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THE CANADIAN CRAFTSMAN,

AND
MASONIC RECORD.

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

"The Queen and the Craft."

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FOR THE CANADIAN CRAFTSMAN.]

"ATHOLL" LODGES IN NORTH AMERICA, 1757, 1813.

BY WILLIAM JAMES HUGHAN, (OF TORQUAY, ENGLAND.)

*DEDICATED TO M. W. BRO. DANIEL SREY, P. G. M.

It is very confusing to any one, not versed in the vagaries of the "Atholl" Grand Lodge (or "Ancients,") started as a secession from the Premier Grand Lodge of England, in 1750-1, who seeks to unravel the history of the origin and growth of "Atholl" Freemasonry in North America, or indeed, anywhere. The custom was to sell extinct warrants to the highest bidders, new charters being then issued, but preserving the original numbers, so that three distinct lodges may be represented under the same number! I shall deal with the subject according to priority of existence, rather than that of numerical precedency, and therefore commence with A. D. 1757:—

1.—NOVA SCOTIA.

No. 65,—*Provincial Grand Lodge, Nova Scotia.* Dec. 27, 1757. Copies of this charter, and of its re-issue, June 2, 1784, are to be found in the "History of Freemasonry in the Maritime Provinces of British America," by Bro. J. Fletcher Brennan, the best of the kind ever written,† to which I refer my readers. Bro. Brennan thinks "there could be no propriety in numbering this Provincial Warrant with so high a number as 65;" neither would there be if it meant 65 Provincial Grand Lodge Warrants; but it did not. The numbers were given in consecutive order to lodges, or Provincial Grand Lodges, *irrespectively*; hence, it simply means that 64 charters had been issued before No. 65, whether lodges or Provincial Grand Lodges.

This number was not on the

"Union" List of 1815, published in 1814, of the united roll of the two rival Grand Lodges.

No. 66,—*St. George, Halifax, N. S.* Dec. 27, 1757.

No. 67,—*St. George, Halifax, N. S.* Dec. 27, 1757. These two lodges were, respectively, the first and second that were chartered by the "Ancients" for any part of America; and, as with No. 65, were on all lists until 1813, after which they were removed, and never appear again. I refer, of course, to the lists published in this country (England.)

No. 155,—*St. Andrew's Lodge, Halifax, N. S.* March 26, 1768. Including the Provincial Grand Lodge, this was No. 4 in Nova Scotia, and, happily, still exists. Its number was changed in 1814 to 188; in 1832 to 137; and in 1863 to 118; but has been removed from the roll on joining the Grand Lodge of Nova Scotia.

No. 156,—*Halifax, Nova Scotia.* A.D. 1768, (General Amhurst's Lodge). This was evidently a Military Lodge, and on becoming extinct, was re-issued in 1809, to the "Royal Artillery," at Colchester, England.

No. 211,—*St. John's Lodge, Halifax, N. S.* This lodge also continued on the roll as original No. 155, until the formation of the Grand Lodge of Nova Scotia, its numbers being 265 in 1814, 187 in 1832, and 161 in 1863.

No. 28,—*Coast of Halifax.* Issued for London, 1753. It occurs as "Coast of Halifax" in the list of 1807, and in 1807 was at Gibraltar, but was soon extinct.

2.—PENNSYLVANIA.

No. 69,—*Philadelphia.* June 7, 1758. This was the first lodge granted for any por-

*By whose desire I have written the article.
†Attached to Rebold's History (translation), 1833.

tion of the United States by the "Atholl Masons," and was retained on the register until 1813. It was, however, long before then, on the roll of the Grand Lodge of Pennsylvania, and is the oldest "Atholl" Lodge at the present time in America.

No. 89.—*Philadelphia*. June 15, 1761. This was lost in transit, and another was re-issued June 20, 1764, with the same number. It continued on the "Atholl" Register until 1813, but existed as such only on paper, after formation of the Grand Lodge of Pennsylvania. Transcripts of these, and much information can be found in Bro. C. E. Meyer's excellent introduction to the Grand Lodge reprints, and the Grand Memorial Volume of the Masonic Temple.

3.—SOUTH CAROLINA.

No. 92.—*Charlestown, S. C.* Oct. 10, 1761. This lodge occurs on the lists of 1807 and 1813, but not afterwards. I shall not trace any of these lodges after they are removed from the roll, as that is not my present purpose.

No. 109.—*Charlestown, S. C.* Sept. 30, 1774. Called "Ancient York Lodge," and was on 1807 and 1813 Registers, but not on any later.

No. 236.—*Charlestown, S. C.* May 26, 1786. This, also, was on the lists to 1813, but not on the "Union" Roll.

4.—QUEBEC.

No. 9.—*Albion Lodge, Quebec*. This lodge has a curious history, and though dating from 1751, it really—as respects Quebec, &c.—is from the year 1781. (a) This lodge was originally formed in London as No. 9, and collapsed. The Warrant was sold in 1757 (b) to No. 50, London, for £5. 5. 0., the latter being re-issued (c) to Plymouth, Dec. 31, 1763, and is now No. 51, Rochdale. No. 9 again collapsed, and was re-issued to (d) brethren in London in 1771 for five guineas. Then it again fell through, and was bought by (e) No. 213, chartered July 3, 1781, for New York, in 1787, for five guineas, and thus 213 became No. 9; and appears at Quebec (Royal Artillery) in lists of 1807, and 1813. At the "Union" of Dec. 1813, it became 17 on the roll of 1814, and so continued down to the renumbering of 1863, until it joined the Grand Lodge of Quebec; and has for long been known as the "Albion" Lodge, No. 2. (f) No. 213 was re-issued to Stonehouse, Devon, and is now No. 164, Sidmouth, also in Devon, England. Here, then, are six lodges represented, with only two numbers, viz: 9, and 213!

No. 40.—*Quebec*. This lodge was originally granted to Warrington, in 1755, and in 1791, No. 265, "Merchant's Coffee House,"

Quebec, (warranted in the same year), bought the extinct Charter, and took its number. (40) Not on the roll after 1813. No. 265 was re-issued to Maidstone, Kent, (extinct).

No. 241.—*Royal Artillery, Quebec*. Oct. 22, 1787. Afterwards St John's Lodge, Quebec, and is now No. 3 on the roll of that Grand Lodge. Its numbers have been altered as follows:—3.2 in 1814; 214 in 1832; and 182 in 1863.

5.—NEW YORK.

No. 169.—*New York*. July 13, 1771. First held, it is said, at Boston, and really an Army Lodge of special distinction. It was on lists of 1807 and 1813, but not later.

No. 210.—*New York*. Feb. 20, 1779. On lists only of 1807, and 1813. The fact is, a number were kept on the roll that ought not to have been, for they paid nothing, and made no returns for many years, prior to 1814.

No. 212.—*New York*. ("Solomon's Lodge," Royal Exchange.) Nov. 1, 1780. Same remarks apply to this lodge as to No. 210.

No. 219.—*Provincial Grand Lodge, New York*. Sept 5, 1781. This was a Provincial Grand Lodge Warrant, but not on the roll after 1813.

6.—NEWFOUNDLAND.

No. 186.—*St. John's, Newfoundland*. March 24, 1774. This lodge became 266 at the "Union," and 159, in 1832; but was off the roll before the last re-numbering in 1863.

No. 247.—*St. John's, Newfoundland*. March, 1788. It became 312 from 1814, and 220 from 1832; but was erased before A. D. 1863.

No. 249.—*St. John's, Newfoundland*. March, 1788. It was soon erased, and then re-issued in 1804 to Woodbridge, England, and was struck off the roll before the new number of 1832 as 220.

No. 250.—*Plocentia, Newfoundland*. May, 1788. The lodge became 317 in 1814, but was erased before 1832.

7.—CAPE BRETON.

Oct. 1, 1801. (North America.) It was originally 326, then 415 in 1814, and was erased before the 1832 numeration.

8.—EAST FLORIDA.

No. 204, at Lancashire in 1777; was at St. Augustine, East Florida, Jan. 3, 1778, and re-warranted at Breton in 1803,—now No. 155, Liverpool.

Besides these, there were two Provincial Grand Lodge Warrants granted, respectively, to "Lower" and "Upper" Canada, March 7, 1792, as numbers 243 and 274, which, singularly to state, were continued on the United Roll as 343 and 345, but were erased before 1832.

Of course, there were, doubtless, other Military Lodges than those enumerated, which visited the hospitable shores of North America; but, if they slept there, I have no particulars of their numbers and habitation, as the Grand Lodge Roll is silent. There were, also, a number of lodges issued by local authorities (Provincial) in North America, but as fees were not sent on to London, no notice was taken of their existence, save those granted in Nova Scotia, in the "Atholl" List of 1807, viz:—local numbers 1, 2, 3, 6, 7, 9, 10, 11, 19, 21, 22, 25, 26, 27, 29, 30, 31, and 32, but they were not inserted in list of 1813, or elsewhere. These, and others, are to be found in the *Constitution of Grand Lodge of Nova Scotia*, published in 1819. I hope to follow with those lodges granted by the "Moderns."

DUTY TO THE LODGE.

In these days, when so many Masons are running after the plumed chapeau of the Knight Templar, the mystic letters of the Scotch Rite, or the numerals of the Memphis, it is pre-eminently necessary that members of lodges should exert themselves to keep alive the interest of the craft in their real masonic homes. Too little attention is too often paid to the pure and beautiful symbolism of Ancient Craft or Symbolic Masonry. In some cases, the work is slovenly done; in others, there is a coldness about the ceremonial,—a formality, that leaves no impression, ~~if~~ if any, an unfavorable one, upon the mind of the candidate.

There is no language more beautiful, no ceremonial more sublime, no esoteric conception more pregnant with holy thought and divine precept, than that inculcated, taught, illustrated and symbolized in "the tragedy." The treacherous blow, the unswerving fidelity, the death and the resurrection, convey a lesson that can never be forgotten.

It is true it is not complete, but that it is remedied by subsequent study in the Royal Arch and the higher degrees. Still, the student of our mysteries should not rush on to the neglect of his duties to the lodge. Let him first master them, and when perfect, advance.

It is a glorious and profound study; that mysterious and awful scene depicted by the tradition at the building of the first temple. The Mason should realize it, to appreciate; and should note that within itself lies the secret of Freemasonry. At a first glance, it may appear a mere tale, a myth, to be placed among the other marvellous traditions of ancient mythology. It is, of course, the story of the Osiris of the Egyptian mysteries, and has been taught in a different language in all the weird and mystic ceremonials of the ancients. Still, the death of the builder stands forth as the casket that contains the marvellous gem that has, from time immemorial, held men together as brothers in thought, word and deed.

Let brethren, then, strive to build up their lodges—make them truly masonic homes for themselves and their visitors. Let them not forget that the first three degrees are the Masonry for which our fathers fought, suffered, and, in many instances, died a martyr's death. It is a glorious heritage, handed down to us by those who grew old "in God's service." Let us emulate them, and strive to become masters of our Royal Art.

Always recollect, brethren, that high degreeism is second to Symbolic Masonry; that parades, showy uniforms, handsome jewels, high-sounding titles and mystic numbers, are nought, without a thorough groundwork, and that can only be obtained in the lodge.—*Freemasons' Chronicle*.

One proverbial singer said to another: "My daughter has inherited my voice." "O," said the other, with the most innocent air, "that is the explanation, then. I have always wondered where it was."

INTERESTING AND SUGGESTIVE FIGURES.

Bro. L. L. Munn, Grand Secretary of the Grand Lodge of Illinois, has prepared a statistical table of special interest and suggestiveness. The field that he has covered by his inquiries is a broad one, and it offers comparisons and contrasts of no slight value.

There are forty-eight Grand Lodges in the United States and its Territories, and in these jurisdictions there is an aggregate of nine thousand seven hundred and seventy-five Craft Lodges. The average is two hundred and four lodges for each jurisdiction. New York stands at the head of the list, having seven hundred and fifteen lodges; Illinois has six hundred and ninety-one lodges. Arizona is at the foot, having but five lodges; Wyoming has six, Utah eight, New Mexico ten, and Delaware twenty-one. The number of affiliated Master Masons in the forty-eight jurisdictions is 557,195, giving an average membership per jurisdiction of 11,608. New York has 70,700; Illinois, with nearly as many lodges as New York, is credited with but 44,627; Pennsylvania has 35,829; Ohio, 31,359; Michigan, 27,181; Massachusetts, 26,720. Arizona, the least in numbers, has 355, and there are six jurisdictions which have a total membership of only about 500 each.

The financial tables show wide discrepancies. All the Grand Lodges but four collect a *per capita* tax, the amount of the individual tax varying from 20 cents, the lowest in Connecticut, to \$3.50, the highest sum assessed, in Idaho. The average of the tax imposed is 88 cents. Twenty-four of the Grand Lodges allow mileage and per diem expenses to members in attendance upon Grand Lodge sessions. In several jurisdictions, viz: Ohio, Florida, and Montana, 20 cents per mile is allowed; in Maine and Iowa only four cents is paid; while in other localities the rate fixed

is between the two extremes. The per diem allowance ranges from \$1.50 to \$5.00. Ten Grand Lodges pay a salary to their respective Grand Masters. Illinois pays \$1,500 and North Carolina \$100; the average is \$460. The largest compensation paid a Grand Secretary is \$5,000; New York pays this amount. California pays its Grand Secretary \$4,500; Pennsylvania, \$4,200; Massachusetts and Illinois each \$2,500. Arizona pays the smallest salary, \$100. The salaries of Grand Secretaries do not seem to be altogether regulated by the number of lodges or Masons in a jurisdiction; thus Nevada with twenty-two lodges and 1,247 members, pays \$900 to its Grand Secretary, while Vermont, having 101 lodges and 7,739 members, pays \$375. In Nevada the tax per lodge toward the salary of the Grand Secretary is \$40.91; California, \$20.64; Louisiana, \$15.50; while in Kentucky the average payment per lodge is only \$2.12, and in several other jurisdictions the proportional tax is almost as low. Of course one explanation of this discrepancy is found in the fact that in some localities there are many lodges having but few members. Thus Kentucky with only about 15,000 members has nearly 500 lodges, so that the proportion of each lodge seems very small.

In several jurisdictions allowances are made for an assistant to the Grand Secretary and for office expenses. Twenty-four Grand Lodges make appropriations for a Committee of Correspondence. Missouri pays the largest sum under this head, viz: \$500. Vermont, Colorado, Indiana, appropriate \$50 each for the work of such a committee. The average allowance is \$173.33.

Reference to Bro. Munn's valuable statistical table is calculated to make apparent the fact that brethren manage their affairs in Grand Lodge somewhat differently; that they put a varying estimate upon the worth of their own services and the value of

the work done by officers and committees; and also, perhaps, that they are actuated by a more or less generous spirit in making appropriations.—*Freemasons' Repository.*

CITY OF DAMASCUS.

This is an ancient and important city of Syria, situated on the road between Babylon and Jerusalem, and said in Masonic tradition to have been one of the resting places of the Masons, who under the proclamation of Cyrus, returned from the former to the latter city to rebuild the temple. It is said that Alexander the Great, when he conquered the world, left Damascus because it was such a beautiful city. Napoleon also allowed it to stand when he marched through it with his troops. Travelers tell us it is the grandest city in the world. An attempt was made in 1868 to introduce Freemasonry into Damascus, and a petition signed by a number of Masons for a charter for a lodge was sent to the Grand Lodge of England; but the petition was rejected on the ground that all the applicants were members of Grand Lodges under other jurisdictions.

Coming from Jerusalem to Damascus it takes ten days by horseback. Bro. J. E. King, of this city, recently visited that old city, and gives a glowing account of its streets, bazars, buildings, etc.

The traveler, in coming down the mountains into Damascus, has a bird's eye view of its buildings. Churches, spires and domes are outstretched at his feet, spreading for miles in the handsomest city in the world. Here and there a cluster of native trees, with the noble rivers (compared with the river Jordan by writers), which empty into a lake that has no outlet. Damascus lies in a valley surrounded by mountains, and has a population of 200,000. There are many objects of attraction on the sides of the distant hills. The atmosphere is clear and the weather

warm on the lofty crest of the distant mountains, where lingers a fleecy cloud with edges of light like a crown of gold.

The Sun is up, and 'tis a morn of May,
Round old Damascus' clear-shown towers
and Bay;

A morn the loveliest that the year has
seen,

Fresh with the spring and bright with all
its green;

For a warm rain and gentle dews at night,
Have left a sparkling welcome for the
light.

The air is crisp, the distant hills look out,
And if you listen you may hear a coil

Of bubbling springs about the grassier soil.

Mohammed, the prophet, describes
it as a beautiful city. The great
Saladii is buried there.

THE LOUISVILLE SHRINERS.

Under authority of the "Imperial Grand Council of the Arabic Order of Nobles of the Mystic Shrine" a "Temple"—*Kosair* by name, was erected in this city Dec. 6, by a company of nobles from over the river, who "folded their tents like the Arabs, and silently stole away," on Sunday P. M. "Kosair" is the Arabic for coarse hair.

This is a social order and twenty "weary sons of the desert," (so called, because of the fatigue brought on in efforts to dispose of the good things after the solid eating,) helped to introduce our Louisville brethren into *Kosair Temp'le*. ("Temple" is also an Arabic word, meaning tent).

As we said: "It is a social order," and was founded centuries ago. In fact, it is thought, that it existed before the triennial conclave held at Chicago in 1880, and that it was brought to the United States by a truce of the desert. For this reason the most select society people only, can be admitted to the tents of the camel drivers, and the members—except some five or six out of every half dozen—are of that class—and belong to some kind of society.

The ritual is modified so as to suit the requirements of this country, hence it is not necessary to be a camel

driver in order to be made acquainted with its mysteries. For example—none but Knight Templars or 32° Scotchmen are eligible to Shrine, therefore, a real Arab would stand a slim chance of making himself known in a temple on this side of the briny deep, however much intent he might be. (*In tent is a pun!*).

None but good eaters need apply, and every one is expected to do his level best to empty the leather bottles; (bladders may be substituted if leather is too expensive. They use 'em in Porkopolis where bladders are cheap).

The robes used were imported from Persia, the country of the Arabs, and were made expressly for the occasion in Cincinnati; to whose Temple, called *Syrim*, they belong, and which has had them in use for several years. In instituting Kosair Temple, the commandery rooms, banqueting hall and lodge rooms were all brought into requisition in order to have the candidate properly corraled and to give room for the full effect of a sand storm of a desert. They are called sand storms because every postulant is expected to have enough sand in his maw to brace him up for trial and execution according to and "within the law" of the order. If he lacks, the sand storm will supply him.

The salutation of a Shriner is "How are you, Rab."

The little inaccuracies of this account will, we trust, be overlooked as we are not a Shriner and do not, therefore, speak by the card.

The following officers of Kosair Temple, of Louisville, were invited to "walk into me tint" and sit on the drommedaries' backs—(that is in high places):

Wm. Ryan, Illustrious Grand Potentate; John A. Stratton, Chief Rabban; R. H. Higgins, Assistant Rabban; Charles A. Graham, High Priest and Prophet; Will, E. Ryan, Oriental Guide; Charles H. Pool, First Ceremonial Master; Jules Finzer, Second Ceremonial Master.

Geo. F. Evans was Minister Pleni-

potentiary and envoy extraordinary of the commissary department.

Speeches on toast were plentiful, and every one had a "good cheer." So the *Courier Journal* says, but whether it referred to the elegant chairs of the banqueting room (which are made with the soft side of the wood bottoms up) or to the fact that every speaker was applauded, we confess we don't know.

Well, good luck to them, May Kosair stand for a year in good order—next.—*Masonic Home Journal*.

GRAND LODGE OF SCOTLAND.

There was presented by the Grand Secretary, at the meeting held on the 14th July last, of the Grand Committee of the Grand Lodge of Scotland, a tabular statement showing the number of intrants, or as we call them, initiates, into Freemasonry for every year from 1800 to 1883, both inclusive. From this statement it appears that the total number thus received for the whole 84 years is 179,327, giving an average per year of close on 2135, but the Grand Secretary was careful to point out, that, owing to the loose system that prevailed among the lodges during the first half of the present century, several thousands of intrants had never been reported for registration. The lowest number for any one year was in 1832, when the cholera visited the country for the first time; only 661 were admitted. Other years in which the numbers were low were 1804, 899 intrants; 1805, 914 intrants; 1809, 978 intrants; 1835, 794 intrants; 1837, 805 intrants; 1838, 851 intrants; 1840-1-2-3, 846, 703, 825, and 943 respectively; and 1846-7-8, 861, 942, and 860 respectively. The year of the highest number was 1877, when the intrants mustered 5365; this was the year in which the work of re-organising the business department of Grand Lodge was undertaken. Since then, the intrants have been—in 1878, 3955; 1879, 3971; 1880, 3763;

1881, 3914; 1882, 4580, and 1883, 4748.

The statement of account for the quarter ending 26th July, 1884, shows receipts, principally fees of different kinds, and rents (£309 12s.), amounting altogether to £1014 17s. 2d.; while the expenditure, the principle items of which were salaries, £249 8s. 6d., and Benevolent Fund, £147 17s. 3d., reached £601 15s. 3d., leaving a balance to the credit of Grand Lodge, amounting to £413 1s. 11d.

It further appears from the report of the proceedings at the same Grand Committee, that the Grand Lodge of Scotland has determined on following the example of the Grand Lodge of England, and issuing a new edition of its Book of Constitutions and Laws. At all events, it is recorded in the official minutes of the meeting, that "in obedience to instructions of Grand Committee, approved by Grand Lodge at the last quarterly communication, Grand Secretary submitted a note of alterations in the Constitutions and Laws suggested by members of Grand Committee, in view of the forthcoming issue of a new edition. Grand Committee, in consideration of the importance of the subject, appointed Bros. William Officer, Major John Crombie, Alexander Hay, George Fisher, David Hume, J. Dalrymple Duncan, Dr. John Falconer, John Caldwell, John Wilson (No. 336), James Crichton, and Dr. James Middleton, as a Special Committee to carefully consider the suggested alterations in the existing code of laws, submitted under remit by Grand Secretary, and any other suggestions that may be made, and to submit a report on the same to Grand Committee at their meeting in September. Further, that such suggested alterations in the Constitutions as are recommended by Grand Committee be printed in the circular summoning the quarterly communication for 6th November next. And further, that Grand Lodge be respectfully recommended at their meeting on the said 6th of November

to suspend their standing orders, as to the alteration of laws, and to give effect to such alterations and additions as may be recommended by Grand Committee, should Grand Lodge so determine."

A NEW ORGANIZATION.

A notable convention was held in Boston during the early part of the present month. It was a gathering assembled at the call of Darius Wilson and others, representing the different departments of Egyptian Masonry, and having in view the establishment of a Sovereign Grand Body to control the various rites of Memphis and Mizraim, the Ancient and Primitive Rite, as these now exist in the United States. The convention was numerously attended, and the purpose of the gathering in the formation of a new governing organization was realized. The name given to the new body is that of the "Sovereign Sanctuary of the Royal Masonic Rite for the United States." The power claimed is that of controlling the work of all degrees from the 4th to the 96th, as these have heretofore been conferred by the Ancient and Primitive rite, or the rite of Memphis or that of Mizraim. The convention put on record its declaration, that the symbolic degrees are now and ever shall be under the exclusive control of Craft Lodges and Craft Grand Lodges. The Sovereign Sanctuary adopted a constitution for its guidance and elected the following named officers, viz: Isaac H. Parish, of Michigan, Most Illustrious Past Grand Master; Darius Wilson, of Massachusetts, Most Illustrious Sovereign Grand Master; John Hanna, of New York, Most Illustrious Deputy Grand Master; Cyrus Huling, of Ohio, and S. H. Shephard, of Georgia, Grand Representatives; R. C. Hatheway, of Michigan, Senior Grand Orator, and Joseph Austin, of Massachusetts, Junior Grand Orator; J. E. Taylor, of Indiana, Grand Senior Warden; R. M.

Allen, of Ohio, Grand Junior Warden; Rev. O. C. Wheeler, of California, Grand Prelate; J. A. Cummings, of Massachusetts, Grand Secretary; N. R. Morse, of Massachusetts, Grand Treasurer, together with a long list of persons to fill the minor Grand offices, those present being duly installed into their several positions of honor and responsibility.

Grand Master Wilson, the guiding spirit of the movement, as it would seem, expressed his apprehension that Egyptian Masonry had some defects of organization, save in Canada, where it had been established strictly in accord with Masonic usage. He referred to Dr. Robert Ramsay, as having contributed essential help in the formation of the Canadian Sovereign Sanctuary.

The new organization, of which Dr. Wilson is the head, takes the place of the Sovereign Sanctuary of the Memphis Rite incorporated under the laws of Massachusetts, but assumes larger powers and a broader reach of authority. It proposes to govern Egyptian Masonry throughout the country, and its officers represent twenty-two States. We notice, however, that the Grand Master, Grand Secretary and Grand Treasurer, are all from Massachusetts; and it is apparent that the controlling influences of the new organization centre in that jurisdiction.—*Freemason Repository*.

IMPOLITIC.

The grand dignitaries of Illinois appear determined to cast a positive firebrand among those of the fraternity desirous of a free choice in the cultivation of the so-called high degrees, if we are to judge from a recommendation to declare as clandestine all Master Masons belonging to rites claiming authority to confer the symbolic degrees. The injustice of such a proposed action can be easily demonstrated, when we take into consideration the simple fact of there being no Masonic system in existence

not based upon the three lower degrees, in conjunction with another fact, that no one of the numerous rites introduced into this country of late years, have ever pretended to make Blue Masons.

The trouble has been caused by a surmise that some one, among the Egyptian organizations may in the event of the proscription of their members, have recourse to the retaliatory measure of establishing symbolic lodges, by virtue of inherent authority, derived from foreign sources. In our opinion, there is no ground for a scare upon this head, although our upper degree men are sufficiently numerous to cause grave anxiety, especially, when non-affiliates can be induced into a union with them. We have seen three grand lodges co-existing in this State, each branding its neighbor as clandestine, and still, upon mutual reconciliation, all their acts have been declared purely legitimate. This is a passage in all Masonic history which should not be overlooked at this time.—*Corner Stone*.

THE POETRY OF FREEMASONRY.

BY ROB MORRIS, L. L. D., POET LAUREATE.

The committee having in charge the poetic coronation of their venerable and talented Brother, Rob Morris, have reported the completion of their task as recorded in the accompanying pamphlet. Few efforts of a Masonic character have been carried through so brilliantly and successfully as this. From the earliest inception of the plan to that triumphant moment when the laurel leaves lay verdant upon the gray hairs of our brother, everything conspired to a favourable end. The very inner heart of the Craft has been touched in this affair. The narrative of forty years' devotion to the single aim of developing Masonic truth has entered into the history of our race, and will shine as the brightest page in the history of Freemasonry. The extracts from correspondence given

in the pamphlet, prove that there is an electric chord uniting our vast brotherhood, and that that chord vibrated to its limit when the poetic coronation of Rob Morris was proposed. The committee will ever look back, with pride and pleasure, upon the part they have taken in this matter.

But now it behooves the whole fraternity of Masons to make a practical demonstration of their love and respect to Brother Morris, of whom it may be truly said, "the strong man bows himself." . . .

We offer a plan that is practical and within the means of everyone, and which will secure to Brother Morris all that he can desire from his brother Masons. It is that each of us should *patronize the large and splendid volume just issued*. As a sequel to the honorarium bestowed upon him Dec. 17th, our poet brother has been encouraged to collect together all his poetical productions—300 and more—and issue them in a quarto volume, styled, "The Poetry of Freemasonry." Such a work has long been demanded, and this is the best time in all his life to produce it.

By the encouragement and promises of many friends, Brother Morris has done this thing, and we call upon you to help us, both by securing a copy for yourself, and then by constituting yourself an aid to make up a list of subscribers among your friends. It only needs a sight of this elegant volume, the handsomest ever published in Masonic literature, with its large, clear-faced type, its heavy, choice paper, colored margins, auto-type portrait of the poet laureate, etc., it only needs to exhibit one of these to secure the favor of every Mason who admires splendid poetry in a splendid dress,—“Apples of gold,” as the wise man says, “in pictures of silver.” A single copy introduced in a circle of tasty, intelligent Masons, with tasty, intelligent ladies for wives and daughters, will place a score of these volumes upon as many centre tables. There is no occasion to con-

fine the circle of purchasers to Freemasons; every person who has a center table to uphold an elegant book, and a literary taste to enjoy it, is cordially invited to join us.

The volume for convenience is divided into four parts, viz.:

First part. Odes and Poems of the Knights Templar.

Second part. Symbolical Masonry.

Third Part. Memories of the Holy Land.

Fourth Part. Melodies of Adoptive Masonry.

The practical merits of this volume of poems may be considered under five points of view, viz.:

1. It contains whatever is necessary for Lodge and Commandery uses in the way of songs and recitations. Also:—

2. A full repertory of passages appropriate to funeral occasions, epitaphs, etc. Also:

3. Pieces in great variety for public declamations at banquets, installations, and the like. Also.—

4. A rich collection of pieces suitable for quotations in orations, addresses, etc. Finally:—

5. A broad survey of the Masonic theory in its exoteric feature for the instruction of non-Masons, ladies of refined taste, and the general public.

A REGISTRY OF THE PATRONS.

All the copies of this Laureate Edition are registered, from number one upward. A registry will be kept of the names and addresses of all the patrons. When the edition is exhausted this registry will be handsomely printed in quarto form, on good paper, and a copy sent to each subscriber to slip into his book. This will form a history of which every person may be proud.

Each copy comes in a handsome box (itself showy and attractive), labeled, etc., to preserve from dust and damp. It is fully gilt-edged and gilt-backed. The price is Five Dollars.

Will you enter our registry as one of its patrons?

You may order of Knight & Leonard, 107 Madison Street, Chicago, Illinois; of Col. F. W. B. Grant, Masonic Temple, Louisville, Kentucky, or Dr. Rob Morris, Astor House, New York.—Circular.

SYMBOLISM.

We present a few thoughts on Symbolism so constantly in use in earlier as well as in modern times. All great teachers acknowledge the advantage and power of imagery, of using metaphor, of symbolism, whether expressed by a fixed material object or by verbal symbolism, or the symbol of a series of ideas clothed in language. This symbolism was used as a warning by a Great Teacher when the direction was given to go forth with the patience of sheep, the wisdom of the serpent and the harmlessness of the dove, as also by another when the angel food was showered from heaven upon the Israelites when famishing in the desert. We reiterate such allusions to sensible objects were the earliest, the easiest and most engaging methods of instructing mankind in moral and divine truths. Assembling images from nature symbolism speaks to the understanding by the senses. These pleasing illustrations lead us, by an easy process, to form the most important and oftentimes the most sublime ideas, from things most familiar and intelligible. Hence the loftiness of style and sentiment, the rich imagery, the animated description, the enchanting grace, which pervade and embellish all the production of the East. Hence the admirable tissue of allegory and metaphor with which they decorated wisdom and virtue. This method of imparting the most sage and salutary lessons was accepted and repeatedly used with the happiest efficacy by all the great moral and religious reformers of the past. The very life blood of the Masonic

Institution is this process of giving instruction to its initiates through symbols. We teach them to be patient, cautious and submissive. The lamb is a bright symbol in the advancement of the new student, for in addition to patience and innocence it teaches him to be silent and discrete. Thus that prominent symbol in Masonry, the serpent, is intended to imply wisdom, perspicacity, circumspection. It was known by its Greek name, because of its quickness of sight. Hence serpents were placed as the keepers of the garden of the Hesperides. By the quickness of sight, advantages accrued and danger avoided. We acquire by the serpent also the lesson of secrecy and retirement, and in them find security, tranquility and peace, the leisure, opportunity and inclination to think; hence the ability and vigor to perform. Its wisdom does not permit it to be charmed, the force of the enchanter is evaded—Bochart tells us—by its laying one ear close to the ground and covering or stopping the other with the extremity of the body, which naturally warns the Masonic student to close his ear to the improper enchantments of pleasure and voluptuousness, the spell of undue wealth, the delusion of ambition and the temptation of sin. Who has not heard of the serpent as the emblem of immortality, rejuvenation or regeneration in consequence of its annually shedding its skin, its growing, as it were, young again? The natural instructions that we should continually throw aside our rough exterior, and become pure, true and undefiled; be possessed of a moral renovation in our life, by putting off the old man, and donning the new which is being re-created in righteousness and holiness.

Need expression be given of the symbolism of the dove or of its application to Masonic thought and action? Does not, at once, harmlessness, mildness and heavenly innocence overshadow the mind?

Where is there a more expressive symbol of perfect peace, of purity and chastity, of loving and constant affection? Have not the lovely qualities always insured the dove the protection, endearment and partiality of man? Are we not thus taught amiability?

Again, referring to the great Law-giver, Moses, did he not inform the inquiring Israelites when famishing, that the Corn of Heaven was sent to them as bread which the Lord had given them to eat? Is it not in the psalms referred to as angels' food? The Scriptures describe particularly its appearance and properties, and mention its coming down with the dew, giving refreshment, nourishment and joy. This manna still retains its fame in the East, being called "Celestial Sweetmeat." It is palatable and nutritive. Thou feddest thine own people with angels' food, and didst send them from heaven bread prepared without their labor; able to content every man's delight, and agreeing to every taste. For thy sustenance declared thy sweetness unto thy children, and serving to the appetite of the eater, tempered itself to every man's liking. The manna of the present day has the appearance of condensed honey and a taste not disagreeable in sweetness. It is used now as sugar in several dishes; it is nourishing, and when newly gathered has no purgative qualities. When it is stale, it loses its relishing taste and nutritive qualities and becomes candied. That which is found in California (Niebur v. 2, p. 362) falls with the dew; it has not the clearness of sugar, but much of its sweetness. Its descending in showers reminded the children of Israel of continual thankfulness and dependence upon Divine Providence, its scattered small grains, that we should be industrious and prompt on duty; that personal effort should be united with Divine assistance. Liberality and generosity were taught by the compulsory rule, that he who had over-much should

share with him who stood in need.

If we understand aright the Biblical account, twice the amount was the daily fall the day before the Sabbath, and none on the last named day; and again the same substance melted and evaporated in the heat of the sun, which obtained consistency and hardness in the shadow of the tent even, so that it might be pounded to a powder. The moral qualities and purposes inferred need not be here commented or particular reference made. The symbolism is apparent.

ALPHA LODGE, NO. 384, G. E. C.

We exceedingly regret that at the last moment we were unable to accept the courteous invitation extended to us by the Brethern of Alpha Lodge, No. 384. We congratulate them, however, upon the perfect success of the entertainment and wish this excellent lodge every prosperity. From the *Evening News*, of the 14th inst., we learn:—

"It was a brilliant assemblage that gathered in the new Masonic hall at Parkdale last night on the occasion of its consecration and dedication. Before the consecration ceremony, the officers and members of Alpha Lodge, A.F. and A.M., No. 384, G.R.C., assembled in the hall and the lodge was opened. The following were the officers present:—Wor. Bros. T. W. Booth, W.M., and Dr. G. G. Rowe, I. P. M.; Bros. J. Chambers, S. W.; Dr. J. K. Riddall, J. W.; A. R. Denison, Secretary; Col. John Gray, Treasurer; J. A. Wismer, S. D.; S. Horton, J. D.; S. Stevenson, S. S.; J. O'Brien, J. S.; E. Voss, I. G.; G. Davies, O.G. The following Past Masters of the lodge were present: Bros. Tait, Col. Gray, C. Sparling, and G. J. Bennett. The lodge having been opened a deputation waited on the Grand lodge officers, and conducted them to the lodge room, where they took seats vacated by officers of the lodge. The following grand officers were present:—M. W. Grand Master Hugh Mur-

ray, of Hamilton; Past Grand Master Seymour; Deputy Grand Master, Henry Robertson; District Deputy Grand Master, T. F. Blackwood; acting Grand Senior Warden, J. Pearson; Grand Junior Warden, T. W. Todd; Grand Chaplain, G. Tait; Grand Secretary, W. Roaf; Grand Director of Ceremonies, C. Sparling. The Grand Master then proceeded with the ceremony of consecration, assisted by the other Grand officers. Among the visiting Masons present were: A. M. Brown, W. M. of Doric lodge; Charles Pearson, W. M. of King Solomon lodge; Dr. Pollard, P. M. of Occident lodge; C. J. Joyce, P. M. of Streetsville lodge; and R. T. Lee, of Newmarket lodge.

"The members of the lodge and their visitors then proceeded to the large hall in the building, where the ladies had assembled, and where the chair was taken by T. W. Booth, W. M. of Alpha Lodge, who read an address of welcome to Grand Master Murray, who replied suitably. The Grand honors were then given to the Grand Master, Lieut. Col. Gray, M.P. P. taking the lead.

"The conversazione was then commenced. A splendid musical programme was rendered by Mrs. Thompson, Mrs. Norris, Mrs. Morris, Mrs. Delaney of Peterboro', Prof. Bohner, Sims Richards, E. R. Doward, and C. P. Whelan. Dancing followed and was kept up till an early hour. Supper was served in the dining hall on the ground floor.

GOOD AND INDIFFERENT MASONS.

There are in all communities good and indifferent Masons. By good Masons we mean those who are square men in their dealings with other Masons; who will not wrong, cheat or defraud; who will aid and assist a brother in every way possible; who speak well of him to others; who

will attend his lodge meetings, serve on committees when appointed; who will fill an office to the best of his ability; who will study, read, think and act out the principles inculcated in the lodge in his daily life. By indifferent Masons we mean those who, after they are a short time in the Order, become indifferent, careless, lukewarm, cease attending the lodge. You speak to them. They say, "Well, I have lost all interest in Masonry because some member has done me an injury—a brother cheated me, and I am down on the whole fraternity."

We asked a brother to take the *Freemason* the other day. He said: "No, I do not care to read about the Order;" one brother tried to get him out of his situation. Therefore, he was down on the whole craft. Now, brethren, is this right? Is it sensible? Are you doing as you wish to be done by? It reminds us of a sailor who heard a preacher say that the Jews had crucified our Saviour—therefore he resolved to punish the first Jew he met. Going up Chatham street, New York, he met one of those Israelites and knocked him down. The Jew got up. "Say, what for you knock me down?" "Because your race killed Christ, and I want to get even with you for it." "Vell, dot took blace two dousand years ago." "Well, I can't help when it took place. I only heard of it yesterday."

If you belong to a church, and a member ill-treats you, then you would condemn the whole Christian religion. Such people are narrow-minded. They are what we call pin-headed, poodle-dog men. Never ought to have joined the Order. Those are the kind of men that when they are married a few months want a divorce, because they don't like their mother-in-law or brother-in-law. If they should die, and by any means get to heaven,—if they should find somebody there whom they did not like on earth, they would not stay there.—*Freemason*.

INSTALLATIONS.

R. A. INSTALLATIONS.

NAPANEE.—Officers of Mount Sinai Chapter, No 44, installed by R E Comp G Supt Walters, assisted by E Comps O Hinch and Jas Ferguson:—E Comps C Z Perry, Z; Wm Robinson, H; E S Lapum, J; J G Fennell, Scribe E; R N Huffman, Scribe N; Wm Shannon, P S; J I Martin, S S; J Woodhouse, J S; Brice Allen, Janitor.

LONDON.—The following officers were recently installed by R E Comp R B Hungerford, assisted by E Comps Brock, Jeffery and Greer:—St John's Chapter, No 3—E Comps J S Dewar, Z; Joseph Hook, H; A McQueen, J; John Siddons, Scribe E; John A Burns, Scribe N; R E Comp W Hawthorne, Treas; Comps Geo W Hilton, P S; A Carrothers, S S; James Dunn, J S; W Wyatt, D of C; J A Rose, J H Wilson and Chas Taylor, Masters of Veils; F J Hood, Janitor. St George's Chapter, No 5:—E Comps H C Simpson, Z; Ed Burke, H; A B Munson, J; W R Browne, Scribe E; C C Reed, Scribe N; R E Comp R Lewis, Treas; Comps A D Holman, P S; Alex Irvine, S S; O E Brenner, J S; J W Jones, D of C; Frank W Lilley, John Oliver, C L Dreiffer, Masters of Veils; F J Hood, Janitor.

TORONTO.—Officers of St. Paul's R. A. C. installed on the 11th inst. by ex-Comp. Sargant, and M ex-Comp. F J Menet:—W S S Jackson, Z, (re-elected); C W Postlethwaite, H; W H Best, J; Fred F Manley, P S; A D Ponton, S E; G S Ryerson, S N; John Massey, S S; James Hewlett, J S; Wm Roaf, M 1st V; G W Weston, C F Marshall, Stewards; J L Dixon, Janitor.

A. F. AND A. M. LODGES.

PICTON.—At the R. M. of Prince Edward Lodge, No 18, G R C, the following officers were duly installed by R W Bro Donald Ross, P D D G M:—W Bro Hiram Welbanks, W M; Bros D B Clapp, S W; J R Sayers, J W; W P Reynolds, Treas; W H Ellis, Chap; Ed W Case, Sec; John Clinton, S D; Allen Clapp, J D; H M Babbitt, D of C; Peter Huff, W G McCready, Stewards; J H Calden, I G; J H Gilbert, Tyler.

BOWMANVILLE.—Officers of Jerusalem Lodge, No 31, G R C, installed by R W Bro Jas Greenfield, Kingston, and W Bro W R Piggett:—W Bro W McKay, W M, re-elected; Bros John Wesley, S W; George Figgott, J W; R P Field, Chap; John Lyle, Treas, re-elected; J Percy, Jr, Sec, re-elected; Frank Mason, S D; John Jeffery, J D; T M Bingham, D of C; S T Gates, I G; W Wright, Sr, Tyler, re-elected; Fred Rogers, Org. After the installation the brethren spent one of the most pleasant and happy hours ever participated in at the lodge room, with speeches, recitations, singing,

and choice refreshments furnished by the Secretary from his home. It was a social and fraternal meeting, and delighted the participants.

NEWBURGH.—Officers of Prince of Wales Lodge, No 146, G R C, installed by W Bro Mulholland:—W Bro R W Longman, I P M; W Bro Jas Mulholland, W M; Bros Wm W Bell, S W; Thos Watts, J W; Wm Grange, Treas; John Jackson, Sec; J F Nickols, Chap; Philip Phelen, S D; R B Hope, J D; Harvey Master, S S; W H Miller, J S; Jas Challes, I G; Jacob Detlan, Tyler; Edward Jones, D of C.

ALMONTE.—Officers of Mississippi Lodge, No 147, G R C, installed by R W Bro W Smith, D D G M, Dec 27, 1884:—W Bro John Elliott, I P M; W Bro Andrew Dunlap, Jr, W M; Bros Arch Shirretts, Sr, S W; Thos Lodge, J W; W Bros J H Thrall, Treas; J M Munro, Sec; Bros John Donaldson, S D; Wm Berry, J D; Ralph Hill, I G; Adolphus Thoburn, Tyler.

NORWOOD.—Officers of Norwood Lodge, No 223, G R C:—W Bro W E Roxburgh, I P M; W Bro W H Stephenson, W M; Bros J A Butterfield, S W; A McMillan, J W; Thos Burke, Sec; D Wigmore, Chap; Wm Hutchinson, S D; John Harper, J D; W H Minaker, S S; W Bro P P Cope, J S; Bros Geo Powell, I G; Isaac Powell, Tyler; Thos Rork, D of C.

PORT ARTHUR.—Officers of Shuniah Lodge, No 227, G R C, installed Dec 27, 1884:—W Bro G H Kennedy, I P M; W Bro W S Beaver, W M; Bros G R Thompson, S W; G A Graham, J W; P S Griffin, Chap; J Hasking, Treas; J W Harvey, Sec; Dr L C Campbell, S D; Robt Laird, J D; Fred Jones, S S; W J Clarke, J W; W Bros S W Ray, Organist; W C Dobie, D of C; Bros T J C Rodden, I G; E V Robinson, Tyler.

WELLAND.—Officers of Copstone Lodge, No 373, G R C, installed by R W Bro I P Wilson, Jan 1, 1885:—W Bro R H Dyer, I P M; W Bro C Swayze, W M; Bros R A Page, S W; J C Seaglehurst, J W; J Mc Glashan, Treas; R Morrison, Sec; W B Chambers, S D; E Disher, J D; W R Rasbinder, G Pearson, Stds; R Bridges, I G; W Bro M W Bridgman, D of C; W Bro J M Dunn, Chap; Bros T Maccomb, Org; Casper Ram'y, Tyler.

QUEBEC.—Officers of Lorne Lodge, No 375, installed Dec 27, 1884:—W Bro J Kincaid, I P M; W Bro W Miller, W M; W Bro C Corneil, S W; Bros A Redmond, J W; G Edward, Treas; J D Thornton, Sec; Rev Dr Smithett, Chap; J Morrison, S D; A Laidley, J D; H Kennedy, S S; J A Calder, J S; T H McQuade, I G; W Hinds, Tyler.

WEST LORNE.—Officers of McColl Lodge, No 386, G R C, installed by W Bro D Sin-

clair, Jan 14, 1885:—W Bro T W Kirkpatrick, I P M; W Bro W H McLean, W M; Bros P Stalker, S W; D H McCowan, J W; J Wilton, Treas; J Chassey, Sec; D McIntyre, Chap; R McForte, S D; D Markell, J D; A McCoil, S S; J Hind, J S; N S Lusty, I G; J Trigger, Tyler; D McLaren, D of C.

NORTH AUGUSTA.—Officers of Crystal Fountain Lodge, No 399, G R C, installed by W Bro J Menish, D D G M, by dispensation, Jan 28, 1885:—W Bro Jas Langstaff, I P M; W Bro John Chapman, W M; Bros John H McCully, S W; Wm H Love, J W; A T Dunn, M D, Treas; Joseph B Love, Sec; Thos N Connor, Chap; John Whitworth, S D; M L Gallinger, J D; J B Davis, S S; Robt Kyle, J S; Geo Carr, I G; Geo N Moffatt, Tyler; John Ennis, D of C.

G. R. MANITOBA.

GLADSTONE.—Officers of Gladstone Lodge, No 11, G R M, installed by W Bro P St Clair McGregor, assisted by W Bros Nicol, Ferguson and Morton, Dec 27, 1884:—W Bro P St C McGregor, I P M; W Bro Wm McKelvy, W M; Bros John Mason, S W; Thomas C6ry, J W; Jno McDougall, Chap; W Bro T L Morton, Treas; Bros J Chambers, Sec; A S McGregor, S D; J Andrews, J D; J Cookman, G S McGregor, Stewards; Jas McAlpine, Tyler.

R. S. MASTERS.

At the last regular assembly of Shekinah Council of Royal and Select Masters, No 1, G R C, the following officers were elected for the ensuing year:—Ill Comps B Dalh Ramsay, Th Ill M; Oronhyatekha, I P T Ill M; D Sheppard, R Ill M; C W House, Ill M; Rt Ill Co R Ramsay, Rec; V Ill Co T B Newton, Treas; Rt Ill Co E H D Hall, M of C; Ill Comps Hy Johnstone, Capt of Gd, and R Ross, Sentinel.

GUELPH.—Officers of Victoria Preceptory, No 10, S G P of Canada, installed Jan 19, 1885, by R E Sir Kt E H Dally, Provincial Prior of Hamilton District, at Guelph:—V E Sir Kt H Lockwood, P P, (re-elected); Sir Kts J A Angel, Constable; H Walker, Marshall; R E Sir Kt D Spry, Chaplain; Sir Kts W Watson, Treas; J A Nellis, Registrar; A McBean, Sub-Marshal; J J Maloney, Capt of Guard; H P Dill, Almoner; A P Petrie, 1st Standard-Bearer; A Bruce, 2nd Standard-Bearer; A J Thibode, Sword-Bearer; H Bolton, Guard. Preceptors of Victoria Preceptory:—R E Sir Kts D Spry, H Roberison; V E Sir Kts F Wilnot, H Lockwood.

Tennyson says: "Men are God's trees." Then dudes must be ripe thistles—soft on top and slim in the body.

CANADIAN MASONIC NEWS.

Every lodge that can afford it, and possesses the necessary local talent, should have both vocal and instrumental music. The beauty of our ceremonies are much enhanced by a few appropriate odes and chants.

A special despatch from Lima, Peru, says:—"Dr. Miriategin, one of the oldest and most distinguished inhabitants of this city, being associated with the Declaration of Independence, and holding a high position in the Masonic community, died recently. His Masonic connections gave rise to a protest from ecclesiastical authorities against his interment in the general cemetery. The Government ignored this proceeding, and, together with several charitable institutions, rendered honor to the remains of the illustrious citizen."

The conversazione of Wilson Lodge, No. 86, Toronto, was one of the finest and most successful gatherings of the kind ever held in the city, and great credit is due to the Executive Committee by whom it was carried to a successful completion. Nearly 300 ladies and gentlemen were present. M. W. Bro. Hugh Murray (Hamilton), Grand Master; M. W. Bro. Daniel Spry (Barrie), P.G.M.; R. W. Bros. J. J. Mason (Hamilton), Grand Sec'y; T. F. Blackwood, D.D.G.M.; W. C. Wilkinson, P.G.R.; E. T. Malone and other Grand Lodge officers, were present, with a large gathering of the city brethren and invited guests. W. Bro. Riches delivered a brief address of welcome, and then called on the brethren to salute the Grand Master with the usual honors. M. W. Bro. Murray in responding referred to the many pleasant gatherings he had attended in that hall, not the least enjoyable being the one he was then present at. He trusted all those present would spend a pleasant evening, and reminded the brethren to give a thought to those absent ones who were not so well circumstanced as his

hearers, and to remember the great teachings of the Craft in the matter of practical charity. Dancing was immediately commenced, and was kept up until an early hour in the morning. The committee, who are deserving of the greatest praise, was composed of R. W. Bro. Kivas Tully, honorary chairman; W. Bro. A. R. Riches, chairman; Bro. C. W. Henderson, secretary; R. W. Bro. T. Sargent, W. Bro. J. Clare, Bros. W. Downie, C. S. Patterson, A. J. Pattison, H. Brown, Dr. J. S. King, F. Hillock, J. Oliver, J. Alexander, J. Akers, G. Hatch and J. Hall.

BRO. D. MURRAY LYON, Grand Secretary of the Grand Lodge of Scotland, in a letter to the Morris "Coronation Committee," said:—"Early in my Masonic career I was brought in contact with P. G. M. Bro. Dr. Morris, and it was he who gave the incentive to that taste for Masonic literature which led to the production of my widely-known 'History of Freemasonry in Scotland,' published some ten years ago." This is high praise for P. G. M. Bro. Morris, who, it appears, is not only the author of "The Level and the Square," and its three hundred illustrious successors, but also the inspirer of that notable Masonic work, the History of the Lodge of Edinburgh, No. 1, and therein of Freemasonry in Scotland.—*Keystone.*

The following officers of Wascana Lodge, No. 23, G. R. M., Regina, N. W.T., were installed by R. W. Bro. J. H. Benson, assisted by W. Bro. John Secord, and W. Bro. Thos. Smith:—R. W. Bro. James H. Benson, I. P. M.; W. Bro. John A. Kerr, W. M.; Bros. Percy R. Neale, S. W.; James A. McCaul, J. W.; F. Fraser Tims, Chap.; F. K. Gibson, Sec.; W. J. Lindsay, Treas.; W. F. Eddy, S. D.; E. J. Weekes, J. D.; Thos. Barton, D. of C.; C. H. Barker, I. G.; F. P. Welsh, W. D. Firstbrook, Stewards; J. S. Laidlaw, Tyler. After the installation ceremony had been concluded, and

the other business disposed of, the W. M. intimated that he and the newly-installed Wardens had arranged to entertain the brethren to supper at the Palmer House. The brethren adjourned to the hotel dining-room, where a very pleasant hour was spent in speech and song. Wascana Lodge, we are pleased to learn, has excellent prospects for the future, and the officers installed are an assurance of good work being done.

SUCH IS FAME.—Speaking of the recent laureation of P. G. M. Bro. Rob Morris as the Masonic poet there came to us the December issue of the *New Zealand Freemason*, in which we find a mutilated copy of "The Level and the Square," which the editor says was composed by a lady friend and sent him for publication. It appears funny, but, after all the years of the existence of this poem over the signature of its author, it would seem that the lady in question might as well have attempted to steal the "Hundredth Psalm" or "Auld Lang Syne." We would advise her to try a few extracts from Shakespeare, or "Home, Sweet Home."—*New York Dispatch.*

Hanselmann Commandery, No. 16, K. T., Cincinnati, Ohio, presented the following donations to "The Children's Masonic Home." This is practical Templary:—"Fifteen barrels choice flour; 2 barrels granulated sugar, 600 pounds; 2 barrels light brown sugar, 623 pounds; 1 barrel rice, 230 pounds; 2 barrels beans, 561 pounds; 2 barrels oatmeal; 1 barrel buckwheat flour; 1 barrel N. O. molasses, 50 gallons; 22 cases (44 doz. cans) tomatoes; 5 cases (10 doz. cans) Yarmouth corn; 2 boxes Fox's starch; 5 pounds Royal baking powder; 100 pounds dried peaches; 100 pounds dried apples; 1 dozen extra brooms; 1 dozen heavy mops; 10 pounds cinnamon; 10 pounds ginger; 10 pounds allspice; 3 pounds cloves; 3 pounds pepper; 1 box German soap; 1 bolt flannel; 1 package dry goods; 2 large packages toys; 1 dozen bottles lung balsam; 2 boxes crackers."

HUMORISMS.

A little skate, a little fall, a broken pate, laid up—that's all.

There's claws to my will," said the cat as it scratched the small boy.

Yellow is a fashionable color Twenty-dollar gold pieces are very stylish.

A milkman studiously avoids using the expression. "Not by a long chalk."

When clothespins are only a cent a dozen there is no excuse for snoring in church.

If you wish to keep your name untarnished, clean your door plate night and morning.

"What is laughter?" asks a chemist. It is the sound you hear when your hat blows off.

The only thing that can be done with the old "long lost" umbrella is to endeavor to recover it.

Girls who did not propose last year must not feel disappointed if their beaux do not return good for evil.

Mrs. Ingalls says that woman is a silent power in the land. That will be news to thousands of husbands.

A gay young Boston widow has her own weight in gold as an annual income. Such a prize is worth weighting for.

A little girl suffering with the mumps declared she "felt as though a headache had slipped down into her neck."

Inquirer asks: "Why is it that so many dogs have fleas?" To be perfectly honest we think it is because there are so many fleas.

"How will you have your hair cut?" asked the barber. "With the scissors," said the customer quietly. "Looks as if you used a knife last time."

The evening's amusement was closed by a distribution of candy among the children, and a few congratulatory remarks from the Rev. Mr. Treleaven.

A woman who bestows her love upon a man without money will have more fun in her life than if she bestows it upon money without a man.

"Don't be afraid!" said a snob to a German laborer. "Sit down and make yourself my equal." "I would have to blow my brains out," was the reply of the Teuton.

Prof. Bell says the telephone is yet in its infancy. This explains the difficulty one frequently has in making out what the telephone is talking about.

A market reporter says that his sweetheart encouraged him, and he thought of marrying her at once, but that a further advance was followed by a decline.

One thing the dude always puts his whole soul into—his toothpick shoes.

It is said that one-half of the world does not know how the other half lives; and it may be added that it's none of their business.

A Westchester farmer explains that in wet weather his cows absorb more moisture and, as a consequence, the milk is thinner. The milk can't be much thinner than the story.

A museum in this city possesses a double-headed cow. This doesn't seem a paralyzing sort of curiosity when it is remembered that a number of Pittsburg oarsmen possess double skulls.

A guileless girl wrote to her lover thus: "Don't come to see me any more just yet, John, for father has just been having his boots half-soled, and two rows of nails around the toes."

School Board Officer—You see, my good woman, your children must be educated. Mrs. Flanigan—Faix, I see nothin' on the koid! You an' me have done well enoff widout it!

Mistress—Jane, I read in the newspapers that very much of the candy now made is decidedly bad for the health. You must be very careful that dear little Fido does not get hold of any of the children's candy.

"To withhold a part of the truth may be worse than a lie." Yes, but it is less cruel to tell a man that you will pay that bill next week than to let him know that you will never pay and never intended to pay.

Snobbernon—Ah, Dudley, I understand your are to be congratulated. Is the fair one pretty? Dudley, N n-no. Can't say she is. Snobbernon—Good figure? Dudley—Y-ye-es. 'Bout a million.

"Dear, dear!" exclaimed a nervous old lady whose son was first mate on a coasting schooner, "Dear me! son John writes that his vessel is loaded with ice, bound South. What if the ice should melt and sink 'em all."

"Dietrich, your father in-law is very low," said the physician, "I think he will hardly live through the night." "Ach, well," says Dietrich, "dot was all right. Do better he is dead de quicker he is off."

Policeman—"Have you a permit to play here?" Organ-grinder—"No, but it amuses the little ones so much." Policeman—"Then you will have the goodness to accompany me." "Very well, sir, what do you wish to sing?"

"You must come and see me, my dear," said a lady to a little girl of her acquaintance. "Do you know my number?" "Oh, yes, ma'am," responded the innocent child. "Papa says you always live at sixes and sevens."

The Canadian Craftsman.

Port Hope, March 15, 1885.

BENEVOLENT SCHEMES IN CONNECTION WITH FREEMASONRY.

It has always appeared to us extraordinary that so few benevolent associations have been established in connection with the craft. By our dilatoriness and negligence in this respect, we have virtually built up the Ancient Order of United Workmen, the Legion of Honor, Royal Arcanum, Foresters, etc. Good and practical men have left our ranks to ally themselves with institutions and societies that for merely nominal sums insured at least something tangible for the widow and orphan in case of death. Practical men asked themselves "Had I not better pay attention to my Workman's Lodge, by belonging to which, in case of death, my little ones will receive two thousand dollars sure, and take my dimit from my lodge, chapter and preceptory, where my dues are about the same as in the A. O. U. W., and at my decease, my widow might get twenty or forty dollars?" The answer, of course, was in favor of the Workmen.

Hundreds of Masons have retired from the Order because there is very little *practical* benefit to be derived from it, and have become active workers in those societies that give their hundreds of thousands annually to their widows and orphans. Such is actually the fact; we have seen it for a long time, but to speak plainly the Masonic body is too self-opinioned and conservative to open their eyes to the needed reform.

True, we have an excellent institution in connection with the Craft in London, and another smaller one in Kingston; but neither of them are kept properly before the fraternity, and we venture to say there are a great many Masons in the Dominion who never heard of either of them. Now, however, the Sovereign Sanctuary of the Memphis Rite has boldly taken the matter in hand, and determined to compete with societies that have robbed us of so many of our leading members. This movement is bound to produce a long and much needed reform, and as it is in the hands of practical business men, and leading Freemasons, there can be no question of its success. The Dominion Masonic Mutual Benefit Association will, we believe, prove a blessing to the fraternity in Canada, and we are glad to find such a live working body taking the matter in hand.

GRAND COUNCIL OF ROYAL AND SELECT MASTERS.

This Grand Body will hold its annual session in Toronto next month. We regret to say Cryptic Masonry for some years past has been on the downward path, and unless some change soon takes place for the better, it will, so far as Canada is concerned, be one of the things of the past. A great effort next month must be made to re-establish this beautiful little rite—the development of Capitular Masonry.

Years ago, it flourished in our midst, and for a time seemed to bid fair to occupy a prominent position. Gradually, however, it dwindled down till now we do not believe there are

any Councils except Shekinah and Adoniram working. This is not as it should be, and the next Grand Master should either personally visit the Councils and exemplify the work, or make the Intendant Generals do so. Certainly, some new course must be adopted, or the Grand Council of Royal and Select Masters for the Dominion of Canada will be "under ground."

SOVEREIGN GREAT PRIORY OF CANADA.

R. E. Frater James A. Henderson, Q. C., of Kingston, the Deputy Grand Master of the Sovereign Great Priory of Canada, Knights Templar, on the 31st day of January, was made the recipient of a valuable and handsome gold jewel by the Grand Encampment Knights Templar of the United States, Frater Henderson being the Representative of that Grand Body in the Sovereign Great Priory. On the irradiated gold plate of the jewel is a triple cross inlaid with white and red enamel, mounted with three large diamonds. The cross is placed on a gold abacus and Templar sword crossed. The jewel is connected with a massive gold clasp by a beautifully designed link, composed of "The Cross and Crown." The jewel is the finest we have seen; the design is faultless and could hardly be surpassed for beauty and finish.

A diploma, beautifully illuminated, accompanied the present. We congratulate the R. E. Frater who, as a Past Grand Master of the Grand Lodge of Canada, has been by the craft presented with many tokens of their esteem, and all of which he is

highly deserving, for his constant and able services in connection with every branch of the Order to advance their best interests.

THE WORSHIPFUL MASTER'S ASSISTANT.

We have received from the editor and publisher, our friend, R. W. Bro. Robert Macoy, of New York, a copy of "The Worshipful Master's Assistant." After a careful perusal, we have no hesitation in saying that it is the most complete work of the kind published, and that every presiding officer of any Masonic body should at once procure a copy. It is indeed, as it claims to be, "a feast of good things, old and new," and is a complete deliverance of all things essential to the office of Worshipful Master. No lodge should be without a copy. This work supplies a want long felt by even old Worshipful Masters; but when so many young and inexperienced Masters are seated in the Oriental chair of King Solomon, this book presents immense attractions. Among the subjects of prime importance contained in no other volume except this, see "The Trials of Real Cases," pages 206-226; "The Masonic Jurist," pages 229-282; "Exercises in Parliamentary Usage," pages 268-281; "Ritual of a Lodge of Sorrow," pages 155-167; and other divisions. Either of these to the enquiring Master is worth the price of the volume. The volume is now ready for mailing. Price, \$1.50, in flexible blue cloth, with appropriate designs, and in morocco \$2.80. Address Bro. Robert Macoy, No. 4, Barclay street, New York City.

THE LIE NAILED.

That untruthful and mythical individual, calling himself J. H. Livingston, having failed to meet the challenge of R. W. Bro. Frank W. Baxter, the following affidavit, which effectually proves the falsity of one of the Livingston statements, has been sent us for publication:—

"To whom it may concern:

"I, John G. Jenne, Secretary of Lafayette Chapter, Number Four (4), Royal Arch Masons of the State of Vermont, do hereby certify, upon my honor as a Royal Arch Mason, that I have carefully examined the records of said Lafayette Chapter, and find, in substance, the facts as they appear by said records, in relation to H. Luke Robinson, now Grand Z. of the Grand Chapter of Royal Arch Masons of the Province of Quebec, as follows, to wit:

"At a regular convocation, held February 10th, 1851, the petition of H. Luke Robinson was received and referred to a committee.

"At the regular convocation, held March 17th, 1851, the petition of said H. Luke Robinson was balloted upon, found clear, and he was advanced to the Honorary Degree of a Mark Master Mason, after which, and at the same convocation, he received the degree of Past Master.

"I also find that at a convocation held January 21st, 1856, that the said H. Luke Robinson received the degree of M. E. Master, and at the same convocation was exalted to the degree of a Royal Arch Mason.

"Given under my hand, and the seal of Lafayette Chapter, Number Four, located at Enesburgh Falls, County of Franklin, State of Vermont, this the 28th day of October, A. D. 1884, A. J. 2414.

"(Signed)

"JOHN G. JENNE,

"Secretary of Lafayette Chapter, No. 4.

[SEAL.]

"I hereby certify that the above is a correct version of the case in question.

"A. M. GLADDEN,
"High Priest of Lafayette Chap., No. 4."

THE "LONDON FREEMASON" AND
THE SO-CALLED GRAND
LODGE OF ONTARIO.

In our last issue, we threw out a few suggestions relative to this quasi-masonic body, existing and increasing in our midst, and as it is well always to face the inevitable, rather than postpone the evil day, we again refer to it by quoting from our English contemporary. Even the London *Freemason*, whose *Colonial-phobia* is so well known, admits that the formation of this body (the so-called G. L. Ontario) was "a strongish order, even on geographical grounds, even for a misnomer, Masons meeting without a 'call,' or warrant, forming a Grand Lodge in the bosom of a lawful body and legal name," and does not see "how the Grand Lodge of England can deny the legal existence" of the Grand Lodge of Canada, after having recognized it nearly a quarter of a century ago. We should think not.

The so-called Grand Lodge of Ontario must be dealt with, and we should like some of our correspondents to express their views upon the subject. Three Grand Lodges have existed at one time in New York. Two in England and two in one or more of the neighboring States, and two very recently in Manitoba. Of course, during the divisions and schisms there was much heart-burning, and in every instance such division of supremacy was detrimental to

the best interests of Freemasonry; but in all union followed, and the result was harmony, peace and brotherly love. We believe the time is at hand for us to do likewise. The *Freemason* says:—

“It might be thought perhaps that the remarks we have just put forward might settle the vexed question of the claims of a Grand Lodge of Ontario to attention or regard. But, to say the truth, the Ontario question always has been a ‘Cruz’ to us, and for these reasons. When Canada separated from the English Grand Lodge, there was but one body which succeeded to one District Grand Lodge, and which absorbed into itself Scottish and Irish lodges as well. The separation may be said, fairly enough, to date from October, 1855: In 1857 the Confederation Act was passed, by which the united provinces of Upper Canada and Lower Canada were separated, and the former was termed Ontario, the latter Quebec. This Dominion of Canada being shortly afterwards formed of four confederate provinces—Nova Scotia, New Brunswick, Quebec, and Ontario—was increased by Prince Edward Island and British Columbia, and subsequently by Manitoba. The precedent of separation was followed by Nova Scotia in 1866, which set up an independent Grand Lodge; New Brunswick in 1867, and British Columbia equally formed independent bodies. Quebec organized itself in 1869; Prince Edward Island in 1874; and Manitoba in 1875. Thus it will be seen that of all Canada only the Province of Ontario was left to the Grand Lodge of Canada. The Grand Lodge was advised to take the name of Ontario; but it has always declined. In 1876 a movement was set on foot, on the grounds raised by those who formed the Grand Lodge of Quebec, to form a Grand Lodge of Ontario under its political delimitations, and it seems to resolve itself into a mere question of geographical termi-

nology. The Grand Lodge of England originally dealt with a body calling itself the Grand Lodge of Canada, when, with the exception of the faithful and loyal three Montreal Lodges, the Canadian brethren left the English foundation. And so, though it continues to term itself the Grand Lodge of Canada, it has since been shorn of various lodges and a whole province, not without protest. We do not see how the Grand Lodge of England can deny its legal existence. It is a strongish order, even on geographical grounds, even for a misnomer, Masons meeting without a “call” or warrant, forming a Grand Lodge in the bosom of a lawful body and legal name. That body was formed by representatives of various lodges, and with variably chequered fortunes exists up to the present, and has been recognized by a large number of American Grand Lodges. The question in itself is not quite so easy a case to solve as some writers in Canada seem to think and constantly assert. The Grand Lodge of Canada now represents nothing territorially, in that it only bears sway, Masonically, over the Province of Ontario, and not over Canada. So much has this point been felt, that it has been proposed to call the Grand Lodge of Canada the Grand Lodge of Canada and Ontario. On the grounds put forth by Quebec, the body calling itself the Grand Lodge of Ontario has a right to be heard; but there are considerations, we think, which will prevent the Grand Lodge of England ever approving of the movement in question. The precedent is a very serious and unsafe one, and with every good wish and kind feeling for the brethren who have constituted the Grand Lodge of Ontario, the Grand Lodge of England can only reply, as the Pope does, as far as we can see, “non possumus.”

We may say for the information of our contemporary that the so-called Grand Lodge of Ontario is not recognized by any Grand Lodge in the world.

PUBLISHING REPORTS, &c.

In another column will be found an excellent letter to *The Freemasons' Chronicle*, England, (endorsed by that journal), on the silly twaddle indulged in by some Masons, with regard to the publication of reports of Masonic banquets, &c. The day for keeping all these things within the tyled door, has passed away, we trust, forever. Let the world know what we are doing; let our wives, and friends, read at the breakfast table our views of the beneficent effects of the Order. Why keep these things dark? Are we ashamed of our privileges? Do we dread that the eye of the profane will discover in our mysteries the dark and hideous nightmare of atheism, or the fiendish plot of the dynamiter?

We believe in letting the world know a great deal more of our acts than they do. These dark secrets should be no longer hidden from the light of day; and the time has come, when we can safely draw the curtain a little aside, and trust the outside world with a peep at the secrets of our mysticism. Masonry has naught to fear from the public press. Masonry is the sister and handmaid of religion, the representative of charity and mercy, the advocate of liberty and fraternity. What cause, then, has she to dread in the publication of the reports of her social gatherings?

The Constitution of the Rosicrucian Society of Canada, is now published. Brethren desirous of obtaining a copy, can forward 12c. in postage stamps to the Supreme Magus, M. W. Fr. D. Spry, Hon. IX., Barrie, or the Secretary-General, M. W. Fr. Robert Ramsay, Orillia.

EDITORIAL NOTES.

DETROIT, Michigan, has a Masonic library, of which P. G. M. Bro. J. W. McGrath is President. It is supported by contributions from lodges and brethren, and contains a number of standard Masonic works.

THE "Masonic Harmonia," a collection of music, original and selected, for the use of the Masonic fraternity in every department, 12-mo., cloth, is a work that every lodge should purchase. Price \$6 per doz. Address Robert Macey, No. 4, Barclay street, New York City.

ALF our readers will deeply regret to learn of the death of our gallant Bro. Col. Fred Burnaby, who fell, bravely fighting in a hand-to-hand conflict, at the desperate action at the Abu Klea Wells, on the 17th inst. As the *Times* observes, there is no exaggeration in saying that very few military men would be more missed by such a large circle of admirers.

PAST GRAND MASTER Hiram W. Hubbard, of Ohio, on the 20th ult., crossed the river, at the age of sixty-eight. He was a true man and a faithful brother, and has filled, amongst other high positions in the craft, that of Grand High Priest, Most Puissant Grand Master, R. & S. M., Grand Commander, and Grand Master, of the Grand Encampment of the United States.

THE last work by R. W. Bro. W. J. Hughan, the well-known Masonic historian, of Torquay, England, is selling so rapidly that it will soon be out of print, as his others are. Its title is "Origin of the English Rite of

Freemasonry," and treats of a variety of important questions affecting the subject covered by its comprehensive title. Copies may be had from the author, price six shillings, post free, in a neat paper wrapper.

WHAT a strange admixture we have in our Masonry! Amid our comingling of brotherly love, there crowds upon us from a quarter we should not look for, an acrimonious bitterness, which is carried in the pistol-pocket of hypocrisy, convenient to explode only when it is safe to do so, and also when the victim is safely down—we meet upon the level, and part upon the square.—*Corner Stone.*

THE Grand Chapter of the Eastern Star, for the State of Illinois, has set to work with a will, and has issued an appeal for contributions in aid of a "Masonic Orphans' Home" for that jurisdiction. This is indeed a move in the right direction, and we say, "God bless our sisters of the Eastern Star." The Grand Lodge of Canada has between \$60,000 and \$70,000 lying idle; why not do something more for the poor and distressed? Let the ladies take it in hand.

DISCOVERY IN JERUSALEM.—In the exploration of the old Temple area in Jerusalem, one of the stones placed around about the low parapet dividing the Court of the Israelites from the Court of the Gentiles, has been dug up, with the inscription in Greek still legible, forbidding a Gentile, under pain of death, to pass the parapet. All such discoveries are a gain. They strengthen the foundation of our faith, because they verify statements of Holy Writ.

AGAIN REVEALED.—Isn't it astonishing how Freemasonry survives the repeated revelation of its secrets? This time it is M. Andrieux, the Prefect of Police of Paris, who "makes a clean breast of it." He does it in such a quizzical way, however, that even anti-Masons will not accept it as true. The Prefect is evidently a wit, and his wit was so good that it was at once cabled across the Atlantic. He winds up by saying, that he "would not have made these revelations, had he not known that the Freemasons like to have a good laugh!"

THE resolution moved by R. W. Bro. H. L. Robinson, at the recent meeting of the Grand Lodge of Quebec, was admirably constructed for the purpose of drawing out an expression of opinion in regard to the English Lodges in Montreal. The speech of M. W. Bro. John H. Graham, Past Grand Master, was a masterly exposition of the whole subject, and was listened to with rapt attention. While we cordially agree with the decision arrived at with regard to the motion, yet we think thanks are due to R. W. Bro. Robinson for having brought the matter up in the shape he did. It admitted of arriving at a very accurate knowledge of the opinion of the representatives of the Lodges, and resulted in an emphatic endorsement of M. W. Bro. Johnston's action.

THE *Masonic Chronicle* says:—"Nobody, under whatsoever name, has any authority over the Blue Lodge, except the Grand Lodge of the State in which it is located; and further, the Blue Lodge, nor its Grand Lodge

per se have any concern in regard to, or knowledge of, the doings of any other, so-called, Masonic body."

This is right, true, and sound doctrine. And such rule applies to all other Masonic organizations, such as Grand Chapters, Grand Commanderies, &c. Such bodies can only legislate regarding the degrees over which they severally, and respectively, have jurisdiction.

P. G. M. Bro. ROB. MORRIS says that some of the epitaphs of the Grand Masters of Malta are finely conceived. The old St. John Church, at Valletta, is full of them. Here is the inscription of Grand Master Jean L'Evesque de la Cassiere, who ruled the great fraternity from 1572 to 1582. The original is in Latin:—"To Frater John Eprisiopus, Grand Master of the Soldiery of Jerusalem, the noblest ruler of this realm, a very brave, religious, and brilliant man, (*Fortissimo, Religiosus, Splendidissimo*), whose integrity was tried and proven by calumny, and shone forth even as gold is tried in the fire, the sacred sodality of the soldiery of Jerusalem, weeping, have placed this testimony. He lived seventy-eight years. He died at home, January 12th, 1582."—*N.Y. Dispatch*.

THE Masonic brethren of Fall River, Mass., are rejoicing in the fact that they have raised the required sum of \$30,000, to secure themselves a masonic home. They have purchased an eligible lot on a quiet street, near the centre of the city, upon which they will erect a brick building for masonic purposes only. The lot was sold to them by a lady who had so much regard for the craft, that she

let them have it for less than one-half of what she paid for it. They expect to get into the building in about one year.

NOTE.—Why don't Toronto, Kingston, and Hamilton, do likewise?—Ed. CRAFTSMAN.

"The 'Red Woman's' (O ho-yo-hom-ma) Chapter, No. 1, Order of the Eastern Star, of the Indian Territory, recently exemplified its work before members of the Grand Lodge of Masons, then in session at A-to-ka. Nine candidates were initiated. Next day the Grand Lodge attended the funeral of Sister Kingsbury, the Electa of the Chapter."

The *Keystone* is naturally shocked at this item, but we thoroughly failed to see why it should be. Undoubtedly the Grand Lodge called off, its Grand Officers and members then, with pleasant countenances and radiant smiles, watched their wives, daughters, and sweethearts, symbolize some of the most beautiful lessons of truth and virtue recorded in the annals of Biblical history. The Order of the Eastern Star is full of beauty, sweetness, and poetry, and no Mason need be ashamed to say, "I am a member of it."

"MASONIC HOME.—Forty-one lodges, three Mark lodges, six R.A. Chapters, seven Commanderies, the A. and A. Rite, fourteen individuals, and six contributors, making seventy-eight members in all, are now connected with the Home for Free and Accepted Masons of Pennsylvania. In addition to the fees for membership, the sum of \$4,135 has already been received in contributions. The outlook for this Great Masonic charity is most encouraging. In our next issue we shall give an account of the formal opening of the Home, which

occurs just as we are going to press."
—*Keystone.*

[When will we, in the Grand Lodge of Canada, follow suit? Surely, we might do something with the \$60,000 in our treasury!]—Ed. CRAFTSMAN.

Bro. Rob. Morris will shortly publish all his poems and odes (over 300) in one volume. The book is to be gotten up in the most elaborate manner, and the names of subscribers published. Price, \$5. Canadian Masons should show their appreciation of the long and faithful services of the Poet Laureate, whose feet have ascended over 5,000 stairways to Masonic halls, by sending along their "V's." Bro. Rob. deserves all we can give him.

THE UNKNOWN MASON'S TOMB.—The following, says the *St. Catharines Journal*, is a copy of the touching lines inscribed on the tombstone over the grave of an unknown man, found on the lake shore in Louth, to whom we referred a few days ago:—

TO AN UNKNOWN BROTHER.

Dead, naked, battered, tempest-tossed,
A stranger, friendless and unknown,
The wave gave up its prey,
A brother came—and saw—
And raised above his head
This sculptured stone.

The mystic points of fellowship prevail;

Health cannot break

That sacred, solemn tie,
'Gainst Light the powers of Darkness
naught avail,

"To live in hearts we leave behind
Is not to die."

In the *Standard* on Tuesday, an'y. 20th last, appeared the following paragraph: "The death occurred at noon to-day, at his residence, Weymouth, of Mr. William Elliott, head of the

firm of Messrs. Elliott, Pearce, and Co., bankers, in his 92nd year. The deceased was the oldest Freemason in Europe, in fact, he is believed to be the oldest in the world, having been initiated nearly 70 years ago. Deceased was a member of All Souls' Lodge, Weymouth, and had filled numerous public offices." We all have heard from time to time of the "oldest Freemason," and there seems to have been many "oldest Freemasons," both in Great Britain and America. Seventy years of membership is a long spell, and carries our worthy and lamented brother close up to the Union in 1813. Such a fact constitutes a very striking commentary on the lasting attachment of Freemasons to their useful, loyal, and benevolent Order.

"AN ENGLISH MASON" writes to inquire why we do not devote some portion of our space to giving the views of the English Lodges in Montreal. We can only say in reply that we can find no reasonable ground upon which their position can be justified, and that we have no taste for writing on two sides of a subject at one time. However, while we wish it distinctly understood that the sympathies of THE CRAFTSMAN are entirely with the Grand Lodge of Quebec in its efforts to secure supreme Masonic control of the Province, our pages are open to the English brethren to explain their case and defend their actions, and we invite "An English Mason" and other members of the English Lodges to express their views through our pages. If their cause is just, it will bear inspection and discussion, and THE CRAFTSMAN is always willing to give any

body of Masons fair play. Our pages, too, are more suitable for the discussion of this subject than the publications in England, which either cannot or will not understand the question of territorial sovereignty as practiced in the United States and Canada; and which treat Canadian Masons as though they were inferior to those of the mother-land. This "upishness" is not becoming in the representative journals of English Freemasonry, and their airs of superiority are not calculated to inspire Canadians with respect. As a matter of fact, quite the reverse.

"Why is the term *worshipful* applied to the Master of a lodge, and to various brethren holding official rank in Masonic Grand Lodges?"

The use of such a title is not universal with the craft. A failure to apply the prefix to Masters, and other Masonic officials, would be of little consequence. The title has its appropriateness, however, as commonly applied to brethren supposed to be entitled to special honor; for *worship* primarily implied a state or condition of worth; hence the term "his worship," means his *worthyship*. In England, certain municipal officers are designated as "Worshipful" and "Right Worshipful," and it can be easily understood how these prefixes were incorporated into the Masonic nomenclature. The word does not appear in any of the old manuscripts that belong to a period prior to the "Revival" in 1717; but Anderson makes use of the title, with Masonic application, such as is now given to it, in his first published works relating to the craft.

"I would like to know what 'right of visit' is, under Masonic law. Can one brother deprive another of this right? If so, under what conditions?"

The law in regard to visiting is laid down by Dr. Mackey in the following words:—"Every affiliated Mason in good standing has a right to visit any other lodge, wherever it may be, as often as it may suit his pleasure or convenience." This right to visit, thus broadly defined, is included by Mackey among the landmarks of the Order. The "right" proceeds from the assumption that the Masonic institution is but one universal family, and that membership entitles a brother to meet with the craft whenever and however convened. This, however, is altogether too broad ground to take. In its modern adaptation the Masonic organization is governed by precise rules, under which come many limitations of ancient rights. Thus, some lodges choose to transact all their business when none but members are present; they shut out all visitors, except they are honored by a special invitation. There is no question but that a lodge may pursue such a course if it shall so decide. Then, in all lodges, the "right of objection" to a visitor, when exercised by a member, is commonly recognized as fatal to the "right to visit." The right, in each case, is claimed as a landmark. It is evident, however, that the right of visiting a lodge other than the one to which a brother belongs, is subject to limitations. The lodge may elect to meet in private session; and it is within the province of any sitting member to object, for some special reason, to the admission of a visitor, and thus keep him out.

Whether a single objection ought to have this absolute force, is questionable. In any case, the final decision rests with the Worshipful Master.

It is to be regretted that some of our American contemporaries are not better posted in the circumstances they occasionally feel it their duty to criticise adversely. In the *Freemason* for the 27th September last, a correspondent drew attention to the extremely bad taste displayed by the CANADIAN CRAFTSMAN, which, in some remarks as to the rival Masonic organizations in the colony of Victoria—the illegitimate Grand Lodge and the legitimate District and Provincial Grand Lodges—had the folly—to give it no stronger name—to assert that, in order to make the “inauguration” of Sir W. J. Clarke as District Grand Master of the English and Scotch, as well as of the Irish Constitutions, a complete success, “free railway passes and free tickets to the banquet, and free tickets to the ball, were scattered broadcast.” Recently we published a letter from another of our correspondents at Melbourne, who describes the statement just quoted as “a base calumny.” There were no “free railway passes,” he says, all the country brethren who attended the “inauguration,” and even the “strong deputation from D. G. Lodge of New South Wales—all the way from Sydney”—paying their own travelling expenses, and journeying not by special but by ordinary trains. There was a banquet given by Sir W. J. Clarke at the Town Hall, to 1,000 brethren, the tickets being distributed at the rate of “so many to each of the 100 lodges in the colony, and to the visitors from other colonies.” As, according to our authority, there were over 3,000 brethren present at the “inauguration” of Sir W. J. Clarke, this does not look very much like scattering “free tickets to the banquet” broadcast. As to the ball, gentlemen’s tickets were charged

for at the rate of a guinea each, and ladies’ tickets at 12s. 6d. each; even “press-men” purchasing the privilege of *entrees*. Moreover, after all the ball expenses had been defrayed, a surplus of “nearly £200 accrued to the Melbourne Masonic Charities.” Thus, the whole of our Canadian contemporary’s assertion is toppled over as easily as a house of cards, by a mere breath from our correspondent, for whose sense of responsibility in making any assertion we readily vouch, and who, as “one of the committee,” is thoroughly well posted in the particulars he sets forth. We shall be curious to learn if the CANADIAN CRAFTSMAN will have the courtesy to amend its statement, so as to make it in accord with the version of the facts now presented in our columns for its especial edification.—*London Freemason*.

In our last issue, which appeared before we received the *London Freemason*, we expressed our regret, if any mistake had been made upon the part of our correspondent, and we cheerfully do so again. Sir W. J. Clarke had a perfect right to invite one thousand or ten thousand brethren if he liked to his own banquet, and there’s an end of it. The *Freemason* need never in future “be curious to learn if the CANADIAN CRAFTSMAN will have the courtesy to amend its statement, so as to make it accord with facts,” etc. May we not now expect with equal courtesy to learn, if the *Freemason* will reply fairly to certain questions in our last issue *in re* St. George’s Lodge, No. 440, G. R. E., Montreal? †

W. Bro. James Dunn, I. P. M. of St. John’s Lodge, No. 20, London, Ont., has been presented with a handsome jewel by his brethren, whom he subsequently entertained at an oyster supper.

TENTH ANNUAL COMMUNICATION OF THE GRAND LODGE OF MANITOBA.

The Tenth Annual Communication of the Grand Lodge of Manitoba, was held on the 10th and 11th ult., in the Masonic Hall, Winnipeg, when there was a large and influential attendance.

The Grand Master's address, like all the previous efforts of M. W. Bro. J. H. Bell, was an able and exhaustive review of his work during the year. It is full of interest, and we are only sorry our limited space will not permit of more than a brief synopsis of its contents.

M. W. Bro. Bell begins by congratulating Grand Lodge on "the continued prosperity and the peace and harmony that prevails throughout" the jurisdiction, and he extends a cordial and fraternal welcome to the representatives. He says:—

"I trust we have come up to the courts of the temple with hearts profoundly grateful for the mercies, individual and social, of the past year, and with an earnest, loyal purpose so to meet the duties which await us as to justify the hope that we may realize that guidance and blessing of the Supreme Architect of the Universe which we have invoked, and without which, we are taught in our earliest apprenticeship, that no human wisdom can avail."

He had examined and approved of the by-laws of a number of Lodges, and officially visited several. Three Dispensations for new Lodges had been issued during the year, viz:—Carberry Lodge, at Carberry; Manitou Lodge, at Manitou; and Battle Lodge, at Battleford. In June last

he commissioned W. Bro. Levi Abraham Cohen as special Deputy Grand Master for Morocco. A number of Lodges were constituted by the M. W. Bro. during the year. He reports the correspondence as larger than usual, information being asked embracing a variety of subjects. No decisions were given. The prudence shown by M. W. Bro. Bell in this particular is most commendable, and worthy of imitation by the Grand Masters of other Grand Lodges. A number of Dispensations to wear regalia in public were granted. He s. —

"It gives me again the greatest pleasure to express my best thanks to R. W. Bro. Wm. G. Scott, for the painstaking and efficient manner in which he has performed the duties of Grand Secretary during the past year. The increase in the number of lodges and the neglect of the previous two Grand Secretaries has caused him, as well as the Secretaries of different lodges, a great amount of extra work. He has also procured historical registers as ordered at last communication of Grand Lodge, and most of them are now in the possession of the lodges and properly written up. In every way R. W. Bro. Scott's services have been most valuable.

"For the first time in the history of Grand Lodge our oldest Past Grand Master, M. W. Bro. W. N. Kennedy, is absent. He is with the Canadian contingent in Egypt and we pray the Great I Am that he may safely pass through the dangers of the campaign and return in health and strength. * * *

"At the last annual communication by resolution, 'the Grand Secretary was instructed to communicate with the Grand Secretary of the Grand Lodge of Canada (Ontario), asking that Grand Lodge to take into consideration the necessity of setting

apart a certain sum of money for the relief and assistance of destitute Masons hailing from the Grand Lodge of Canada.'

"In the Proceedings of the Grand Lodge of Canada for 1884, page 131, we find the following:—

"The request of the Grand Lodge of Manitoba of setting apart a certain sum of money for the relief and assistance of destitute Masons hailing from the Grand Lodge of Canada, the Board does not feel warranted to entertain.

"It is no doubt quite true that a number of Masons from the Province of Ontario have failed to realize their anticipations in their migration into Manitoba, and that they have sought aid and obtained assistance from lodges in the Province of Manitoba; yet it is equally true that yearly a large number of Masons hailing from the jurisdiction of the Grand Lodge of England, Scotland, or of Ireland, upon their arrival in this Province, apply for aid and obtain assistance from our lodges; and that the relief given to Masons who come from the neighboring Republic and who apply to our lodges for aid, amounts to a large sum in the course of the year; but notwithstanding these continual drains upon the funds of private lodges, and the large sums annually granted by this Grand Lodge to Local Boards of Relief, especially to meet the claims of transient Masons, this Grand Lodge has never yet entertained the idea of asking either the Grand Lodge of England, of Scotland, or of Ireland, to set apart any money for the relief and assistance of destitute Masons hailing from those Grand Lodges respectively.

"OTTO KLOTZ, Chairman.'

"On the above I make no comment other than this, that I do not consider it a very generous action on the part of our Mother Grand Lodge, possessed as she is of such a large surplus fund, to which some of our lodges and many of our members contributed in former years."

During the year M. W. Bro. Bell, who is a member of the Manitoba Provincial Legislature, secured the passage of an Act providing for the incorporation of the Grand Lodge and subordinate Lodges, Gladstone Lodge, No. 12, being the first to take advantage of the Bill. With his usual caution the M. W. Bro. recommends that no changes be made in the constitution "that do not seem to be imperatively demanded." A letter had been received from R. W. Bro. D. Murray Lyon, Grand Secretary of the Grand Lodge of Scotland, intimating that that Grand body had decided to establish fraternal relations with the Grand Lodge of Manitoba, and V. W. Bro. Dr. Jas. Cranston, of Edinburgh, was appointed as the representative of Manitoba near the Grand Lodge of Scotland; the name of a worthy brother had been forwarded as a suitable representative of the Grand Lodge of Scotland, but his commission had not arrived. A number of changes are noted in the representatives to and from other Grand Lodges. Reference is made to the applications for recognition from the Grand Lodges of Arizona, Peru, Victoria, Mexico, Hungary, South Australia, and Espanola.

Reference is then made to the death of a number of prominent members of the craft. The "Retrospective," which follows, is so good that we will not spoil it by an attempt at condensation, but will give it in full in the next issue of THE CRAFTSMAN.

M. W. Bro. Bell concludes his exceedingly interesting address, as follows:—

"And now, my brethren, there remains but the closing word. For al-

most the entire existence of this Grand Lodge I have served, either as Grand Secretary, or Grand Master. To the duties of these offices, I gave the best of my ability and knowledge, and, while doubtless having made mistakes, for 'to err is human,' yet I claim to have been ever actuated by a sincere desire, faithfully to promote the best interests of this Grand Lodge, and of Freemasonry.

"Life counts not hours by joys or pangs.
But just by duties done."

"And when I lie in the green kirk-yard,
With the mould upon my breast,
Say not that 'he did well or ill,'
Only this: 'he did his best.'"

"The work you have given me to do, as your Grand Master, year after year, for five laborious and eventful years, is well nigh finished. I desire to express the profound appreciation I have felt, in being elected to the Grand East, and retained there for so long a time. But few honors bestowed by men are higher. To-night, I bring it back to you, I trust, unsullied, that to-morrow you may confer it upon another, and a worthier. For the last time, I desire to place on record my thanks for those fraternal regards and kindly courtesies, which have been so kindly extended to me whenever I have met my brethren. I now, in what I conceive to be justice to myself and others, bid you, as Grand Master, an official and fraternal farewell, and may all your works be full of glory to God, and of good to man.

"JOHN HEADLEY BELL,
"Grand Master,"

From the report of the able and efficient Grand Secretary, R. W. Bro. Wm. G. Scott, we glean the following information relative to the work of the year:—

Total number initiated....	149
Passed	149
Raised	176
Joined	115
Re-instated.....	5
Dimitted	74
Rejected.....	27

Died.....	15
Membership 27th December, 1883....	1,102
" " " 1884.....	1,246
Gain	144
Number of Chartered Lodges.....	28
" " Lodges U. D.....	3
Chartered Lodge reporting largest membership, Ancient Landmark, No. 3.....	106
Chartered Lodge reporting smallest membership, Glenwood, No. 27..	14

The financial statement showed a most favorable condition. The balance in hand Feb. 11, 1884, was \$1,024.44; receipts during year, \$1,698.21; total, \$2,722.65; expenditure during year, \$1,282.50; balance now on hand, \$1,440.15.

The following officers were elected and installed:—

M. W. Bro. C. F. Forrest, Grand Master.

R. W. Bro. Alfred Pearson, Deputy Grand Master.

R. W. Bro. P. McGregor, Brandon, Senior Grand Warden.

R. W. Bro. Thomas Collins, Portage la Prairie, Junior Grand Warden.

R. W. Bro. Rev. J. H. Wellwood, Minnedosa, Grand Chaplain.

R. W. Bro. J. H. W. Wilson, Winnipeg, Grand Registrar.

R. W. Bro. John McKechnie, Winnipeg, Grand Treasurer.

R. W. Bro. Wm. G. Scott, Winnipeg, re-elected, Grand Secretary.

R. W. Bro. W. C. Copeland, D. D. G. M. District No. 1.

R. W. Bro. D. G. Dick, re-elected, D. D. G. M. District No. 2.

R. W. Bro. R. McCuaig, re-elected, D. D. G. M. District No. 3.

R. W. Bro. S. A. Connell, D. D. G. M. District No. 4.

R. W. Bro. John Dickson, D. D. G. M. District No. 5.

R. W. Bro. N. J. Lindsay, D. D. G. M. District No. 6.

V. W. Bro. J. T. Cain, Grand Senior Deacon.

V. W. Bro. W. W. Ireland, Grand Junior Deacon.

V. W. Bro. H. J. Raymer, Grand Director of Ceremonies.

V. W. Bro. Wm. G. Bell, Grand Sword Bearer.

V. W. Bro. Alfred Ashdown, Grand Pursuivant.

V. W. Bro. John McBride, Grand Tyler.

R. W. Bro. Wm. G. Scott, and W. Bro. C. N. Bell, Librarians.

FOR THE CRAFTSMAN.

RESIGNATION OF OFFICERS.

BY R. W. BRO. HENRY ROBERTSON, DEPUTY GRAND MASTER G. L. OF CANADA.

"No Warden or other officer of a lodge can resign his office." It is time that this proposition should be seriously considered. If it is a relic of the dark ages, or if it has survived its usefulness, or if the institution has outgrown the necessity of this rule, it should now be abrogated.

The reason given for the rule is that in the ceremony of installation, the officers voluntarily promise to faithfully discharge the duties of their stations for the term of one year and until the installation of their successors; to resign would be to set this promise at naught, besides making the lodge a party to the violation of a plighted word and subjecting it to inconvenience.

This objection could be met by an alteration in the installation ceremony, the promise being made to discharge the duties of the office during incumbency.

Probably a more serious question is that of past rank. A Warden is only eligible for the Master's chair by having served a full year as Warden, and a Master is only entitled to rank as a Past Master in Grand Lodge by having served a full year as Master. If the present rule was abolished and officers allowed to resign, it would probably be held, as it is now, that only those Masters and Wardens who had regularly served a full year could be entitled to the privileges of past rank. No injustice would be done by this ruling, as the officers would know

that by resigning they would forfeit their privileges.

In favor of the proposition that an officer should be allowed to resign, it is said that the restriction is an unnatural one and that it interferes with the right to dimit and is entirely contrary to the freedom of Masonry. An officer may be compelled to remove to a distance, so that it would be impossible for him to discharge the duties of his office. He may also be prevented by sickness or other disability. His absence in either case must be productive of inconvenience to the lodge.

If a member has the right to dimit at any time while not holding office, the same right should exist although he is so unfortunate as to be in office. To hold an office is considered an honor and confers certain rights. It certainly should not take away any rights that a member has.

We have officers to aid in the successful conduct of our meetings, to assist in maintaining the order and decorum essential to all deliberative bodies and to assist in conferring the degrees. To do this their attendance is necessary. If they fail in this, the "installation" does no good. Practically, there is a vacancy. If the officer leaves the place or abandons the order, he creates a vacancy just as completely as if he was dimitted, but because of his office, he is forced to remain a member and thus exemplify the absurdity of the rule.

To evoke some discussion on this topic. The following amendment to the constitution is suggested:—

"Any officer of a lodge may resign his office with the consent of the lodge, and upon his resignation being accepted, if the office is an elective one, the lodge shall fill the vacancy by an election at the next regular meeting, after notice of such election has been sent to all the members; and if the office is an appointed one, the Master may fill the vacancy by his appointment at once."

If a modification of the rule as to past rank is also desired, it might be provided that only a Master or Warden who have served a majority, (or two-thirds, or three-fourths,) of the meetings during the year, should be entitled to the privileges of past rank in that office.

CANADIAN MASONIC NEWS.

R. W. Bro. Henry Turner, D. D. G. M. Ontario District, is at present officially visiting the lodges in his district. He is the right man in the right place.

The Grand High Council of the Rosicrucian Society, will hold its annual assembly at Toronto, the day after the Convocation of the Grand Council of Royal and Select Masters.

The supper celebrating the anniversary of Victoria Lodge, No. 398, G.R.C., at Victoria Road, Ont., was a great success, the whole proceedings reflecting credit on all taking part in it.

We are glad to learn the Supreme Grand Master of the Templars, Col. W. J. B. MacLeod Moore, is, after his long illness, steadily improving, though still too weak to leave his room.

Thorne Lodge, at Orillia, meets usually once a week. A glee club, composed of Bros. Tilley, Cooke, Smith, Tipping, Tudhope, and Blair, add much to the impressiveness of the ceremonies.

The Scottish Encampments in New Brunswick pretend they have not been treated fairly by the Great Priory of Canada. What are the facts of the case? For years the Great (then Grand Priory) has been inviting them to come into the one fold, and a surly "no," or haughty silence, has been the response. They now propose to appeal to the Grand Encampment of the United States for recognition. What nonsense!

Several correspondents are advocating the abolishment of remuneration to the members of the Board of General Purposes. If such were done, what a "wailing and weeping and gnashing of teeth" there would be?

Bro., the Right Rev. Lord Plunkett, a true and zealous Freemason, has been elected, by a very large majority, Archbishop of Dublin. Bro. P. was had been many years Grand Chaplain to the Grand Lodge of Ireland.

M. E. G. Z. COMP. H. L. ROBINSON, of the Grand Chapter of Quebec, has sent, and had printed, a reply to the official letter of the Grand Lodge of Mark Master Masons of England, of which Bro. Frank W. Baxter, of Highgate, Vt., has favored us with a copy. It is a strong paper, ably answering the arguments adduced by the Grand Mark Lodge of England. Bro. Baxter informs us, that the Grand Chapters of Canada, Colorado, Connecticut, Indiana, Iowa, Kentucky, Maine, Maryland, Massachusetts, Nevada, New Hampshire, New York, Nova Scotia, Ohio, Oregon, South Carolina and Wisconsin have endorsed Quebec; Texas, District of Columbia, Illinois and Vermont have suspended intercourse with the Grand Mark Lodge of England; and Mississippi with all Mark Masons in the jurisdiction of the Grand Chapter of Quebec, that do not render allegiance to that Grand Chapter. California, Florida, Kansas, Minnesota, Missouri, North Carolina, Rhode Island, Tennessee and West Virginia, have taken no action; Delaware, Georgia, Louisiana, Michigan and Virginia have deferred action, until their Convocations of 1885; and Alabama, Arkansas, Nebraska, New Jersey and Pennsylvania are yet to hear from; making twenty-two Chapters that endorse Quebec, nine that have taken no action, five that have deferred action until 1885, and five yet to hear from.

The ball given by Kerr Lodge, No. 236, G. R. O., at Barrie, on the 18th ult., was one of the most pleasing and satisfactory events that has ever taken place in the town. The arrangements were perfect, and reflected the greatest credit on the members of the committee. Among those present, were M. W. Bro. D. Spry, Past Grand Master, and R. W. Bro. Henry Robertson, Deputy Grand Master. We take pleasure in congratulating Kerr Lodge on having made so great a success of their entertainment.

It is our sad duty to chronicle the death of R. W. Bro. M. H. Spencer, at his residence at Barrie, on the 10th ult. Bro. Spencer had been failing for some time, but on the morning of the tenth was found dead in his bed, a fit of apoplexy being supposed to be the immediate cause. Bro. Spencer was a P. M. of Corinthian Lodge, No. 106, G. R. O., P. D. D. G. M. Toronto District, Past H. of Signet Chapter, No. 34; Preceptor of Mount Calvary Encampment; a Royal and Select Master, and an 18° of the A. & A. Rite. Bro. Spencer was formerly an active member of the County Council of Simcoe, and Captain in Simcoe Foresters. His funeral was conducted with military and masonic honors on the 13th inst.

THE POPE AND FREEMASONS.—The Pope, in his reply to the address of the Sacred College, at Rome, on December 24, is reported as having said

“The experience of no distant times has been so bitter and sad, as to force the authors of divorce laws to re-establish, by their codes, the indissolubility of marriage. Yet, if the desire of sects, and the vote of Freemasons, should prevail, one would see promulgated from Rome—from which only the parent light of revealed truth, and the splendor of Catholic life, ought to start—a law utterly opposed to Catholic principles.”

Alas! the poor Freemasons are ter-

ribly bad fellows in the eyes of His Holiness, and all because they have freed themselves from “the narrow limits of particular institutions, whether civil or religious, and view in every son of Adam a brother of the dust.”

THE *Dispatch* questions the propriety of allowing nominations to be made at the election of officers by a subordinate Lodge, but favors such a practice in the Grand Lodge and other governing bodies. We approve the view taken by our esteemed contemporary as regards the rule that should be followed in subordinate Lodges. It is neither dignified nor profitable to have several brethren formally named for some office, when perhaps their respective proposers are the only persons who will cast votes in their favor. It is still more unseemly when the Brother who names a candidate for office offers a fulsome eulogy of the one so named. It is far better that the old method should be adhered to, allowing each member to write his own ballot, and to express his choice in an orderly and quiet manner. In the Grand Lodge there is, of course, no such acquaintance among members as is the case in subordinate Lodges, and there can be no such general knowledge of the talent available for office as in the home body; the *Dispatch*, therefore, favors the nomination of candidates for office in the Grand bodies, believing that it is well that names should thus be proposed, and the merits of candidates stated. While there is force in the argument it is not convincing. Possibly in some very large jurisdiction there may be need of nominations, but in the governing body that does not include more than four or five hundred members we think that brethren may act intelligently in electing their officers, without being aided, or biased, by nominations and preliminary addresses.—*Freemasons' Repository.*