethren.

Our estimate of a model lodge is one in which love abounds; where honest, good fellowship rules the brethren, who are attracted to lodge meetings because there they expect to meet with those they love, in truth, and to devise good things for the families of those who need; where, if any are reported sick, the question arises, not who are willing to visit and nurse him, but who will consent to let others perform that office; where, if any are out of employment, each is anxious to be the happy finder of something for the brother to do, by which he may help himself; a lodge where faith is shown by works, and where we can "Behold how good and how pleasant it is for brethren to dwell together in unity;" a lodge in which traducing a brother's name is unknown; where profanity is never heard and drunkenness never seen; where intelligence presides in the East with honesty, capability and alacrity on the right and left; where the only rings are those made by a jeweller, and where envy and jealousy never come. Such is the *model lodge*—the *ideal lodge*—the none such lodge.—*Masonic Home Journal.*

PLURALITY OF OFFICE.

Bro. Sir W. J. Clarke, of Melbourne, seems in danger of becoming a Pluralist in a very extraordinary way. We learn from the *Victorian Freemason* that, while holding the position of Provincial Grand Master (in Victoria), of the I. C., he has also received the appointment of D. G. M. of the E. C. and of the S. C., which he accepts, subject to the approval of the Grand Lodge of Ireland as to his holding the three appointments. This singular union in one person of the highest offices in the Order of the three constitu-

tions may be regarded in more than one light. It may indicate, on the part of the three Grand Lodges at home, a willingness to recognize the principle of Masonic Union in the colonies; it may even be taken as a hint that before long they will recognize the Grand Lodge of Victoria. There is, however, another and less pleasing aspect of the case—the tendency in human nature, from which we fear not even Freemasons are altogether free, to “worship the golden calf.” But perhaps this has come down to us from the time of Moses, and is only another proof of the great antiquity of our Order.—*New Zealand Freemason.*

DUTIES OF MASTER.

The office of Master of a lodge is elevated and responsible, and the most important in the whole system of Freemasonry, as the entire institution is largely dependent upon that officer for its character, reputation and prosperity. It may be safely asserted, as a general rule, that the character and standing of the members of a lodge can be correctly judged by the character and standing of their Master. If he be a man of intelligence and high moral worth, we may be sure that his lodge is composed of “good men and true.”

In view of the magnitude of the office, it is important that the powers, prerogatives and privileges of the Master should be well understood, both by those who rule, and those who are governed. The powers and privileges of a Master of a lodge are fully equal to the prominence and importance of his office in the Masonic system. No one, except the Grand Master or his Deputy, can preside in his lodge in his presence, without his consent. He may call to his assistance any Master Mason he pleases, whose work, in his presence, he is alone responsible for, and is equally authoritative and binding as his own. Such Master Mason may even occupy

the chair, and confer the degrees, and his work will be strictly legal, if the Master be present and consenting.

A Master is solemnly bound to support the by-laws of his lodge. He may command the attendance of his officers and members, at any time, by summons, and they are bound to obey. He may appoint all committees of his lodge not otherwise specially provided for; may decide all questions of order, or Masonic law, and his decisions are final, unless reversed by the Grand Lodge upon appeal regularly taken. He is not bound by the usages of parliamentary bodies, except as he may please to adopt them. He has the right to install his officers after he has been himself installed, and also his successor in office.

The Master is, however, in all cases bound to conform to the constitution and edicts of the Grand Lodge, the by-laws of his own lodge, and the ancient established usages and landmarks of the Order. He would not be justified in refusing to put any motion, regularly made and seconded, not conflicting with these. He cannot refuse to declare a vote or ballot, when regularly taken. Though he may call any brother to the chair in his presence, he cannot authorize any brother, not even a Past Master, to preside in his absence. In the absence of the Master, all his powers and privileges are vested in the Wardens, in regular succession, and cannot be delegated to any one.

But there is another and no less important light in which we should view the office. We mean the Master's part in conferring the degrees. No member of the Order can have failed to observe, that the manner in which the degrees are communicated, has a large influence upon the mind of the candidate for our mysteries. It is hardly too much to say, that the first impressions of a candidate remain with him through life, and in proportion as he is favorably or unfavorably impressed upon his first admission to the lodge, will be his future

zeal and usefulness as a mason. In view of this fact, how important is it that a Master of a lodge should not only be a man of unblemished character, but of impressive manner and speech. When delivered with deliberation of manner, and in distinct and feeling tones, the beautiful symbolism and moral teachings of Freemasonry, fall upon the mind and heart of a candidate with tenfold power. Indeed, there is no resisting their force. Though they fall as gently as the dew, they penetrate as thoroughly as that silent messenger of heaven.—*Messenger and Times.*

CLAIMS, APPELLATIONS, AND RITES.

The questions which have been raised by some unwonted claims and developments of new appellations, and elaborate rites, are neither few nor easy to solve. It is most important, while on the one hand we carefully bar the door against the childish masquerades or absurd pretensions, we should never forget, upon the other, the important and enduring claims of fairness, toleration and justice. The course adopted, or proposed to be adopted, in one or two American bodies, to interfere with such movements by *ex post facto* decrees of Craft Grand Lodge, seems to be open to the gravest objections. A Craft Grand Lodge has no duties except toward the Craft. It cannot rightly take any cognizance of any grade which oversteps the limits of Craft Masonry. Within its own dominion it is supreme, and none can question its jurisdiction, or dispute its *dicta*. But the moment it seeks to legislate for other bodies, to lay down the law as regards separate organizations, it finds itself incessantly headed by difficulties, alike serious and overwhelming. It can, indeed, lay down a law that in its own assemblies none of its members shall wear insignia, or claim affiliation with any other existing grade whatever, and can ignore

any and every other rite not of Craft Masonry; but this is all it can fairly do; this is all it ought legitimately to attempt to effect. The wisdom of the Grand Lodge of England, and the position of the Grand Lodge of England, permeated as both have been by the long and faithful rule of Lord Zetland, have for years wisely eschewed all needless interference, and kept the craft out of unreasonable discussions, as regards the peculiarities and proceeding of other rites. Free itself, it accords perfect freedom to others to belong to the High Grade movement, so long as nothing is done which at all interferes with, or infringes upon, the undoubted rights and claims of its own unchallenged and unchallengeable jurisdiction. Hence, in England, no such burning questions can arise, no such needless heats need be excited. The Grand Lodge of England knows nothing officially of any higher grade than the Royal Arch, and even that is a separate government, and pretends, in no way whatever, to discuss or decide upon claims or rival coteries. It freely concedes that brethren who, unsatisfied with the simpler rites of Craft Masonry, aspire to higher and more ornamental gradations in Masonic or quasi-Masonic bodies, may fairly do so without question and without blame. It seeks to ostracize none, anathematize none, to excommunicate none. It leaves to angry combatants and vindictive conclaves, in petty imitation of Roman Catholic persecution of its brethren, the childish satisfaction of fulminatory decrees and anathemata, which very few read, hardly any care for, and none are in the slightest degree the worse for in any shape. We all may well be proud that we stand to-day a firm phalanx under the ennobling banner of the English Grand Lodge, protesting against intolerance and injustice in every shape, and proclaiming in unerring tones and unfailing message of love, charity, toleration, and good-will.—*The Freemason, London.*

ANCIENT WORK.

Bro. Wm. R. Singleton, Grand Secretary of the Grand Lodge of the District of Columbia, in his report on correspondence for 1888, says:—

“We give our Pennsylvania brethren the credit of retaining their Dermott Ritual longer than any other body on this continent. The other lodges which derived their Masonry from that off-shoot in 1750, abandoned their rituals and accepted the Prestonian, and subsequently the Webb, and lastly Cross work, which has generally prevailed since Jeremy L. Cross, in 1817, was appointed the Grand Lecturer of the General Grand Chapter of the United States, and subsequently spent many years in travelling over these States and disseminated his work in all branches of Masonry wherever he went. The uniformity with which this work was adopted at that time showed the value of it. The diversity since then grows out of the distinct ideas of the State Lecturers. Any one who will consider this subject philosophically, will readily discover the key to the whole matter.

“Now, as to ritualism, it is well-known that in the Grand Lodge of England, until about 1730, there was no distinctive ritual. The initiation of a candidate was a very simple matter, and the Fellow Craft and Master's degrees were given only in the Grand Lodge. We may clearly see that until the rival establishment of Lawrence Dermott commenced its upward course by the introduction of ‘improvements,’ the conservative element in the old establishment prevented any ‘innovations,’ but after Dunkerley had seen what was the attraction in the lodges of the ancients, he succeeded in the introduction of improvements into his own body of Masons.

“We have traced the gradual increase of ritualism from this day down to the commencement of this century, or to about 1797, when

Webb visited Boston and Hartford, in the interests of Capitular Masonry. After that he published his ‘Monitor,’ and from that day to this the history of the lectures and work of all the degrees, from Entered Apprentice to Royal Arch, is well known.”

MASONIC ITEMS.

The Lotus was the Lily of the Nile and the Rose of Egypt, on it Osiris delighted to float mysteriously as the Spirit of God moved upon the face of the waters at creation. It was the Couch of Homer, Juno and Jupiter; the horses of Achilles regaled on it; it symbolized the residence of the Gods, and was saved to Osiris and Isis. The Lethe of Paradise. Hindoostan was its birth place.

It now seems that the Hon. Miss St. Leger was not the only woman who had witnessed the mysteries of the Craft. The Newcastle, England, *Courant*, of January 4, 1770, informs the public that a Mrs. Bell, the landlady of a tavern were a lodge met, “broke open a door with a poker,” “got into an adjacent room, made two holes through the wall, and by that stratagem discovered the secrets of Freemasonry.”

Our brethren of Pennsylvania are moving steadily forward in their determination to establish a Masonic Home. A charter has been obtained and officers elected to serve until the annual meeting, which will be held on St. John's Day, June 24th. The spirit evinced in the enterprise thus far bespeaks for it a triumphant success, and the Masons of Pennsylvania will soon point with pride to their Masonic Home, as they do to their Masonic Temple, as being the finest in the world.

Bro. T. L. Jefferson, President of the Masonic Widows' and Orphans' Home, of Louisville, Ky., whose death we lately noted, did not forget his Masonic bodies in his last will, for he left \$1,000 to his Lodge (Excelsior, No. 258), and \$5,000 to the Masonic Home, over which he had for a number of years presided. He also provided for the erection of a

Memorial Window in the Chapel of the Home,

A curious Masonic engraving is that entitled, "A Freemason's Surprise; or, the Secrets Discovered; a True Tale from a Masons' Lodge, in Canterbury," in which a chambermaid, who has been eavesdropping, is represented in the act of falling, through the ceiling of a room in which a Lodge of Masons is meeting. Eboracum Lodge, 1611, York, has a copy of this very old engraving, and Bro. J. Sampson, of York, lent a very fine copy of it to the recent York exhibition of Masonic curiosities.

There are probably about a million and a half of Masons in the world. Great Britain includes about one sixth of the entire number, and the United States a still larger fraction. The estimate for the whole of Europe is three hundred and fifty thousand, and for North and South America about six hundred and fifty thousand. Asia, Africa and the islands of the sea furnish the remainder. Larger figures can be given by aggregating the members of various societies that assume to be kindred to Masonry, and putting into the count all those who at some one period of their lives had a connection with such societies. A million and a half of regular Masons is a conservative estimate. With this number of adherents Masonry may well claim to be, as it is, a potent force in the world.

Not a few of the Craft dimit from their Lodges under the plea that they must economize—must cut down expenses, but none one such divests himself of any habit that costs him ten-fold more than his Lodge dues per year with no corresponding benefit. Others deprive themselves of Masonic literature on the same plea, and yet spend, unnecessarily, every week, if not every day, more than a good Masonic periodical or paper costs for a year. They profess to desire to learn to subdue their passions (appetites, etc.), and to improve themselves

in Freemasonry, and yet are unwilling to deny themselves unessential things in order to pay Lodge dues, or procure food for the mind and heart. In their haste to pander to the body, they forget that they are solemnly bound to erect the Temple of the Soul, and thus for muckery barter away their dearest interests. Will all such reflect over their error, and again become just and upright?—*Voice of Masonry.*

VALUABLE BOOKS.—We are under pronounced obligation to our Illustrious Brother, W. J. Hugan, of Torquay, England, for a large copy of the revised Constitution of the Grand Lodge of England. This book is more highly prized by us, from the fact that Brother Hugan has made marginal notes in it specifying the alterations and additions from, or to the old Constitution. It will be very serviceable to us. The Grand Master, Daniel Spry, of the Grand Lodge of Canada, has also favored us with a very valuable set of books, representing Grand Lodge, Grand Chapter, and Great Priory of Canada, including copies of the Constitutions and printed proceedings. These are just such books as we need, and they will be of vast service to us. We have also received the Constitutions of some of the Territorial Grand Lodges, and other Masonic matter useful to us in whatever capacity as a Mason. Concerning all these books and others not herein referred to, we are not only thankful to the donors, but shall hope to be of more service to others, because of owning them.—*Liberal Freemason.*

BRO. PIERPONT POTTER.—This monogenarian of Jamaica, L. I., claims to be the oldest Mason in the state of New York. He was born in Goshen, Litchfield County, Conn., Sept. 17, 1794. He taught school at Hampton, or Carpenter's Ferry, one year, commencing April, 1814. While teaching school he formed the acquaintance of one Elijah Ashley, who proposed him

for membership to St. Simon St. Jude Lodge, No. 12, somewhere in Fishkill, about six or eight miles back from the Hudson. This was during 1815. In October of the same year he took his first degree and his second degree the following month, and in December his third degree. At this time Mr. Hendrickson was Master. In May, 1816, he received his fourth degree, in Newburg. This was the last degree he received in the St. Simon St. Jude Lodge. In 1825, he moved to Jamaica, L. I., where he had since resided. He is chaplain of the village lodge, and also a member of the Royal Arch Chapter of Flushing, called Pentalpha Chapter, No. 206. Notwithstanding Mr. Potter's advanced age, being now in his ninetieth year, he is unusually active. He is daily at his desk in the Queen's County Surrogate's office as copyist, and "puts on" six pages daily, or about thirty folios. He has served under six surrogates, and politicians never seek his removal. He has also been assistant clerk of the County Board of Supervisors. In politics he is strongly Democratic.

AN OPINION.—The Rev. Charles Brockwell a minister of the Church of England, in a sermon preached before the Grand Lodge of Massachusetts more than a century back, said, "I have had the honor of being a member of this Ancient and Honorable society many years, have sustained many of its officers and can and do own in this sacred place, and before the Grand Architect of the Universe, that I never could observe ought therein, but what was justifiable and commendable, according to the strictest rules of society; this being founded on the precepts of the Gospel, the doing the will of God, and subduing the passions, and highly conducing to every sacred and social virtue. But not to insist on my own experience, the very antiquity of our institution, furnishes a sufficient ground to confute all gainsayers;—for no combination of wicked men

for a wicked purpose ever lasted long; the want of virtue, on which mutual trust and confidence is founded, soon divides and breaks them to pieces. Nor would men of unquestionable wisdom, known integrity, strict honor, undoubted veracity and good sense, though they might be trepanned into a foolish and ridiculous society, which could pretend to nothing valuable, ever continue in it, or contribute towards supporting and propagating it, to posterity.

Mother Lodge Kilwinning, No. O of Kilwinning, Scotland, in A. D. 1677, granted the first known warrant for a subordinate Lodge in Scotland, and Brother Gould rightly styles it "the premier Scottish Warrant of Constitution." It reads as follows:—"At the ludge of Kilwining, the twentic day of december 1677 yeares, deacons and wardanes and the rest of the brethren, considering the love and favor showne to us by the rest of the brethren of the canigiate of Edinbroughe, and part of our number being willing to be boked and inroled the 9oh day, gives power and liberty to them to enter, receive, and pass ony qualified persons that they think fitt, in name and behalf of the ludge of Kilwinning, and to pay their entry and booking moneys due to thesd ludge, as we do ourselves, they sending on of ther number to us yearly, and we to do the lyke to them if need be. The 9lk day ther names are insert into this book." This document was signed by twelve Brethren, and is "entered *verbatim* in the books of the Mother Lodge, the original warrant being now lost." The Lodge was reorganized in 1735 by *speculative* Freemasons, when "the members worked the third degree;" and the date of its creation on the 20th December 1677 is acknowledged by the Grand Lodge of Scotland.—*London Freemason's Chronicle.*

The greatness of the English Masonic Charities is notable. The sum contributed to their Metropolitan

Institutions in 1888 was £56,010 17s. 3d., divided as follows:—Royal Masonic Benevolent Institution, £18,449 6s.; Royal Masonic Institution for Girls, £12,650 10s. 4d.; Royal Masonic Institution for Boys, £25,010 17s. 1d. The example thus set before us is one which might well be emulated in this country, especially by the great jurisdictions, to wit:—California, Maine, Massachusetts, New York, Pennsylvania, Ohio, Indiana, Illinois, Michigan, Iowa, Missouri, Tennessee, and Texas. Kentucky is in the field and doing splendidly. Her Masonic Home is grand, and well may she be proud of it. Illinois, equally able, has no Grand Lodge Hall, no Grand Library, and no Grand Charity. Her private charity, by lodges and individuals, is magnificent but in the great work she is delinquent. Iowa has a magnificent Grand Library, but no Grand Lodge Hall and no Grand Charity. Massachusetts, New York, and Pennsylvania have Grand Lodge Halls and Grand Libraries, but no Grand Charities. New York and Pennsylvania are deeply in debt, but abundantly able to pay, and to establish Grand Charities. We think the time has come when all of these jurisdictions should advance to the great work before them, and so give our Institution a grand impetus. It is eminently worthy of the front rank in the Benevolent work, and forward, in solid phalanx, should be the resolution and order now.—*Voice of Masonry.*

HENRY VI., KING OF ENGLAND.—He has been said, on the authority of the so-called Locke MS., to have been a Freemason, and to have even written out the Masonico-hermetico Catechism, which has been so often quoted, and is still looked upon by some as a real document. That it may be in itself a form of Lodge Catechism or teaching, we do not deny, but it is a factitious document *per se*, inasmuch as its archaisms are unnatural, and its glossary an evident compilation *pro hac vice*. If Henry VI. was a

Freemason, it was perhaps as *ex-officio* Royal Protector of the Guilds. It has been said that he was given to occult studies, and he may have belonged to a Hermetic association, between which and Freemasonry there always seems to have been a connection. But we are supposed to relegate his supposed initiation in Freemasonry to the region of pure ———, just as we give up the claim of the Locke MS. itself to the antiquity which has been so improperly claimed for it. It has been said that “the charges and laws of the Freemasons have been seen and perused by our late Sovereign, King Henry VI., and by the lords of his most honorable Council, who have allowed them,” and this is stated on the authority of a “Record in the Reign of Edward IV.,” though we do not know to what record allusion is made. A good deal seems to rest on the authority of Stowe, and this has apparently been amplified and added to “more Latomico.” In the reign of Henry VI., the well-known Act against Masons, Chapters, and Congregations was passed, 1425.—*Kenning's Cyclopaedia.*

One of the most successful assemblies in the provinces of the Mark Grand Lodge was held in York on Friday, the 9th inst. The attendance was numerous and influential, the arrangements were well conceived and executed, and the efforts subsequently made to interest and amuse the Masonic visitors and their friends proved the most successful. Lord Henniker, the Grand Master, presided over the Grand Lodge, and R.W. Bro. J. W. Woodall was in the chair on the opening of the Provincial Grand Lodge. The arrangements made by the local authorities, through the able exertions of Bros. Whytehead and Cumberland, were all that could be desired, and used as Bro. Whytehead, the Prov. Grand Secretary, has been to conduct many similar meetings, the success is not to be wondered at. Bro. B. Berridge P.G.M.O., was a most efficient Grand Director of Ceremonies, and

contributed much by his skilful management, with Bro. Binkes, P.G.W., the Grand Secretary, to render the moveable Grand Lodge at York, one of the most remarkable of the series.—*Freemason, May 17.*

Why doesn't a Brother of the standing of Bro. Whytehead come out and protest against the invasion of the territorial jurisdiction of the Grand Chapter of Quebec by the Grand Mark Masters' Lodge of England? Are Masons afraid to speak, or what is it that causes them to allow their Grand Bodies to treat *Colonial* Masons as if they had neither rights to be respected nor gentlemanly feeling?

A MASONIC ASYLUM.

It is a source of wonder to the outer world, that the Masons of the State of New York have not a single institution within their jurisdiction of a purely benevolent character.

That a body existing for over a century, with a membership of over 70,000, whose Grand Lodge receipts amount annually to over \$80,000, and being professedly a charitable institution, and paying neither sick nor funeral benefits, should not ere this have made a provision for its aged and infirm members or the widows and orphans of deceased brethren, is a matter of chagrin to the craft also.

The original intention of building an asylum from the revenues of the Masonic Temple has proved a failure.

It is needless to discuss the question now to whom the blame should be attributed—the fact exists that the Masonic fraternity has a white elephant upon its hands, eating up its vital substance, and that nothing but patience and an economical administration of its revenues can relieve it of its heavy burden.

But the fact also exists that we need a Masonic home for the aged and infirm, and our obligated duty as Masons demands that we should not wait

until the Temple debt is extinguished before the work is commenced, but we should begin now.

We should make amends for our past derelictions by initiating the movement for the praiseworthy object at once.

Every sorrow mitigated, every pain alleviated, every poor and distressed and aged brother relieved now, is only a present partial payment of the great debt which has been gathering against our consciences for past decades.

No large amount of money is required to make a beginning.

If we have not the means wherewith to furnish a home for every poor aged brother, we can commence by providing for ten or twenty.

Where will the money come from? A payment of twenty five cents a year (the cost of five glasses of lager) by each member of the craft, would realize a sufficient sum to furnish a modest, unpretentious home; and in a few years the *Masonic Home* would assume such proportions as to become an honor to the Masons of New York, and such a work would find more favor in the eyes of God and men than all the tomfoolery and mystic nonsense of Knights Templar or their equally sensible confreres the Arabian Nobles.

It will prove a success if it is started in the right spirit, and if the Grand Lodge politicians will only keep their hands from it.

Who will set the ball a rolling?—*Hebrew Standard.*

MASONIC FUNERALS.

"It is better to go to the house of mourning than to go to the house of feasting;" so said the wise man, and that, too, after he had been exalted to the position of "Most Excellent Grand Master." He is good authority on all subjects, and always knew whereof he spoke. It is a sad reflection on some Masons of the present-day, that their conduct on certain occasions is such as to show conclu-

sively that they do not believe this language to have been intended for them. They are ready and willing, as a general thing, to be found at a banquet, and this is right, provided it be a Masonic banquet, but very few (we regret to say it), regard it as a Masonic duty to attend the funeral of a deceased brother; it is a heavy burden to them, and grievous to be borne. This is all wrong; it is not in accord with the spirit and teachings of Freemasonry, and is well calculated to bring a railing accusation against the good name and fair fame of the institution. We are well aware of the fact that there are times when it is almost impossible for men to absent themselves from business, but these funerals sometimes occur on the Sabbath day, when business can not be pleaded as an excuse; even then we have seen that the number is no larger than on other days. If it be a Masonic duty to pay the last sad tribute to a deceased brother, then it is impossible to escape the conviction that it is certainly unmasonic for Masons to say by their conduct, if not by their words, "Let the dead bury the dead."—*Florida Herald*.

FREEMASONRY.

Freemasonry never shone more brilliantly before the world than at the present day. It is high in prestige, active in life, esteemed and approved of by an inquisitive public, so interesting has the Masonic press become that a large number of our *dailies* and nearly every weekly devotes a column to Masonic intelligence; although not published under authority, they are read and discussed, and to the initiated appear at times somewhat amusing.

The true Masonic writer has a most difficult task. Time has proved the need of giving publicity through proper channels to various organizations, wherein the good points, virtues, are enlarged upon, encouraged and supported. No one will deny that in a thorough Masonic journal nothing

should appear but what all the world may read and approve of—Peace, Truth and Tolerance is an appropriate motto. Freemasonry will triumph over all error, and it become all writers for the Masonic press to bring their arguments plainly and clearly before the world, that the true meaning may shine as the noonday sun. Eschewing politics and religion, Masonry has more to do with the exoteric portion and forms of its teachings; and herein is such a field to plough through that our most voluminous writers have failed to exhaust. All that may be said may not be permissible to publish; nevertheless, we are inclined to think not a few can and will read between the lines, while, at the same time, we trust, along with the views that may from time to time be expressed, many may be led to become writers on subjects relating to the Craft, as well as debaters. Thus may our labors be appreciated and approved of, and our efforts merit the confidence of our readers.—*Sydney Freemason*.

THE EGYPTIAN RITES.

It may be highly gratifying to the promoters and advocates of the Egyptian Rites that they still continue to prosper and progress in Canada. This is not only due to the beautiful and philosophic teachings of these degrees, but to the fact that they have identified themselves with Craft Masonry. Faithfulness to the Blue Lodge is the keynote to success in the Memphis and Misraim bodies. The teachings of Egyptian Masonry are all of the most liberal and advanced character—"Do unto others as you would they should do unto you," being the motto of the Order. On such a sound basis it is little wonder Hiramites hasten to ally themselves with this branch of Masonry, and no doubt it will become the most popular of the various high grade bodies. It has already on its roll many of the most prominent craftsmen of the universe. There is not a word or syllable in the whole

ritual of the Memphis and Misraim rites that could be objected to by any Master Mason. Its principles are as pure as the crystal waters that pour forth in clear and lucid streams from the fountains that play continually before the white alabaster throne of God. These principles are based upon those truths that the Deity himself has taught by nature and revelation, and they all lead to the study of His handiwork. In the drooping violet, in the wind, in the very air, the hand of God is seen, and the voice of Deity recognized. And so long as in the sublime mysteries of Egyptian Rites such sublime lessons are taught and promulgated, so long will they be supported by true and faithful Hiramites. Doctrines, dogmas, sects and creeds that are sectional in character, can find no abiding place in Egyptian Masonry, for it is built upon the foundation-stone of the Craft, and it is merely a development of those great and glorious principles for which our ancient Grand Hierophant and Grand Master sacrificed their lives.—*Sydney Freemason.*

ARE WE VASSALS?

We must urge upon the Grand Lodge, at this session of its annual communication, the importance of recognizing the Grand Lodge of New South Wales as a sovereign and independent body, as well from a sense of justice to that organization as from gratitude at the prodigious advancement of Masonry accomplished by it during the brief period of its existence as a local independent body—a period of fifteen years.

All the opposition to recognition of the New South Wales has originated in and is maintained by a collection of sublimated Masonic fossils, who hang upon Masonry as did the Old Man upon Sinbad the Sailor, calling themselves the "Guild of Reporters," and arrogating to themselves monopoly of Masonic opinion on all our foreign relations.

When such a learned, world-renowned jurist as Albert G. Macky declares in favor of the legitimacy of the New South Wales Grand Lodge, and urges its recognition by all sister bodies, of what weight, then, is the prejudiced opinion of a gang of superannuated literary cranks whose whole opposition to recognition of the independent Australian colonists can be traced to a sycophantic desire to pander to the domineering instincts of the Royal Grand Master of England, against whose subordinates in office the South Welchmen have found it compulsory upon them to rebel?

Is the Grand Lodge of New York a Masonic dependency under the sway of H. R. R. the Prince of Wales?—*Corner Stone.*

(And the Grand Lodge of New York didn't recognize the Grand Lodge of New South Wales or the Grand Lodge of Victoria. The Grand Master shirked the question, as the Grand Lodge did that of the *Veritas Society*, and so the matter rests. Both Grand Lodges can exist even without being patted on the back by G. L. of New York. We should like, however, to see a spark of independence amongst New York Masons.—*ED. CRAFTSMAN.*)

HIGH DEGREES.

The Grand Lodge of Kentucky adopted the following at its last annual session:

Whereas, A number of Master Masons, after aspiring to Royal Arch Masons and Knights Templar, dimit from their symbolic Lodge, therefore be it

Resolved, That the Grand Lodge solicit the Grand Chapter and the Grand Commandery to enact laws to prohibit the same.

Concerning the above enactment, the *New York Dispatch* prints this endorsement:

There are not enough feathers, etc.,

in the Lodges, to hold those who gallop through the Symbolic Degrees to reach the Commandery. Railroad them through the Lodge, on *fast time*, so that they can put on the glittering trappings of higher degrees and belong only to the parade corps. What care such for the Lodge, for Masonic work or duty? Give them an opportunity to go on *pilgrimage*, to have a "blow out," a good time, or debauch, and the acme of Masonry has been reached and enjoyed. The Lodge and its drudgery may go, or be relegated to toiling craftsmen, whose inclination or means will not lead them to the *higher degrees*.

ST. JOHN THE BAPTIST.

The following are the list of officers of Lodges under the jurisdiction of the Grand Lodge of Canada, installed on the 24th of June:—

NIAGARA.—Officers of Niagara Lodge, No 2, installed by W Bro Shepherd: I P M, W Bro R Shearer; W M, W Bro J Shepherd; S W, G Nilson; J W, J P Clement; Treas, S H Follett; Sec, E H Thompson; Chap, R Gunn; S D, F Beas; J D, W Long; S S, R Rogers; J S, A Hamilton; I G, — Turner; Tyler, — Clockenburg; D of C, — Gordall.

AURORA.—Officers of Rising Sun Lodge, No 129, installed by W Bro F T Daville: I P M, W Bro F T Daville; W M, W Bro Joseph Smith; S W, Rev E H Mussen; J W, Geo Bishop; Treas, G W Graham; Sec, D McLeod; Chap, Rev E Barrass; S D, C C Robinson; J D, J T Bond; S S, A Graham; J S, J D Reeves; I G, E McMahon; Tyler, Jas Tinline; D of C, S E Phillips.

ST THOMAS.—Officers of St David's Lodge, No 302, installed by W Bro Alex Hess: I P M, W Bro Alex Hess; W M, W Bro Ezra Stubbs; S W, Geo W Fowler; J W, W G Morgan; Treas, L Caughell; Sec, J M Conroy; Chap, Wm Reekie; S D, James Sherman; J D, E Yarwood; I G, Robt Rushton; Tyler, D M Bell.

TWEED.—Officers of Tweed Lodge, No 239, installed by W Bro Geo Easterbrook: I P M, W Bro Francis Lawrence, W M, W Bro A M Vandusen; S W, I F Tucker; J W, George Way; Treas, H J Muck; Sec, T C Huyck; Chap, S Fisher; S D, R E Jones; J D, Thomas Beatty; S S, A McGown; J S, J Elliott; I G, John Carlton; Tyler, John Burnes; D of C, Wm Wray.

NILESTOWN.—Officers of Nilestown Lodge, No 345, installed by W Bro L G Jarus, P D D G M: I P M, W Bro W H Niles; W M, W Bro Thomas McDonald; S W, Robert Elliott; J W, Henry Hart; Treas, F A Odell; Sec, W S Niles; Chap, David Duncan; S D, W B Fluelling; J D, W Grover; S S, W Sumner; J S, J Westoty; I G, J W Lee; Tyler, F Barrows.

GRAND LODGE OF MANITOBA.

STONEWALL.—Officers of Stonewall Lodge, No 12, G R M, installed by W Bro Alex McKenzie, on Dec 27th, 1884: I P M, W Bro Alex McKenzie; W M, W Bro Alfred Ashdown; S W, Wm Vincent; J W, John Montgomery; Treas, Ed Good; Sec, G M Weberg; Chap, Neil McLeod; S D, Isaac Walton; J D, Joseph Tottle; S S, N H Neilson; J S, Donald Dunn; Tyler, G M Brown; D of C, Davis Little.

NELSON.—Officers of Belmont Lodge, No 13, G R M: I P M, W Bro Christopher F Collins; W M, W Bro William J Sutton; S W, Thomas H York; J W, Alexander Godfrey; Treas, Theodore F Watson, Sec, John B McLaren; Chap, Hugh W Frazer; S D, Andrew Laughlin; J D, Joseph Ritchie; S S, Duncan Falconer; J S, James McCann; I G, Allan J Adamson, Tyler, Joseph Ritchie; D of C, Matthew Logan.

RAT PORTAGE.—Officers of Pequongog Lodge, No 22, G R M, installed by W Bro John Kerr Brydon: I P M, W Bro John Kerr Brydon; W M, W Bro, James Wardman; S W, David T Ferguson; J W, H F Holmes; Treas, C M Clans; Sec, G A Kolbold; Chap, Rev A Stunden; S D, W H Clark; J D, J A Martin; S S, Donald Campbell; J S, H D Q Sewell; I G, Angus Carmichael; Tyler, Nespel Woods; D of C, J V Breton.

MOOSE JAW.—Officers of Moose Jaw Lodge, No 26, G R M, installed by W Bro T W Robinson: I P M, W Bro J W Rolph, M D.; W M, W Bro J T Colton; S W, Rev S J Taylor; J W, J Brass; Treas, J E Ross; Sec, H N Morphy; S D, William Goodwin; J D, D N McMillan; S S, Thomas Healy; J S, W J Law; I G, James B McCarroll; Tyler, John Tilden; D of C, William Sheppard.

A very excellent work has been done the past year by the London Benevolent Board, over \$1,300 having been dispensed in charity. This is some \$500 more than has been paid out for the same purpose in any previous year. The brethren of London are deserving of the greatest praise for this commendable expenditure of their funds.

HUMORISMS.

A wild woman is said to be running at large in the mountains of Oregon. As it is leap year the men there are afraid to go out of nights.

Girls, never allow even a lover to put his arm around you. The papers daily show that thousands of our brightest young men are going to waist.

"Yes, indeed, she's a daisy," remarked a young broker, discussing the charms of a certain young lady. "She dazes you, apparently," replied his friend.

A young lady out West has just died from eating candy. Young men, paste this in your hats. It will be handy to show your girls when you are meandering in the twilight.

Fashionable society has now discarded poodle dogs, but it is shrewdly suspected that this is a move on the part of the girls to hoodwink the young men during the ice cream season.

Not very long ago tomatoes were known as love apples, and were regarded as poisonous. Last season the canning establishments of the United States put up 52,322,952 cans of tomatoes.

A bold girl declares that chewing gum prepares them for the duties of the household. Why of course, we might have thought of that. It teaches them to always keep their jaws going.

An inquiring young lady wants to know if girls can be too much educated. Really, dear, we can't say positively, but judging from some we know, we should imagine that many of them thought they could.

Distracted parent—"My daughter has no ear for music, and yet by her constant practice she persists in making herself a nuisance to the family. What would you advise?" Family counselor—"Marry her into some other family."

"Something must be done to reduce the taxes on the poor man," wrote a country editor, and the next week he received a communication reading, "That's it old fellow; keep up the fight for three-cent beers."

A dry air store has been constructed by Lord Fitzhardinge at his Berkeley Castle farm in England, with the object of ascertaining whether it is practicable to store butter when it is 1s. per pound, until winter, when it would fetch 2s.

Ancient maiden—"Yes, you know, my dear Mr. Nicefellow, it is a lady's privilege to assume a man's prerogatives, and you know I have always had the warmest affection for you, and now I shall take advantage of leap year to—." Nicefellow—"Oh! yes, to pay for the ice cream, certainly. The cashier's desk is right over there."

"Trust men and they will trust you," said Ralph Waldo Emerson. Trust men and they will bust you," says an ordinary, everyday business man.

"What is the reason," said an Irishman to another, "that you and your wife are always disagreeing?" "Because," replied Pat, "we are both of one mind—she wants to be master, and so do I."

Oscar Loquitur:—"What shall we have for dinner, Jove? Shall it be a lily au naturel or a sunflower a la pancake?" "Now Oscar, dear don't be a fool; just order lamb and mint sauce, and a few strawberries. I'm hungry."

When a Tennessee husband will horse-whip his wife for washing potatoes in his Sunday plug hat it is time to enquire whether this generation of men isn't getting to be too contumaciously high-toned for the use of the country.

Mr. Gladstone's followers are to wear on his next birthday a bunch of lilies, with oak and ivy leaves supposed to represent purity, strength, and tenacity, which are considered by them the three most prominent characteristics of their leader.

"Is that a ladies' gymnasium?" said a countryman to a cop, pointing to a house across the way. "Seems to me as if I saw somebody practicing on a flying trapeze." "Faith, it's not a ladies' gymnasium, sor; it's a dentist's office. What ye saw movin' thro' the air was a woman havin' a tooth drawn."

While talking to a number of gentlemen, Mr. Beecher remarked: "I never speak of a country or place authoritatively unless I have previously been there." "How about that sermon of yours on hell?" asked the wag of the party. Mr. Beecher took water, while the rest of the boys called for a more popular beverage.

Jones—Hello, smith! what are you doing now?

Smith—I've got into a new business.

Jones—What is it?

Smith—I'm a waker-up.

Jones—What in the world is that?

Smith—Some days ago I advertised to go around and wake up servant girls in the morning.

Jones—Well, well; and how are you succeeding?

Smith—I have had 35,000 applications, and they are still coming in at the rate of a thousand an hour. The job is too big. Guess I'll have to give it up.

Miss Brown, who is no longer young, was chiding Miss Moire for her foolishness in carrying a parasol, which Miss Brown said was useless and a piece of affectation. "I never carry a parasol," she said. "No," replied Miss Moire, "people on the shady side of life have no use for them."

By the will of nature, honey is the universal bee-quest.

The best wards for a latch-key—Home wards.

Powder is like money. It's awful hard to hold after it begins to go.

A five-pound lemon has been raised in California. Such a lemon should last a circus lemonade man a lifetime.

The easiest way to mark table linen—Leave the baby and a blackberry pie alone at the table three minutes.

Imitation may be the sincerest form of flattery, but it is possible to have too much of a good thing.

Every man is born with a mentor. That's his conscience. When he gets older he often gets a tormentor. That's his wife.

"He that takes a wife takes care," says Franklin. Yes, he takes care that his wife doesn't catch him hugging the servant girl.

A bald headed man fainted the other day and was very indignant when he was coming to at hearing a cockney exclaim, "Give him hair; give him hair?"

A potato can never engage in a prize fight, for the reason that as soon as it begins to take off its jacket a 'peeler' interferes and puts out its eyes.

The reason why Richard III., when waking from a troubled dream, called for another horse, was because he disliked the nightmare which he had so recently ridden.

A facetious judge said to a dangerous highwayman, whom he had just sentenced to transportation for life, "You being transported for life, the community is transported for joy."

"Was he a good citizen?" was asked of a lately deceased resident. "Well, the city's seen better ones, but there was one thing in his favor—he never got so drunk that he couldn't walk home."

"If there's anything I love, it's roast goose," remarked Fenderson, as he passed up his plate for a second helping. "It does you credit," said Fogg; "there's nothing so beautiful as affection among the members of a family."

Priest—"Pat, I understand you are going to be married again." Discontented widower—"Yis, yer rivrence." Priest—"But your wife, Pat, has only been dead two weeks." Discontented widower—"Yis, yer rivrence, but shurs, aint she as dead now as she iver will be."

A New York doctor has been figuring for the last twenty years, and has reached the conclusion that very small feet on a woman means a temper like Cayenne pepper and a tongue which will be about its best friend. This is a noble effort to console women with big feet, but it won't work.

"But" said the serenadod man, "I must go out and make a speech. Something must be done to stop the playing of that band."

"Kiss me as I fall asleep," is the title of a new song. It might work all right with some men, but it would wake us right up.

He wouldn't marry her, because she had false teeth. But when his wife kept him awake nights with the toothache and neuralgia, he wished he had.

It's heartrending to notice the expression on a young man's face when he walks into an ice cream saloon with just enough to pay for two plates and hears his girl say, 'I guess I'll try some vanilla first.'

"Well, I do declare?" exclaimed old Mrs. Dusenberry, as she looked up from her evening paper, "they first invented liver pads and now they are telling about footpads in Chicago. What an age of invention we are living in, to be sure."

An imaginative Irishman gave utterance to this lamentation: "I returned to the halls of my fathers by night, and I found them in ruins. I cried aloud, 'My fathers, where are they?' and echo responded, 'Is it you, Patrick McGlachry?'"

A question for puzzle solvers: "In waltzing with a young lady not over seventeen years, pretty and, one of the never-get-dizzy sort, does the young man go around the young lady, or does the young lady go around the young man?"

A dash, a crash, 'twas awful rash, but the roller skates upset her. A slip, a rip, she cut her lip, but the next time she'll do better. A slide she tried; the skates were snide; they proved to be a fetter. No more she'll soar the rink all o'er, because her ma won't let her.

"Why are you like a hand organ at present, Miss Angus?" he asked as he stood by her side at the piano ready to turn the music. She looked up at him, and in a voice tremulous with emotion and tight lacing replied, "Because my music is turned by a crank, I supppse."

While all the other boarders were wearing out their muscles and reviling the beefsteaks, the new arrival placidly enjoyed his breakfast. "You seem to get along all right," said one exasperated man. "Oh, yes; I've worked in a sawmill," replied the new arrival.

"Did you write up this local for Snooks the grocer?" asked the city editor of a contemporary of his assistant.

"Yes, sir."

"Well, do you consider it just the thing to announce that 'his fresh eggs can't be beat; his cheese goes off of its own accord; and his butter occupies a strong place in the regard of the public?'"

The Canadian Craftsman.

Port Hope, August 15, 1884.

SATISFACTORY.

We cannot help congratulating the craft upon the almost unanimous election of M. W. Bro. Hugh Murray to the throne of the Grand Lodge of Canada. The miserable and petty attacks that in an underhand way had, for some months past, been made upon him by a Toronto contemporary, and the efforts put forth by that organ and its supporters, to drag the name of a prominent Past Grand Master forward as a competitor for the office, certainly received their *quietus* in the election of the Deputy Grand Master to the Grand East by a majority of over seven hundred votes. The Grand Lodge of Canada has again upheld its unwritten law, that it selects its Deputy Grand Master with the full intention of advancing him to the highest office in its gift in due course, if he only proves faithful to his duties.

The elections this year, as during Bro. Spry's term of office, were singularly appropriate. M. W. Bro. Hugh Murray requires no praise from us. The fraternity know him, and that is sufficient. The mantle of Past Grand Master Spry has fallen upon worthy shoulders, and he is supported too by a Deputy, R. W. Bro. Henry Robertson, whose knowledge of Masonic jurisprudence and symbolism, is second to that of no other brother in the Dominion. We, of course, always regret losing an able brother, like Past Grand Master Spry, but we believe he only proved his true love for the best interests of the craft, in

advocating Bro. Murray's claims. We know that the present Grand Master will have no warmer supporter, nor abler counsellor in Grand Lodge than the brother who, for the past two years, has presided over Grand Lodge with such honor to himself and advantage to the craft.

RECOGNITION OF THE GRAND LODGE OF VICTORIA.

We congratulate the members of our sister Grand Lodge of Victoria, upon the hearty and unanimous recognition accorded her by the Grand Lodge of Canada. This assertion of her sovereign rights by the premier Colonial Grand Lodge of the world, must necessarily greatly strengthen her hands, and aid her in her noble efforts to advance the best and truest interests of Freemasonry.

The Grand Lodge of Victoria is being most bitterly opposed by a certain class of Masons, who, like the members of St. Paul, St. Lawrence, and St. George, of Montreal, fancy there can be no Masonry, unless it exists under the authority of either the Grand Lodge of England, Ireland or Scotland, and the result is "spleen," "intrigue," and "venom" against our younger sister. The rival organizations of the above named countries in Victoria, have even gone so far as to sink their differences, and in order to overwhelm the Grand Lodge of Victoria, have had the millionaire and newly-fledged Master Mason, Sir W. L. Clarke, appointed Provincial, or District Grand Master (as the case may be) of the three constitutions, and in order to make his "inauguration" a success, free railway passes,

and free tickets to the banquet, and free tickets to the ball, were scattered broad-cast. This is all very well, but it is not Masonry, and will not help those who thus seek to injure the Grand Lodge of their own country.

We again wish the Grand Lodge of Victoria success and prosperity. She has a long and bitter fight before her, but if she only continues to act in that fraternal manner and truly Masonic spirit, which has characterized her during her infancy, there is no question of her receiving the moral support of her sister Colonial Grand Lodges in Canada, and a hearty recognition from the Grand Lodges of the United States.

EDITORIAL ITEMS.

R. W. Bro. John Ross Robertson is on a trip to England.

The Grand Council of Royal and Select Masters propose to make a valiant effort to advance the cause of the Cryptic Rite. At one time this body in Canada was very prosperous, but during the past few years it has been in a decidedly shaky condition.

We regret to learn that M. W. Bro. Geo. C. Longley, 96^o, the Grand Master General of the Sovereign Sanctuary of Canada, is still suffering from the effects of the strain he received last winter, and is now staying at his residence, Maplehurst, Maitland, in order to recruit. We trust he will soon be round again.

The many friends of R. E. Sir Knight Daniel Spry, Great Chancellor of the Great Priory, will be gratified to learn that in acknowledgment of

his services in Templary, he was duly elected as Past Deputy Grand Master of Great Priory. Sir Knight Spry, as every Templar knows, has done much to bring the financial affairs of that Grand body out of chaos to a state of "solid comfort." The honor, therefore, could not be more worthily bestowed.

The Grand Lodge of Iowa has exchanged Grand Representatives with the Grand Lodge of Roumania. The venerable Grand Secretary, Bro. Theo. S. Parvin, having fully satisfied himself that the latter Grand body was in no way associated or connected with any of the higher grades of Masonry, but was purely a Grand Lodge of Craft or Symbolic Masonry. Since the meeting of Grand Lodge, we have received a letter from the Grand Master, M. W. Bro. Captain Morion, to that effect.

R. W. Bro. J. Ross Robertson has received his appointment as Grand Representative of the Grand Lodge of Italy,—National and Symbolique,—near the Grand Lodge of Canada. This Grand body is the only purely symbolic Grand Lodge in Italy, and is not connected in any way with any of the higher degrees. Count Pessina, the Grand Master, writes us: "that it has thirty-two active lodges on its roll, with a membership of over thirteen hundred, and that it differs from all other Masonic Grand bodies in Italy, by being independent and sovereign." It was organized in 1747.

The many friends of Theo. S. Parvin were delighted to meet him at Grand Lodge, Grand Chapter and Great Priory. Our venerable friend,

who has been forty years Grand Secretary of Iowa, and is also Grand Recorder of the Grand Encampment of United States, is as active and energetic as ever. During his stay in Toronto, he was the guest of Great Priory, and subsequently, the Supreme Grand Master, Lieut.-Col. MacLeod Moore, appointed him Grand Representative of the Great Priory of Canada near the Grand Encampment of the United States. A better choice could not have been made.

TACTICS AND MANUAL.—Our thanks are due to the Pettibone Manuf. Co., Cincinnati, Ohio, for a copy of "Tactics and Manual for Knights Templars; Sword and Bugle Signals; Rules for Camps and Competitive Drills; Military Orders and Correspondence; Ceremonies and Hints for Knightly Courtesies; also, the Commandery Text, the Burial and Religious Services, Consecration of Banners; Grand Encampment Ceremonials, &c., &c., by H. B. Grant, author of Digest and Masonic Trials." This is a very valuable work for Knights Templar who are uniformed and who are practicing drill, and we take pleasure in recommending it. Price, \$1.25.

A VALUABLE WORK.—R. W. Bro. William James Hughan, of Torquay, England, has in press a very valuable work, entitled "Origin of the English Rite of Freemasonry, especially in relation to the Royal Arch." This book will no doubt meet with a large sale, Bro. Hughan's name being a sufficient guarantee of its usefulness.

The Rev. E. J. Robinson, Chaplain of Lebanon Forest Lodge, No. 138,

Exeter, delivered a lecture on the 22nd inst., Subject: "The Symbolism of Freemasonry," and treating on the great Pyramid of Egypt, which was very instructive, and highly spoken of by all present. A large number of visiting brethren were present, and enjoyed an intellectual treat. Much credit is due to the Rev. Bro. Robinson for the very able address, which was also illustrated with fine diagrams.

ANNUAL COMMUNICATION OF THE GRAND LODGE OF CANADA.

Wednesday, July 9th, the Grand Lodge of Ancient Free and Accepted Masons of Canada, was opened in ample form in the Pavilion of the Horticultural Gardens, Toronto, by M. W. Bro. Daniel Spry, Grand Master. The number of delegates present was unusually large, and in the East were seated many present and past Grand Lodge officers. The customary preliminaries having concluded, M. W. Bro. Spry delivered the annual address, of which we append a summary:—

BRETHREN OF GRAND LODGE.—Another year has passed away, and our doings are recorded among the actions that can never be recalled. The year has been sufficiently prosperous for the Fraternity to warrant us in assembling together with grateful hearts for the many favors vouchsafed to us, to renew our faith in the benefits and usefulness of Freemasonry, and so take council for the future guidance of the Craft. There have been obstacles in the way, but they have been brushed aside, and the advance has been steady. The seed of Masonic knowledge sown by the way-side has, we trust, taken root, and in its good time will bud and blossom, and bring forth good fruit. The Fraternity has not been unmindful of its duty toward

the distressed, and can point with satisfaction, though without boastfulness, to the work of benevolence done during the year; and we have reason to be thankful that the opportunities for soothing the afflictions and relieving the distresses of our fellow-beings have been afforded us.

The Grand Master made feeling reference to the death of H. R. H. Prince Leopold and R. W. Bro. John Urquhart, P. M. of Lancaster Lodge, and P.D.D.G.M. of Montreal district.

In speaking of the Order's development during the year, the Grand Master said dispensations were issued for the formation of the following new lodges:—1. Windsor Lodge, Windsor, County Essex, 13th July, 1883. 2. Mattawa, Mattawa, Nipissing, 1st August, 1884, and the dispensation granted on the 6th March, 1883, to Lorne Lodge, Tamworth, County Ad-dington, has been continued for another year, on the recommendation of the Board of General Purposes.

I also received a petition from a number of brethren, praying for authority to open a lodge at Fenelon Falls, County Victoria, which I very much regret I could not grant, owing to the nearest lodge declining to recommend the application. As this is a peculiar case, I refer the application to Grand Lodge, and strongly recommend that a warrant be granted. On the recommendation of the D.D.G.M., I approved of the removal of Thorne Lodge No. 281, from Holland Landing to Orillia. I was much pleased to learn, after personal inquiry, that the removal had been attended with the most beneficial results.

It is peculiarly gratifying to observe that the religious bodies, as well as the loyal descendants of the early settlers of this country, who endured many trials and privations of which we know but little, hold Masonry in such high esteem that they have invited us to assist in laying the corner stones of churches to be erected to the honor and glory of God, and the foundation stone of a monument to

be raised in commemoration of those noble men who, in the early days of Canada's history, laid the foundation of this great Dominion, upon the principle of unswerving loyalty to the Crown and the Government of Great Britain. All true Masons are loyal to the government of the country under which they live, and the recognition of our Craft is an acknowledgment of the influence of Freemasonry for good, in every community.

I have made the following appointments of representatives on the recommendation, and with the approval of, the Grand Masters of the Grand Lodges to which they are respectively accredited:

Arizona—R. W. Bro. Benjamin Titus, of Tombstone.

Greece—M. W. Bro. H. I. H. Prince Demetrius Rhodocanakis, of Scio, Athens, Grand Master of the Kingdom of Greece.

Dakota—R. W. Bro. John Davidson, of Bismarck.

Montana—W. Bro. Jos. A. Hyde, of Butte City.

New South Wales, Australia—M. W. Bro. Hon. James Squire Farnell, M. P., Sydney, Grand Master for that Province.

Utah—R. W. Bro. Alex. Toponce, Past G. J. W. Corinnel, in place of R. W. Bro. W. D. Wilson, removed from the jurisdiction.

And the following appointments have been made, with my approval, of representatives near this Grand Lodge:

R. W. Bro. Robert Hendry, jr., Kingston, for the Grand Lodge of Arizona.

R. W. Bro. Joshua G. Burns, Toronto, for the Grand Lodge of Dakota.

M. W. Bro. Daniel Spry, Barrie, for the Grand Lodge of Greece.

R. W. Bro. J. J. Mason, Hamilton, for the Grand Lodge of Iowa, who has been reappointed.

R. W. Bro. John M. Gibson, Hamilton, for the Grand Lodge of Montana.

V. W. Bro. C. W. Brown, Toronto, for the Grand Lodge of Nebraska, in

place of R. W. Bro. Robert Ramsay, resigned.

M. W. Bro. Daniel Spry, Barrie, for the Grand Lodge of New South Wales, Australia.

R. W. Bro. J. Ross Robertson, Toronto, for the Grand Lodge of Virginia, in place of W. Bro. William Brydon, removed to Manitoba.

R. W. Bro. Thos. Sargent, Toronto, for the Grand Lodge of Wisconsin, in place of R. W. Bro. W. H. Fraser, who ceased to be a member of a lodge in this jurisdiction.

During the twelve months ended 31st May last, \$9,825 have been expended in benevolence by Grand Lodge. Complaints have been made, however, and I think justly, of the small amount often granted to applicants who are well known as being deserving, while large grants are made annually to local Boards of Relief, to be expended to a considerable extent on the perambulating Mason, of whom little or nothing is known, and who, in many cases, is not deserving of assistance. The returns published last year in our printed proceedings, show that there are grounds for complaint; and the time has arrived when Grand Lodge should remedy the evil complained of. These returns state that the amounts granted and expended in each locality is as follows :

	Amount granted 1882	Expended.	Expended more than granted.	Expended less than granted.
Toronto	\$400.00	780.75	380.75
Hamilton	200.00	137.50		62.50
London	100.00	94.00		6.00
Kingston	60.00	22.00		38.00
Peterborough	50.00	1.50		48.50
Chatham	30.00	None.	Ret.
Georgetown	30.00	4.00		26.00
St. Thomas	30.00	9.50		20.50
Stratford	30.00	10.00		20.00
Strathroy	20.00	0.00		20.00
Galt	20.00	0.00		20.00
Goderich	20.00	1.50		18.50
Windsor	50.00	31.50		18.50
Woodstock	30.00	8.55		21.45
Barrie	30.00	20.00		10.00
	1100.00	1020.80	380.75	320.95

These figures clearly establish the fact that, with one exception, none of the local boards expends all the money granted for transient relief, and that lodges where there are no local boards not only have to pay the demands made upon them for assistance, but they have also to assist in meeting the demands made upon the lodges in other and in many cases wealthier localities. To remedy this unequal and unfair distribution of the funds, I would strongly recommend Grand Lodge to discontinue all grants to local boards for transient relief, and in future to make grants only to individuals, and such grants to be larger in amount. The payments of the grants pensioners should also, in my opinion, be made through the Grand Secretary's office. I am also informed that some of the money granted by Grand Lodge has been expended in aiding those who are not Masons, nor in any way connected with Masonry. While I am aware that Masons are always ready to contribute to any good cause, it certainly was never intended that money granted for a specific purpose should be misappropriated by being expended in general charity.

The receipts of Grand Lodge for the year ending 31st May were :

From Lic Ages.....	\$13,584 77
Interest on Investments.....	2,894 22
	\$16,478 99

The expenditures during same period were :

General purposes.....	\$6,680 43
Benevolence.....	9,825 00
	16,505 43
Excess of expenditure over receipts	\$26 44
Cash capital of Grand Lodge.....	\$67,693 21

The difficulty arising out of the infringement of the jurisdiction of the Grand Lodge of Michigan had been satisfactorily adjusted. He regretted, owing to the Oregon Grand Lodge's refusal to acknowledge as a Mason the brother initiated by Irving Lodge, No. 154, while the matter was under consideration no further action on the part of this Grand Lodge became

necessary. The difficulty with the Grand Lodge of England is in a fair way of being satisfactorily settled.

Shortly after the last communication of Grand Lodge, I was requested, unofficially, not to issue an edict excluding Mr. George W. Hogarth, a resident of Toronto, who had been initiated into Masonry by St. George Lodge, No. 440, Montreal, and was assured that the matter would be properly considered with a view to prevent a recurrence of the action of which we justly complained. I complied with that request, as I considered it was my duty to avoid, as far as possible, any disagreement with another Grand Lodge, and especially with the Mother Grand Lodge of England, for which we have such great respect.

Numerous applications have been made to me to be healed by persons who have become members of lodges on the registry of the so-called Grand Lodge of Ontario, under the impression that they were being initiated into Masonry. I declined all such applications, and pointed out to the parties that they were not members of the Masonic Fraternity, and could not be recognized by any competent Masonic authority, and while regretting that they had been misled and defrauded of their money, under a mistake on their part, or owing to wilful misrepresentations on the part of their proposers, the only course open to them, if they desire to become Masons in this Province, is to make application by petition to one of the regularly warranted lodges on the register of this Grand Lodge, and if the ballot should prove favorable, they could then be initiated into Masonry. Several have followed the advice given them, and in one locality all the members of one of these illegal bodies made application individually to a proper lodge, and have been balloted for, accepted and initiated.

Persons who are not Freemasons, and who may desire to become members of the Fraternity, should be careful to ascertain that they are really

applying to a Masonic lodge, because there are two bodies in this Province calling themselves the M. W. Grand Lodge of A. F. and A. M. of Ontario, that are not recognized as such by legitimate Masons, one of which is composed of respectable colored men, and has or had its G. East in Windsor, and of which George Reeves is or was Grand Master.

I am considerably surprised at the views expressed by some of our American Masonic writers, who appear to think that there would be no difficulty in understanding this question if we changed the name of our Grand Lodge to that of the Grand Lodge of Ontario. I do not agree with them, and cannot see the necessity for doing so, particularly as it is quite well known that since the confederation of the Provinces we have, and only claim to have, jurisdiction over the Province of Ontario. Perhaps it would be well to add as a sub-title to the name of Grand Lodge, so as to make matters perfectly clear, the words, "having jurisdiction over the Province of Ontario."

During the year I have rendered the following decisions upon questions submitted to me:

Question—Is a Brother who has been Master of a Lodge in another jurisdiction a member of Grand Lodge, upon joining a Lodge on our Register?

Decision—He is not. Only such Past Masters as have been Masters of Lodges on the Register of this Grand Lodge are entitled to seats therein.

Question—Can the W. M. of a Lodge permit a brother under the rank of a W. M. to confer any portion of the degrees?

Decision—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.

Question—After a ballot has been taken upon the application of a candidate for affiliation or initiation, and

he has been declared rejected, can the W. M. order a second or third ballot to be taken at a later stage of the proceedings?

Decision—After a ballot has been taken and declared either for or against the applicant, and the Lodge has passed on to other business, it is illegal to re-open or take the ballot again at a later stage of the proceedings that evening.

Question—Is it proper to introduce any work or ritual in a subordinate Lodge other than the work prescribed by Grand Lodge?

Decision—Any Master of a Lodge who administers, or causes or suffers to be administered, any charge, rite or ceremony other than that prescribed by Grand Lodge, violates his O. B.

Question—Is a Mason suspended for non-payment of dues entitled to Masonic burial?

Decision—A Mason who was under suspension for N. P. D. at the time of his death, is not entitled to Masonic burial.

Question—If a brother objects to the initiation of a candidate after the ballot has been declared, would the W. M. be justified in proceeding with the initiation?

Decision—The W. M. would not be justified in initiating a candidate if any member of his Lodge objects, without making due inquiry.

Question—Who has authority to dedicate or consecrate Masonic Halls?

Decision—The Grand Master only, or the brother he appoints.

Question—Can a candidate be balloted for if his name does not appear in the notice calling the meeting at which the balloting is to take place, if it has appeared in a previous notice?

Decision—No. The name must be inserted in the notice calling the meeting, without which the ballot would be illegal.

Question—Is it legal or proper for a Mason to sell or offer for sale a ritual purporting to be the work or ritual of the Grand Lodge?

Decision—It is highly improper and a Masonic offence for a Mason to print or cause to be printed, and offer for sale, any ritual or cypher, or any portion of the ceremony of the degrees of Masonry.

Question—After a resolution has been adopted by a Lodge, can it be reconsidered or repealed without notice having been given?

Decision—No; it cannot be reconsidered or repealed without notice.

The appointment of a committee to consider the question of preparing a history of Freemasonry in Canada was recommended by the G. M.

The G. M. said I have cheerfully complied with the request of having an anniversary held in each lodge, as I am of opinion that if each lodge would meet on the anniversary of its formation, a pleasant and profitable evening could be spent once in each year, listening to those old Masonic veterans, who are fast reaching the sere and yellow leaf, relate many Masonic incidents, that would instruct, entertain, and perhaps amuse the younger brethren, many of whom know but little of the struggles of the older brethren in the early days of Masonry in many parts of Canada.

The G. M. dwelt on the necessity for caution in recognizing Grand Lodges, which are in reality subordinate to or associated with Grand Orients or Supreme Councils of other rites. He announced that the Grand Orients of Belgium and Holland having followed the pernicious example of the Grand Orient of France and struck from their constitution the clause affirming the existence of God the G. A. O. T. U., had placed themselves outside the pale of legitimate Freemasonry.

The G. M. stated that as he had not full particulars concerning the Grand Lodge formed in New South Wales, in which all the provincial lodges but two were represented, he could suggest no immediate action with a view to recognition.

The address further stated that

"the English Ritual with slight modifications was adopted as the established work of the Grand Lodge of Canada;" with the lectures and charges approved, is ably and correctly performed in nearly all Lodges in the jurisdiction. The appointment of a permanent committee with whom the G. M. could consult on all matters relating to Ritual, was recommended.

In conclusion the G. M. said:—It is again my pleasing duty to express my warmest thanks to the officers of Grand Lodge and the brethren generally for their hearty support during my term of office. R. W. Bro. Hugh Murray, Deputy Grand Master, has promptly and most cheerfully responded to my many requests, and efficiently performed the important duties entrusted to him during my illness last winter.

In bringing to a close my official connection with you as Grand Master, accept my warmest thanks for your uniform kindness and generosity. I shall never forget the many sympathizing messages received from so many of you during my severe illness in the present year. They have made an impression upon my memory that cannot easily be effaced, because they came when kind words and acts were greatly appreciated. Finally, my brethren, in surrendering the gavel to my successor, I do so cheerfully, as I feel assured he will receive the same generous support that has been extended to me, and that we shall all continue to work together for the good of Freemasonry and the benefit of mankind.

At a regular meeting of Wentworth Lodge, No. 166, held at Stoney Creek, a letter of condolence was presented to W. Bro. H. A. Combs, W. M. of the Lodge, expressing sympathy and condolence in his sad bereavement by the recent death of his wife. The address was handsomely engrossed and framed.

GRAND CHAPTER R. A. M. OF CANADA.

The Twenty-seventh Annual Convocation of this body was held on the 11th inst., at Toronto, a larger number of the Chapters than usual being represented. We give a few extracts from the able address of the Grand Z., M. E. Comp. Judge Henry Macpherson:—

After a brief introduction the Grand Z. proceeded with a very interesting history of the Royal craft.

"Previous to the year 1857, the Chapters in Canada were held under warrants issued from the Grand Chapters of England, Ireland and Scotland, but a number of leading Companions believing it would be for the best interests of the Royal craft to unite together and have all Royal Arch Masons under one control, and that a local one, took measures to establish a Grand Chapter for Canada, which was successfully done in the year 1857. For the purpose of shortening my review, I will divide it into three periods of nine years each. The beginning of a work of this kind is, of course, the most trying; commencing with but three Chapters, having to prepare a suitable Constitution for their Grand body, to so present themselves to the various Chapters in Canada as to secure their adhesion, and to the sister Grand Chapters throughout the world as to secure their recognition, we may see they had an arduous as well as a noble work to perform. At the Ninth Annual Convocation, there were twenty-four Chapters working under the Grand Chapter of Canada, with a membership of 847, and an income that year of \$611, and the Grand Chapter was in friendly communication with nearly all the Grand Chapters of the world. Grand Chapter, however, was not at that time entirely free from debt, there being still some liabilities incurred during the early

years unsettled, but it was able to look forward to a prosperous future.

"During the second period the prosperity of Grand Chapter was very great. It had passed through the trying period of formation, and was firmly established on a basis from which I trust it will never be removed. Peace and harmony prevailed throughout its borders. Its affairs had been wisely managed, and it had attained a well-known reputation with its sister Grand Chapters throughout the world. At its Eighteenth Annual Convocation, it had under its control sixty-seven Chapters, with a membership of 3,102; its receipts were \$1,791.93; and it had a fund on hand amounting to \$4,281.48. A marvelous increase in every respect for such a limited period.

"It could not be expected that this great increase should continue during the third period of nine years now ending. During the former period nearly all the Chapters holding under English, Irish, or Scotch warrants, had given in their allegiance to the Grand Chapter of Canada. There has also been a daughter born unto us, "The Grand Chapter of Quebec," which, with the entire consent of this Grand Chapter, was formed in December, 1876. Permission was given by the Grand Chapter of Canada for the Chapters under its jurisdiction in Quebec to meet, and, if considered desirable, to form a Grand Chapter for the Province of Quebec at the Annual Convocation in 1874. And at an especial Convocation of this Grand Chapter, held in February, 1877, for the purpose of considering the matter, the Grand Chapter of Quebec was recognized and welcomed as a sister Grand Chapter, and has since been recognized and welcomed as such, by the other Grand Chapters of the world.

"It has also been the policy of this Grand Chapter not to issue warrants for Chapters near other Chapters, or in places where, from the paucity of lodges, it was not thought sufficient

good material might be found to ensure the successful working of a Chapter.

"Prosperity, however, has continued and notwithstanding the loss in numbers sustained by the formation of the Grand Chapter of Quebec during the third period of nine years now closing the number of Chapters on our roll has increased to eighty. The number of members to 3,727. The annual receipts to \$2,542.02, and Grand Chapter, notwithstanding the greatly increased calls for benevolence and other purposes, has a fund amounting to \$9,970.90.

"With this slight retrospect of the history of the Grand Chapter, I will proceed to report the occurrences of the last year, and the action I have taken on such matters as have been called to my attention.

"Peace, harmony and prosperity have prevailed within our borders, but few differences have arisen between Chapters or companions, and those have been easily adjusted with the aid of the companions filling the responsible positions of District Superintendents, to whose valuable reports I will refer you for a more full and extensive view of the position and progress made in their respective districts.

"I received in November last a petition from a number of companions desirous of forming a Chapter in Bowmanville. It was not recommended by the Superintendent of the district, and I also found there were other Chapters within a short distance, so I declined to grant the dispensation asked for. In October last I received a petition from a number of companions for a dispensation to form a Chapter at Parkdale. I had some hesitation in granting their request, as Parkdale adjoins the city of Toronto, in which there are several Chapters, but it was so strongly recommended by the Chapters of the city, and also by the District Superintendent—the present G. H. of Grand Chapter—and other present

and past officers, that I could not refuse. I have since had the pleasure of visiting the Chapter, with the District Superintendent, R. E. Comp. Gallow, and think the Grand Chapter will have no hesitation in granting them a warrant. This is the only new Chapter formed during the year."

The following, on the recommendation of the Grand Z., were appointed representatives:—

R. E. Comp. Wm. Forbes, from the Grand Chapter of Illinois.

R. E. Comp. J. G. Burns, from the Grand Chapter of Maryland

M. E. Comp. James Seymour, from the Grand Chapter of Iowa.

Under the heading of "Finance," the Grand Z. said:—

"The statements and accounts of the G. S. E. and G. Treasurer will be laid before you by those officers, and I have no doubt they will be found satisfactory: I would recommend to the Finance Committee, the careful consideration of the question, would it not be advisable to encourage the commutation of dues of Chapters and for that purpose to enable companions to commute their Grand Chapter dues for a fixed sum. I am satisfied that the number of unaffiliated companions is as much due to the neglect of Chapters to regularly enforce the payment of dues, as it is to the neglect of the companions. Dues are allowed to accumulate until they amount to a sum which the companions feel unwilling and perhaps at the time unable to pay, when as if by payment of a fixed sum at an earlier period, they might be in the future exempt from these calls many would avail themselves of the privilege and would be preserved as valuable members of the Chapters."

And on the subject of the invasion of the jurisdiction of the Grand Chapter of Quebec, the M. E. Companion said:—

"There yet remains a matter to which I feel it is necessary to allude.

I mean the difficulty which has arisen between the Grand Chapter of Quebec and the Grand Lodge of Mark Master Masons of England. After the Grand Chapter of Canada had been fully formed and recognized as having supreme authority in Canada over the Royal Arch and its subordinate lodges, including the Mark Masters, it was found that one or two English lodges retained the right, under their warrants, of conferring the degree of Mark Master, but holding under no supreme authority. These Mark Masters, or a portion of them, apparently seeing their anomalous position, and desirous of becoming connected with some supreme authority, asked for and received warrants from the Grand Lodge of Mark Master Masons of England.

"These lodges did not hold, and never had held, any authority from the Grand Lodge of M. M.'s of England, being in existence long before the formation of that Grand body. The Grand Lodge of M. M. had never issued a warrant to a subordinate lodge in Canada. It had recognized the Grand Chapter of Canada as having supreme authority over M. M. lodges in Canada. It had afterwards, when the Grand Chapter of Quebec was formed, out of and with the full consent of the Grand Chapter of Canada, and had assumed over that portion of Canada known as the Province of Quebec, all the rights, privileges and responsibilities formerly belonging to the Grand Chapter of Canada, recognized the Grand Chapter of Quebec. Yet, in the face of this, the Grand Lodge of M. M.'s assumes a right to issue warrants and form M. M. lodges in the Province of Quebec.

"It seems to me the M. M.'s who applied for warrants to the G. L. of M. M.'s of England, might have with equal propriety, applied to the Grand Chapter of New York, or the Grand Chapter of California, for warrants, and that those Grand bodies might, with equal propriety, have granted

them. In my view, there is only one Grand body that has a right to authorize the conferring of the M. M. degree in the Province of Quebec, and that is the Grand Chapter of Quebec.

"Such being the case, and if Grand Chapter agrees with me, what course should this Grand body take under the circumstances?

"If we can believe that the representations of this Grand Chapter, added to the representations of the Grand Chapters that have already given an opinion, and of those who will, undoubtedly, give an opinion shortly, will have sufficient weight with the Grand Lodge of M. Masons of England, to induce that Grand body to re-consider their position, and withdraw the warrants issued to M. M. M.'s within the territory of the Grand Chapter of Quebec. I would unhesitatingly say that no action should be taken at this Convocation, further than strongly making those representations. If, however, the Grand Chapter is of opinion that it is incumbent on us to immediately take action in the matter, I think the proper course would be to declare that this Grand Chapter cannot recognize any M. M. M.'s to be made in the Province of Quebec, except those made under the authority of the Grand Chapter of Quebec."

This subject gave rise to a discussion, which closed with a motion carried by acclamation, to the effect that the Grand Chapter of Quebec should be sustained in its endeavor to maintain its sovereignty and independence, and that if the offence complained of be not remedied within six months, all Masonic intercourse with the Grand Lodge of Mark Master Masons of England, with lodges under its sway, or with individuals hailing from that Grand body, should be suspended.

SOVEREIGN GREAT PRIORY OF CANADA, K. T.

The Ninth Annual Assembly of this body was held in Toronto on the 8th ult., M. E. Sir Knight Lt.-Col. W. J. B. MacLeod Moore on the throne. There was a good attendance, and the meeting was a most pleasant and harmonious one.

After preliminary business, the Great Prior read his Allocation, a long, able, and exceedingly interesting and instructive document, which we regret we are unable to present to our readers in full, and as it is impossible to give a summary of it and do justice to the subjects dealt with we must refer our readers to the Proceedings, which are already printed.

The following resolutions were adopted:—

Resolved.—"That this National Great Priory now declares itself to be the Sovereign Great Priory of Canada, having and holding absolute and supreme jurisdiction over the whole Dominion, in all matters relating to the United Orders of the Temple and Malta, and appendant Orders, in the Dominion of Canada."

Resolved.—"That the title of this Great Priory shall hereafter be 'The Sovereign Great Priory of Canada,' having supreme and exclusive jurisdiction over all preceptories of Knights Templar, Knights of Malta, and Appendant Orders, in and for the Dominion of Canada, and the title of the Great Prior henceforth shall be 'Supreme Grand Master,' and of the Great Sub-Prior 'Deputy Grand Master.'"

The Provincial Priors presented their reports, which show the Order to be in a prosperous condition.

The following extracts from the report of the Grand Council on the Allocation of the Great Prior are of interest:—

"The Grand Council re-echoes the unfeigned pleasure with which the National Great Priory of Canada receives the announcement that His Royal Highness, the Prince

of Wales, the Grand master, has graciously absolved this, the Canadian Branch of the United Orders of the Temple and Malta, from its allegiance to him, and to the Convent General, thereby placing this Grand body on an independent footing, and enabling it to become a Sovereign Great Priory,—the peer of all other governing Templar bodies, — and to assert and have full and complete jurisdiction over all Templars, and Templar bodies, in the whole of Canada.”

“The Great Prior has well remarked, that the pleasure in attaining our present position is enhanced by the honorable course pursued towards completing absolute independence, and by the gracious and kindly manner in which it has been accorded to us; and so the tie which binds us to our Queen and mother-country receives an additional strength from the courteous action of His Royal Highness, and we cannot but feel proud that our origin as a Templar body is derived from that branch of the order over which that Illustrious Frater, His Royal Highness, presides. Our ritual and laws bear the impress of our attachment to the Templars of Great Britain and Ireland, and it will be our pride and desire to continue a close alliance and friendship; for though now an independent body, we are connected by the ties of affection and respect and it is fervently hoped that the bright record of the past may inspire a determination to attain a prosperous future.”

“The Grand Council heartily concur in recommending that His Royal Highness be solicited to become Honorary Supreme Past Grand Master of the Canadian Branch of the Templar Order.”

“The allusions made by the Great Prior in his Allocution to our new position are fully reiterated, and we heartily congratulate him that while he had, in the year 1854, the honor of reviving in Canada the Templar Order, and bringing it under the jurisdiction of the Grand Conclave of England and Wales, he is, in God's providence, allowed, thirty years after, to be mainly instrumental in placing the Order in Canada in its present proud position, and to worthily occupy the throne of this Sovereign Great Body through the unanimous suffrages of the Fratres.”

“The Grand Council recommend, that to him, and Right Eminent Frater Daniel Spry, who so ably assisted in bringing about the present position of the Great Priory, should be accorded some mark of esteem, showing how greatly their successful services have been and are appreciated by this Great Priory.”

“The Grand Council will ever uphold and maintain the principles of the Order, which we have inherited, and will not per-

mit any steps to be taken which will degenerate the Templar Order into a system in which the doctrine of the Holy Trinity is ignored; and in that view, the course taken by the Great Prior, as to the admission into our Preceptories of Fratres hailing from the United States, is to be commended.”

“The Grand Council unite with the Great Prior in trusting that the harmony existing between the Templar bodies in the United States and this National Great Priory, will ever continue. That its continuance is assured, is evidenced by the Illustrious Fratres who preside over the respective jurisdictions.”

On the subject of the Independence of Great Priory the following resolutions were carried:—

“Resolved,—That the General Grand Encampment of the United States, as well as the Grand Commanderies of the respective States of the Union, be requested to issue a circular to the Fratres within the Jurisdiction of the United States of America, setting forth the fact that the “Sovereign Great Priory of Canada,” now of right enjoys the full, sole, and absolute control and jurisdiction over the Order of Knights Templar within the whole Dominion of Canada, and that the Knights Templar of the said United States of America be respectfully requested to take such measures as may promote the interests of its sister authority on this continent.”

“Resolved,—That the R. E. the Grand Chancellor, be, and is hereby authorized and directed, under the direction of the Most Eminent the Great Prior, to issue Preceptory Warrants to either or both of the Encampments of Knights Templar, now under the jurisdiction of the Chapter General of Scotland, and working within the Province of New Brunswick, in the Dominion of Canada, upon such terms and conditions as within the Constitution of the “Sovereign Great Priory of Canada” may harmonize with the views of the Fratres of these Encampments of Knights Templar respectively; and that, should the correspondence fail to secure the surrender of the warrants within six months from date, the Supreme Grand Master shall issue an edict declaring non-intercourse with all Templar bodies meeting in Canada and holding warrants from any authority but this Sovereign Great Priory, and with all Knights Templar and Knights of Malta made within or by such bodies as shall then be declared illegal.”

One of the most pleasing features of the meeting was the adoption of the following resolution:—

Resolved,—"That the honorary rank of Past Deputy Grand Master of Knights Templars of Canada be and is hereby conferred on R. E. Sir Knight Daniel Spry, Grand Chancellor, in consideration of his services in aiding to secure the Independence of this Great Priory."

R. E. Sir Knight Spry highly deserves the honor conferred upon him, for to his energy, tact, and untiring industry, much of the honor of bringing about the complete independence of Great Priory is due.

By resolution, the honorary rank of Past Supreme Grand Master of Knights Templar of Canada was conferred on the Prince of Wales.

The following officers were elected and installed:—

SUPREME GRAND MASTER.

M. E. Sir Knight W. J. B. MacLeod Moore, G. C. T., Prescott, Ont.

DEPUTY GRAND MASTER.

R. E. Sir Knight James A. Henderson, Q. C., G. C. T., Kingston.

THE PROVINCIAL PRIORS.

R. E. Sir Knight James Sutton, M. D., Clandeboye, Ont., London District.

R. E. Sir Knight Edwin A. Dally, Hamilton, Ont., Hamilton District.

R. E. Sir Knight Philip J. Slatter, Toronto, Ont., Toronto District.

R. E. Sir Knight Samuel S. Lazier, Belleville, Ont., Kings' on District.

R. E. Sir Knight Isaac Henry Stearns K. C. T., Montreal, Que., Quebec District.

R. E. Sir Knight David R. Munro, St. John, N. B., New Brunswick District.

R. E. Sir Knight James Dempster, Halifax, N. S., Nova Scotia District.

R. E. Sir Knight Christopher F. Forrest, Winnipeg, Man., Manitoba District.

GREAT OFFICERS.

R. E. Sir Knight Daniel Spry, Barrie, Ont., Grand Chancellor.

R. E. Sir Knight Rev. Vincent Clementi, B. A., Peterborough, Ont., Grand Prelate.

R. E. Sir Knight A. Nollis Pettit, St. Thomas, Ont., Grand Constable.

R. E. Sir Knight S. Lebourveau, Stanstead, Que., Grand Marshal.

R. E. Knight David McLellan, Hamilton, Ont., Grand Treasurer.

R. E. Sir Knight J. McLean Stevenson, Barrie, Ont. Grand Registrar.

GRAND OFFICERS.

V. E. Sir Knight Napoleon F. Lyon, Toronto, Ont., Grand Vice-Chancellor.

V. E. Sir Knight Amos Chatfield, Ottawa, Ont., Grand Sub-Marshal.

V. E. Sir Knight Joseph Park, Windsor, Ont., Grand Almoner.

V. E. Sir Knight W. J. Field, Hamilton, Ont., Grand First Standard Bearer.

V. E. Sir Knight B. H. Landis, Halifax, N. S., Grand Second Standard Bearer.

V. E. Sir Knight Harry Lockwood, Guelph, Ont., Grand Master's Banner Bearer.

V. E. Sir Knight Henry Griffith, Quebec, Que., Grand Captain of the Guards.

V. E. Sir Knight Joseph Beck, Goderich, Ont., Grand Sword Bearer.

V. E. Sir Knight Frederick Bates, Chatham, Ont., Grand Organist.

V. E. Sir Knight William S. Evans, Montreal, Que., Grand Pursuivant.

V. E. Sir Knight John Ferguson, London, Ont., Grand Guard.

GRAND LODGE OF CANADA.

Officers Appointed.

M. W. Bro. Hugh Murray, Grand Master, has made the following appointments:

V. W. Bro. J. H. Knifton, Toronto, Grand Senior Deacon.

V. W. Bro. Jas. Sampson, M. D., Blenheim, Grand Junior Deacon.

V. W. Bro. Robt. McCaw, Oshawa, Grand Superintendent of Works.

V. W. Bro. Fred Wilmott, Barrie, Grand Director of Ceremonies.

V. W. Bro. Geo. Russel, Hamilton, Asst. Grand Secretary.

V. W. Bro. James Gamble, Mt. Brydges, Asst. Grand Director of Ceremonies.

V. W. Bro. E. E. Loosley, Grimsby, Grand Sword Bearer.

V. W. Bro. Wm. Roaf, Toronto, Grand Organist.

V. W. Bro. A. S. Ball, Woodstock, Asst. Grand Organist.

V. W. Bro. John Simpson, Petersville, Grand Pursuivant.

V. W. Bros. E. E. Wade, Brussels; Henry Jennings, Penetanguishene; James Macoun, Belleville; A. Chatfield, Ottawa; John McKenzie, Guelph; Jas. Mulholland, Newburgh; Sanderson Pearcy, Toronto; A. H. Hamilton, Stratford; S. W. Ray, Port Arthur; John Carruthers, Prescott; David Trotter, Petrolia; A. Ellis, Jr., London, Grand Stewards.

SPARTA.—Officers of Sparta Lodge, No 176, installed by W. Bro. F. A. Henderson, on 7th July: W M, W Bro W B Cole; S W, Wm King; J W, R L Sanderson; Treas, L Moedinger; Sec, E O Eakins; Chap, F F Barrett; S D, R Knott; J D, I W Hilborn, I G, E Marsh; Tyler, F A Henderson; D of C, G H Haight.

Correspondence.

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

THE HEATHER ON FIRE.

The June CRAFTSMAN just arrived in good time—just before a meeting of Masters, Past Masters and Wardens in the district, called together to consider matters of interest and importance. The D. D. G. M. presided; and after he had disposed of his portion of the programme, a prominent Brother, and one not by any means unknown to the press, rose, and addressed the chair, demanded to be informed if any notice had been issued by the G. M. with respect to the foreign Lodges still remaining in the jurisdiction, and if not, what was the reason of the delay? This came so suddenly and unexpectedly on the chairman, that he hurriedly rose, and told the brethren that he could not, in justice to himself, retain the chair, if the acts of the Grand Master were to be criticised by the meeting, which, by the way, was a large attendance of representative Masons. The chairman then left the chair, and crossed the room; but on another speaker rising to order, he resumed his place. The second speaker then took the ground, that the meeting having been called on such a broad basis as the consideration of matters of interest and importance to the Craft, he conceived it to be perfectly in order to ask the chairman if he could inform the meeting if due notice had been given, and if not, if there was any likelihood that it would speedily issue? This elicited the reply, that the chairman was not possessed of any special information on the subject, but that he had full confidence in the Grand Master; but supposed delay arose from the fact of new complications continually cropping up; and it is a remarkable fact, that not one brother present appeared to receive the statement with any mark of approbation, although, during the even-

ing, when matters occurred that met the approval of the audience, cries of "Hear, hear" were frequent, and not unaccompanied by clapping of hands, so that the confidence idea fell flat on the meeting, and the other idea of complication met with no great favor. The fact is, so much enthusiastic feeling has not been seen for some time in Montreal as was manifested at this meeting, and hints—no, not hints, but plain words—were not wanted, that the Grand Z. would be just the man for the Grand East next January. Some members of the A. A. ring were present, and bowed their heads in silence, to let the storm pass over. One brother, deep in the inner circle, remarked that the responsibility of cutting off intercourse should never have been put on any one man's shoulders; which, by a free translation, may perhaps be held to mean that men are to be found to accept position—the highest in the power of the Craft to bestow—with no idea of fulfilling the duties that it was well known beforehand were expected to be performed, and which the incumbent could not neglect without self-stultification. This certainly forms a very curious and not very vigorous defence.

Now, this "complication" idea has become very stale; nay, it is decidedly musty. We know that hope deferred maketh the heart sick, and that confidence once shaken is hard to be restored, and that usually there is a lingering trace of suspicion that is never wholly eradicated, and the greater amount of trust that has been reposed, the greater the shock when the denouement comes. It would be natural to suppose, that the separation of the Knights Templar from the Parent Body would remove one complication from the way to action on the part of Grand Lodge. The Templar axe having been ground, perhaps some of those in the secret would explain to us Craft Masons where the next complication is to be looked for and when it is to be solved. It is certain

that these outside bodies that, like barnacles, have attached themselves to Craft Masonry, for their own preservation, or for other reasons, should not be permitted to retard our progress to supremacy. If there is really in existence any substantial difficulty affecting Masonry proper, why should it not be freely communicated to the body, and the doubt removed? Why should it not be submitted for the consideration of all the brethren, "even of the youngest entered apprentice"? It is no matter of diplomacy where one party is trying to circumvent the other. All we want is our inherent rights, that are ours from the moment we see light; but it can hardly be expected that any more than twice seven years blind and disappointed confidence can be given by intelligent men. We want no one set of doctrines for the wire pullers and another for their victims. This scratch my back plan and I'll scratch yours, won't meet general approbation any longer. Let us come down to hardpan and be done with it. But we must do it ourselves, before any further complications crop up. We can cut the Gordian knot by a simple resolution of Grand Lodge, and if deemed advisable, an Emergent Communication could be called for the purpose, and it could be done at once. Why not? Who objects?

For some time past compliments from our antagonists have been going the rounds of the press concerning one of our quondam leading men. This does seem a very peculiar circumstance. Let us illustrate it in this manner. A great power, suppose England, undertakes to put down a set of marauders, who are infesting her territory and annoying her loving and peaceful subjects, and for the purpose of suppression she selects one of her most trusted Generals, and dispatches him to the scene of action, properly equipped and furnished with all things necessary for the service, and year after year goes on, and no progress is made in the matter of

suppression, but the depredations become worse and worse and more aggravated as time rolls on, and then these marauders cap the climax by sending in a letter, praising the peaceable and prudent manner in which the expedition had been conducted by the trusted General. Gentle reader, tell me how you think the press of England would comment upon such a peculiar combination.

OSIRIS.

Montreal, July, 1884.

To the Editor of the CRAFTSMAN.

DEAR SIR AND BROTHER,—In the essay of Bro. Millman, as given in your July issue, occurs this passage: "I trust it is unnecessary to remind you that it is entirely wrong for anyone to black-ball an applicant through any personal animosity," &c. Something like this I have frequently seen before, and I would like Bro. Millman, or some one else, to explain, in connection with this, what is the meaning of the address of the W. M. to the newly clothed initiate, or what is the meaning of the obligation of the third degree.

Mind, I am no advocate, nor do I wish to palliate the continuancy of "personal animosity," but while "personal animosity" exists at the time of the passing of the ballot-box, not only may a member cast a black-ball, but it is his bounden duty, both to the applicant and to himself, to do so; otherwise, there is no meaning in the address to the newly clothed initiate, nor in the obligations of the third degree, and harmony cannot be reasonably expected to exist in a Lodge where persons having personal animosities are congregated together. Indeed, the very idea is repugnant to the whole system. No doubt many will say all these should be arranged before the investigating committee report. Certainly, if possible. But if it be impossible, then it were better that one or more should remain out of the Lodge, than that its harmony

should be disturbed by their presence. Yours fraternally,

S. COWAN, P. M.

GRAND CHAPTER OF CANADA.

Officers Appointed.

The M. E. Grand Z, M. E. Comp. Henry Macpherson, Owen Sound, has been pleased to make the following appointments to office in the Grand Chapter of Royal Arch Masons, for the year 1884-85:

- V. E. Comp. George D. Dickson, Belleville, Grand 1st Assistant Sojourner.
- V. E. Comp. James Douglas Christie, St. Catharines, Grand 2nd Assistant Sojourner.
- V. E. Comp. Andrew Park, Toronto, Grand Sword Bearer.
- V. E. Comp. Wm. G. S. Reynolds, Ottawa, Grand Master of Veils.
- V. E. Comp. Peter A. Craig, Windsor, Grand Standard Bearer.
- V. E. Comp. James A. Frazer, Milton, Grand Director of Ceremonies.
- V. E. Comp. James Canfield, Woodstock, Grand Organist.
- V. E. Comp. David Wm. Mayes, Newmarket, Grand Pursuivant.
- V. E. Comps. Wm. F. Murray, Clinton; Charles Hendry, Conestoga; John Overall, London; H. B. F. Odell, Oshawa, Grand Stewards.

GRAND LODGE OF BRITISH COLUMBIA.

Following are the officers elected at the annual communication held in the city of Nanaimo, on 21st June last:

GRAND OFFICERS ELECTED.

- M. W. Bro. Edgar Crow Baker (re-elected), Grand Master.
- R. W. Bro. Thomas Trounce (re-elected), Deputy Grand Master.
- R. W. Bro. Robert Beaven, Grand Senior Warden.
- R. W. Bro. Alex. R. Milne, Grand Junior Warden.
- R. W. Bro. William Dalby, Grand Treasurer.
- V. W. Bro. Edward C. Neufelder, Grand Secretary.
- Bro. William Trickey (re-elected), Grand Tyler.

GRAND OFFICERS APPOINTED.

- W. Bro. Robert Elder, Grand Senior Deacon.
- W. Bro. Alex. Easson, Grand Junior Deacon.

W. Bro. John Buie, Grand Superintendent of Works.

W. Bro. Samuel Drake, Grand Director of Ceremonies.

W. Bro. Andrew Haslam, Grand Marshal.

W. Bro. Patrick A. Allen, Grand Sword Bearer.

W. Bro. C. C. McKenzie, Grand Standard Bearer.

W. Bro. Marcus Wolfe, Grand Organist.

W. Bro. Isaac Oppenheimer, Grand Pursuivant.

W. Bros. Samuel Kelly, Ralph Craig, Sherman Proctor, Christian Hagerman, Grand Stewards.

BOARD OF GENERAL PURPOSES ELECTED IN ADDITION TO THE EX-OFFICIO MEMBERS.

R. W. Bro. Eli Harrison, Sr.

W. Bro. Robert Elder.

W. Bro. Dixie H. Ross.

R. W. Bro. Mark Bate.

W. Bro. James Millar.

W. Bro. Robt. B. McMicking.

ST. JOHN THE BAPTIST.

The following are the list of officers of Lodges under the jurisdiction of the Grand Lodge of Canada, installed on the 24th of June:—

ALLISTON.—Officers of Seven Star Lodge, No 285, installed by W Bro Wm Wright; I P M, W Bro John Strachan; W M, W Bro D K Ross; S W, Geo McGin; J W, Dr R L Island; Treas, Hugh McC Wright; Sec, T W Howard; Chap, John Baycroft; Organist, J G Sutherland, S D, Robt Legart; J D, J A Scroggie; S S, Hy Hurst; J S, Geo Cairns; I G, John Strachan; Tyler, J B Hicks; D of C, Dr Armstrong.

WINNIPEG.—Officers of Ionic Lodge, No 25, G R M, installed by W Bro J W H Wilson; I P M, R W Bro Wm Simpson; W M, W Bro J J Dunlop; S W, George H Sinclair; J W, Dr S F B Reid; Treas, J W Wilson; Sec, Dr C J Jamieson; Chap, Dr Wm Minaker; S D, George Boutiller; J D, N H Jackson; S S, James Entters; J S, W A Ostrom; I G, R I Jones; Tyler, John McBride; D of C, H T Smith.

A very interesting letter from R. W. Bro. W. J. Hughan, of Torquay, England, is unavoidably crowded out of this issue. It will appear next month.

We had the pleasure of a visit a few days ago from R. W. Bro. Rev. Canon O'Meara, Grand Chaplain of the Grand Lodge of Manitoba. The R. W. Bro. is an enthusiastic Mason, and well up in all matters connected with the Order.