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THE CANADIAN CRAFTSMAN,

AND
MASONIC RECORD.

J. B. TRAYNS, P.D.D.G.M.,
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No. 8.

SOVEREIGN GREAT PRIORY OF CANADA,

OF THE

United Religious and Military Orders of the Temple, and of St. John of Jerusalem, Palestine, Rhodes and Malta.

Allocution of the Supreme Grand Master, Col. W. J. B. McLeod Moore, United Orders of the Temple and Malta for the Dominion of Canada, read before the Fourth Annual Assembly of the Sovereign Great Priory, on the 12th day of July, 1887, at Brockville, Ontario, being the Jubilee Year of Our Most Gracious Sovereign Lady the Queen.

FRATRES,—Once more I am privileged to be with you at our Annual Conclave, a pleasure of which I have been deprived for three years, in consequence of severe and protracted illness, and it is with profound gratitude to the Almighty disposer of events, that I am permitted to meet you all again, a privilege even more highly valued as occurring in this the Jubilee Year of the Reign of our Gracious Sovereign Queen Victoria, the Patron of our Templar Order,—an occasion great in itself, evoking a feeling of loyalty and pride to our mother-country, and to ourselves, when we regard the wonderful progress of this Great Colony during the Reign and under the far-reaching influence of our beloved Queen, and when we as subjects and citizens are vying together to make this year a memorial to be looked back to in time to come as the 50th Anniversary of the Most Constitutional Reign the world ever saw, without even once the national freedom being infringed. It has been well said, "The Crown of the British realms was placed upon the head of the most popular and beloved Sovereign that ever wielded the sceptre since the days of Alfred;"

let us not forget the true spirit of the "Jubilee" year, an ancient and solemn ordinance full of the deepest significance, instituted by God Himself, very long before earthly Sovereigns had any existence. Wherein the *Seventh* month of the *Fiftieth* year, at the joyful sound of the trumpet, all bond were made free, all prisoners liberated, all wrongs forgiven, all debts remitted, all wanderers reclaimed, and peace, love, joy and freedom reigned supreme. Every part of the institution, as given to us in Scriptures, and by the great historian, Josephus, was divinely intended to promote and express national joy, thanksgiving, and restoration to religious liberty. The governing principle being that of the "SABBATH," or "day of rest," from secular occupations, and increased attention and devotion of our hearts to God. The *Seventh* year being observed like unto the *Seventh* day, and after *Seven Sabbaths* of years, otherwise "*Forty-Nine*." The "*Fiftieth*" was "the acceptable year of the Lord," in which there should be special blessings most abundantly bestowed on those who observe its provisions and abide by its teachings, pointing ever onward to that spiritual rest, the expression of Divine favor, and the Christian's crowning privilege.

Deeply grateful for the opportunity of participating in the National Celebration, and mingling more serious thoughts with the joyous feelings, to which, as a body, you will give such expressions as you may think proper, to evince the love and loyalty by all classes of the Dominion towards their Sovereign, and none more

so than by the Templar Body of Canada.

I congratulate you all upon the privilege of participating in the grand and important solemnization of a Jubilee year, earnestly hoping that such an auspicious event, may lead to the crowning gratification in Masonic Annals of a peaceful termination to the unfortunate misunderstanding between our English brethren and those of Canada (Quebec); which we trust will soon be happily adjusted, forgotten, and buried in oblivion, and thus make it a Masonic Jubilee in deed as well as in name.

THE CANADIAN-AUSTRALIAN WARRANT
AND THE GREAT PRIORY OF
ENGLAND.

It has been a source of much concern to me, that by a misapprehension, I should have led Great Priory into any dispute with the Parent Body of England, in granting a Preliminary Warrant to open a Preceptory in Melbourne, Colony of Victoria, Australia. All the details need not again be brought forward, having been submitted to "Great Priory" at the special meeting, held on the 25th February last, at Kingston, Ontario, summoned by me to take into consideration the decision of the Great Priory of England, to withdraw all communication with us, unless the objectionable Warrant was re-called.

You are aware that no result was arrived at, and the matter postponed until our Annual Assembly, in consequence of so few representatives being present, including the Grand Chancellor and myself, unable to attend through illness; the Grand Chancellor, I am grieved to say, having met with a sad family bereavement, in the death of his eldest son—a promising young soldier, who accompanied the expedition to the North-West Territory as an Officer in the Canadian Militia, to suppress the late Rebellion, going through all the hardships of the campaign, returning to his home in full health and strength, to enjoy his well-merited promotion, when he was thus suddenly cut off from amongst us.

I may reiterate that at the time of my granting the Warrant, I was fully impressed with the belief that the English Templar body in Victoria was dormant, and that concurrent jurisdiction had existed there. It was not until after Great Priory had met and confirmed my preliminary warrant that it was intimated

to me by the Deputy Grand Master, that he feared it might cause some unpleasantness with the parent body, which I had not thought of. I then wrote privately to the Chancery of the Great Priory of England, to know if they claimed *exclusive* jurisdiction in Australia, &c. The reply from the Great Sub-Priory was most unmistakable—asserting their *right* not only to it, but to *all* the Colonies of the Empire. In answer, I regretted any unpleasant complications having arisen, but explained that as the matter was now in the hands of the Sovereign Great Priory of Canada, nothing could be done until the Annual Convocation, when it would be brought forward. The next I heard of it, was in the issue of the English Templar Calender, demanding the withdrawal of the Warrant within *three* months, under the threat, if not complied with, of severing all connection with us, but which at their regular meeting in May last, they have postponed, until the result of our present Conclave is known.

I therefore felt it due to our members, to call a meeting of the Grand Council, which it was found necessary to cancel, and a Special Conclave of Great Priory summoned. The result you are aware of.

I feel now that I was in error not to have, in the first instance, before issuing the Dispensation, ascertained from the Chancery of the Great Priory of England, if any objection existed, and had I been aware of it, certainly would have yielded precedence to the claims of the Great Priory of England, which had hitherto never been disputed, whether based on justifiable grounds or otherwise.

The question before Great Priory is simply whether the demands of the Great Priory of England be complied with, and the Warrant re-called, or the authority of this Great Priory to issue the Warrant confirmed. The last alternative will separate us from all friendly intercourse with the Great Priory of England, from which, as Templars, we have never received anything but kindness and consideration.

My views being already fully expressed and known, it is not my intention to interfere further with whatever decision Great Priory may come to, as it rests entirely with them, and I feel assured that the honor and dignity of the Canadian body will be upheld, and strict justice to all parties observed.

THE SCOTTISH TEMPLARS OF NEW
BRUNSWICK.

The whole matter of the dispute with the Scottish Templars of New Brunswick being well understood and its merits discussed, it is not necessary to enter upon it again, further than to say, no settlement has been made, and the unmasonic system, familiarly known as "*Boycotting*" is still in force. This unseemly dispute amongst Masons is but a poor example to the world, and a contradiction to the precepts of the order.

I am myself aware that conciliatory proposals have been made from time to time to the Scottish body of New Brunswick, which they persistently neglected. The assertion is not correct that no invitation had been extended to the two Scottish Encampments of New Brunswick, [I should say *one*,—that of St. Stephens, existing in little more than the name]; several invitations had been sent to them to join in forming a Sovereign Great Priory for Canada, and they were well aware of it. I did not consider it necessary to put off the declaration of independence for another year, to await their formal assent, as all the Preceptories of Canada were represented in 1884, and desirous of having the movement carried out at once, the few Scottish Templars of New Brunswick having already—non-officially, but *virtually*, signified their intentions to co-operate on independence being declared. Let us, however, hope that our New Brunswick Frates, Scottish Constitution, will give in their adhesion to our Great Priory of the Dominion, when time, the peace maker, has brought about a happier state of affairs.

THE GRAND ENCAMPMENT OF THE U. S.
OF AMERICA.

The reception by the Triennial Grand Encampment of the U. S. of America, at St. Louis, in September last, to our Canadian representative, was one of scant courtesy, for although the Past Grand Master, who in his official capacity, before his retirement from office as Grand Master, had recognized the independent sovereignty of Great Priory, his ruling was set aside, and the matter re-discussed in the Grand Encampment, before acknowledging our Delegate, which required some exertion on the part of its members, friendly to Canada, to ensure a confirmation of the recognition. This is not as it should be, and evidently there exists an *under-current* of opposition, principally from those who favored

the pretensions of the Scottish Templars of New Brunswick to remain as a separate Body in Canadian Territory, although opposed to *their own laws of exclusive jurisdiction*, and antagonistic to the generally expressed fraternal feelings towards the Canadian Templar body. Many of our Canadian Frates were impressed with the belief that they had the full and firm support of the American Templars, who would at all times, and in all places, support their views. I never entertained any such ideas, and never could see that we in Canada had any right to think an exception would be made in *our favor*, to apply U. S. of America Rules and Regulations to a Foreign Jurisdiction, when its adoption would militate against their own wishes and interests. This want of the support they expected, will, it is hoped, teach all our Frates a practical lesson that may be useful to them.

Some of our Brethren are constantly running after and adopting American Masonic customs, at variance with our own usages. Many were not content until they introduced the Parade Military Uniform of the American Templar Body, [so inappropriate to our system,] which, as they argued and asserted, would cement the friendship of our neighbors. The result does not appear to have been realized or proved satisfactory. Strong opposition has been shown and was exerted against Great Priory, by a majority of the U. S. Templars of influence at the meeting of the Grand Encampment. They may reverse their decision when they become fully informed of all the facts in the case.

DISPENSATION FOR A NEW PRECEPTORY.

In May last, I received a petition to establish a New Preceptory in the town of Parkdale, Ontario—(near Toronto), strongly recommended, showing that a Lodge and R. A. Chapter existed there, and enclosing a numerous list of signatures from Royal Arch Masons desirous of being admitted into the Templar Order, should a Preceptory be opened at "Parkdale." As, however, a protest was sent to me from the Presiding-Preceptor of the "Odo de St. Amand" Preceptory of Toronto, with a resolution of the Preceptory, to the effect that another Preceptory so near them would detract from the prospects of the Order in Toronto, and the "Provincial Prior" withdrawing his recommendation on the same plea, I

withheld the issue of the Dispensation, although fully approving of it, for further consideration until the meeting of Great Priory. I do not myself see any valid grounds why a warrant should not be issued. It is only reasonable to suppose that Royal Arch Companions would prefer joining the Order of the Temple, nearer their own homes, than to be obliged to attend meetings at a distance, and as they have successfully maintained a lodge and chapter they may with every prospect of success hope to do so with a Preceptory.

PROVINCIAL PRIORS AND PRECEPTORS.

I must again remind "Provincial Priors" of the importance of their duties and the necessity of a constant supervision over the Preceptories of their Districts. I would refer them to the able report last year of the Chairman of the Committee on the condition of the Order of the Temple in Canada, which so clearly points out what is *most required* of them, and how necessary it is to ascertain that the Preceptors of their Districts fully comply with the Statutes and are conversant with the AUTHORIZED ritual, and not permit any deviation therefrom or innovations of any kind whatever, it being too much the wish and practice to copy and adopt from other systems, what are supposed to be improvements, but which in reality detract from the usefulness and uniformity of both—all forms and returns are to be strictly in conformity with the Rules laid down in the Statutes, and the attention of

PRESIDING-PRECEPTORS

is to be particularly drawn to the clauses under the head "Instructions" pages seventy-five to seventy-eight of the Statutes, and Frates whose names are dropped from the roll of Preceptories for "non-payment" of dues must be properly notified and suspended, in accordance with the Statutes 77-78 and 79.

Presiding-Preceptors appear to think that there is nothing to engage their attention of sufficient interest, unless the ceremony of a "reception" is to take place at the regular meetings of the Chapters, and that their work only consists in the installation of aspirants. A Preceptor who acts up to the professions he has taken upon himself, has much, very much, more to do, when no particular business is before his Preceptory. The explanation of the symbolic teachings of the Order in its beautiful Liturgy, and exemplification of the different parts of

the ceremonial, will sufficiently occupy his time to his own edification and that of the members of his Preceptory.

In October last, I had the pleasure of paying an official visit to Richard Courde Lion Preceptory, of Montreal, accompanied by the Provincial Prior, Frater I. H. Stearns, K. C. T., and was much gratified at the reception I received from the Presiding-Preceptor, Frater † W. Le Messurier and the assembled brethren of this the oldest Preceptory in the Province of Quebec—who did everything in their power to make it a most enjoyable reunion long to be remembered. I have on several occasions of late visited the Gondemar Preceptory, of Brockville, Ont., and at my last visit installed the Presiding-Preceptor, Frater † Wm. Fitzsimmons. This Preceptory has had many difficulties to contend with since its removal from Maitland, Ont., but there is now every prospect of its regaining its former activity and prosperity.

I have been anxious to visit frequently the Preceptories of the Dominion, but my failing health of late has prevented my doing so, and I had to delegate that pleasure to the Provincial Priors,—to whom the duty properly belongs.

OBITUARY.

With but one exception, no reports have been sent to me that the "King of Terrors" had visited the obedience of this Sovereign Great Priory since our last annual conclave; in this instance, we have to mourn the death of Frater † Joshua G. Burns, of Toronto, which took place there, on the 28th May last, in the forty-fourth year of his age, of that dread scourge consumption. Our Brother was of Irish birth, and had served in the United States army as an officer in the late rebellion; he was a Past Grand "Vice Chancellor" of the Sovereign Great Priory of Canada, a zealous and worthy brother, much esteemed and loved, and will long be remembered in the hearts of those who knew him well. I would also wish to pay the last sad tribute of respect to the memory of a highly respected Templar brother of our sister jurisdiction in the United States,—Frater † Theodore T. Curney, of Illinois—who at our last Grand Conclave visited the Great Priory of Canada. I shall ever retain the most kindly recollections of pleasing correspondence with him on Templar matters, and was much impressed with his high Masonic principles and views. A communication has been also

received from the Grand Commandery of Texas, announcing the death of Past Grand Commander John C. McCoy, who died in the city of Dallas, on the 30th of April last, in the sixty-eighth year of his age, honored and respected. May our brethren "Rest in peace until the Resurrection Morn."

HISTORICAL DISSERTATION ON TEMPLAR RITUALS AND THEIR MASONIC CONNECTION.

It is not my intention to enter into any discussion about the history and merits of "Freemasonry," nor of the numerous side degrees and Rites that come under the category of the "High Grade" system. These latter I do not consider genuine Masonry, many of them being more like the Pagan Philosophy of the ancient sages, and from the intense feelings of bitterness engendered amongst them of late years by the rivalry of contending bodies, asserting claims to greater antiquity and authenticity, all feelings of brotherly love and consideration appear to be eradicated. My object is to show that true Templary is purely Christian, and in no way a part of Universal Masonry.

I cannot in general terms agree as to the antiquity of all the Masonic traditions, and would ask you not to pass over thousands of years and lose sight of the intervening space, by which alone what we call Masonry is known, poring over Egyptian hieroglyphics to solve the mysteries of the primitive world, however interesting to the Antiquarian, gives but little insight into Modern "Freemasonry" and its kindred studies. No doubt the theory is correct that in Babylon centuries before the Christian era, when the Jews were returning to Jerusalem to assist in building the second Temple—"Confucius" and "Pythagoras" carried back much to commemorate the building and glory of the "First" Temple, and taught others. We have been taught in a school of a later period, and I prefer to have my history nearer home; more so, as we have now one of the most exhaustive and reliable histories by "R. F. Gould," Barrister-at Law, London, England, ever published on "Free-Masonry"—a perfect mine of information not to be found in any other work on the subject.

THE COMMENCEMENT OF MASONIC TEMPLARY.

It is clearly ascertained that modern or Masonic Templary originated from the

"High Grade" system of Free-Masonry—soon after Speculative Masonry was directly imported from England to the continent of Europe, where it was enthusiastically adopted as a pure code of morality and universal Brotherhood.

The "High Degrees" were first promulgated about 1741, or a few years earlier, (ostensibly unknown before that period) by French and German members of the Craft, who, for the most part, confined to men of leisure and letters, principally chosen from the higher classes of social life, not content with the truly noble mechanical origin of Free-Masonry, were ambitious to be thought the descendants of the famous "Religious and Military Fraternity of the Templars," and endeavored to assert a claim to a parentage more in accordance with their own ideas, based upon the supposed connection that had traditionally existed between the Templars of the Crusades and the old Christian Builders or Architects of the cloisters.

These High degrees, being founded on false premises (1) were at first strongly

(1) The High degrees are the additions made to the original Craft degrees of Speculative Masonry to all above that of "Master Mason," which subsequently included the Royal Arch degree, and first arose from the supposed connection between the Ancient Builders and the Templars; this gave the impetus to the fertile imaginations of Ritual compilers in Europe to invent new degrees (not always having the merits of historical authority) as an amplification and development of the craft rituals. Some of them derived from the "Hermetic" Philosophy, and the mystic theories of the French and German schools, supplemented by chivalric degrees claiming descent and connection with all the extinct orders of Knighthood. The Order of the Temple exercised considerable influence in founding the French High degrees.

The principal idea being the discovery in a vault by Scottish Crusaders of the lost ineffable word, also that in the search they had to work with the "Sword" in one hand and the "Trowel" in the other—as a confirmation of the belief in the original connection existing between the old Christian Builders and the Chivalric Fraternities.

In the British Empire and the United States of America the term "High degrees or Grades" is now generally applied to the "A. & A. S. Rite 33"—"The Egyptian rite"—and those of "Misraim and Mem-

opposed by the English Craft, as glaring innovations on the true object and meaning of Cosmopolitan Speculative Free-Masonry, and it was not until about 1780,—although known in Great Britain some twenty or thirty years earlier,—that Templary secured any official recognition in connection with the "Royal Arch" degree, which it subsequently followed in the sequence of Masonic degrees of the English rite. (2.) The object was to provide for *Christian* Masonry being practised, but separate from the Universal Craft, for it is useless to dispute about the Christian character of Free-Masonry before 1717—all the old charges

phis," &c., all of which have their own followers and admirers—but the "Supreme Councils" of the "Scottish Rite," appear to be the only universally acknowledged and legally established system of "High degree Masonry" in their several jurisdictions.

We are indebted for the history and symbolism of this rite to the deep research of the learned and scholarly Sovereign Grand Commander of the Southern Jurisdiction, United States of America, Ill. Brother General Albert Pike, whose exposition and interpretation of Masonic symbolism has clearly shown that the "universality" and "universal" language of Free-Masonry exists in the A. & A. Scottish Rite. Ancient symbolism in *Craft* Masonry has been nearly forgotten or lost, for it has been satisfactorily proved, that many of the present symbols and ceremonies were introduced since the middle of the last century—there appearing to have been little ceremonial practised at Masonic meetings prior to the revival of 1717, which then consisted at Masonic meetings of little more than the O.B.—the communication of the modes of recognition, and reading the ancient charges. To the indefatigable literary labours of our Illustrious Brother is due the remodelling and placing the A. & A. S. rite above all other High degree rites, and preserving the true meaning of Ancient Masonic symbolism.

(2) The Royal Arch legend has not the slightest allusion to the Templar degrees,—referring to an age long anterior to the Christian era—the intention being to preserve the sanctity of the Holy and ineffable name, and commemorate the finding of the lost word and Book of the Law—this degree being invented after the revival, is now considered the fourth and last Degree in the English rite of Craft Masonry, and for this reason the "Templar" Degrees follow it.

from the fourteenth century begin with an invocation to the Holy Christian Trinity. As to "Jewish" Free-Masonry, it is essentially modern, and the multitude of "side" degrees are owing to the "Search after what was lost," which has led to all the grotesque fabrications of the latter part of the last century,—enquiring brethren for the want of something more tangible and visible, have never ceased for a century and more to grope in the dark, culling all sort of incoherent material from every part of the globe, until the obstinacy of the Craft Grand Lodges, have given way, in as far as they think they may assent to all kinds of systems being brought forward in some sort of connection, though they do not know why?

THE BRITISH TEMPLAR SYSTEM.

In 1791, a Grand Conclave was held in London, and the old statutes of the Masonic Knights Templar and Knights of Malta revised. A refounding and reformation of the Orders took place in A. D. 1804-7, which were again, by the process of evolution, reconstructed in 1873, under the Grand Mastership of H. R. H. the Prince of Wales. The United Orders being confined to the mystic portals of Freemasonry, to represent the chivalric fraternities of the Ancient Templars and the Hospitallers of St. John of Jerusalem.

In this system we follow the symbolism of the "Sacred Mysteries," the prototype of the old Templar doctrines, and the basis of the early Masonic symbols, exemplified in the Danish Christian degree of the Society of St. John, alluded to in my last Allocation.

The universal and popular belief was well founded that the Ancient Templars held sacred and secret doctrines unknown to the world at large, disseminated from the Cloisters at the time of the Crusades, transferred to the Order of St. John of Jerusalem on the persecution and dissolution of the Templars, preserved after the "Reformation" by those Knights, who, having embraced the Protestant faith, merged into the ranks of civil life. Our Templar system is based on the same principles and usages, and we profess to follow their teachings, having no reference to the obsolete "High Grade Templar Degree" of the "Strict Observance," so widely practised throughout Europe in

the last century (3) also rejecting the various theories of a direct Templar descent, as well as the fabulous French "L'Ordre du Temple," which had a few followers at the commencement of the present century.

The United Orders in Canada are *distinct* from the Craft and unconnected with *Benefit* or other societies, its ceremonies being the reformed work of the dormant "Convent General," presided

(3.) The "Strict Observance," meaning *implicit obedience*, was first instituted and grafted on Freemasonry in Germany, by Baron Von Hund, in 1754, who had been admitted in France some ten years before into the Order of "Knights Templar." Supposed to have been preserved in Scotland, based upon the fiction that at the destruction of the Order certain Knights took refuge there, and preserved the existence of the Order by joining the Guilds of "Stone Masons," and thus giving rise to the fraternity of "*Free and Accepted Masons*,"—and that on the institution of the "Rite of Strict Observance," the time had arrived when they should boldly proclaim the continuance of the Order, their numbers to be renewed for ever from the ranks of "Free-masonry," in gratitude for the protection and support they had received.

In July, 1782, Prince Ferdinand, Duke of Brunswick, Grand Master of the Rite, held a Congress at Wilhelmsbad, in Hesse Cassel, by a great representative assembly of Masonic delegates throughout the world. The result of the conference was a complete revolution of the "High Grade" Templar system, at which it was resolved and declared that Freemasons were *not* the successors of the Templars, although connected with them. The Rituals were to be amended, and the Lodges not to be obliged to work the High degrees against their own wishes—reference to the Templars was to be a merely historical instruction.

This convocation opened the modern period of Freemasonry in Europe, and the adoption of "*Black Masonry*," (or Masonic Templary,) so named, it is said, from the modern Order adopting a black dress as a symbol of mourning for the martyrdom of the last chivalric Grand Master of the ancient order, "Jacques de Molai."

I am of opinion it arose on the dissolution of the Order, from the dispersed and persecuted Templars joining the Order of St. John of Jerusalem (or Malta,) whose *habit is black*.

After the conference at "Wilhelmsbad," the Rite of "Strict Observance" gradually declined, and ultimately died out altogether.

over by H. R. H. the Prince of Wales as Grand Master, which procured for Templary a status it had not hitherto enjoyed.

TEMPLAR DEGREES UNDER CRAFT WARRANTS.

The modern Templar degrees were at first, and for many years afterwards, conferred under Craft warrants, to give them sufficient authority to exist as an independent body. (4.) In the British

(4.) In the introduction to our last edition of the Statutes of Great Priory, is shown the date of the first Encampment of Knights Templar established in the Province of Canada, at the City of Kingston, attached to the St. John's Lodge there. The authority to confer the Templar and Malta degrees, dating from 1794, which was supposed to be the original and only one derived from England, in British North America, but it has been subsequently discovered in the old minute book of Lodge No. 211, of Halifax, Nova Scotia (this was St. John's Lodge chartered June 13, 1780, and is now No. 2 on the roll of the Grand Lodge of Nova Scotia, formerly No. 24, 265, 187 and 161, Registry of England) that the Templar degrees were known several years earlier, as will be seen by the following interesting extract, given in full, dated over one hundred years ago:—

"Halifax, 18th Dec., A. D. 1782.

"At a Chapter of Royal Arch Masons and Encampment of Knights Templar, under the sanction of Warrant 211, on the Grand Registry of England, held at the Golden Ball, on emergency. Present—The Right Worshipful Brother H. Kirkham, H. P. and G. C.; Brother Wooden, 1 K. and 1 G. W.; Brother Wiston, 2 K and 2 G. W.; Brother Peters, S.; Brothers Pyke, Osborne, J. W. Hierlichy, Hardy, Snelling, Wood. Applications having been made by Brothers Col. S. Hierlichy and John O'Brien for further light in the secret and hidden mysteries of Free-Masonry, being Past Masters of regular Lodges, and on due trial being found worthy, were by us installed and instituted into the sublime secrets of Royal Arch Masonry, and also upon further application the said Brothers Hierlichy and O'Brien were instituted and dubbed Knights of the Most Noble and Right Worshipful Order of Sir Knights Templars.

"The election of officers being brought on, the following were duly elected to serve for the ensuing year, viz:—

"Right Worshipful Bro. Pyke, H. P. and C. Genl.

Empire, as also in America, at the end of the last and commencement of the present century, there were fraternities known as Encampments of Knights Templar, as well as Knights of "St. John of Jerusalem," or Malta, having a separate existence in no way connected with Freemasonry. These Encampments appear to have been "self-constituted," to perpetuate the ancient chivalric orders, without any more defined or authentic authority than what was derived from unsupported "traditions"—and in the British Dominions they found it necessary to place themselves under the protection of the "Masonic Body," to avoid the penalties enacted by the English Acts of Parliament, against all *secret societies*, excepting that of Freemasonry. This latter would seem to be the true reason of the Templar degrees being considered an integral part of universal Freemasonry.

British Templary continues to the present day closely allied to the Craft, although eminently Christian—none being admitted but members of the Masonic Body, and such only as profess themselves *Trinitarian Christians*.

NON-MILITARY CHARACTER OF THE DEGREES.

The degrees of Templary are *not* and *never* were intended to represent a military organization, but to perpetuate the religious principles upon which the Ancient Order was founded. We do not now pretend to believe that the Degrees of the Temple and Malta are in *direct* descent or a perpetuation of the Ancient Chivalric Orders, but merely as an adaptation to Freemasonry, retaining the military name and phraseology to commemorate their origin and preserve their Christian teachings, exemplified in the ancient ceremonial, but in *no other* sense can they be looked upon as a military body. (5.) Such attempts quite destroy the

Worshipful Bro. Cody, 1st K. and 1st G. W.
 " " Wiston, 2nd K. & 2nd G. W.
 " " Peters, S.
 " " O'Brien, 1st R. A. Capt.
 " " Wood, 2nd R. A. Capt.
 " " Kirkham, Treas.

"The installation of the officers (for want of time) was deferred to a future opportunity."

(5.) The wearing of swords does not necessarily give Templary a *Military* character, for in the last century swords were worn by all classes of society, who had

sacred character of the degrees, and turn the fraternity into a dramatic spectacle for public recreation and amusement, under the pretence that they are following and representing the usages of Chivalry. We do not now fight against infidels, but contend against infidelity, and endeavor to inculcate high moral and Christian principles.

OF THE RITUAL.

The most marked feature of our *Present Ritual*, supposes the Conclave or Meeting to be a Chapter of the Preceptory, and *not* an "Encampment" of Knights Templar, and to take place within the Chapels of their Preceptory Houses, hence the place of meeting is fitted up as a Chapel. The installation of the Ancient Templars, as well as the Knights of Malta, took place in their Chapels. The Knights were *never* received in the Field but in the Church of the "Holy Sepulchre," at Jerusalem, or its *representative*, the Chapels of their Order, —Jerusalem being the "Home"—[headquarters,] where the famous Orders of the "Hospitallers" of St. John and the Knights Templar were founded.

The Templars were *already* Knights on their reception into the Order, and were only *consecrated*; for this reason, the modern term "Encampment" is rejected as incorrect, and unwarranted by *any* authority. That of "Commandery" was only applied to the "*Malta*" Order, *never* to that of the Templar.

no pretensions to be considered Military men, and are still worn in official civil costumes; we also wear in our *Private* Chapters the *White* habit of the Ancient "*Templars*," and *Black* of the "*Malta Order*" as a badge or symbol to denote the Order represented, and to promote a greater interest being taken in the Ceremonies, but in *no* sense claiming any right or pretension to the title or dignity of *Secular* Knighthood. All such attempts, and bombastic, public, dramatic military exhibitions indulged in, are only calculated to draw upon the fraternity the merited derision of general society.

Our Representative, near the Gra. Encampment of the United States, later Theodore Parvin, of Iowa, has in a very able article, "*What Is It?*" published three years ago in the "*Voice of Masonry*," clearly shown that Masonic Templary in the United States of America never attempted or had the slightest claim to be considered a Military organization, until very recent years.

Formerly, military leaders, for distinguished valor were made "Knights Bannerets" in the open field, under the Royal Banner, in battle displayed, and in Ancient times Secular Knights, known as Knights Errant, had the power under certain restrictions to make other Knights by their own authority alone, when and where they pleased, but this had no reference to the Monastic "Military Fraternities."

TEMPLARY OF THE BRITISH EMPIRE AND
THAT OF THE UNITED STATES
OF AMERICA.

Templary of the British Empire, must not be confounded with that now practiced in the U. S. of America, to which it has no resemblance, although originally derived from the same source, for of late years they have chosen to transform it into a Masonic imitation Military Degree, resembling that of Militia Volunteer Battalions, and have in their anxiety to make it wholly a Masonic degree, almost eliminated in their official Ritual, its Christian bearings, retaining the name of Knights Templar to account for its Military character, but in usages and doctrine totally dissimilar, its organization being exclusively based upon Speculative Masonry, rejecting and repudiating the true source of its origin for that of a Mythical one, that never existed until modern times, and have by the mere abrogation of the first grand principles of the Ancient Order, whose name it assumes, in allowing any but firm believers in the "Holy and Undivided Trinity" to become members of it by admitting "Jews" and "Unitarians," (6) as effectually laid aside the

(6.) Representing as we do, the doctrines of the Ancient Templars, how can "UNITARIANS" possibly become members. There is no question as to their moral, charitable and sincere devotional religious professions, but they distinctly disavow a belief in the doctrine of the "Holy Trinity in Unity," upon which our very existence as a Templar Body is founded—asserting it was introduced into the Christian religion from the Greek Philosophy, hundreds of years after the time of Christ, before it became the creed of Christianity, and about which the Saviour had never said a word. Believers in the "Holy Christian Trinity" refuse to all who do not believe in Christ as "Very God," the name of Christians.

Knowing that belief in the Trinity is the main object of the true Templar Order, it is surprising that Masonic Brethren, who do not admit that doctrine and believe only

principles of Templary, as "Orangemen" would do if they opened their doors to Roman Catholics; in fact, the instant the Templar degrees cease to be Trinitarian Christian, they also cease to be a true representation of the Order.

The exemplification of Free Masonry in an imitation military character teaches nothing of Templary, the whole object and intention being carried away and lost sight of in outward show quite at variance with chivalric and religious ceremonies. True Templary is only to be found and known by its ancient symbols and doctrines,—"The Sacred Mysteries"—the mere name of "Knights Templar" and ritualistic knowledge confined to military pomp and ceremonial is but a shell without the kernel.

With the present Templar rite of the United States of America we have nothing to do, and no right to interfere, and it is certainly far from any wish on my part, further than to show how totally different it is from the standpoint taken by us, and to explain the difficulty of any union, between the systems, to the effect that Canadian Templars should cease to be imitators and learn to have more respect for themselves.

Templary in the United States of America is a system "per se" which they call "Democratic," having no reference to that of other jurisdictions. The original intention was of the highest order, but they have changed its whole sacred character, and assumed that of an association for military display to be introduced as an adjunct to Masonic ceremonials and give publicity to any religious opinions in consonance with Universal Masonry, plainly evincing the intention to eradicate the doctrines of true Templary altogether from Masonry and adopt a system made to conform to the non-sectarian creed. Such also, in reality, is the meaning of Masonic brethron amongst us, who write upon Templar matters. Many of them do not even belong to the Order, and can have but little knowledge on the subject, certainly no appreciation of its purely orthodox teachings, but who would wish to transfer and amalgamate the Templar

in the "Universal Creed of Free Masonry" seek to join our Order, and then endeavor to pervert its whole meaning and intention; surely they must have completely forgotten the solemn professions they made at their reception, or merely look upon them as idle forms, to be laid aside when their object was attained.

Body into the A. & A. S. rite 33°, to which they suppose it properly belongs as Masonic degrees. A similar attempt was made in England when this rite was first introduced there from the United States of America.

To follow their ideas would be tantamount to a total dissolution of the Order in Canada by changing its whole character into a dishonest attempt to call and make it what it is not. Thousands are attracted by outward show, where hundreds are by the principles of the degrees. It is almost incredible to believe that men of education can be brought to think that the whole aim and object of Templary is confined to Craft formula and Military Masonic pageantry, which does not even correctly initiate the ordinary knightly ceremonial and is not calculated to inculcate the principles of the Ancient Templars as representing that Order in its history, doctrine and ritual.

REPLY AND EXPLANATION TO THE OBJECTIONS RAISED IN FOREIGN CORRESPONDENCE REPORTS AND MASONIC REVIEWERS OF THE UNITED STATES OF AMERICA, WITH REFERENCE TO OUR TEMPLAR SYSTEM.

I feel called upon to endeavor to explain fully and succinctly, many of the objections raised in the Foreign Correspondence reports and Masonic reviewers of the United States of America as to our ideas of Templary, and the difference existing between the two jurisdictions; for we do differ very materially from the ways and doings of our American Brethren.

Every one has a perfect right to his own opinions, and it is not to be expected that all should agree alike or view similar objects from the same standpoint. I have no desire to find fault or detract from the merits of such as differ from me. I only wish to point out the difference that exists, and give the result of my own experience after years of close investigation, in which I have on conviction been obliged to abandon many favorite theories I had long believed in.

The following is a condensed statement of the grounds on which my views are based:—

1.]—I must have been misunderstood when it is asserted that "I claim for our Templar system a descent from the original order, whereas that of America is but an imitation." The latter sentence is misrepresented. I am quite aware both are derived from precisely the same

source; what I meant and still say, is: That of late years American Templary has been totally changed and does not represent the attributes of the original from which it takes its name, nor even those of the first Masonic Templar imitators; therefore I do not admit I am mistaken.

2.]—It is also stated that—"The dress of their body is less changed than ours—because their rituals and forms are the earlier." This may or may not be the case. The costume of the Masonic Templars, when the degrees were first introduced into England, was a mere fanciful one, assumed to support the imaginary engrafting of the old Military Templars upon "Free Masonry."

When the revision of the Masonic Templar statutes and rituals was contemplated sometime prior to A. D. 1851—a conference was held in London, at which many of the old school Templar Knights attended wearing cocked hats, the ordinary head dress of eighty years before, black aprons, sash or baldric, with sword and dagger, &c., and were very much disappointed and dissatisfied that their costume of the original Templar Masonic Dunckerley period was not adopted and continued. It was not until some years after the revision of 1851 the Masonic apron was discarded as quite out of character with the history of the Order, and subsequently the final change took place to the present historic costume and nomenclature so appropriate and in accordance with the usages of the Religious and Military Orders of the Middle Ages.

3.]—Exception has been taken to my statement that in the United States of America up to 1814, Templary was not known as a Masonic degree. Now I think it will be found on reference to the published records of the St. Andrew's Lodge (old Scottish Constitution, of Boston, Mass.) and the first account of the Templar degree of 1769 conferred in it, that the ceremony did not occupy more than half an hour, and was simply to declare its chivalric character as an honorary degree attached to the Royal Arch, but distinct from Speculative Masonry. The term Masonry has been too much abused to admit of its having any distinctiveness about it. I mean by this—the traditions of ancient Wisdom with the rites, ceremonies and knowledge handed down through the Craft of working Masons, the Templars and the Cloister Brothers of the East,—for although

United States of America Templary was treated and accepted long before 1814 as one of the "High Degrees," these degrees in reality have nothing in common with pure Craft Masonry, which does not recognize any other bearing the name; therefore these "high degrees" are not what we legitimately call "Free Masonry." It is evident that the same view is taken in "Webb's" American Masonic Monitor of 1797 when referring to the Templar degrees.

4.]—The theory that the chivalric Templar Order on their persecution and dispersion taking refuge in the Masonic Body is but one of the fabulous traditions of the past to account for the supposed amalgamation, for which there is not the slightest historical foundation. It is not even probable that the proud and haughty nobles of that age, from which class the Templar Order was selected, would engraft themselves upon a fraternity of Mechanics, when the Military Orders of Europe were open to them, and only too glad to receive into their ranks so renowned a Military Body as the Templars—under any circumstances they could have had no connection with the Royal Arch, a Jewish Masonic degree of very modern times, that grew out of the disputes arising between the two rival English Grand Lodges of the last century, in the schism, known as "Ancient and Modern Masons"—much less with the "American Red Cross Degree," called in Great Britain the "Babylonish Pass," a fabrication with other side degrees of the last century, taken from a Persian legend, consequently Pagan, which may be looked upon as having some reference to the Royal Arch, but in no sense to Christian degrees.

5.]—The "Malta" ritual lately adopted does not appear to find much favor with our American Brethren, and now that I fully understand their organization, I do not much wonder at it, for it is fully admitted the degrees of Malta cannot possibly have any connection with the Free Masonry of the revival; how then can it be combined with Templary based on Free Masonry;—with us the two orders are a combination, and nearly all we know of the Templars has been principally derived through the Malta Order;—our ritual is a historical sketch of the old Knightly institution of the "Hospitallers of St. John," illustrating

by its symbols the principles of the Catholic Faith. (7.)

6.]—In the Proceedings of the Grand Commandery of "California" last year, a very beautiful explanation of the symbolism of the Cross is given, said to have been known in the ancient world as the emblem of the "Red Cross" degree, the pre-requisite to the "American" Templar system. I cannot coincide with the application of the Cross to this degree, which is of such recent invention, and no allusion made to it in the Persian legend from which the Degree was derived. For although THE CROSS was known to the ancient world long anterior to Christianity as having certain religious and mystical meanings attached to it—its universal symbolism did not arise until Christian times, when the numerous forms and colors of crosses originated with the Crusades, referring to the Crucifixion and spread of the Gospel.

Two types or classes of crosses as emblems, known as the Latin and Greek cross arose, by the separation of the two early churches, distinguished as the

(7) Independent branches of the old Political Order are still in existence, that of the sixth English language was revived about sixty years ago, incontestably proved as the lineal descendant of the Ancient Order—devoted to the original purposes of the "Hospitallers," the alleviation of the sick and sufferings of the human race, holding its meetings in London at St. John's Gate House—Clerkenwell—all that remains of the Chief House of the Order in England—"The Priory of Clerkenwell," and has well earned its appropriate motto "Pro utalitate hominum;"—this branch is in no way connected with any of the benefit or other societies called Knights of Malta or St. John, founded on the same principles as the "Orange" Order to uphold and protect the Protestant faith. Such a society exists in the United States of America claiming to be a genuine branch of the old Order from the Protestant seceding Knights in Scotland at the Reformation. There is no authority whatever for this claim as the original order continued at its "Chef. Lieu" in Malta until the final dissolution in 1798—but there is little doubt it is merely a continuation of those self-constituted independent Encampments of St. John, formed at the end of the last century, which did not join the Masonic Body, as was the case in Great Britain, to avoid the penalty of the Acts of Parliament against secret societies, but remained in the United States as a separate Body.

"Western" and "Eastern" church. (8.)

The cross for centuries before the Christian era was an instrument of cruel torture and ignominious death, being an upright stake on which malefactors were sometimes fastened and left to die, or impaled upon it. To this upright stake the Latin name "Crux" was originally more strictly applicable, but very generally a crosspiece ("patibulum") was added, to which their arms were tied or nailed—and from this "The Cross" was adopted by the Ancient Egyptians as the sacred symbol of "Immortality"—every dead body had it marked on the breast, seen on the papyrus coverings wrapping the Mummies, intended as a type—representing and foreshadowing the instrument pre-ordained of our Lord's suffering on earth, and on which man's redemption was accomplished.

7.]—The practise of United States' Commanders asking permission to enter the territory of another jurisdiction, or as it is called "Invade" with colors flying and drums beating appears to be a very unnecessary formality, assuming the importance and authority of a national regular military organization, without the power to enforce it; permission or refusal to enter a friendly foreign country can only rest with the civil authorities, who are not likely to interfere with a mere pleasure party, although in uniform and armed, paying a visit to another of a similar denomination. I make these remarks to show how useless and inconsistent it appears. For instance, in the case of the St. Omer Commandery of Boston, United States of America, asking permission of me to visit the Scottish Encampment of St. John, New Brunswick, for although I pointed out that

(8.) The "Western" church adopting the "Latin or Roman" cross the shaft or upright portion being longer than the bar which crosses either above or below the summit (I †). When *above*, it represents the "Anticipatory" or "Typical" cross of the Old Testament, principally confined to representations of the lifting up of the brazen serpent by Moses in the Wilderness. When *below* the summit it becomes the "Passion" cross on which Christ suffered.

The "Eastern" or "Greek" cross is represented by four equal arms † either *horizontal* or *oblique* × as if spreading the Gospel equally to the four quarters of the Globe—when oblique it is called the "St Andrew" cross and is the emblem of suffering and humility.

this Encampment, not acknowledging the authority of Great Priory, was interdicted, but so far as the Canadian Templars were concerned we would be always glad to receive our American Frates. The "Invasion" and recognition of the Scottish Templar Encampments "was made" and on "Canadian territory."

8.]—The custom of addressing Templar members as "Sir Knight" on all occasions, instead of "Brother or Frater," is but a quaint poetical license of "Ye olden time" to denote the occupation, as "Sir Page," "Sir Monk," &c.; it may also have been adopted from the French—"Monsieur le Chevalier," referring to the Knightly title, and in allusion to the "Ordre du Temple," but should be discontinued in our body, or at all events only occasionally to use the term for the distinct purpose of not appearing to ape the Civil Orders of Knighthood. To prefix "Sir" to the name is equally incorrect and more ridiculous, as it implies a civil rank, in the prerogative of the Sovereign alone, and is but a "caricature" of national dignities. Neither is it possible to suppose the early Templar Order addressed each other as "Sir Knight," when one of the qualifications that admitted them into the Order was the possession of that rank. As Knighthood was a secular honor, "The Order" would have considered it derogatory for one of its members to receive it. The Order of the Hospitallers of St. John thought differently, and with them a "postulant" was knighted on his admission.

The modes of recognition which some of the Masonic knightly degrees insist upon, by fantastic cuts and passes of their swords between stranger Knights, is but another of the fanciful productions of ritual compilers.

9.]—One of the leading features in Templary, the covenant of the small "white stone," part of the very core and peculiar to the British system, is not known by "United States Frates," and when produced as a test of recognition has no significance to them.

These remarks appear to be the principal points of difference between us and our Templar Brothers of the United States; and are made with the most friendly intention, in the hope of clearing up some of the mistakes and confusion now fallen into, from not understanding how *widely* we vary in ceremonial and doctrine from our respected Templar brethren with whom we are always glad

and ready to exchange the most fraternal and cordial greetings.

There are many other points in phraseology and nomenclature differing entirely from ours. We endeavor to follow as nearly as possible historical customs and usages rejecting all modern innovations. The term "Asylum" is quite out of place with us and never used, as also that of "Companion," (from the Royal Arch to distinguish the members from the Craft degrees;) it was never the appellation in daily intercourse of the State Orders of Knighthood, but sometimes used when speaking of them: we hear of "Companions of the Order of the Bath," &c., &c., an expression more in accordance with the organization of those Knightly bodies than that of "Brother," confined to the old Religious Military fraternities.

The Templar Banner of the United States is a modern design, without any warrant for its adoption. It is a great mistake to suppose that the motto, "*In Hoc Signo Vinces*," was ever that of the Ancient Templar Order, or that the "Passion Cross" was borne on their standards. This motto is taken from the vision of Constantine the Great, and is adopted in the Masonic degree of "Rome and Constantine."—The "Red Cross" of the Templars was of the "Greek" class, equal arms, spread out at the extremities, called in Heraldry "Patec," and thus depicted on their shields and garments. The true Templar motto, added to their only banner, the "Beauceant," was "*Non Nobis Domine. Non Nobis, sed Nomine tuo da Gloriam?*"

I have been greatly mistaken in supposing that all the Commanderies in the United States do not recognise the "Holy Trinity" test, as I find the old Masonic Templar body of Pennsylvania does so, and the proceedings of the Grand Commandery of Michigan of last year contains the ritual adopted by that body on "Ascension" day. It is, in fact, the adoption of the Episcopal denomination, clear and decided, acknowledging the divinity and humanity of the Man of Sorrows. Here the Apostles Creed is reverently introduced—an open declaration of the orthodox Christian doctrines of Templary.

Although we do not see the same objects from the same standpoint, and must only hope to harmoniously "agree to differ," of this we are all satisfied and agree, that "Freemasonry," however

much it has been changed by the inroads of time and different views of its votaries, is an institution founded from of old, to the "Glory of God, and the improvement of Mankind."

GENERAL REMARKS.

My objection to the term "Masonic," prefixed to the Templar degrees, arises principally from its appearing to mislead into a belief that Templary is a component portion of the Craft ritual, which it is not, and never had any reference to it. Viewed in the light of the present general opinion, the connection is a most glaring absurdity! "Freemasonry" of the Revival is "Theism!" Templary,—Trinitarian Christian. "Freemasonry," from being a Christian Society: has become an adaptation to meet modern cosmopolitan ideas; this is very evident from the alterations which took place in 1717, when its Christian character was eliminated, and a "Universal Creed" for the first time adopted (in Masonry) to suit the philosophy of mankind, without regard to different religions, professions, and countries of life.

But the fact is now lost sight of, that Freemasonry of the present day has little in common with the early Christian Builders, from which it is descended. (9.) Unless this is borne in mind con-

(9.) I quite agree with those Masonic Students who believe that the revival of Masonry in 1717 saw a complete remodeling of the Order, and that up to that period Freemasonry had been essentially Christian in its teachings, and what was known of it in England had been received from the Guilds of continental builders, who had learned a certain portion of the Ancient Christian Mysteries from their employers, the "Benedictine" Order, and adapted them to their own purposes. It was they who added to those mysteries the "Hiram legend" and the symbolism of Solomon's Temple, and converted the "Stone Mason" allegory into what had previously been an exposition of the story of the fall of mankind, the sacrificial redemption of the human race, and the doctrine of the resurrection. The true mysteries had been handed down to the "Benedictines," and preserved by them from the early Christians, and before that date had been kept secret and inviolate from the foundation of the world by successive Patriarchs and Prophets, in their schools and colleges (termed in our phraseology "*Lodges*,") for the instruction of chosen initiates.

"Free and Accepted Masonry," then, is

fusion and misunderstanding will always be the result of any controversy on the subject.

It is evident there was some connection before the revival between Freemasonry and Templary, as they had a common origin from the Benedictine Order who separating into two branches from the Cloisters in the 11th and 12th centuries went forth into the world. The lay brothers employed as Architects to repair and erect new ecclesiastical edifices to the "Glory of God"—the other branch guiding and organizing the multitudes proceeding to the Holy Land to recover and guard the sacred places of our Lord's nativity from the infidels—which gave rise to the Religious and Military Order of the Templars—both branches promulgating the same doctrines—the "Sacred Mysteries."

It has been always traditionally understood, generally admitted and believed, that a secret connection and influence, now unknown, but no doubt referring to the mysteries of our holy faith, had always existed between the Templar Order and the Ancient Builders, irrespective of that between employers and employees in erecting the building works on the properties of the Templar Order; but this does not apply to Modern "Free and Accepted Masonry."

MASONRY OF CONTINENTAL EUROPE.

I cannot conclude this dissertation without some reference to the Masonry of Continental Europe, wherein H. R. H. the Prince of Wales was first received, and may premise that much of my information has been obtained from the private correspondence of a well-informed continental Brother, now deceased, who for not less than half a century belonged to that branch of the Masonic Order, which is represented by the Grand Lodge of Sweden, and its sister Grand Lodge of Germany, at Berlin.

The Grand Lodge of Sweden, at Stockholm, in which H. R. H. the Prince of Wales was first introduced into Masonry,

nothing more than an adaptation to meet modern cosmopolitan ideas of the Ancient "Christian" Mysteries, and in their turn were a continuation of the first revealed Religion of Mankind.

This fully expresses my own idea of early "Freemasonry," and for this reason I applied the term "Mesouranceo," with which so much fault was found by hypercritical Masonic reviewers.

in 1869, by His Majesty King Charles XV., is in possession of documentary evidence, and relics of an old date, claiming they have an unbroken history for some 130 years, with valuable rituals untouched during that time. They are systematically arranged, morally, historically and mystically, having reference to the early Christian builders, and the fraternities of the middle ages. This system, similar to the German Grand Lodge of Berlin, consists of ten degrees, divided into three sections or parts, containing the knowledge handed down through the Craft of the Working Masons, the Templars, and Cloister Brothers of the East. The culminating point of the degrees being Templary, (10) the term "Craft" Masonry is never used, although it composes the first section, and the chief point which has distinguished these two Grand Lodges from all other systems on the continent, has been their unswerving fidelity to their Christian origin—affirming that the English General Regulations, compiled by Grand Master "George Payne," in 1720, and approved by Grand Lodge in 1721,—not only inculcated that the *first duty* of a Mason was to be a

(10.) Cohesion is the chief intrinsic proof of the "Swedish" system, and the names of the Degrees tell their story:—

Color, Blue.	First.	Craft Lodges as in Eng. land. Badges, Trovols.
	ST. JOHN'S LODGE—3 DEGREES. St. John the Baptist.	
	1.—Apprentice. 2.—Journeyman. 3.—Master.	
Color, Black & Red.	Second.	Sectol Lodges. Badges, Ivory Key, Skull and Cross Bones with Dagger.
	ST. ANDREW'S LODGE.	
Color, Black, Red & Green.	Third.	Chapler. Badges, Gold Key.
	STUART DEGREE.	
Color, Blue, Black & Red.	High Chapler Degrees, Sword, Book and Palm Branch with the Templar Cross.	4.—Apprentice & Journeyman.
		5.—Master of St. Andrew.
		6.—Stuart Brother, 7.—Templar.
Color, Purple Red & Gold.	8.—Confidntial Bro. of St. John the Evangelist.	
	9.—Confidntial Bro. of St. Andrew.	
	10.—Majster Templi as Commander of the Red Cross.	

NOTE.—It being impossible for a Jew to pass over the 5th degree, they have never admitted Jews except as visitors.

Christian, but that the Grand Lodge of England did not then claim the exclusive authority it gradually assumed afterwards.

The whole spirit of what they call "Ancient Masonry" is totally opposed to the merely social character of the Craft Grand Lodges of England and Scotland, and the spurious "Liberié" Fraternité "Egalité" of the French. They do not practice the Scottish Rite 33, or the Royal Arch degree, and the Danish Fraternity of St. John to which I before alluded, as having preserved the secret doctrines of the Ancient Templars in their ritual of the "Sacred Mysteries," is in no way connected with them.

Both the Grand Lodges of "Stockholm" and "Berlin" have always insisted upon the union of the "Trowel" and "Sword" (11) and that "Paynes" Masonry was Christian, [subsequently altered by "Anderson" to form a code of morals without the aid of theology, to meet the views of Grand Masters "Montague" and "Wharton" in 1723 and 1738,] consisting of more than four degrees which existed then; (12) That there was a Grand Master of the Order under whom a Deputy Grand Master was appointed over the lower degrees to the fourth degree—That the Grand Master was responsible for the Tribunal and Chapter under the direction of which alone he could dispense the "High" degrees, and that this general structure of the Order has been adopted in "Germany" and "Sweden" during the whole period of 130 years—That the

(11) In Dryburgh Abbey there is an old Tomb of the fourteenth or fifteenth century, with a memorial cross hilted Templar sword, surrounded by a wreath of Ivy; having a square and compass on each side of the sword under the hilt, evidently referring to the connection of the old Templars and the Builders. There also appears to be some resemblance between the "*Royal Order of Scotland*" and the Swedish system; an old seal of the R. O. in Edinburgh has engraved on it three interlaid triangles with a short "sword" or dagger on one side, and a "Trowel" on the other.

(12.) On reference being made to the late Bro. Hervoy, Grand Secretary of the Grand Lodge of England some few years ago he stated that the *original* protocols of Grand Master Geo. Payne of 1719-20 or 21 could not be found in the Archives of Grand Lodge. From this it would appear that the Grand Lodge of England 1717, never had any real knowledge beyond the practise as it was, of perhaps the three *Blue degrees*.

burning of the old rituals of "Tree Masonry" in 1723-27 appears to have severed the missing links which may yet be found somewhere. The Bodleian Library at Oxford has probably the only records remaining since Ashmole's time.

CONCLUSION.

H. R. H. The Prince of Wales having virtually laid aside the "Swedish" system and identified himself with the English Speculative "Craft" Grand Lodge and Order of the Temple, gives the weight of his assent to the opinion that "the Craft should keep within the bounds of its own Landmarks and not tolerate Masonic affixes to controversial bodies. It has nothing to do with the "British" Templar degrees or High Grade Masonry, which was intended to be shown by the formation of a "Convent General." Vide appendix.

Fratres, I have now given you the result of my own long and careful researches into everything authentic and available on the history and spirit of the Templar degrees, to point out what Templary really is, and what it is not; with my own convictions that the teachings of true Templary are a transcript of God's Word as revealed in the sacred volume, expressed in symbols and carried out in life, and the duties which its striking ritual imposes by obligation upon its members towards the Brethren of the Order are too solemn and binding to be trifled with, and make it an Order not to be conferred without discrimination on such as lightly look upon its ceremonial as a mere source of amusement and social enjoyment.

We are not merely members of the "Masonic Body" but Christian fellow-soldiers fighting the good fight of our Great High Captain side by side with the leaders of the Church, armed as they are with the sword of the spirit. We may neglect our O.B.'s but we cannot repudiate them: as our lives are ordained we cannot escape being our brother's keeper. Is it not well then for us to accept our

The Royal Arch, as it is known from contemporary correspondence, first made its appearance about 1764 or some years earlier, and is probably a reflex of the *verbal talk* of some of the "Ancient Masons" who existed *within* though unknown to the Grand Lodge—and it has been more or less altered and distorted from time to time for the *want* of any *original* rituals in *writing*.

duties, take up the burden—whether it be our own or not—bearing in mind the precepts of the Order, repeated at every closing of our Chapters; and above all, when we look upon the sacred token so precious to all true Templars, presented at our reception to remind us of the covenant we have entered into—endeavor to conform our lives and rule our actions in accordance with the teachings of “Him” it symbolizes.

Accept Brethren my fraternal salutation as a Brother of the Cross, and earnest co-worker in the bonds of Truth—having ever before our minds the Templar device “*Vaut Dieu Sainte Amour,*” I am, always your “*Frater in Christo.*”

FR. † W. J. B. MACLEOD MOORE,
G. C. T.,
Supreme Grand Master, Sovereign Great
Priory, Dominion of Canada.
Prescott, Ontario, July, 1887.

APPENDIX.

THE CONVENT GENERAL OF THE ENGLISH TEMPLAR ORDER.

Although Free Masonry does not teach anything inconsistent with the Christian Faith, its Universal Creed, adopted at the revival, debars it from a closer connection with the Templar system of the British Empire than that of “alliance,” but so intimate is the alliance that all candidates for the Templar degrees must be Freemasons. The traditional connection is thus kept up—but so confused, inconsistent and unsatisfactory were the earlier rituals and history of Masonic Templary that it was difficult to understand in what way the Masonic and Christian elements were united—Templar history having not the slightest similarity to that of the Craft, and our Templar system has no direct or indirect connection with Modern Universal Speculative Free Masonry, although retaining much of the symbolic bearing of the Ancient Builders.

To endeavor to arrive at a reasonable solution of these discrepancies, when H. R. H. The Prince of Wales was pleased to accept the Grand Mastership of the United Orders of the Temple and Malta in Great Britain and Ireland, under a “Convent General” of the Orders, a committee was appointed of influential and well-informed members to carefully investigate the true history and claims of Masonic Templary, and to revise its nomenclature and ritual, rejecting all

mythical traditions not borne out by historic facts. The report of this committee to Convent General after three years’ deliberation submitted a ritual for adoption which they had drawn up consistent with the nature and traditions of the Order, in which no novelty was introduced, every clause of it being found in actual words or in substance in one or other of the Templar rituals of the three United Kingdoms examined by them, viz:—The Ritual of the Ancient Templars founded upon the “Benedictine Canons”—The Scottish ritual very closely copied from it—the Irish ritual—and the English ritual drawn up in 1851, a revision of that previously existing known as the Dunckerly ritual of 1791, from Thomas Dunckerley, of Hampton Court, at that time Grand Master of the English Templar Grand Conclave. The principle features of this ritual were accepted by the Preceptories of the National Great Pories and the report adopted.

The object of forming a “Convent General” of the Templar degrees was well intended to raise the status of our Order so purely Christian and noble in its attributes, but which had so completely fallen into decay and oblivion that it was hoped under the auspices of H. R. H. The Prince of Wales, by placing it in such a light before the Masonic world to make it worthy the ambition of all true Masons to seek admission into its ranks, instead of being looked upon as some mystic high Masonic rank, which one half who had attained the degrees did not really know its true meaning or object, but were quite content to be called “Sir Knights” and members of higher Masonic degrees than the Craft.

I consider that very unfair arguments have been brought forward against the formation of the Convent General, and the most prejudiced ideas entertained without foundation.

Scotland was the first to reject and repudiate the union, fearing it might interfere with their long cherished views of independent action. In England, many of the old Templars looked upon it with suspicion, as an attempt to sever all connection with Masonry and make it an exclusive order confined to the higher ranks of social life, an innovation on their ideas of Masonic freedom—so that Convent General met the fate of many well-devised plans and theories, from distrust, mistaken jealousy, and the want of cohesion.

On the installation, as Grand Master of the Templar Order, His Royal Highness, to show his appreciation of Free Masonry, so long patronized by the Royal Family of England, and the Templar Order, instituted the decorations in the Order of the Temple of the distinguished honours of "Grand Cross" and the "Lesser Cross" or "Commander of the Temple," so highly prized by all its recipients as coming direct from Royalty, and it was earnestly hoped and looked forward to as the first step to founding a Royal Masonic Order of Knighthood recognized by the National Government, corresponding in character and limitation with the existing one in Sweden instituted in 1811 by His Majesty King Charles XIII, and of which H. R. H. the Prince of Wales is one of the Knights—the cross of which he always wears with his other Masonic regalia, having been originally received into the Degrees of Freemasonry in Sweden.

There can be no doubt that such a recognition as a State Masonic Order in the British Empire would do more to dispel the foolish and illiberal prejudices and denunciations against Free-Masonry with the false calumnies and hostile opposition of the Church of Rome, which results more than anything else from ignorance of the object and meaning of English-speaking Free-Masonry. So desirable an Epoch in British Masonry would indeed be hailed as a jubilee by the craft.

ST. JOHN'S CHAPTER, No. 3, G. R. C., London, was on the evening of the 25th May officially visited by R. E. Comp. S. S. Clutton, of Alymer, grand superintendent of Royal Arch Masons of London district, accompanied by Comp. Dr. Clarke. Fraternal addresses were delivered by the visitors and E.-Comps. Munson and Burke, of St. George's, and others. At the close the visitors were entertained to refreshments, to the evident satisfaction of all who participated.

MASONIC MOTHER-CITY IN AMERICA.—One of the "burning historical questions" in the United States is whether Boston or Philadelphia is the mother-city of Freemasonry in America!

The Canadian Craftsman.

Port Hope, August 15, 1887.

GRAND MASTER'S ADDRESS.

The address to Grand Lodge of Grand Master Henry Robertson, at the recent annual communication of the Grand Lodge of Canada (Ontario,) was listened to with much interest by the assembled Craft, and it will be read with much satisfaction by Freemasons both at home and abroad.

It is a brief, business-like document, dealing chiefly with matters of local importance, and giving such a resume of the labors of the Grand Master for the past year as shews that he has zealously, with his well-known ability, sought faithfully to perform the important duties of his high office.

Some surprise will doubtless be felt because the Grand Master in recommending that a Jubilee Address be presented to Her Most Gracious Majesty, that he allowed himself to indulge in the use of such words as would lead the ill-informed to suppose that he spoke officially in the name of "*the Freemasons of CANADA*" (i. e. the Dominion of *Canada*) instead of those in the Province of *Ontario* only. We sincerely hope that this misleading mis-use of the word "*Canada*" will now forthwith cease.

Still greater surprise will be pretty generally felt because the Grand Master did not in his address refer to the all-important question of "exclusive territorial sovereignty," for a long time pending in the sister Province of Quebec and elsewhere in the British Empire, and the more especially since "*Quebec*" and other Grand Lodges were not behind in upholding and defending the right and title of "*the Grand Lodge of (formerly) Canada*" in its claim to exercise exclusive jurisdiction in and over the Province of Ontario since the formation of the Grand Lodge of the Province of Que-

bec,—and more particularly since the acceptance of qualified recognition from “England” by “Canada” and the non-changing of her name in accordance with the nomenclature and geographical subdivisions of the country, brought about by confederation twenty years ago, have been the cause of so many visits,—that since these and other like things are so,—it will indeed be something more than surprising that the Grand Master of Ontario (formerly “Canada”) has in 1887, even, not a word to say regarding the menaced bulwark of Grand Lodge sovereignty everywhere, either by way of faithful protest, conciliatory counsel, or fraternal assistance.

GRAND LODGE PROCEEDINGS.

“ORDERED TO BE READ AND PRESERVED.”

Upon the first page of the cover, and also on the title-page of copies of the Proceedings of Grand Lodge, and generally of other Grand Bodies,—is printed the following:—“ORDERED TO BE READ IN ALL LODGES AND PRESERVED.”

“Ordered to be read”:—Our long experience and extensive observation may be greatly at fault,—but we are most regretfully constrained to say that the number of lodges in which we have heard, or heard of, “The Proceedings” or even the more essential parts of “The Proceedings of Grand Lodge (or of other Grand Bodies), read, is sadly and deplorably few. Why is this so? The command of Grand Lodge is imperative;—its necessity and importance are great;—and the opportunities in almost every lodge, are many for the reading of a portion thereof, or of all, at a time.

The usual result of non-compliance with this requirement, is that with the exception of what is “picked up” in the secular press, or read in the Masonic journals (and which necessarily contain but a brief outline, or

synopsis)—or is obtained in a brief oral report by the W. M. or other representative at the communications of Grand Lodge,—the great bulk of the members of constituent lodges, are in almost total ignorance of the doings of their own Grand Lodges, and more especially of sister Grand Bodies as generally so well presented in the Reports of Foreign Correspondence.

This omission if generally true, as we greatly fear it is,—should by all means be corrected, and having thus emphatically called the attention of Worshipful Masters, and, may we not add, District Deputy Grand Masters also, thereto,—may we not hope that the above very important duty will no longer be so generally neglected?

“Ordered to be preserved”:—Pray, how many lodges have preserved and keep on file for future use, all the copies of Grand Lodge Proceedings duly and regularly supplied to them? We dare not “guess” even! We have known many a neophyte rejoicing in his newly discovered “light”,—and anxiously desirous to obtain further knowledge of Masonry,—when he enquired of the proper officers if he could have the privilege of reading the Proceedings of the Grand Lodge, under whose authority he had been made a Freemason,—found to his dismay that his lodge was in possession of a few stray copies only.

Such generally for a time bewail their deplorable want of such information, and then lapse into a state of indifference and ignorance thereanent. A few, more zealous, may follow up their search and by perseverance and the aid of others, procure the greatly needed and much desired information, but alas, how few such there are! We therefore urge all grand and constituent lodges, officers and others to see to it that the Proceedings of Grand Lodge are read in all lodges and carefully preserved in their lodge libraries.

SEND for samples of Lodge forms to THE CRAFTSMAN office.

"ENGLISH MARK MASTERS IN THE U. S. A."

In *The (London) Freemason* of June 11th, there is a letter from the Rev. G. R. Portal, Past G. M. M. M., under the above heading, and referring to the annulment at its late biennial convocation, by the General Grand Chapter of the United States, of its former recognition of the Grand Mark Lodge of England, chiefly because of the invasion by the latter of the territorial jurisdiction of the Grand Chapter of the Province of Quebec,—and also as bearing upon the report of the General Board of the G. L. of M. M. M. thereon, and the action taken thereon by the Grand Mark Lodge, at the suggestion and principally upon the advice and counsel of Bro. Hughan, of Torquay—to which reference was made in the July number of *THE CRAFTSMAN*.

The Rev. Bro. Portal, it appears, had been unable on account of illness, to be present at the then recent annual communication of the Grand Mark Lodge, hence his letter in *The Freemason*, and had it not been that we had heretofore seen something from his pen, and were not his signature attached to the communication in question,—we would unhesitatingly have ascribed the production to some Masonic invasionist, who is of the opinion that Masonic Grand jurisdictions exterior to those of Great Britain, have no rights which England is, in any way, bound to respect.

We will therefore, give a few extracts from his somewhat lengthy letter to show that our inferences therefrom, are logical and our conclusions thereon just.

Canon Portal's would-be argumentation, is as follows:—"Masonry" *inter alia*, "is a religion, in so far as it binds men to the Most High and to one another. * * * But, if this

be so, it follows not only that every Mason has a *right* to practise Masonry wherever he is, but it is his *duty* to do so, and it is a part of his duty to attend his lodge, so that he may be fortified and stirred up for its better fulfilment. But if this be so, what is to happen when the Masonic authorities in any country,—say the United States of America,—forbid all English Masons, or any other body of Masons to attend their Lodges?

"What did Daniel do when Darius forbade him to say his prayers? 'Dare to be a Daniel' is now one of our most popular hymns. I do not see how, logically, we can escape the conclusion that, as Daniel said his prayers in spite of Darius, so any body of foreign Masons who found themselves debarred from practising Masonry in the country of their temporary sojourn, by the arbitrary and un-Masonic action of the authorities of that country, are bound to 'dare to be Daniels,' and work in lodges of their own."

"The whole blame and responsibility rests upon the governing body, which plays the odious part of Darius. This is the principle asserted in the report of the General Board. * * * The principle which I maintain then is, the right and duty of every Mason of whatever Degree, to work his Degree."

So on, and of such like, is the Rev. Bro. Portal's letter, all but to its close.

Please strip the foregoing extracts of their superior 'superiority' tone,—of their mis-statements and incorrect assumptions,—of their *non sequiturs*,—of their theological logomachy worthy of the jesuitical school-men of the middle or more modern ages;—note the *animus* thereof,—the evident intent,—the trend of misguided thought,—and the coveted consummation, and there is left but the bare, bald statement that M. W. Bro. Portal is one of those in England, who is both willing and ready to grant charters to establish Lodges for one, or any number of degrees, in any exterior grand Masonic jurisdiction wherever any so-

called Masons may exist, who will defy the local Supreme Masonic Grand Bodies and pray to England for parchment authority to sustain them in their rebellion!

Has the Rev. Bro. Portal ever read or heard of anything like the following?—

CONSTITUTION OF THE G. L. OF ENGLAND.

In the "Constitutions of the Ancient Fraternity of Free and Accepted Masons," Constitution of the "United Grand Lodge of England," edition "August, 1863," page 62, Section 10, "Of Private Lodges," is the following:—

"10. (Page 62.) The precedency of lodges is derived from the number of their constitution, as recorded in the books of the Grand Lodge. No lodge shall be acknowledged, nor its officers admitted into the Grand Lodge or a provincial grand lodge, nor any of its members entitled to partake of the general charity or other Masonic privilege, unless it has been regularly constituted and registered."

THE GRAND LODGE OF ENGLAND.

Hence, it appears that the Grand Lodge of England, the premier Grand Lodge of the world, in promulgating the "CONSTITUTIONS OF FREE AND ACCEPTED MASONS," enunciated in her Grand Lodge Constitution, as a fundamental law, that "no lodge" within the limits of what was formerly the Kingdom of England (no matter when established, whether before or after her own formation), "shall be acknowledged" as a regular lodge of Freemasons; "nor" shall "any of" the "members" thereof "be entitled to partake of the general charity" even (in extremis?), nor to partake of or participate in any "other Masonic privilege" whatever, "unless said lodge has been regularly constituted and registered" on the Registry of the Grand Lodge of England!

EXCLUSIVE SOVEREIGNTY OF THE GRAND LODGE OF ENGLAND.

The above is a clear, distinct and unambiguous declaration of the inherent right of the Grand Lodge of England to have and to exercise exclusive sovereign authority over every regular lodge of Freemasons within what was formerly the Kingdom of England; and also of her right and duty to put beyond the pale of acknowledgment and correspondence, every lodge within her territorial limits, which is not of her obedience, and to deprive the members of any lodge, not on her Registry, of every Masonic privilege whatever, even of the general charity;—declaiming, in fact, any such lodge to be an irregular or clandestine lodge.

Here, then, is the doctrine of Grand

Lodge sovereignty in the constitution of the premier Grand Lodge of the world, and her method of dealing with lodges within her territory which do not acknowledge her undivided sovereign authority! [From Annual Address of Grand Master Graham, Quebec, 1881.]

Perchance our Rev. Bro. may be pleased to "read, mark, learn and inwardly digest the foregoing and all the important lessons derivable therefrom, and govern himself accordingly.

Let us moreover fondly hope that the number of Masonic "fillibusters" and exterior grand jurisdiction "invasionists," in England is small, and growing beautifully less,—and that ere long the present Royal Chief of the principal Grand Bodies there, will be so fully and correctly "advised" of the exact situation of Masonic interjurisdictional affairs, that he will make short work of all English disturbers of the peace of the Masonic world.

CONCURRENT JURISDICTION.

Our London, Eng., contemporary, *The Freemason*, has been endeavoring to enlighten the benighted *CRAFTSMAN* on "the beauties of concurrent jurisdiction" of lodges in the British dependencies, under the government of the English, Scotch and Irish Grand Lodges.

It lamentably fails to make out its case, but it admirably illustrates the truth of the adage—"that experience is a dear school," and that there are those who will learn in no other.

The existence of concurrent Grand Lodge jurisdiction in England, some generations ago, taught the then well-wishers of the craft there the imperative necessity of putting an end to disunion and unseemly conflict therefrom,—and hence the happy formation of the present *United Grand Lodge of England* as the only and

supreme Grand Lodge in that kingdom and its Welsh "dependency;" and by early constitutional enactments, the United Grand Lodge took all possible precautions to prevent such as our utopian and inconsistent contemporary from having any opportunity to admire "the beauties of concurrent jurisdiction" within the territory of the ancient "Kingdom of England!" or in the more modern subdivision of the "United Kingdom of Great Britain and Ireland"—called "England and Wales."

How superlatively unwise therefore, according to the logic of our contemporary, were the fathers of the present United Grand Lodge of England,—in making such laborious efforts to put an end to "concurrent jurisdiction" in England, by the establishment of an exclusive sovereign Grand Lodge therefor!

And since the Masonic statesmen of "ye olden time" determined that they would have no more of the disunion, discord and alienation consequent upon the existence of conflicting Grand Lodge authorities in the same territory "at home,"—these modern would-be Masonic jurists, like our contemporary, and a very few others, endeavor to create and perpetuate "abroad" the very conditions of discord which were so happily removed, and as we hope forever stopped, in the "mother country." If, however, there are those in England who desire a return of "the good old times" of "concurrent Grand Lodge jurisdiction" there,—the Grand Lodge of Canada, (Ontario)—or especially the Grand Lodge of Quebec,—might gratify them by establishing a few constituent lodges and a Provincial Grand Lodge, within the territory of England and Wales! We do not advise this, but we are sure that there are enough "Canadians" and other "foreign" Masons in England, who if desired, would cheerfully perform such a duty in order practically to illustrate to these English brethren, "the beauties of concurrent jurisdic-

tion"—which some of them profess so much to admire in the "Colonies!"

To contrast experience and knowledge with maudling sentiment and utopian theorizing *in re*, we quote the following:—

M. W. G. M. Harington, in his annual address to the G. L. of Canada; at Hamilton, in 1864, said:—

"It was a great mistake we made in not determining a fixed date when there must be exclusive jurisdiction throughout Canada, and serving a formal notice to that effect on the Grand Lodges having subordinates here, that these last might be numbered and registered, and receive Warrants from the Grand Lodge of Canada, or choose the alternative of dissolving. It was the natural sequence to the events occurring in and since 1855, and no compromise should have been entered into by us except as to time. I am only surprised that those few outstanding, and, as it were, isolated Lodges, do not, of their own accord, become an integral part of our Canadian nationality, and take the same pride in it as we do.

"It is very certain that if we were to endeavor to plant an offset in the Old Country, we should be denounced, and rightly so; and the Grand Lodges there have clearly no right to Lodges ad infinitum here.

"We are not absolutely the Grand Lodge of Canada, though declared and acknowledged so to be, while these few cometary fragments revolve in our system. They are theoretically under our control, but practically they are not. While misunderstandings, &c., can be and are remedied on our part by a present supreme power, redress from these foreign Lodges, (foreign I mean as to jurisdiction), is a tedious, complicated process, if successful at last,—and irregularities are not to be controlled at all,—each of these Lodges acts as if it was its own judge and jury.

"About three of them, we have already been in difficulty, and are never out of danger of trouble with each and all. I believe no dishonour could attach to the Grand Lodge of Canada, if considering the practical trouble we have to encounter, were we even now to issue a notification with respect to these Lodges, such as we should have done when we took our place amongst the other Grand Lodges of Freemasonry. It is a delicate subject, but a matter of real grievance, and certainly opposed to Masonic jurisprudence and causes an important defect in our otherwise perfect structure."

In his address to the Grand Lodges of the world, 1869—Grand Master

Graham of the Grand Lodge of Quebec, said:—

“Not only was the continued existence in the Province of Quebec, of private lodges under the jurisdiction of the three Grand Lodges, viz:—England, Scotland and Canada, and the consequent joint occupation directly and indirectly of the same Province by these three separate Grand Lodges, deemed and held to be contrary to the laws, usages and customs of our ancient and honorable fraternity, respecting the establishment and jurisdiction of Grand Lodges, but much painful experience had shown and convinced the majority of the Brethren in the Province of Quebec, that such a state of Masonic affairs, was wholly incompatible with the peace and welfare of our beloved fraternity.”

In his first annual address to the Grand Lodge of Quebec, 1870, Grand Master Graham, *inter alia*, said:—

“For the past fourteen years, the Craft in what is now the Province of Quebec, has suffered many and grievous evils arising chiefly from want of Masonic unity. Nothing else could have been anticipated from the existence within the same Province of private lodges under the authority of several Grand Lodges,—each exercising concurrent jurisdiction. As well might political unity and national harmony and prosperity be expected if the governments of Britain, France and the United States, were exercising concurrent political jurisdiction therein.”

And in his second letter addressed to the M. W. the G. M. of England, H. R. H. the Prince of Wales, Grand Master Graham, Quebec, 1880, also says:—

“A long period of sufferance from the evils of multiple and divided local grand jurisdiction, under the Grand Lodge of Canada, and for upwards of a decade of years under the Grand Lodge of Quebec, has led our brethren here to the conclusion that this unhappy and un-Masonic state of affairs, cannot much longer be endured and ought no longer to be permitted to remain” And,

“We sincerely trust that the Grand Lodge of England, will, either by direct act or by lawful and constitutional influence, now seek to remove the anomalous and unfortunate condition of Masonic affairs at present existing between our respective grand jurisdictions.”

Now while multiple private lodge obedience may sometimes necessarily exist in unoccupied territory, yet the imperative necessity soon arises for

the occupancy of said territory, by the formation of a Sovereign Grand Lodge which shall have exclusive jurisdiction over all Freemasons and all craft lodges within its limits,—the imperative necessity for which is fully demonstrated by the solemn official declarations cited above,—and as compared with which the fanciful and sentimental theorizings of our London contemporary, are of little weight or importance.

“THE UNITED RELIGIOUS AND MILITARY ORDERS OF THE TEMPLE,” &C.

In several of his Allocutions, the esteemed and learned Supreme Grand Master Knights Templar of Canada, has given exhaustive discourses on the “Religious” aspects of these Orders Will he not now be pleased to supplement such with equally interesting papers on their “Military” aspects, showing especially the embodiment of the latter in the Orders of Knights Templar as they exist in Great Britain and Ireland, Canada, and the U. S.? Such would be of great interest and importance to all members of the Knightly Orders throughout the world, and would materially aid in settling some vexed historical questions. No one is more competent to perform this task than the veteran S. G. M. K. T. of Canada.

ENGLISH K. T. PRECEPTORIES.

In New Zealand there have been two English Preceptories. Both have been suspended. In South Australia there is one only, reported to meet twice a year. In Bombay there have been five; four are suspended and one has returned its Warrant to the Provincial Prior. In Madras, there have been four; three have been suspended, and one has still a name to live. Are all these, and others like, “occupied territories” *a la* the dictum of Sir Knight Shadwell H. Clerke, Great Sub-Prior of England and Wales?

THE GREAT PRIORY.

The action of the Great Priory at its recent annual Assembly in refusing to comply with the un-knightly, arrogant and unconstitutional demand of the Great Priory of England,—to withdraw the warrant of Metropolitan Preceptory of Melbourne, Victoria, Australia, is worthy of all commendation.

Our Great Priory thereby justly affirmed its equality in rights, privileges, and prerogatives with either of the Great Priorities of Great Britain and Ireland, and asserted its indubitable right to establish Preceptories of the Order in any of the “unoccupied” locally self-governing Provinces and Colonies of the British Empire.

The recent haughty, unfraternal, un-knightly, and offensively arbitrary acts of the sub-officials and members of the Great Priory of England towards our Great Priory of the Dominion, had the desired affect thoroughly to awaken all true Canadian Sir Knights to a more full appreciation of their inestimable right to independent sovereignty, and to exercise, defend, uphold and maintain the same against all intermeddlers or usurpers.

M. E. Sir Knight, H. R. H. the Prince of Wales, S. G. M., Convent General, in magnanimously granting the united prayer of the petition of Canadian Knights Templar, to be relieved from their obligations of fealty to him as their then S. G. M.,—and the expressed commands of H. R. H. to have made known to the Knights Templar of Canada that he wished them “God-speed and abundant success” in the formation and conduct of an Independent Great Priory for the Dominion,—doubly endeared their M. E. Frater, the Prince, to every faithful soldier of the Cross throughout the length and breadth of our goodly

country;—but on the other hand, it has become painfully evident that his “hearty good wishes” are not cherished by all his subordinates in their Great Priory,—and that the truly fraternal spirit of the late Grand Secretary, the lamented R. W. Bro. John Hervey, does not now prevail in all the executive counsels of some of the officials of the Great Priory and of some other English Grand Bodies,—and that it now imperatively behooves H. R. H. as their Executive Head, so to intervene that interjurisdictional peace, concord and unity (and not their opposites) may speedily prevail. So mote it be.

ANOTHER DIFFICULTY IN QUEBEC.

Another Masonic misunderstanding is on the *tapis*, which promises to become as much a *cause celebre* as the recent quarrel between the Grand Lodges of England and Quebec in this province. The present trouble is between the Deputy Provincial Grand Master of the Grand Lodge of England, Mr. Wm. H. Hutton, and the Master of St. George's Lodge, Mr. S. B. Thompson. The former has requested Mr. Thompson to deliver an order to return the books of the lodge, which he has refused to do, and has consequently been suspended by the Deputy Provincial Grand Master from all Masonic privileges, the suspension having been read in the lodges of the English register. It is understood that Mr. Thompson refuses to recognize Mr. Hutton, claiming that his appointment as deputy to Judge Badgely is illegal, inasmuch as the constitution requires that the District Master should personally notify the lodges in his district in writing of the appointment of his deputy, that although the deputy himself did attend the lodges and verbally notified them still this is not sufficient.—*Montreal Daily Star*, Aug. 13, 1887.

"EDUCATION."

The derivation and history of words, is one of the most interesting and instructive of linguistic studies. To none, is such of more importance than to the Freemason, whose special attention is forcibly directed to the study of the liberal arts, which include grammar, rhetoric and other like branches of polite learning and culture.

A brief reference to the word,—*"Education"*—may not be without its lesson to studious craftsmen who are duly admonished to seek to make daily progress in Masonic knowledge. It is not, as many lexicographers and others have so frequently affirmed,—directly derived from the Latin verb,—*educō* (*e* and *duco, ducis*) *educere, educi, eductum*, of the third conjugation,—which signifies chiefly—to draw out,—to lead forth, &c.;—but it came into the English language directly from a Latin verb of the first conjugation,—namely *educō, educare, educavi, educatum*—signifying to nourish, foster, bring up, maintain, instruct, train, form, etc.

The former almost wholly incorrect definition, has led many a master,—teacher,—and would-be philosophic lecturer, into serious errors of word and act and for a long period has seriously contributed towards misdirecting prevailing systems of instruction, which have been so frequently based on the mistaken notion that their chief end was to draw out and cultivate the intellectual faculties; while true and complete education includes the proper care, culture, training, forming and evolvment of the whole man,—body, instincts, soul and spirit. A sentence from Varro, who wrote B. C., may not inaptly accompany the preceding reflections;—*"Educit obstetrix, educat nutrix, instituit pedagogus."*

ALLOCATION OF THE SUPREME GRAND MASTER, K. T. OF CANADA.

The address delivered by M. E. Sir Knight, Brother Col. MacLeod Moore, at the late assembly of the Sovereign Great Priory of the Dominion, will be perused with profound interest by Masonic scholars both at home and abroad.

Together with what he has set forth in former Allocations, this doubtless contains the substance of all that he deems it necessary for him to say regarding the history of English and Canadian Knight Templarism, and its relation to, and connection with, cosmopolitan Freemasonry.

Much that he has so well said will be fully concurred in and approved of by brethren, Sir Knights, learned in the history of the Chivalric Orders. Many of his statements and deductions, re modern Templary, will doubtless be dissented from by others of like erudition and ability.

Even admitting the historical correctness of the contentions of the S. G. M. that the theological basis of the order was originally Trinitarian, and that the European and British Templars chiefly held their assemblies in "chapels" and deemed it to be inadvisable to have out-door equipments and military display in imitation of the "Crusaders"—and taking into consideration the evolutionary status of the Knightly Order in the United States—the discussion so ably conducted by the S. G. M. necessarily forces into consideration the important question, whether like as what occurred in Craft Masonry, it were not opportune that the Christian basis of the Order be so broadened as to include Unitarians; and whether also it were not well that public manifestations be had, which would comport somewhat with those of the Chivalric Defenders of the Cross and of the Christian religion which the Cross has

been used to symbolize. The latter appears to have been, at an early day, the trend of opinion and consequently of resultant practice in the U. S., and hence the apparent and somewhat real contrast by way of development in religious belief, in ritual, nomenclature, and quasi military organization, discipline and public display.

And while there will be many valiant defenders of either system as the better, there will be others whose opinion is that the abiding excellencies of both might be advantageously garnered into one.

KNIGHTS TEMPLAR.

Officers of the Sovereign Great Priory for the Current Year.

The following is the complete list of elected and appointed officers of the Sovereign Great Priory of Canada, Knights Templar, for the year 1887-88:—

M. E. Sir Kt. W. J. B. MacLeod Moore, G. C. T., (1), Prescott, Ontario, Supreme Grand Master, *ad vitam*.

E. E. Sir Kt. J. A. Henderson, Q. C., L. L. D., G. C. T., (1), Kingston, Ont., Deputy Grand Master.

PROVINCIAL PRIORS.

B. E. Sir Kt. Joseph Beck (22), Goderich, Ont., London District.

B. E. Sir Kt. William G. Reid (8), Hamilton, Ont., Hamilton District.

B. E. Sir Kt. John B. Trayes (18), Port Hope, Ont., Toronto District.

R. E. Sir Kt. R. V. Matthews (1), Kingston, Ont., Kingston District.

R. E. Sir Kt. I. H. Stearns (7), Montreal, Que., Quebec District.

R. E. Sir Kt. S. F. Matthews (11), St. John, N. B., New Brunswick District.

R. E. Sir Kt. L. B. Archibald (27), Truro, N. S., Nova Scotia District.

B. E. Sir Kt. W. G. Bell (24), Winnipeg, Man., Manitoba District.

GREAT OFFICERS.

B. E. Sir Kt. Daniel Spry (12), G. C. T., Barrie, Ont., Grand Chancellor.

R. E. Sir Kt. David McLellan (3), Hamilton, Ont., Grand Treasurer.

R. E. Sir Kt. Rev. Frederick Bates (20), Chatham, Ont., Grand Chaplain.

B. E. Sir Kt. Wm. R. Howse (12), Whitby, Ont., Grand Constable.

R. E. Sir Kt. J. Parker Thomas (6), Belleville, Ont., Grand Marshal.

R. E. Sir Kt. Joseph Martin (7), Montreal, Que., Grand Registrar.

APPOINTED BY THE SUPREME GRAND MASTER.

V. E. Sir Kt. Robert A. Douglas (12), Barrie, Ont., Grand Vice-Chancellor.

V. E. Sir Kt. H. W. Chisholm (11), St. John, N. B., Grand Sub-Marshal.

V. E. Sir Kt. David Taylor, (16), Ottawa, Ont., Grand Almoner.

V. E. Sir Kt. John Elliott (14), Almonte, Ont., Grand 1st Standard Bearer.

V. E. Sir Kt. Samuel Amsden, Dunnville, Ont., Grand 2nd Standard Bearer.

V. E. Sir Kt. W. Waddington (1), Kingston, Ont., Grand Master's Banner Bearer.

V. E. Sir Kt. John Hetherington (2), Toronto, Ont., Grand Captain of the Guard.

V. E. Sir Kt. Thos. V. Cooke (27), Truro, N. S., Grand Sword Bearer.

V. E. Sir Kt. John Dumbrille (16), Maitland, Ont., Grand Organist.

V. E. Sir Kt. C. Wilson Drum (25), Quebec, Que., Grand Pursuivant.

V. E. Sir Kt. John Simpson (17), Toronto, Ont., Grand Guard.

GRAND COUNCIL ELECTED BY GRAND PRIORY.

R. E. Sir Kt. Henry Robertson LL. B., (10), Collingwood, Ont.

R. E. Sir Kt. J. Ross Robertson, (17), Toronto, Ont.

R. E. Sir Kt. Donald Ross (1), Picton, Ont.

R. E. Sir Kt. John S. Dewar (3), London, Ont.

R. E. Sir Kt. E. Talbot Malone (2), Toronto, Ont.

APPOINTED BY THE SUPREME GRAND MASTER.

R. E. Sir Kt. J. McLean Stevenson (12), Barrie, Ont.

R. E. Sir Kt. S. G. Fairtlough (1), Kingston, Ont.

R. E. Sir Kt. A. G. Adams (7), Montreal, Que.

R. E. Sir Kt. S. S. Lazier (6), Belleville, Ont.

R. E. Sir Kt. W. H. Ponton (6), Belleville, Ont.

N. B.—The numbers after each name represent the Preceptory of which the Frater is a member.

On Sunday evening, 26th June, the members of St. John's Lodge and Chapter, Cobourg, together with a number of visiting brethren from Port Hope, assembled in their lodge rooms, clothed themselves in regalia, and marched to St. Peter's Church, where an excellent sermon was preached to them by the Rev. Dr. Roy. After the return to the Lodge room, a resolution was passed thanking the vev.gentleman

GRAND CHAPTER OF CANADA.

THE M. E. the Grand Z. having been pleased to make his appointments for the year 1887-88, we now give a full list of the officers of Grand Chapter, as furnished by the Grand Scribe E., R. E. Comp. David McLellan, Hamilton:—

M. E. Comp. Robert Hendry, J., Kingston, Grand Z.; R. E. Comp. R. B. Hungerford, London, Grand H.; R. E. Comp. J. J. Mason, Hamilton, Grand J., Grand Council.

R. E. Comp. Thomas C. Macnabb, Chatham, Grand Supt. St. Clair District.

R. E. Comp. E. Burke, London, Grand Supt. London District.

R. E. Comp. Charles L. Beard, Woodstock, Grand Supt. Wilson District.

R. E. Comp. H. Lockwood, Guelph, Grand Supt. Wellington District.

R. E. Comp. Hugh Murray, Hamilton, Grand Supt. Hamilton District.

R. E. Comp. Joseph Beck, Saltford, Grand Supt. Huron District.

R. E. Comp. J. M. Dunn, Welland, Grand Supt. Niagara District.

R. E. Comp. J. H. Widdifield, Newmarket, Grand Supt. Toronto District.

R. E. Comp. David McNaughton, Cobourg, Grand Supt. Ontario District.

R. E. Comp. J. J. Farley, Belleville, Grand Supt. Prince Edward District.

R. E. Comp. George Gale, Brockville, Grand Supt. Central District.

R. E. Comp. John Leslie, Winnipeg, Grand Supt. Manitoba District.

R. E. Comp. York Bramwell, Melbourne, Grand Supt. Australia District.

R. E. Comp. David McLellan, Hamilton, Grand Scribe E.

R. E. Comp. John S. Dewar, London, Grand Scribe N.

R. E. Comp. John Nettleton, Collingwood, Grand Principal Sojourner.

R. E. Comp. Edward Mitchell, Hamilton, Grand Treasurer.

R. E. Comp. Thomas M:Carroll, Meaford, Grand Registrar.

V. E. Comp. Michael Houston, Chatham, Grand 1st Asst. Sojourner.

V. E. Comp. W. E. Idsardie, St. Thomas, Grand 2nd Asst. Sojourner.

V. E. Comp. James Sutherland, Woodstock, Grand Sword-Bearer.

V. E. Comp. Hugh Walker, Guelph, Grand Master of Veils.

V. E. Comp. J. E. Harrison, Milton, Grand Standard-Bearer.

V. E. Comp. M. Eacrett, Exeter, Grand Director of Ceremonies.

V. E. Comp. A. G. Howard, Toronto,

Grand Organist.

V. E. Comp. J. B. Hay, Toronto, Grand Pursuivant.

V. E. Comp. R. J. Winch, Cobourg, Grand Steward.

V. E. Comp. George H. Pope, Belleville, Grand Steward.

V. E. Comp. Thomas Wilkinsou, Belleville, Grand Steward.

V. E. Comp. Edwin Smith, Port Colborne, Grand Steward.

Comp. J. H. Pritchard, Grand Janitor.

"AN OBLONG SQUARE."

A "faithful" subscriber and intelligent correspondent asks us to define in "plain English" (?) the "heading" of this article, which many have declared to be a contradiction in terms. Well, as editors are popularly supposed to "know everything," we will endeavor to tell him and the numerous other readers of THE CRAFTSMAN, something of what is involved in the expression, "An oblong square."

Let us premise what many of the learned of every nation have discovered, that often-times it is exceedingly difficult to express thoughts and ideas in *exact* "verbalism."

Many, in every age, have "done their best" to express their thoughts in words and phrases "coined" by themselves. The few have succeeded; the multitude have failed. For instance, every well-bred college student knows full well that M. T. Cicero, the prince of Roman consuls, and one of the most eloquent of Roman orators, introduced many new words and phrases into the Latin language, some of which have "lived" in many languages, through all the ages from his day till now; while other words, thus coined, were almost "still-born." Let it also be borne in mind that "words" (having "body, soul and spirit") are all but the only immortal things with which we have much acquaintance.

On another occasion we will more fully elucidate the import of the foregoing paragraph.

We will now briefly remark on our esteemed correspondent's query:

Most intelligent artizans, if asked for an explanation *in re*, would say that "a square" is an implement of our profession, usually made of steel, and forming a right angle, having two sides—one of which is twenty-four inches in length and the other twelve inches.

The mathematician might reply that "a square" is a "figure," having four equal sides and four right angles, *i. e.*, a quadrilateral with sides and angles equal.

A Freemason would be inclined to say that "a square" is an instrument, or figure, having two sides of equal length and forming an angle of ninety degrees, or the fourth part of a circle; and adding the mathematician's definition, as above, he might, when seeking to convey a certain Masonic idea, which the compound words "double-square" or "oblong of two squares"—would most clumsily express—he would employ the phrase, "oblong square," meaning thereby, that the symbolic form of a "lodge" is a parallelogram, or four-sided figure, all of whose angles are right angles, but two of whose opposite sides are twice as long as the two other opposite sides.

Many of the very finest ancient and modern structures are such "oblong squares," and any diligent student may, perchance, be able to discover that by ancient craftsmen—the Ark of Noah, the Camp of the Israelites, the Ark of the Covenant, the Tabernacle, the Temple of Solomon, and other like "holy" superstructures in India, Arabia, Egypt, Greece, Italy, and in Western Europe and elsewhere,—were and are constructed upon designs the "ground floor" plans of which have been and are most expressively distinct, soul, and spirit, the quaternity designated as "oblong-squares."

THE TEMPERANCE WAVE.

One of the most popular movements of the day is the effort to reduce drunkenness and liberate from the thralldom of the drink demon the thousands who are annually ruined by it. The temperance wave is rolling grandly on, and doing good work. All lovers of law and order take an interest in the movement, and watch its progress with pleasure, as they recognize the inestimable benefits that humanity will derive from the dethronement of King Alcohol.

The careful observer of passing events cannot but realize that the strength of the temperance movement is attributable almost solely to moral suasion. That repressive legislation has compelled drunkards to become sober is an absurdity. So long as liquor is manufactured, so long will those who drink it find a means of gratifying their appetites. The idea that people can be made moral, or even loyal, by legislation, is an exploded myth. The first law-giver, although he had God's laws for the government of the Israelites in His handwriting, failed to secure an observance even of the first commandment for any length of time. In this respect, history, ever since, has repeated itself, and such will be the case until the end of time. For several hundred years the British Parliament has passed laws to make the Irish people loyal. Have those laws been successful? A large proportion of the Irish people are as disloyal to the throne to-day as they were 800 years ago, notwithstanding the rapid strides of civilization and the multiplicity of laws.

We do not claim that all legislation is useless. That would be an absurd position to take, as the penalties inflicted for the commission of some crimes and offences act as deterrents, and consequently are

beneficial to the community. But when legislation is introduced as a mere matter of sentiment, and has a tendency to interfere with the personal and inherent rights of citizenship, then it will certainly fail.

An effort was made at the recent session of Grand Lodge to give the temperance wave additional impetus, and send it rolling on with increased volume and grandeur. V. W. Bro. Wills' notice of motion was a grave blunder, and its adoption would have been the cause of great dissatisfaction throughout the entire jurisdiction. Freemasonry, pure and unadulterated, has stood the test of years. While it has been subjected to fierce assaults, not only in other countries, but also on this continent, its moral teachings have secured for it an ever-increasing membership, and it stands to-day, as it has always stood, the premier institution in the world of secret societies. Occupying such a proud position on its merits, there is certainly no necessity to lessen its prestige or bring about its decay by making it subservient to even a good moral movement which is being injured by erratic legislation. Our institution needs no Scott Act nor prohibitory law to commend it. Its teachings will compare with the doctrine of any church; the morals of its adherents are not one whit behind those of an equal number of church members, and it numbers among its promoters the brightest and best men of the day.

What is to be gained by linking the Constitution of Grand Lodge with a Prohibitory Law? Where is the boasted freedom of our Institution if we prevent its members from exercising their personal rights? Why should the teetotal element in Grand Lodge attempt to control the tastes, desires or consciences of the other members? If liquor drinking in a Masonic Hall is wrong, sinful or disgraceful to Freemasonry, convince the brethren of it, and then they will, we are sure, abandon it. But

to prohibit its use, and then trust to chance to make converts, is too ridiculous a proceeding to entertain seriously. Our candid opinion is that liquor drinking could be largely, if not entirely, dispensed with in our lodges, but allow each lodge to regulate the matter itself. We strongly protest against Grand Lodge passing any motion, or embodying in its Constitution, any rule or regulation which would subordinate Freemasonry to total abstinence or any society, church or creed. The Institution has a solid foundation and a close alliance, if properly carried out, with all that is good and holy. If those who desire to introduce reforms in Freemasonry will direct their attention and use their faculties in securing a better observance of our traditions, landmarks, and constitution, they will do a good work, and be held in high esteem by their brethren; whereas, if they attempt to compel us to fall into certain lines by a narrow majority, they will commit a grievous mistake and work incalculable injury to the Craft.

HIGHLY COMPLIMENTARY.—A learned foreign correspondent writes that among the many eminent brethren in the United States and Canada, there are three whom he would like to meet:—General Albert Pike, of Washington, D. C., the *collaborateur* and ritualist of the A. & A. S. Rite; Col. MacLeod Moore, of Prescott, Ontario, the historian of British and Canadian Knight Templary, and John H. Graham, LL. D., of Richmond, Quebec, the expounder of the constitutions and laws of the Fraternity.

THE TRESTLE BOARD.—We welcome with much pleasure, the first number of a new monthly Masonic magazine, —“*The Trestle Board*”—published by the Trestle Board Association of San Francisco, Cal., C. Moody Plummer, manager. It gives promise of being one of the best among our exchanges.

A MIND-READER WANTED.

Among the Masonic offences enumerated in the proposed Constitution, was "casting a black-ball without just cause." Many lodges have suffered from the black-ball fiend, but as long as Freemasonry flourishes these fiends will exist. That some measure should be introduced to prevent the injuries inflicted alike upon candidates and lodges, is reasonable, but so long as candidates are elected by ballot, black-balling will be resorted to periodically by disgruntled brethren. If this new offence had been added to the Constitution, who could ascertain the casters of the black-balls? The very fact of a ballot being taken suggests the desire for secret voting, and if such desire and necessity exists, why attempt to find out who exercises their prerogatives? If by some occult means a brother ascertains those who cast the black-balls, would he resort to mind-reading to ascertain the justness of their action? This new offence suggests a delving into the inner consciousness of brethren that partakes either of the black art or charlatanism. "Without just cause!" Who would decide the justness of the cause? Would Grand Lodge appoint a Father Confessor or a Conscience Keeper to the Craft? We have already played Pope by absolving brethren from their obligations, and it will not be difficult to go a little further, secure a Slentz on Clues, invest him with a gorgeous regalia, and proclaim him the reader of consciences. Truly, Masonry is a progressive science, but its science is sadly lacking in practicality. The colored philosopher admitted that the "world do move," but we are prepared to go him one better and declare that, if some brethren had their way, our Constitution would soon become so moveable that the only distinguishing feature in it would be its instability.

"HELE."

This "archaism" is of especial interest to Freemasons. It is derived from the Anglo-Saxon *helan* (root *hel*), to cover, to conceal, &c. It is occasionally spelled *heal*, and a "slater" was formerly called a *heler*, or healer. The theological word *hell* is of similar origin, and like the Greek "hades" is used to denote a hidden or an unseen place or state.

For the sake of increased emphasis the word *hels* is sometimes used conjointly with one or two other words or phrases of like meaning, such as to conceal, &c.

A three-fold repetition of the same word is frequently employed in impassioned discourse, as in the sentence, "I will never lay down my arms, *never*, NEVER, NEVER." In ancient times also the most solemn promises or affirmations were sometimes thus made, and of which, one of the best illustrations, occurs in the Greek New Testament, Hebrews 13: 5, the force and comprehensiveness of which are very inadequately expressed in ordinary English translations by the sentence, "I will never leave thee nor forsake thee," whereas the original contains *five* negatives, and may much more correctly be rendered, "I will *never*, NEVER leave thee, I will *never*, NEVER, NEVER forsake thee."

Freemasons, and Christians even, may find some little food for profitable reflection in the foregoing.

OUR metropolitan contemporary, *The* (London, Eng.) *Freemason*, has again been honoring THE CANADIAN CRAFTSMAN in several characteristic editorial effusions, which we beg to assure it, will receive due attention as soon as time and space permit. In the meanwhile, we may remark that we do not think it honored itself by speaking of the present rulers of the Craft in Quebec as "comparative nobodies."

CHANGES THE COMPLEXION.

If there is any truthfulness in the assertions made regarding the uselessness of the great majority of the Board of General Purposes, a strong effort should be made to reduce the numerical strength of that body. We have even heard D. D. G. M.'s speak disparagingly of the Board—frequently without any cause—and doubtless such remarks have led to recent attacks. It is strange that the Board allow some half a dozen, as is asserted, to do all the work, but it would not be so strange if we were informed that these half dozen usurped the functions of the Board, entirely ignoring the majority. There is a strong tendency in humanity to keep at the top, and so strongly is that developed that brilliant men are often trampled upon by others less capable, but who excel in energy. As Masons are only human they cannot be expected to possess greater virtues than the balance of humanity. The great trouble in connection with all bodies of men, is that a few look upon certain offices and duties as their sole privileges, and any attempt by new officers to seek information is regarded and treated as impertinence. This should not be the case in Freemasonry, and no brother, however exalted may be his position, should assume superior qualities, either as a business man, ritualist or jurist. Arrogance is never a sign of intelligence, but invariably accompanies ignorance. Many clever, capable, and talented brethren, take very little interest in the Craft, even when attending Grand Lodge, as they find without the least effort that individual superior intelligence cannot cope with combinations. There may be useless brethren on the Board, but there are those who are never given an opportunity of displaying their abilities; and never will until a complete re-organization or wiping out of existing

arrangements is effected. It is claimed that the introduction of too many new brethren might lead to disastrous results, as the novices would be unacquainted with the business, or would wreck the institution by introducing new features. Such an argument is senseless. How many members of Grand Lodge were willing recently to displace Sir John Macdonald or Mr. Mowat, and yet the partizans never thought for a moment that such displacement would be dangerous or ruinous to the country. Governments have been overthrown, politics completely reversed, and yet Canada still flourishes. So it would be with Grand Lodge. If every member of the Board was thrown aside, and the management of the Craft placed in the hands of entirely new members, no harm would ensue. The usefulness of any institution is increased, and its popularity made more apparent, by the greatest possible number being interested in its welfare, while the tendency of the one-man *regime* always has been productive of despotism, disloyalty and frequently rebellion.

MASONIC HALLS NOT DANCE-ROOMS.—

Our brethren on the other side of the globe are as well aware as any, of the Masonic proprieties, as witnesses the following from the *New Zealand Freemason*:—"It appears to us as amounting to a desecration when Masonic Halls are converted into dance-rooms, and we cannot comprehend why a place consecrated and dedicated for the solemn proceedings of the Fraternity should be deemed of a less holy character than churches or chapels. No good Jews or Gentiles would think for a moment of permitting any secular amusement to be carried on in their places of worship, then why, we ask, should the floor of a Masonic Lodge Room be utilized for any purpose but that for which it was intended?"

SECRET SOCIETIES.

Donounced by the Reformed Presbyterian Church
—An Ecclesiastical Boycott Proposed.

NEWBURGH, N. Y., June 7.—The Reformed Presbyterian Synod of America, in session here, has adopted resolutions declaring that secret societies, of which secrecy is an essential characteristic, are, because of their secrecy, immoral, selfish and unjust, and they are degrading and enslaving to the conscience of their members; that in addition to the secrecy of the fraternities many of them are Christless, yet they counterfeit the worship of the church and obstruct her work, and for that reason, as well as for their secrecy, the members of such societies ought not to be admitted to her membership, and that the synod enjoin the court of this church to refuse admission to the privileges of the church to members of all secret orders, and to exclude from membership those, if any, who may have crept in unawares. In the debate on these resolutions Freemasonry was bitterly denounced.

LATE HOURS AND HURRY.

It will materially damage, if it does not finally kill, any Masonic Lodge or Chapter to commence half an hour or more after the time specified for opening.

The hour having been announced, the Master has no right to keep the brethren waiting for some laggard. The prompt will conclude that it is useless to waste their time in that way, and will soon become careless. So the disease spreads until it is next to impossible to secure a quorum at a reasonable hour; the interest fags and the Lodge barely survives.

Late openings necessitate late closings, and men whose business require that their faculties shall be active and strong, find out sooner or later that this sort of thing impairs their efficiency, and, after a while, drop out of the list of regular attendants, then cease to go except on rare occasions.

To overcome these impediments, the work is "cut short" or hurried which divests it of its impressiveness, and members find no pleasure in it. They wonder where the beauty is, and why they ever saw anything to admire in it.—*Masonic Home Journal*.

MASONIC CULTURE.

During his progress in Freemasonry, the initiate is solemnly charged to pursue such a prudent and well-regulated course of discipline as may best conduce to the preservation of his corporeal and mental faculties in their fullest energy. The study of the liberal arts and sciences—that valuable branch of education which tends so effectually to polish and adorn the mind—is earnestly recommended to his consideration. He is admonished diligently to investigate the wonderful works of Nature; to peruse the volume of the sacred law; to practice every domestic, social, moral and public virtue; and, in brief, to learn to know and to perform every duty which he owes to God, to his neighbor and to himself.

The foregoing is but a brief—the briefest outline of Masonic culture, and of the life-work of a genuine Freemason, and yet how comprehensive! It refers to and includes all that pertains to his body, in unity of him whose evolutionary status is that of a perfect man, an enlightened Freemason who has, in due course, received his last and highest degree in the Temple here below.

On the 28th May death claimed a well-known Craftsman of Toronto, in the person of R. W. Bro. Joshua G. Burns, who for many years had taken an active interest in the fraternity. He succumbed to heart disease, and leaves a widow and four young daughters to mourn the loss of a kind husband and indulgent parent. His death will leave a gap in Masonic circles not easily filled, and the sad tidings will not only bring with it a feeling of regret to the District where his zealous working is so well remembered, but in Grand Lodge, where his familiar face will be now missed for the first time in many years. Bro. Burns was initiated in Wilson Lodge, No. 86, Toronto, in 1867, and a couple of years later was, on the formation of Stevenson Lodge, elected its first Junior Warden, and in due time became Worshipful Master. He was selected by the brethren who organized Zetland Lodge subsequently, to be their first Master, and he has since identified himself actively with those Lodges as well as with Orient and Mimico Lodges. At the annual communication of Grand Lodge in 1875 he was elected to the office of Grand Registrar, and in 1883 his brethren of the Toronto, now the 11th District, elected him their District Deputy Grand Master. Last year at the Grand Lodge at Windsor he was elected a member of the Board of General Purposes. Bro. Burns' keen devotion to the craft in its various branches was similarly rewarded. In Royal Arch Masonry he was Past Grand Registrar of the Grand Chapter and Past Grand Superintendent of the Toronto District. In the Grand Council R. & S. M. he was Past Grand Master, and in the Sovereign Great Priory Knights Templar he was Past Grand Vice Chancellor. He was also Past Grand Master of the Royal Ark Mariners and Past Grand Sovereign of the Order of Rome and Constantine. He was the appointed Grand Representative of the Grand Lodge of

Dakota near the Grand Lodge of Canada, of the Grand R. A. Chapter of Maryland and of the Grand Council of Connecticut. Bro. Burns was also a member of the Toronto Rose Croix Chapter, A. & A. Scottish Rite, 18°.

The proposed name, according to the new Constitution, of our Grand Lodge, would be a misleading mouthful. "The Grand Lodge of Ancient Free and Accepted Masons of Canada, in the Province of Ontario,"—has nothing to commend it, being neither truthful, euphonious nor brief. Our Grand Lodge will no more be the Grand Lodge of Canada with the addition of the words italicized than it is at present. If it is an absolute necessity to sail under false colors, and claim a name that we are not entitled to, owing to the existence of an illegitimate Grand Lodge of Ontario, by all means retain the present title, which has the charm of brevity. If, however, we live in a country that is comparatively unknown, excepting our own Province, then we might be justified in informing the people that Ontario is one of the component parts of Canada. But to do this would be following the example of a school boy who was asked to locate the position of the United States. With pardonable pride the youngster replied, "It is built all around the City of Washington." Doubtless equally amusing answers will be given in reply to any questions in Grand Lodge, but the fact will still remain that our title, even as amended, would be extremely ridiculous.

Any one sending to this office a copy of the Proceedings of the Grand Lodge of Canada for the years 1858, '59 and '60, will confer a great favor, or a reasonable price will be paid for them.