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### GRANGE WOLVERTON'S REVENGE.

BY ELLA F. CLYDE.

"Good-bye."

The man's dark eyes looked with a grave smile into the upturned, disconsolate little face.

"Shan't have a minute's happiness while you're gone," she said, her eyes looking very solemn. "I don't see why *you* should go; it is as much Glenn's business as yours; the greater part of the money from the estate will come to him, won't it?"

"Oh, I can go easier than he can, and Glenn has no taste for business. Don't allow yourself to be gloomy, Letty; think of me often, and miss me a little, but enjoy yourself all you can."

"I can't and I shan't!" The fluffy golden hair was pushed impatiently back from her forehead. "The great, wide ocean will separate us, and you will be gone six months, and perhaps more."

"It may be for years, and it may be for ever," said a gay voice, as a gentleman joined them. "Well, Grange, I came near being too late to see you off."

Just a slight shade passed over Grange Wolverton's face at his cousin's quotation. "Don't suggest unpleasant impossibilities," he said, in reply. "Glenn, I leave Letty in your care; don't let her face wear that serious look."

"I'll be true to the trust," answered the latter. And at that the cry, "All aboard!" was heard; there was a hurry of leave-taking, and Grange Wolverton sprang on the train, just as it was moving off. Letty Mayfield glanced from the broad-shouldered, muscular figure, and strong, dark face, to the tall, graceful man at her side. Glenn Hazelthorne was far the handsomer of the two, but she grew half indignant that his careless face betrayed no sorrow or parting from Grange, and not a shade of interest in the business that was taking him away.

"Let us go and hear old Peter talk about his machinery," he said. "It is the best amusement I can think of at present."

"You ought to be ashamed to laugh at Mr. Clamp," she said. "Grange says there is something pathetic about him, his whole life being thrown into the project which is destined to be a failure."

"I don't laugh at him," answered Hazelthorne, "and I don't pity him, either. To me there is something sublime in the man's giving up everything and almost begging himself, for the sake of an idea. He won't succeed, but in the future some one else will build up his foundation, and the human race be benefited thereby; such things have been done."

"But then he'll be dead and gone."

"Yes; but his life will not have been an entire failure; there is something in that. We admire success, but it is a *great* thing to struggle and fight, and die in obscurity, while others reap the benefit."

"I heard Grange say almost that very same thing!" she exclaimed.

"Yes, and Grange could do it, I think, while I could not."

"Where do all these fine thoughts come from?" she exclaimed, mischievously. "I don't believe there is anything half so good in Freemasonry."

"Don't you run down Freemasonry," he said. "Come, let us take a drive out to old Peter's."

Peter Clamp was well known throughout the city. There were those who regarded him as a semi-lunatic; there were others who listened to his plans and shook their heads gravely, pronouncing them good, but impracticable in the present generation, and there were still others who were talked into thinking old Peter a long-headed man, and into assisting him in carrying on his work by making him large loans. In his youth he had been an engineer, and had dreamed out this plan, over which he had pondered until a fortune had been left him, and he had been awakened to a sense that his dream might come true. The fortune had all melted away; he had grown old, and no great machine had astonished the world. The children who had listened wonderingly to his first explanations had grown to be young men and women, and mingling with their old interest some pity and amusement, often went to the old barn in which he lived, in the outskirts of the city, to hear him relate the progress of his great scheme.

He was so intent upon his work that day that he did not hear the two young people drive up, nor see them when they entered the barn. The sun, shining in at the open door, had crept around to where he sat, and was falling over the scanty gray locks of hair, and the small, spare figure, with stooping shoulders. He raised his head suddenly, as he became aware of their presence, and showed a face, every line of which had settled into a painful intensity. His greeting was hurried and eager; he had just hit upon a small improvement which he was anxious to explain, and he spread his charts and drawings all out upon the table. The great machine was to be a house builder; tired men were no longer to carry hods of brick upon their shoulders, or to endanger their lives upon insecure scaffolding. The machine was to be self-acting, requiring but little management—not only raising the brick, but, by an ingenious contrivance, laying them. Thus, the walls of a building could not fail to be plumb, and work would be done quicker, and better, and cheaper in the end.

"But what of the many you throw out of employment?" suggested Hazelthorne.

"That has always been the cry against machinery," said old Peter, testily; "but the sequel has proved that the masses were benefited."

"But will it pay in the end?" asked Hazelthorne. "You have grown too old to reap much of the benefit."

"Yes, but I shall have done a great work."

"But think how much you have lost of enjoyment, of comfort."

"One must learn self-sacrifice to achieve success."

"How soon do you think it will be finished?"

"If I had a thousand dollars," said old Peter, anxiously, "I could set it up in a year."

Glenn Hazelthorne hesitated a moment, and then said: "I think I could let you have that amount."

Old Peter grasped eagerly at the offer. "Could you? just for a loan, you know; you should have interest; it would more than repay you in time."

Smiling at his eagerness, Hazelthorne wrote off a check, and received the old man's note of hand; then, seeing that Letty looked uninterested, he proposed going. It had all been stupid enough to Letty; the dusty old barn, with the iron things that she never understood, and the talk about rotary motion, and wheels, and pullies, and levers, and she had relapsed into silence, and into thinking that Grange was gone, and what should she do? So she gave a sigh of relief when they were, at last, out of sight of the old barn.

"What made you give him that money?" she asked; "it will come to no good."

"I suppose not," said Glenn, carelessly, "but the old fellow has such a stupid time of it I thought I would give him a little pleasure."

Letty thought that was just splendid of Glenn Hazelthorne, and she looked her admiration.

"I am coming to-night," said he, as he left her at her own door; "you know Grange said I was to take care of you."

And she smiled back at him as he drove away, thinking how sunny and handsome he looked.

What could Glenn do? Grange had put her in his care, and he could not see that sweet face look cloudy. And if that night, when Letty laid her head upon her pillow, she forgot to sigh because her lover was gone, it was just as he said it must be. But there was Wolverton speeding away on his journey, with a look gathering on his face that showed the parting lay heavier at his heart than he had allowed Letty to see, for

fear of making her sorrow greater. He inwardly anathematized the light carelessness of his cousin, which unfitted him to undertake this business, and felt that it was a pity he had to go when Glenn had no ties to keep him at home. And that fair, sweet face, with the blue eyes filled with tears, and the sweet mouth, quivering, haunted him all the way.

Glenn Hazelthorne was a man who lived for the present moment. Handsome, attractive and popular, the girls spoiled him in his boyhood, and the women spoiled him in his manhood. He was the life of every gathering, and could sway a whole assembly with scarcely an effort. He seemed to carry a kind of magnetic atmosphere about with him, which drew every one to him. Letty thought it nice to have him for an escort, the rest were so envious of her. She enjoyed life thoroughly, going everywhere with Glenn, and receiving such splendid letters from Grange, that she forgot she was not to have known a minute's happiness. In the long sunny afternoons, when they would lazily watch the clouds drifting across the blue overhead, or the shadows lengthening out, or the red splendor of the sunset slowly fading, who could expect her to be sad and lonely? Or in the silvery nights, when Hazelthorne's subtle magnetism was strongest, and when his face wore a deep, tender earnestness, was she to think the intoxication too sweet? Sometime Grange would come back, and she would be married and settle down into a sober little wife; but now life was glorious, the more so that she did not stop to think she was happy. And Glenn—well, he knew the danger, but he drifted on. He had never taken the oars into his own hands; everything had *happened* for him in life, as he was letting things happen now. Circumstances must decide for him; he was a fatalist, he always said. There was a bright, little brunette, Miss Natalie Hulbert, who fell desperately in love with him, and who showed her preference so strongly that it was a subject of remark. Hazelthorne was just the man to be drawn into a vortex; he could no more resist a pretty woman's smile than he could help breathing, though he always repudiated the idea of flirting, and one night, at a party where he had taken Letty, Miss Natalie absorbed the greater share of his attention. When, toward the end of the evening, he sought out Letty, he found her sitting in a corner with a solemn, grieved face.

"Take me home, please," she said.

Hazelthorne felt awkward, and on the way home did his best to make amends, but Letty's face continued grave. At last she said;

"You invited Natalie Hurlbut to go on the boating excursion to-morrow."

"I did," he answered. Then, when she kept silence, he asked, "Why should you care? What is it to you what I do? You have Grange."

"True, she said, in a low tone, "I have been very thoughtless. I thank you, and won't trouble you any more."

"I find that I have been playing with fire," said he, "not thinking of the danger."

Then he suddenly paused, and she turned her face upward. Her lips were quivering and her eyes full of tears. The sweet, womanly face looked up so sadly,—the story was so easy to read,—they were so near to one another that Glenn forgot his trust and honor, as he bowed and kissed her.

\* \* \* \* \*

Eight months had passed since Grange Wolverton had set foot on his native soil, and he heartily welcomed the sight of its shores again. He could hardly restrain his impatience to be at home, for, after accomplishing the object of his journey, he had taken a flying trip over the continent, and letters had not reached him. He grudged every moment of time the train took in speeding over the road, his thoughts reaching ahead to Letty. Dear little woman; how would she receive him?—that sorrowful face, at parting, had never left him. And now he was home once more, thank God! he would never leave her again. At last the train stopped; he seized his portmanteau and alighted, looking eagerly among the crowd. One face arrested him.

"Halloo! Glenn, here I am, back safe and sound. Why, you look as solemn as a deacon; has anything happened? How is Letty?"

"Letty's all right," answered Hazelthorne, throwing a gaiety into his manner, "and you only imagine my face long."

"Come home with me, I want to talk with you," exclaimed Wolverton, "I am so glad to be home, I feel like an escaped schoolboy."

Laughing and chatting, like boys, the two men passed into Wolverton's rooms. Grange said he was as hungry as a wolf, and could talk of nothing till after supper; and when the meal was brought up he ate ravenously, rallying Hazelthorne upon his loss of appetite.

"Now I'll talk with you for a short time," he said, when the things had been taken away, "and then I must go and see Letty. Why wasn't she at the depot to-night?"

"She would have come—Grange—but—it was better not," stammered Hazelthorne with averted eyes. "Letty became my wife a month ago."

Grange Wolverton drew in a slow, long breath, his face purpling, and the veins knotting themselves on his forehead. Suddenly he threw his arms up over his head: "You dog!" he cried, hoarsely, "get out of this room!"

"Grange, listen to me," began Hazelthorne, rising.

"Not a word!—curse you! Is this the way you are true to a trust? I went away for your interest more than my own, and you have robbed me of Letty. Oh God! that fair face has been like a guardian angel to me through everything, and now—leave the room, I say! What are you standing there for?"

"Grange"—

"You scoundrel! how dare you speak?" exclaimed the infuriated man, taking a step toward Hazelthorne; then he paused, forcing down his passion by a mighty effort, "I will communicate with your lawyer, sir, as regards matters of business. You are too contemptible to waste words on. But remember this, I'll be revenged. Now leave! And he turned his back, refusing to say another word.

As Glenn Hazelthorne passed out, the door was locked after him, and he could hear the hurried footsteps pacing to and fro.

Revenge! revenge! was the burden of Grange Wolverton's thoughts. They were of the same blood; had grown up like brothers, and were members of the same Fraternity, but—

"Curse him! what consideration does he deserve." I cannot die until he is ready to bite the dust with humiliation."

Thus, for months, did Grange Wolverton cherish the seeds of bitter hatred.

At last the whole city was surprised with the intelligence that Peter Clamp's House Builder was finished, and would be exhibited on a certain afternoon. When the afternoon came, a great crowd gathered, a nondescript crowd, where rich and poor jostled each other. Old Peter's face shone; it was the supreme moment of his life, worth all the toil and the heart sinking that had gone before. The crowd cheered him when he came out to make his little speech of thanks for the kind interest shown in his work. He could not see the verdict already given. Unwieldy, clumsy, impracticable. It was set up against the side of the barn, towering above it, the great wheels held in a wooden framework, and ropes attached to stakes driven into the ground for rods around. Finally, old Peter went down, near the ground to set it in motion, and, at the same time, Glenn Hazelthorne, from the roof of the barn, stepped upon a small platform between the two upper wheels and turned a crank. The wheels began to revolve, one after another, and the crowd watched them with a deepening interest. At that moment Grange Wolverton heard his name spoken in a soft, familiar voice, and turning he looked into Letty's fair womanly face.

"Grange, you are not angry with me! I couldn't help it, and you were so far away."

His heart gave a great thump: how could any one stay angry with her?

Something was wrong with the machinery; an iron chain had snapped and was flying over one of the wheels. Grange Wolverton saw the trouble and the danger that menaced Hazelthorne—that there was no way for his escape. It flashed into his mind, "If he dies she will turn again to me—she will love any one who is good to her."

Old Peter attempted to stop the engine, but the unruly monster, which had held him captive for so many years, refused to submit to him. Faster and faster the wheels went round, and the insecure framework trembled through and through. A cry of dismay went up from the crowd, it could not last much longer, and Hazelthorne would be crushed in the falling machinery.

"If he dies, I will not have killed him—" But suddenly he seemed to hear the words: "*Make us steadfast in our obligations to our brethren and our duty to our fellow men.*"

Why must those words come into his mind now?

"My brother, life is a war, in which one must prove his soldier'ship in order to rise in rank. Force is not given. It has to be seized."

"The Father sends fiery serpents to sting and slay his children. Yet he commands us to forgive those who trespass against us." There was a wild cry from the multitude! Grange Wolverton had severed one of the ropes from the stake, and with a mighty effort, had swung himself over on the platform, beside Hazelthorne.

"Gien, take this rope, quick, and swing back!"

This from the wronged man! "And you?" asked Hazelthorne.

"Fling the rope back to me after you are safe. Go now! for her sake."

Another cry from the people. Hazelthorne was saved. But the cry turned to one of sickening horror, for, with a creak and a groan, the timbers gave way; there was a

mighty crash, and the old man's life-work lay a confused heap of debris on the ground. And Wolverton? Strong hands were lifting the wheel that had fallen over him.

"It is nothing," he said, with a white face, as they helped him to rise. "An arm broken; I think, that is all. Let me go into the barn, and send Ryder to me."

Glen Hazlethorne entered with him.

"My right hand is free," said Grange, holding it out, and the two men clasped hands, as friends and brothers once more.

While the arm was being set, old Peter entered, bowed and dejected, looking years older than before.

"Mr. Clamp," said Grange, "your life has not been in vain; some failures are grander than success, and you have done more to-day than you know.

But the old man's heart was broken, and no words could comfort him.—*Voice of Masonry.*

## CONCERNING FREEMASONRY AND ITS SECRETS.

THE following asks questions we often asked before becoming a member of the Masonic Brotherhood or fraternity. To the letter, and the replies to its questions, we invite attention, as we answer the truth and a disposition to give correct information.

CHICAGO, 5th August, 1876.

*M. M. Pomeroy:*

DEAR SIR,—Having read with pleasure and profit your answers to queries on various topics in the "Quiet Home Corner" column of your journal, and feeling assured of your willingness and ability to reply to any question respectfully asked, I assume the liberty of putting a few in reference to a matter that is now being forced, by able lecturers in this and other States, on the attention of the people. I allude to Free Masonry, which is being publicly discussed and exposed in different parts of the country. I know you are a Mason, and particularly well qualified for answering (satisfactorily, I hope) the questions I'm about to ask.

1. Is Free Masonry based (as is claimed) on the teachings of the Christian Bible, and if so, where in that Book is absolute oath-bound secretism laid down as a foundation for any organization whatever?

2. Has a Lodge or Grand Lodge any more than an assumed right to administer an oath?

3. Is it right or just to obligate a man by an oath to keep inviolate (under the severest penalties) secrets without giving him an opportunity of judging of the nature of these, and see whether he could conscientiously accept them? By answering the foregoing queries you will place a seeker after the truth under many obligations.

Truly yours,

L. G. A.

Free Masonry is not a religious order, but the result of efforts to establish a Great Brotherhood. At the building of Solomon's Temple armies of men were employed. They were men skilled in their various crafts. To have been a workman on that temple was considered a good certificate or recommendation on which to travel in search of work. The enterprise gave birth to a necessity for good workmen to organize, as poor workmen who could not hold situations were in the habit of going about the country claiming to have been employed in responsible positions on the temple. They were botch tradesmen, and by their pretensions received work from other parties which they did not do well, and thus wronged the one who gave them confidence, and brought discredit on the thousands who were of the best workmen and engaged on the grandest edifice ever built by human hands. Thus arose the necessity for an organization of excellence which was suggested by the builders of the Temple. It gave then and there the result—

A Brotherhood of Masons, who were free men, builders, duly empowered to make contracts for themselves. Free Masons, accepted in the Brotherhood as they were good Masons, builders. Signs, grips and passwords, whereby they came to know each other, and thus able to talk of the plans of the Temple, which were by order of King Solomon kept secret.

These architects, free men, free and accepted Masons, were given the plans, designs and models of the Temple, as they came from the wise men who were the planners thereof.

The room where the plans were lodged or kept under guard, was the Lodge room. To this room, those who had the signs, grips and passwords had free access at all

times, because they were men who were *Free*, who would have no excuse for telling of the plans or the secrets as *slaves* might have been forced to tell.

As the wall grew, none but free and accepted Masons were admitted to the enclosure surrounding the Temple. As the elder members of the Brotherhood needed assistants, they *vouched* for the *character* of those who became apprentices, and who were afterward made *fellow-craft* or workers under instruction, and finally elected and made *Master Masons*.

Then they could come and go. Free of delaying at the gates. When called to their homes, they could obtain employment and wages on their return. When travelling in foreign countries they could tell who were impostors and who had been really workers on the Temple.

As the Temple was dedicated to the glory of God, no person who did not openly profess the belief in God or the Great Power of Light, Love, Power, Wonder and Mercy could be engaged on the edifice, lest it be profaned; the character of the builders was strictly in accord with the design of the Temple, a grand, a glorious edifice, with none but God-like influence suffered to touch its material. Hence you see the necessity for *secrecy*, as the builders were sworn not to reveal the plans, nor to admit as helpers persons not made Masons by the solemn ceremonies of the Lodge room.

The Brotherhood grew and grew. Men who died while at work were buried. Men who were sick, were cared for. The families of these Free Men, were held sacred among Free Masons. They became a grand, united, harmonious Brotherhood, keeping the secrets of Solomon, doing their best work on the Temple, caring for each other and the various jewels given them as presents by the king, and the jewels of children given them by God, while at work on the wondrous edifice.

The institution grew apace and took rich root in the minds of men that it has outlived the Temple built by the free and accepted Masons, as the *spirit outlives the material* it once actuated. As Solomon wished to glorify God, so did Masonry arise and grow under the same inspiration.—*Pomeroys Democrat*.

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## THE PLATFORM OF FREEMASONRY.

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THE cardinal virtues of Masonry, are Temperance, Fortitude, Prudence and Justice. Each one of these constitutes a plank of equal importance in the Masonic platform. Securely dovetailed together after the plan of a wise architect and builder, and strengthened with the cement of love and unity, they form a structure not only strong but enduring. With its four corners resting upon four imperishable stones, Brotherly Love, Relief, Truth and Charity, firmly planted upon the solid rock of Fatherhood of God and Brotherhood of man, it forms a foundation for the institution of Freemasonry that has stood the test of many centuries past, and that will endure until time shall be no more. It has needed no repairs in the past; does not need any in the present, and will never need any in the future.

Time but adds to its strength, and years to its durability. The waves of fanaticism break harmlessly over it, the winds of bigotry cannot shake it, nor the fires of intolerance destroy it. All these elements of discord and dissolution are powerless to accomplish its destruction.

Freemasonry has nothing to fear from its enemies without, so long as Masons are true to the noble principles which constitute its foundation, and which are found in every stone in this beautiful Mystic Temple, even up to the cap-stone itself. To be true to them they must have a thorough knowledge of their import, and this information is essential to a proper discharge of their duties as Masons. In Operative Masonry no one can become a skillful workman who does not apply himself diligently during the term of his apprenticeship, and the same is equally true of Speculative Masonry. Masons must learn Masonry before they properly practice it themselves or teach it to others. This can not be done in a day, month, or a year; but years of study are necessary. Some learn the ritual quickly and think that is all there is of it. Others go through without learning anything at all. A few only ever become well-informed Masons. In this lack of Masonic knowledge among so large a portion of the membership lies the greatest danger to the Institution itself. They are in a position to do it much greater harm than those who assail it from without. Once inside they become an element of weakness, for they are just as liable to go wrong as right. They have never learned how to observe the cardinal virtues of Masonry, or to practice the tenets of their profession. They are apt to think the platform needs some changes or repairs, and imagine themselves competent to furnish the plans. Some seem to think the Temperance plank of more importance than all the rest, and are ready to sacrifice Prudence and Justice in their efforts to enlarge its dimensions. Brotherly Love and

Charity are rolled out from under it, leaving it to topple and break in pieces. The beautiful structure, contrived by Wisdom, constructed by Strength, and adorned by Beauty, in their hands becomes a shapeless mass, with scarcely a trace of its former grandeur.

Let the platform remain with all the planks as originally placed in it. Let it continue to rest upon the four corner-stones firmly planted upon the bed-rock of Masonry. Then shall Masons everywhere continue to enjoy the rich blessings which have so long been their portion, and continue to show to the world, how good and how pleasant it is for brethren to dwell together in unity.—*Masonic Advocate*.

## LIVING STILL.

CONFUCIUS still enacts the law for China, Plato and the other great sages of antiquity, still rule and reign as kings of philosophy. The temple built by Solomon and our ancient brethren has sunken into decay. The Holy City is a mass of hovels under the domain of the Crescent, and the Holy Land is a devastated desert. The kings of Egypt and Assyria, contemporaries of Solomon, have passed into oblivion and are forgotten, their histories are known as mere fables. The ancient Orient is a shattered wreck, bleaching upon the shores of time.

The wolf and the jackal howl amid the ruins of Thebe and Tyre. But the mysterious, quiet and peaceful Order, of which the son of a poor Phœnician widow was one of the Grand Masters, with the Kings of Israel and Tyre, has continued to increase in stature, strength and influence, defying the angry waves of time and the storms of persecution.

Age has not weakened its foundations, nor shattered its columns, nor marred the symmetry and beauty of its harmonious proportions.

This is Masonry, and she is still there. And as we proceed onward through the sublime mysteries of its degrees, well may it be said of her, too, "I have many things to tell you but ye cannot bear them now." And as one by one of her noble representatives pass away, assuming the robes of immortality, and receiving that last degree of investigation of the hereafter, let it be a lesson to us to so deport ourselves in life as to entitle us to a peaceful death, so that finally it may be said of us, "Farewell faithful brother, here is the end of an upright life of toil, devoted to the cause of justice, humanity and brotherly love, his life was free from the stain of sin, and his final rest as peaceful as that of the noblest dead.

Therefore let our watchword be, Faith, Hope and Charity. Faith, that we may prove our fidelity to our highest and holiest ties and obligations; Hope, that we may rest content in the sublime belief of the promised hereafter, and Charity, that we may be charitable to all our fellow men, that he who doeth all things well may ultimately be charitable to us.

Thus we are taught by Masonry, these sublime attributes, Faith, Hope and Charity, but the greatest of these is Charity. So saith the genius, Masonry.—*Hebrew Leader*.

## BE COURTEOUS.

WE some time since treated of this subject, and constant intercourse with the Fraternity in all parts of the State, within the past few months, convinces us more than ever of its importance. There is nothing that makes a stranger feel more at ease than for the Brethren to seek him out and extend to him that Masonic cordiality that is due from one Brother to another. Not only does it give him companionship in a strange community, but it insures a more favorable opinion and pleasant remembrance of a place because of such kindness.

We have had better tests of Masonic *professions* in this way than any other. Sometimes we have been received with a whole-souled courtesy that made us feel, deep down in the heart, the life and power of Masonry; then again with an indifferent politeness that showed very little concern for Masonry or Masons outside of the Lodge room, and sometimes with almost rudeness by those whom we were taught to regard as Brethren. It does not require a fertile mind to contrast the feelings produced in each case, or the opinions formed of both place and people.

No, Brethren, be courteous to the stranger. It costs you nothing and may add greatly to your interest, besides making both you and him feel good. And remember, it is his *just due* and your *Masonic duty* to render it.—*Greensboro Masonic Journal*.

## THE TEMPLE OF JERUSALEM.

In a recent number of the *Contemporary Review*, we find the following remarks on the Temple at Jerusalem :

It is, probably no exaggeration to say that more has been written regarding the Temple at Jerusalem than in respect to any other building in the known world, and unfortunately, it may be added, more that is wild and utterly untenable ; this last peculiarity arises from several causes : First, because all the earlier restorers were entirely ignorant of the ground on which the Temple stood, and of the local circumstances that governed its construction. It was not, indeed, till the spot was surveyed by the late Mr. Catherwood, in 1833, and his plan published on a sufficient scale in 1862, that restorers had such a map of the ground as would allow them to adjust measurements to a locality with anything like certainty. Though that plan was wonderfully perfect, considering the circumstances under which it was made, it has since been superseded by that made under direction of Capt. (now Major) Wilson, R.E., in 1864-5, which leaves nothing to be desired in this respect. It can be depended upon almost by inches, and has been engraved on a scale sufficiently large for all topographical, if not quite for all architectural purposes. A second cause of the wildness of the restorations hitherto attempted is, that the Temple at Jerusalem was quite unique. Not only had the Jews only this one Temple, but so far as we know, it was entirely of their own invention, and utterly unlike the Temples of any of the nations around them. It certainly, at all events, was quite unlike the Temples of the Egyptians or Greeks. It may have had affinities with those of the Babylonians and Assyrians ; but notwithstanding all that has been done of late years, we know so very little of what the Temples of Mesopotamia were, that these hardly help us, even at this day, and the assumption that this might be so was of no use whatever to earlier restorers. Having thus no analogies to guide them, and, as it is literally and absolutely true that not one stone remains on another of the Temple, properly so called, it is not to be wondered that early restorers failed to realize the truth, and indulged in fancies which were utterly untenable. In nine cases out of ten their object was to produce a building that would be worthy of Solomon in all his glory, rather than a sober reproduction of the very moderate building described in the Bible.

## MASONRY.

FREEMASONRY has its history—a history full of noble deeds, well worthy to be preserved and cherished through ages to come. She has survived the vicissitudes, the wars and revolutions of nearly thirty centuries ; has witnessed the rise and growth of all the civilized nations on the face of the globe.

The principles of our order inculcate honor, probity, justice, self-abnegation : they denounce, they condemn dishonor, falsehood, injustice and presumption. They teach mankind to live together as one great family, loving, cheering, true to one another as God, who is our Father, is true to us.

A man is never too old to practice brotherly love, relief, and never too old to bring a ripened judgment, a holy and consistent life to bear upon his younger brethren.

Masonry has ever been loyal to its own principles, characteristics and aims ; it has sought to do no work but its own.

Amid all the strife which has Sundered communities and deluged the world in blood, Freemasonry has been in the enjoyment of tranquil repose. It has been for all who were under the tongue of good report. Had it not been so, our affections would have turned from us as dishonoring to that Creator who kindled the splendid fireside of the sun, and who poured the mighty floods from the hollow of his hand.

Masonry wears upon its forehead the gathered scars and wrinkles of a thousand years, and yet it is as vigorous to-day, as resolute of moral purpose, as if it bore upon its frontal only the glittering dew of youth. The world is wide and the demand is great enough to employ the energies of all ; but Masonry leads the column of that great army which followed the Church of Christ up and down, and to and fro, in the earth, conquering peace and fraternity among men.

Proverbs xi. 14 ; xviii. 17 ; xvii. 28.

Masonry is a fountain of charity, whose streams go out to invigorate and gladden the sorrowful, to bear relief to famished poverty, to meander by the widow's cottage, and lave the feet of the orphan. Its crystal waters cool the fever of partisan passion, and baptize men of conflicting views into a great brotherhood of mercy.—*Corner Stone.*

THE BRICKLAYERS.

“Ho to the top of the towering wall!”  
’Tis the master mason’s rallying call:  
“To the scaffolding, boys, now merrily climb;  
’Tis seven o’clock by the town bell’s chime!  
Bring to your work good muscle and brawn;  
And a keen, quick eye where the line is drawn;  
Out with your saw-tempered blades of steel!  
Smoother than glass from point to heel;  
Now, steady and clear, from turret and port,  
Ring out your challenge: “*Mort, O Mort!*”  
Clink! clink! trowel and brick!  
With labor and art combine;  
Brick upon brick, lay them up quick;  
But lay to the line, boys; lay to the line!”

“Cheery as crickets all the day long,  
Lightening labor with laugh and song;  
Busy as bees upon angle and pier,  
Piling the red bricks tier upon tier.  
Climbing and climbing still nearer the sun:  
Prouder than kings of the work they have done!  
Upward and upward the bricklayers go,  
’Till men are but children and pigmies below;  
While the Master’s order falls ringing and short,  
To the staggering carrier: “*Mort, O Mort!*”  
Clink! clink! trowel and brick!  
Music with labor and art combine;  
Brick upon brick, lay them up quick;  
But lay to the line, boys; lay to the line!”

“Who are the peers of the best in the land—  
Worthy neath arches of honor to stand?  
They of the brick-reddened, mortar-stained palms,  
With shoulders of giants and sinewy arms,  
Builders of cities and builders of homes—  
Propping the sky up with spires and domes;  
Writing thereon with their trowel and lime  
Legends of toil for the eyes of time!  
So that the ages may read as they run,  
All that their magical might has done!  
So clink! clink! trowel and brick!  
Work by the master’s word and sign,  
Brick upon brick, lay them up quick!  
But lay to the line, boys; lay to the line!”

—Scribner’s for May.

AN APPEAL FROM JERUSALEM.

BRO. ROLLA FLOYD, Past Master of the Lodge in the city of Jerusalem, requests the Masonic press of America and Canada to publish the following affecting appeal. One brother has pledged himself to forward a *hundred books* to Jerusalem for the Lodge Library by the close of the present year. All communications responding to this may be addressed to the Hon. Rolla Floyd, care of Cook, Son & Jenkins, New York:

“We, the undersigned, Master, Wardens and brethren of the Royal Solomon Lodge, No. 293, Jerusalem, Palestine, authorize Bro. Rolla Floyd, P. M., of this Royal Solomon Mother Lodge No. 293, to collect books, funds and furniture for the following objects:

“1. The building of a Lodge in the old city—Jerusalem—cementing Christians, Jews and Mohammedans together by the cord of brotherly love and friendship, which is the true bond of a Mason.

“2. To form a library which will be of vital influence to many of the hundreds of Masons from all parts of the globe who visit Jerusalem.

"3. Forming a museum of great interest to the student as well as the traveler.

"We take this opportunity of thanking all those brethren that Bro. Rolla Floyd may meet who have taken an interest in this Lodge. We feel sure that Jerusalem, so dear to many hearts, and especially to Masons, from whose centre the first and most brilliant rays of Masonry have been diffused and are now reflected to every quarter of the globe, will inspire every brother with a desire to stir up the dying members and restore Freemasonry to its fullest glory in the East.

"We hope and trust that this our petition will meet with a hearty response by the many thousands of Masons.

"Our Lodge is designed to be a credit to the craft, and a source of light and instruction to many. All contributors should communicate with Bro. Rolla Floyd for this purpose."

PETER BURGHEIM, W. M.  
MOSES HORNSTEIN, J. V.  
EDWARD UNGAR, SEC.  
M. KRAKOKIAN, TR.  
ALEX. MESSAUR, S. D.

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## CORRESPONDENCE.

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### MUTUAL BENEFIT SOCIETIES.

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LONDON, July 18th, 1876.

*To the Members of the London Masonic Mutual Benefit Association :*

On the card issued by the Secretary of the Association on the 15th inst., you will notice the number opposite the second name, No. 3,012. The figures attracted my attention as being those of a recent application, so I examined the papers relating to it in the Secretary's office. The date of application is March, 1875. It is admitted on the face of the papers filed with the Secretary, under by-law No. 4, sec. 2, that the disease of which the party died appeared in less than two months after the acceptance of the application for membership? The "Committee on Applications" seem also to have practically ignored their duties under by-law No. 3, sec. 10. I am convinced that a serious disregard has been had for the use in this case, as in many others I could bring forward, of that proper caution in selecting and accepting the deceased applicant as a perfectly healthy subject, which the interests of our Association demand. We have a Board of Directors, Local Agents, a Secretary and Medical Examiners to assist in carrying out the rules of the Association. If, therefore, our interests cannot be properly guarded, the sooner the Association winds up the better. Past experience has shown that Mutual Benefit Societies on the purely co-operative system, like that of the L. M. M. B. A., flourish exceedingly for six or seven years and then collapse.

Yours fraternally,

W. C. L. GILL,  
Of The Tuscan Lodge, No. 195.

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OFFICE OF THE LONDON MASONIC MUTUAL BENEFIT ASSOCIATION,

LONDON, 25th July, 1876.

*To the Editor of the Craftsman :*

If not trespassing too much on your space will you kindly insert the annexed remarks in your issue of THE CRAFTSMAN for August, 1876, as they are intended for the benefit of your readers; therefore, a fitting place for such.

Yours truly,

H. A. BAXTER,  
Secretary.

*To the Members of the above Association :*

At the earnest solicitation of many of the members in this city and elsewhere, I have been induced to make the following remarks in consequence of several letters appearing in the daily papers, relating to Mutual Associations and this one in particular:

The first I noticed was from Bro. Gill, who being in a hurry to rush into print, did not give the facts as relates to No. 3012, which are as follows: The party referred to gave in, by his local agent, a good doctor's certificate, dated 24th February, 1875; was regularly accepted and got his certificate, dated 22nd March, 1875. It seems that on

20th May, 1875, a pimple arose, which in eleven months matured into a cancer of which he died on the 9th of June, 1876; just fifteen months and nine days after passing the doctor. Now, I for one fail to see the error complained of by Bro. Gill, who tries to blame all concerned. I question very much if Bro. Gill has as good a medical certificate among the few applications he has got, towards the new company he is trying to inaugurate. Hence his apparent vigilance.

As to those other "interested writers," who ask a question one day and answer it the next, I have little or nothing to do; but for their information and others who may wish for a little more light on Insurance as to Stock *versus* Mutuals, I will give an extract from *Chambers' Journal*. It says: "In one instance under our immediate notice, £10,000 sterling of paid up capital, now stands, after seventeen years business, at the value of £70,000 sterling in the stock market, being 600 per cent. of premium. What is it that has so much increased its value? Only those "surplusages" of payments by the public, which in a Mutual office would come back to assured." And so far as I can judge, even those Masonic Mutual Benefit Associations must come in the way, or why so much writing of them.

To show you and the Craft in general what a hold they have got of the Masonic fraternity in the United States, when up to the 31st December, 1875, there were 156 Benefit Associations, who have paid in benefits \$4,565,490.00; some of them eight years working. I will quote to you from four of their annual reports what they have done:

1st. The Indiana Masonic Mutual Association at Indianapolis, has 5116 members, divided into four classes. Carrying the assurance of \$23,000,000. Pays over \$4,000 at each death. Has paid in four years, \$489,890.00.

2nd. The Illinois Masonic Association. Office at Princeton. Date of last report, 19th May, 1876. Had 4,872 members, divided into four classes. Paid last year on 33 deaths, \$138,218.65. Total paid in four years, \$321,677.50; and holds \$38,254.25 as a reserve fund.

3rd. The Elmira Masonic Association, in the State of New York. 3,580 members. Pays \$2,000 at each death. Last year had 37 deaths. Paid to their heirs, \$74,000.00, \$32,000 of which was paid out of their reserve fund, and costing to the members but \$21 each. Is eight years in existence.

4th. The London Masonic Mutual Benefit Association, with an average of 2,000 members. Paid in 4½ years \$125,153.00, in deaths, and disabilities; and has \$13,700.00 towards the reserve fund. The object of said reserve fund is to keep down the death rate, when it becomes above an *average ratio*.

Now the aforesaid four Associations are but an example of what the rest and kindred Associations are destined to do. Their mission being, "to relieve Grand and local Lodges, and to grant that relief to the families of deceased brothers when most needed."

In conclusion. The Board have sent out a special agent to visit the members in reference to the enlargement of the Reserve Fund, as pointed out in the circular of the 15th of May, 1876, and noted by THE CRAFTSMAN, and to which the attention of the members is directed, in order to place the Association on a reliable basis.

Hoping these communications will aid in this desirable object, and thanking you for your attention,

I am, yours truly,

H. A. BAXTER,  
Secretary.

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## AN ENCYCLICAL.

THE *Chaine d'Union* for July gives us a portion of an Encyclical taken from the *Univers*, of July 24th, which, as Bro. Hubert truly observes, will probably awaken the religious struggle in Brazil, and render it more bitter than ever.

"L'Univers," Monday, July 24th, 1876. Rome.—To our Venerable brethren the Bishops of Brazil, Pio IX. Pope: You know, Venerable brethren the troubles which have arisen in Brazil in these "latter days" by the act of those who, being affiliated to the Masonic sect, have insinuated themselves into the brotherhoods of pious Christians and who, especially in the dioceses of Olinda and of Belem de Para, have brought about a grave conflict, have been for our soul the subject of the most bitter sorrow, for we could not without grief realize how widely the plague of this pernicious sect has spread abroad by the corruption of those fraternities, so much so that the associations which have been formed to develop among the faithful a sincere spirit of faith and purity were reduced to a condition most miserable in consequence of the mournful harvest of discord, of which they were only the germs.

Therefore we have judged that we ought without delay to remedy this evil.

This is the reason, venerable brother of Olinda, why by letter of date May 29th, 1873, which we addressed you, we raised our voice against this deplorable perversity introduced into the Christian confraternities. Nevertheless, using gentleness and clemency towards the Masonic sect who might be deceived or be led away by delusion, we suspended for a convenient season the proviso of the censures which they had incurred, in order that they might use our goodness to desert their errors, and to retire from condemnable reunions in which they had been initiated. Further, Venerable Brother of Olinda, we commanded you, that having passed this lapse of time, if they had not come to repentance, you should suppress and declare suppressed the said fraternities, in order to re-establish them in conformity to the motive of their foundation by the enrolment of new members absolutely from the Masonic stain.

Further, when in our Encyclical letter of November 1st, 1873, addressed to the Bishops of the Catholic world, we endeavoured to warn all the faithful against the artifices and snares of the sectaries, by publicly recalling on that occasion the pontifical constitutions issued against their preverse associations, we declared that these constitutions reached not only the Masonic societies in Europe, but also all those in America, and in the other countries of the entire world.

What then has not been our astonishment? when we learnt that, drawing a pretext from the fact that to facilitate the salvation of the culpable we had by our authority raised the interdict by which certain churches and confraternities were smitten, they have dared to spread about the report in public, that the absolute condemnation did not apply to the Masonic society existing in these latitudes, and that in consequence their Sectaries could in safety of conscience form part of the fraternities of pious Christians.

Now to that point such obligations are distant from the sentiments of our spirit and truth.—29th April, Pius IX., POPE.

## LEGEND OF STRASBURG CATHEDRAL.

THERE is a quaint old tradition which comes down to us from ancient times, tottering under its load of age and replete with the superstitions of the past.

On the borders of Alsatia there lies a great city, dating its foundation far back to the old Roman days, and rich in those architectural relics of the olden time which are ever so dear to the antiquary.

“Quaint offspring of centurial years, the town of Strasburg stands,  
Rich in the lore of a mighty past, in legend and in story;  
Rich in high-hearted men, honest sons—a country’s truest glory;  
Rich in its old cathedral church, with clustering ivy spread,  
The Santa Crece of the land, where sleep her noble dead.”

The story runs that once in every twelvemonth, on the eve of St. John, when the quiet burghers of that ancient city are wrapt in peaceful slumber, and when the hour of midnight clangs out from the loud-tongued bell which hangs in the old cathedral tower, the spirits of the stonemasons, by whose hands the sacred pile was erected, arise from the tomb and once more revisit the scene of their former labors. Up from the dark and gloomy crypt, along the columned aisles and vast dim nave, across the white gleaming marble floor, chequered with ghostly shadows that stream from picture oriels, past the stone-carved statues that keep watch and ward with their swords and sceptres, comes the long train of death-like, night-wandering shadows. Clad in their quaint old mediæval costume, the Masters, with their compasses and rules; the Craftsmen with their plumbs and squares and levels; the Apprentice lads, with their heavy gavels; all silently greeting their companions, old and dear, with time-honoured salute and token, as of yore.

While the last note of the deep-mouthed bell is still trembling in the air, reverberating from arch to arch, and dying away amid the frozen music of the traceried roof, forth from the western portal streams the shadowy throng. Thrice around the sacred edifice winds the waving, floating train, old Erwin himself leading the way, while far up above, about the sculptured saints who look down upon the sleeping city—up where, at the very summit of the feathery, fairy-like spire, the image of the Queen of Heaven stands—there floats a cold, white-robed female form, the fair Sabina, old Erwin’s well-beloved child, whose fair hands aided him in his work. In her right hand a mallet, in her left a chisel, she flits among the sculptured lacework of the noble spires like the Genius of Masonry. With the faint blush of dawn the vision fades, the phantoms dissolve, and the old Masons return to their sepulchre, there to rest until the next St. John’s-eve shall summon them to earth. *Exchange.*

## THE BIBLE—THE GREAT LIGHT OF MASONRY.

DR. DWIGHT says: "The Bible is a window in this prison of hope, through which we look into eternity." It contains more true sublimity, more exquisite beauty, more pure morality, more important history, and finer strains of poetry and eloquence than can be collected from all other books, in whatever age or language they have been written. How thankful we ought to be for the Bible, Heaven's purest gift to mortals. It is the star of eternity, whose mild rays come twinkling to this nether sphere; erring man's guide to wisdom, virtue and Heaven. The Bible is the book of books. In comparison Byron loses his fire, Milton his soarings, Gray his beauties, and Homer his grandeur and figures; no tongue ever reasoned like sainted Job's; no poet ever sung like Israel's shepherd king, and God never made a man more wise than Solomon. The words of the Bible are pictures of immortality, dews from the Tree of Knowledge, pearls from the River of Life, and gems of celestial thought. As the moaning shell whispers of the sea, so the Bible breathes of love in Heaven, the home of the angels, and joys too pure to die. Oh! that more of its precepts were bound about my heart, and I had wisdom to make them the mottoes of my life. The world may entertain its idea of a magnificent Deity, whose government is general, but let me believe in the Lord God of Elijah, whose providence is entire, ordering the minutest events in human life, and with a father's care arranging it for the greatest possible good.—*Freemason's Monthly Magazine*.

## JURISPRUDENCE.

A CORRESPONDENT asks the question:

When a Lodge is opened to attend a funeral, is it right to call the Lodge off, so that the Lodge door may be opened for the members to go out to the funeral?

ANSWER.—It is customary, and we believe proper, for the Lodge to be called off for the purpose of attending the funeral of a deceased brother.

## MASONIC BRIEFLETS.

THE Masons of this jurisdiction, at least a portion of them, went on a visit to the Centennial Exhibition on the 26th Aug. They left this city by a train of twenty-six cars. We have no doubt they have enjoyed themselves in the fine old city of Philadelphia.

THE Early Transactions of the Grand Lodge of New York are in course of publication by Bro. D. Sickles.

THE *Masonic Chronicle* mentions an instance of Masonic benevolence in England. At the annual festival of the Royal Benevolent Institution in London, on February 9th last, there was a collection after dinner, which amounted to over £9,000 sterling. Such a proof as this speaks well for our English brethren.

At the first annual communication of the Grand Lodge of the Province of Manitoba, the following brethren were elected: Hon. W. A. Kenneby, M. W. Grand Master; James Henderson, R. W. Deputy Grand Master; John H. Bell, R. W. Grand Secretary, Winnipeg.

THE *Michigan Freemason* for August appeals to the Craft for help, and complains that it is not adequately supported; in fact it says the present year has been the most unremunerative of any of the seven since its commencement. It is a sad commentary on the intelligence of Freemasons that they will not support periodicals solely devoted to the interests of the Order. The *Freemason* only repeats the old story, told so often by other Masonic journals.

AN American Mason, hailing from Chicago, got up a great grievance against one of the London Lodges, on the ground that he had been re-

fused admission, although willing to be examined. He gave vent to his feelings in a recent number of the *Freemason*, and judging from his story, it looked as if he had been badly treated. The *Voice of Masonry*, however, which is published in Chicago, and likely to know all about the complaining Mason, whose name appears to be Henrichs, gives an explanation so derogatory to his character that when he reads it he will hardly venture to say another word on the subject. The *Voice* says :

“The Tyler and Secretary referred to by Mr. J. Henrichs did exactly right. On inquiry of Bro. J. Pettibone, Secretary of Thomas J. Turner Lodge, No. 409, we were informed that Mr. J. Henrichs is not now a member of either of the bodies he named, *he having dimitted from each of them some time ago*, and further, that he is an unworthy man and a disreputable Mason. It would be useless, we are told, for him to write to either of the bodies he mentions, to obtain the papers which are necessary to him there, as neither body would grant them. We have seen his dishonored paper to the amount of over one thousand dollars, and learn that twenty thousand more will not cover the sums he has fraudulently obtained in Chicago. In few words, Masons everywhere will simply do their duty by discountenancing him in all his efforts to visit Masonic bodies and to borrow money.”

AN interesting account of the Centennial trip of the Detroit Commandery, has just been issued in pamphlet form. It is written by Sir Knight John W. McGrath, and is very neatly printed.

TWENTY-FOUR thousand Masons were initiated in the United States during the past year. What do the Chicago Artisans think of the progress of Masonry after that? In the whole of North America 34,208 Masons were made, and the number on this continent now reaches 594,617.

BRO. ALDIS BERNARD, ex-Mayor of Montreal, died on the 4th of July. He held the rank of Past Grand Master, conferred upon him for his zeal, assiduity and ability as a Mason. The funeral was largely attended by the fraternity, headed by Grand Master Kerr, and Past Grand Masters Seymour, Stevenson and Simpson. There was a large representation of Lodges on the occasion. The deceased brother was in his sixty-sixth year.

H. E. MEHEMED RASHID PASHA, Minister of Foreign Affairs, lately murdered at Constantinople, was a distinguished man and a Mason. At a time when to be a Mason was to incur the hostility of the late Sultan, Rashid Pasha, then Governor-General of the Viceregalty of Smyrna, sought initiation at the hands of Bro. Hyde Clarke, at that time the acting District Grand Master of Turkey. He was by the latter initiated, passed and raised in the Homer Lodge in that city, in the French language, and received the certificate of Grand Lodge. The attachment of Rashid Pasha remained constant, and when Governor-General of Syria he gave encouragement to the Masons of that viceregalty. It may be mentioned that H. H., the late Fuad Pasha, was a Mason of the Grand Lodge of England, initiated in London, and on the occasion of the visit of the late Sultan in 1867 was offered the Grand Mastership of Turkey by Bro. the Earl of Zetland through Bro. Hyde Clarke, as was that of Egypt to the Prince Halim Pasha, another English Mason and the present District Grand Master. Fuad Pasha hesitated and was afraid, though there was a lingering hope among the Masons about the Sultan, that the latter might apply for initiation, and this hope was communicated to Lord Zetland.

THE proceedings of the fortieth annual communication of the Grand Lodge of Texas, held in Houston in June, and issued in a bulky volume of over four hundred pages, has reached us. The report on foreign correspondence alludes at some length to affairs in Canada, and raises a

point against Bro. Robertson with regard "to the result in case the political power should divide, and the two parts go to war with each other." The question had arisen on the proposition that nothing but a vote of Grand Lodge could release any of its Lodges from their allegiance.

THE *Square* jocosely says that Bro. Vaux recently made the startling statement that the first Grand Lodge was organized by King Solomon; and it wants to know if he will favor it with the information as to whether Philadelphia furnished the warrant.

A DISPUTE has arisen as to whether it is proper to speak of Masonry as an "Order." One journal insists that "Craft" is the right term. We fail to see that there is anything wrong in using the word "Order" in speaking of Masonry.

BRO. ROBERT ROBINSON, we learn from the *Suspension Bridge Journal*, died at Clifton on the 29th of July, after a brief illness, at the age of fifty-one. The *Journal* says: "He was a gentleman of more than ordinary ability, well educated, and well-read in ancient and modern history, the classics and the various sciences. He had been Clerk of the Town for several years past, but nearly all his earlier manhood was spent in teaching school, an occupation which gave his many mental gifts full play. He was highly esteemed by his associates in office, and by the citizens generally, as was attested by the very large number who gathered at his funeral on Sunday afternoon. He was at the time of his death Master of the Masonic Lodge at Clifton, and the brethren turned out in large numbers to accompany the remains to their last resting place in the quiet cemetery of Drummondville, where the last rites were performed in a feeling manner by Past Master Samuel Smith. Bro. Robinson had a warm heart, which implies all those good qualities which go to make up the true gentleman and the steadfast friend. His poetic fancy often found play in verse, and some of his poems are very fine indeed." Some of Bro. Robinson's effusions appeared in the *CRAFTSMAN*, and we believe that he contributed to other journals in both prose and verse.

IN preparing Grand Lodge matter for the printer, last month, we inadvertently omitted to record as being present M. W. Bro. T. D. Harington, P. G. M. We hasten to apologize for the omission, which was purely accidental.

THE *New York Square* says it has heard it rumored that a Masonic journal is published in California. So have we, but two numbers are all we have seen. It is a namesake of our own, and on that account we would gladly welcome the *San Francisco Craftsman*. The *Masonic Review*, of Cincinnati, has likewise gone from our sight, but we know not whither. There is no exchange we valued more highly, but it seems we have been deprived of it for some unknown cause or other. Happily this month it has turned up, and we gladly welcome its return.

THE *Voice of Masonry* thus gracefully alludes to the discontinuance of the *Masonic News*:

"The *Canadian Masonic News* has been suspended. The editor says that while he was willing to give time and labor gratuitously for a year or two, with the view of establishing a permanent Masonic journal in the Province of Quebec, he is neither able nor willing to incur a loss beyond that, and, as his experience of the past year does not hold out a prospect of meeting expenses in the next, he has concluded not to commence another volume. We regret this, because the *Canadian Masonic News* was a *live* periodical, and because the interests and welfare of the Masonic Fraternity

could and would have been promoted by its continuance. It is time that the Craft, generally, opened their eyes to the fact that it is their duty to support their periodicals, not simply for the personal benefit to be derived from them, but also for the general influence they may exert. The various sects and parties sustain their papers and periodicals as general promoters of the cause to which they are devoted. Were this not so, denominational and political papers would die for want of patronage. *THE CRAFTSMAN* is now the only Masonic periodical in British America. It is well conducted and worthy of very liberal patronage, and we respectfully urge the Craft there never to say of it, "don't want it," "can't afford it," etc. Masonry is esteemed the best of human institutions. If it is, its votaries come far short of performing their duty when they neglect or refuse to support Masonic periodicals or papers."

"*THE Middle Chamber Work*," is the title of a small book by Bro. Simons, of New York, and issued by the Masonic Publishing Company there. It also includes "a symbolism of the Third Degree," by Bro. Woodruff. The little work will doubtless prove of much value. The price is twenty-five cents per copy. Post free.

BRO. MOORE, speaking of the cause of delay in issuing the *Masonic Review*, says:

"Yes, we have omitted to issue the *Review* for a month or two occasionally; but the loss is ours, not our subscribers.' Does the reader wish to know the reason? It was because we could not collect from our subscribers. They have neglected to pay us as they had promised, and we were compelled to wait until we could collect. We regret to have to complain, but we sometimes suspect the charges of anti-Masons are at least half true. Many Masons pay no regard to their masonic covenants, and in so far are utterly unworthy the name of Mason. Grand Masters, Past Grand Masters, Past Deputy Grand Masters, and private members by the hundred, pay no more respect to their promises to us than though they had never made any—no more than would a Chinese, an atheist, or even an anti-Mason! We shall soon make out bills against these delinquents and send them to an officer for collection; and we want it distinctly understood that, hereafter, we want no one of this class of Masons to subscribe for the *Review*. Since we commenced publishing this work, now more than thirty years, we have been cheated, wronged, defrauded, swindled out of more than thirty thousand dollars by this class of pretended Mason. It will be our fault if we are swindled out of any more."

*THE Masonic Review* has a word to say about the London usurpation. Hear it:

"Acting upon the principle contended for by those in Ohio, who advocate the recognition of clandestine lodges, a "Grand Lodge of Ontario" has been organized within the jurisdiction of the Grand Lodge of Canada. But the latter Body stands by the old rule of exclusive jurisdiction, and protests against the claims of this new usurper. If the Grand Lodge of Ohio recognizes the clandestine lodges now claiming recognition, how long will it be before we have two or three Grand Lodges in Ohio? Not long: And then what?"

*THE Grand Lodge of Maine* has issued the following important notice:

OFFICE OF THE GRAND MASTER,

NORTH ANSON, AUGUST 1ST, 1876.

*To the W. Master, Officers and Brethren of the Masonic Lodges in Maine:*

Official information has been received that a spurious Grand Lodge has been formed in the Province of Ontario, Canada, of which F. WESTLAKE claims to be Grand Master, and W. W. FITZGERALD, Grand Secretary. At last accounts, no subordinate Lodges had been organized by it;—but it is presumed that there will be, if it has not already been done.

As the *THE GRAND LODGE OF CANADA* has exclusive jurisdiction over the Province of Ontario, no Lodge or individual hailing under this so-called Grand Lodge can be recognized as having any masonic standing in this jurisdiction: and all Brethren will exercise the greatest caution in extending masonic courtesies to any person from the province of Ontario,—first ascertaining that the Lodges to which they belong are under the jurisdiction of the Grand Lodge of Canada.

IRA BERRY,  
Grand Secretary.

ALBERT MOORE,  
Grand Master.

BRO. WESTLAKE'S GRAND LODGE.

THE following edicts have been issued by the respective Grand Masters of the Grand Lodges of New Jersey, Pennsylvania and Louisiana:

NEW JERSEY.

*To all whom it may concern, more especially to the officers and members of the Lodges acknowledging the Jurisdiction of the M. W. Grand Lodge of New Jersey.*

GREETING:—

*Whereas*, a Circular has been issued to the Craft by a body styling itself "The Grand Lodge of Ontario," and claiming jurisdiction within and over the Province of Ontario, in the Dominion of Canada: and

*Whereas*, The said "Grand Lodge of Ontario" claims jurisdiction over the principal portion of the Dominion of Canada now governed by the W. M. Grand Lodge of Canada, and is composed of disaffected persons who were unanimously expelled from the Masonic Fraternity by the M. W. Grand Lodge of Canada, at its Annual Communication held in the city of Ottawa, Ontario, in July last;

*Therefore*, for the maintenance of the principal of exclusive jurisdiction, for the preservation of the amity long existing between the Grand Lodge of New Jersey and the Grand Lodge of Canada, and for the protection of the Craft in this jurisdiction, I, MARSHALL B. SMITH, Grand Master of Masons in the State of New Jersey, by virtue of the powers in me vested, do hereby prohibit and interdict all Masonic intercourse on the part of the Masonic Fraternity of New Jersey, with the so-called "Grand Lodge of Ontario," its Lodges, or any Masons claiming to be members thereof, until the revocation of this Edict by the proper authority.

PENNSYLVANIA.

PHILADELPHIA, September, 16th, A. D. 1876, A. L. 5876.

*To the Worshipful Masters, Officers and Members of the various Lodges of F. & A. M. of this Jurisdiction.*

GREETING:—

*Whereas*, it appears to us from the Masonic information received, that a body of persons styling themselves a "Grand Lodge of Ontario," in the Dominion of Canada, purporting to be a Grand Lodge of Freemasons, is now claiming to exercise the power of a duly organized Grand Lodge of Free and Accepted Masons.

Now, in order to maintain the dignity of the most Ancient and Honorable Fraternity of Free and Accepted Masons, its landmarks and its lawful authority, as well as to support the authority of all regular Grand Lodges of the craft, We, ROBERT CLARK, R. W. Grand Master of Masons in Pennsylvania and Masonic jurisdiction thereunto belonging, do hereby interdict all intercourse of Masonic communication by and between the Lodges under the authority of this so-called "Grand Lodge of Ontario," until further notice.

ROBERT CLARK,  
Grand Master.

LOUISIANA.

GRAND LODGE OF THE STATE OF LOUISIANA, F. AND A. M.

Grand Secretary's Office, Oct. 1st, A. D. 1876.

*Whereas*, The Grand Lodge of Canada, F. and A. M., is recognized by the Grand Lodge of Louisiana as the legitimate and Supreme Masonic authority in and for the Province of Ontario, Canada, I, Jno. G. Fleming, Grand Master of Masons in the State of Louisiana, do, by virtue of the authority in me vested, hereby interdict in this jurisdiction all communications upon *Masonic matters*, and intercourse or aid or encouragement of Masonic character, with the above named brethren, or any others that may be known to unite with them; or, any so-called lodge that may be founded by them, until their sentence shall have been revoked by the Grand Lodge of Canada, or this edict set aside by the Grand Lodge of Louisiana.

Fraternally,

JAMES C. BATCHELOR, M. D.

Grand Secretary.

## EDITORIAL DEPARTMENT.

## PRESUMPTIVE GRAND LODGES.

THAT pretended Grand Lodges have existed in the past, is an admitted fact; but there was some excuse for them upwards of a century ago, when the fraternity had just awakened from the lethargy into which Masonry had been thrown prior to the revival of 1717. It was neither through a desire for supremacy, nor by design that the Masons of the latter period sought to form themselves into independent Grand Bodies. In England there was at first what was known as the "Grand Lodge of all England," while at the same time there existed a body assuming powers not given them by any regular organization, yet acting independently of the regular Grand Body. Less than fifty years after the formation of this body, another sprang up, which claimed to be the only true body, and its members were known as the "ancients." The "Grand Lodge of all England" was dissolved thirty years later, and for seventy years the "ancients" held undisputed sway. Before this time, however, Grand Lodges had been formed in Ireland and Scotland, presumably because it was difficult to discover what legitimate body existed in England. Those Grand Lodges exist to-day, having exclusive jurisdiction over their respective countries. If the "Grand Lodge of all England" exercised authority over Ireland and Scotland, it is evident that no attempt was made to enforce it; hence there could be no cause for objecting to the formation of Grand Lodges then. In 1813 a definite arrangement was effected, whereby all the different bodies agreed to unite, and the result was the formation of the "United Grand Lodge of England," the present governing body there, the Grand Lodges of Ireland and Scotland not being interfered with, as they could not reasonably be.

It is hardly necessary to concede that, when the circumstances are considered, but little wrong could have been done by the formation of the respective Grand Bodies existing between 1717 and 1813. Not only was time required to consolidate the Masonic fraternity, then so few in numbers, but concessions had to be made in order to foster the growth of the institution; and we can now see the wisdom of the course pursued by the restorers of our ancient order. How different it is with presumptive, not to say clandestine, Grand Bodies on this side of the Atlantic. A few misguided brethren in this jurisdiction, as the reader is fully aware, have set up an institution of their own. Under the pretence—for it was nothing more—of having been unfairly dealt with, the recusant few who have constituted themselves "free and independent," established themselves into a Grand Body, but happily they find that, as in the words of an eminent jurist, it is rebellion in any part of the British Empire to resist its supreme legislative authority, so it is rank treason to Masonry to set up an independent body within the jurisdiction of the controlling Grand Body; and as a consequence the existence of the surreptitious organization is universally ignored. We care not to speak harshly of those who have already been sufficiently punished for their temerity, and whose expulsion from the order has caused so much regret for the folly and madness of the course they have taken.

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We have an interesting article, and a letter, from Bro. Rob. Morris, which we are compelled to hold over until next month.

## OUR MASONIC EXCHANGES.

It is gratifying to observe, that notwithstanding the decease of one or more Masonic periodicals, there is still courage or enterprise enough left to bring new ones into existence. The first that claims our attention is the *Masonic Eclectic*, published monthly at Washington, D. C. Three numbers have been issued, but the last one only has reached us. It is a really good magazine, and will do good work for the cause of Masonry. We gladly welcome it to our list.

MEMPHIS is the publication place of the *Masonic Jewel*, an excellent monthly magazine, devoted to the interests of the Craft. We always take it up with pleasure, and regard it as an able exponent of the principles of Freemasonry.

LOUISVILLE boasts the *Masonic Journal*, one of the very best periodicals of the Craft extant. It was started a few months since. The *Kentucky Freemason*, formerly published in Louisville, has been removed to Frankfort. It seems that there is a better field for those Kentucky Masonic periodicals than we expected. May they both flourish.

RHODE ISLAND may well be proud of the *Freemason's Repository*, a magazine published semi-monthly, at Providence. It is an admirable repository of whatever is of interest and value to Masons.

THE oldest periodical devoted to Masonry in America is the *Masonic Review*, published monthly at Cincinnati. It will soon have reached its fifth decade. A quarter of a century is a long time for an editor to continue on the same journal, which is just the experience of Bro. Moore.

THE *Michigan Freemason* has greatly improved, and is among the most valuable of our exchanges. It is published at Kalamazoo.

WE have spoken so often of the merits of our old friend the *Keystone*, that we have little to add beyond saying that we congratulate Bro. McCalla on reaching his tenth year as its editor. It is issued in Philadelphia.

A GOOD sign of progress is the fact that the *New York Square* is now issued weekly, and in a greatly improved form, presenting the neatest appearance of any exchange we receive.

CIRCUMSTANCES over which the publisher had no control have compelled the suspension of the Greensboro, S. C., *Masonic Journal*, for a few weeks. It will resume in an enlarged and otherwise improved form.

INDIANA has as good a Masonic journal as the best, in the *Advocate*, which is published at Indianapolis. We always welcome it with pleasure.

MAINE has its *Masonic Token*, published quarterly at Portland. It is chatty, readable and uniformly interesting.

The *Corner Stone* is another New York Masonic journal, and an excellent sheet it is.

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A CORRESPONDENT, who writes from Niagara, is anxious that we should inform him where it can be found on record that Tecumseh, the Indian chief, was a Mason. We know of no authority. In speaking of the great warrior, we said he probably was a Mason; and the *Memphis Jewel* tells us he was; and a writer in the *Kentucky Freemason* says of him: "When in battle the Americans had been surrounded and his warriors were massacring them, he mounted a stump on hearing the Masonic cry of distress, and delivered his briefest and most celebrated speech."

## SOLOMON'S TEMPLE.

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 CONSIDERED IN A SPIRITUAL SENSE.
 

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*A Lecture delivered in Oriental Lodge, No. 181, Port Burwell, by Bro. the Rev. John Shulte, D. D.*

Before the Masonic fraternity became a speculative and moral Order, it consisted of real architects and practical Masons. Architecture, whilst it is the most useful, is also the greatest and noblest of all arts. It supposes not only a profound acquaintance with many sciences, but it requires, above all, a refined and cultivated mind. The architect must be a man of a high order of talent and genius; for he must first conceive in his mind the structure he intends to erect; and the grandeur of the edifice will be in proportion to his mental culture. And after having conceived the plan in its entirety and its details, skilful workmen are required to carry it out. They must be sufficiently cultivated to understand their master's ideas, and possess a practical knowledge of their art. And as a number of men of different degrees of knowledge and skill are required in the erection of a noble structure, and as mistakes would not only destroy its beauty, but be dangerous, also, to the life of the workmen, and finally cause the fall and ruin of the building, it is evident that the greatest order and subordination must prevail among all the men who are employed in its construction. Hence it is easily understood that the Masons, by the very nature of their work, were linked together as members of an organic body. We may, therefore, safely date the origin of the Masonic fraternity from those remote times when grand edifices began to be erected. And as they were united in the acquirement, execution, and perfection of their art, we may also suppose that they assisted each other in their bodily and spiritual wants, and formed a brotherhood in which not only intellectual and practical activity, but also love and charity reigned supreme.

The lovely and sublime nature of Masonry will appear still more conspicuous, if we consider the character of the buildings which they erected. They were not common structures, nor devoted to mere utilitarian purposes, but represented high spiritual truths. The world renowned pyramids point to the idea and aspirations of immortality. The famous obelisks covered all over with hieroglyphic inscriptions are great national books in which every citizen may read the history of his country. But above all, Masonry is renowned for erecting magnificent temples in honor of the living God. In all countries, both in ancient times and afterwards, which were noted for any degree of civilization, the greatest structures are those that were built for the worship of the Deity. The Masons built them. They must, therefore, have been imbued with grand ideas of, and a deep sense of veneration for, the Great Architect of the Universe. These edifices represented spiritual thoughts, spiritual wants, spiritual aspirations. The plans of these sacred buildings could not have originated in minds that were deadened by religious indifference or blighted by the folly of infidelity, nor would they have been carried out by hands that were feeble for want of religious zeal. The great temples, therefore, throughout the world are eloquent monuments of the faith and religion of Masonry.

And in the erection of these temples they followed the example of the Great Architect of the Universe. The fundamental article of their creed seems to have been that all Nature is the Temple of Nature's God, built by Himself, in order to be worshipped therein by His rational and intelligent creatures. Hence in building material temples, they imitated Nature's Temple. Was a temple to be erected among a people that had been accustomed to a wandering life; it took the shape of the tabernacle or tent, that could be carried from place to place. Such was Solomon's Temple. Was it to be built in a country bright with the light of the sun and conspicuous for the pure azure vault of heaven; a cupola was its essential ornament. Was it to be erected among nations that were accustomed to worship the Deity in the dim light, and under the arched trees of the forest or grove; grateful arches and numerous pinnacles and dim religious light formed its attractive character.

Thus the deep religious idea was underlying the Masonic art and fraternity. And when in course of time the brotherhood of practical Masons was dissolved, for reasons which I shall not here enquire into, and speculative Masonry substituted in its stead, the spiritual and religious idea was retained and became the basis and pervading element of the revived order.

When, therefore, I lecture on Solomon's Temple, it would not serve my purpose; in addressing speculative Masons, to give you merely a dry description of its plan and architectural composition and beauty. To convey a clear idea of great edifices is a difficult task for any one, even for an expert architect. I intended to contemplate it

rather in a spiritual light, especially since the Word of God considers it not unfrequently in this sense.

And, in the first place, I would wish you to notice that the word Temple is equivalent to Church, not the material building, but the society of men united by religious ties. Religion binds us to God. And I think that speculative Masonry holds that the Church of God has to comprise all nations and kindred of the earth, men of the most different dispositions, habits and customs. The Masonic Church is as universal as the idea of man, and adaptable to every human individual. As mankind is *one*, notwithstanding the great variety of the human species; thus also the Church of God must be one, for she is intended to embrace this variety. And as the unity of mankind is natural, and independent of man; in like manner, the unity of the Church proceeds from the same Supreme Author, and is independent from whatever sectarian and arbitrary rules of unification and churchmanship man may devise. The God and Father of mankind is also the God and Father of the Church. Sectarian brotherhood is not the Church's brotherhood, nor the Mason's brotherhood. The truths which the common God and Father of mankind and of the Church has revealed and the works He has done are intended for the benefit of all mankind; and whosoever perceives and embraces them by faith belongs consciously to the Church. The truth is the chief object of God's loving concern for mankind, not this or that particular association or sect. The truth alone has the power of uniting men together in a society that does not depend on their will or pleasure. In reality, then, as the truth is intended for the whole race of Adam, all mankind should be God's Church; but as all men do not perceive the truth, or are unwilling to embrace it, only the holders and adherents of it are said to form the Church of God. Hence we can easily perceive that the Church is not an *imperium in imperio*—a kingdom within a kingdom—a society within the great human society—but a part of the Kingdom, a part of the Church of Mankind, but that part, indeed, which possesses the truth intended for all, and promotes the true interests of the country and the world. As the class of *good* citizens do not form an independent and separate kingdom within the kingdom, but only constitute the better portion that may say to the rest of them, "We are citizens like you, but wish that you were such as we are, and would see as we see the true interests of the country," thus, too, the members of God's Church may say to the rest of the human family, "We, like you, belong to the great Church of mankind; you do not see this fact, but we do, and we would wish you to see and acknowledge it likewise. We see many truths revealed by God for your and our benefit; you do not perceive them; we wish you would. We see that God has done many things both in your and our behalf; you do not see it; we wish you would acknowledge this likewise. In a word, we desire that you would see and act as we do; then all mankind would be the Church of God indeed."

Such, if I interpret Masonry aright, is the general idea of the Church of God which as speculative masons we have to assist in building, with all our might. We expatiate much on our tools and give them a speculative and spiritual meaning; and it is well that we do so. But the tools are not all. He would be a poor practical mason who would glory in the perfection of his tools, but would never use them in the erection of a building. We would despise him as a foolish and useless workman. Thus, also, we would be foolish speculative masons, if we would never use our spiritual masonic tools in building up the spiritual Temple, the Church of the living God. The erection of this Temple should be our great end and object. To this end we should diligently study the great truths of God, appreciate them wherever we find them, and extend their beneficent empire in our country and over the world. We must not pull down and destroy, like the sceptic and infidel, but, as true masons, our business is to build up, ever to build up, never to cease working till the Temple be erected and stands forth in all its beauty.

But let us proceed in our contemplation of Solomon's Temple.

It was David who first proposed to replace the Tabernacle by a more permanent building, but was forbidden for the reasons assigned by the prophet Nathan; and though he collected materials and made arrangements, the execution of the task was left for his son Solomon. He, with the assistance of Hiram, King of Tyre, commenced this great undertaking in the fourth year of his reign, and completed it in seven years. about 1005 B. C.

On comparing the Temple, as described in I. Kings vi., and II. Chron. ii., with the Tabernacle, the first thing that strikes us is, that all the arrangements were identical, and the dimensions of every part exactly double of those of the presiding structure. Thus the Holy of Holies in the Tabernacle was a cube, ten cubits each way; in the Temple it was twenty cubits. The Holy Place, or outer Hall was ten cubits wide by twenty long and ten high in the Tabernacle. In the Temple all these dimensions were exactly double. The porch in the Tabernacle was five cubits deep, in the Tem-

ple ten; its width in both instances being the width of the house. The windows were broad within, but narrow without. All round there was an additional construction of three stories, which leant upon the outer wall of the house. Thus was the Temple, like the heart, concealed.

Solomon was assisted by Hiram, King of Tyre, in building a Temple to the living God. He knew that the skill of the Tyrians was not given them for nothing. Not Jews only, but Gentiles must have their hand in building the Temple of God. They, together with us, contribute their share in building up the Church of God. How justly, therefore, does our Order enrol among its ranks all those who are willing to make use of their skill and gifts to the service of the God of Heaven.

Solomon raises a tribute for the work, not of money, but of men. Thirty thousand Israelites are levied for the service; yet not continually, but with intermission; it is enough if they keep their courses one month in Lebanon, and two at home; so as ever ten thousand work, while twenty thousand breathe. From this we learn that God is so favorable to his creatures, that He requires us not to be over-toiled in the works of His own service. Due respirations are requisite in the holiest acts.

We read that the main stress of the work lies upon proselytes, whose both number and pains were herein more than the natives'; they are employed in bearing burdens, in hewing stones and doing other inferior work. There is no man so mean but may be in some way useful to the Church of God. Those that cannot work in gold and silver and silk, yet may cut and hew; and those that can do neither, yet may carry burdens. Even the services that are more homely, are not less necessary. Who can dishearten himself, after this, in the conscience of his own insufficiency, when he sees God can as well serve Himself of his humble labour, as of his brilliant talents or skill?

The Temple is framed in Lebanon, and set upon Zion. Neither axe nor hammer were heard in that holy structure. There was nothing but noise in Lebanon, nothing Zion but silence and place. Whatever tumults are abroad, it is fit there should be all quietness and sweet concord within the Church. Alas, that the axes of schism and division, or the hammers of furious contentions, should be heard within God's Church! His Church is not built with blows; with blows it is beaten down. May the hearts of all the members be knit together in the unity of the spirit and the bond of peace, that they may mind and speak the same things! May our Order give a luminous example of this peace and harmony, and work with all its might to bring about unity in the Church of God on earth.

Now is the foundation laid, and the walls rising, of that glorious fabric, which all nations admired, and all times have celebrated. Even those stones which were laid in the base of the building were not ragged and rude, but hewn and costly: the part that lies covered with earth from the eyes of all beholders, is no less precious than those that are more conspicuous. God is not all for the eye; He is pleased with the *hidden* value of the living stones of his spiritual Temple. How many noble graves of His servants have been buried by obscurity; not discerned so much as by their own eyes; which yet as He gave, so He crowneth!

Solomon's Temple was remarkable for the costliness of the materials and the beauty of the proportions: here was nothing but white marble without, nothing but cedar and gold within. Upon the hill of Zion stands that glittering and snowy pile, which both invites and dazzles the eyes of passengers afar off; so much more precious within as cedar is better than stone, gold than cedar.

He divided the interior of the Temple into two portions by means of a partition wall of cedar, twenty cubits long, within which was the Holy of Holies. The Holy place before the door was forty cubits long. The whole was wainscotted with cedar, and adorned with carved buds and flowers, palms and cherubim. The Oracle, covered with six hundred talents of Gold, was for the ark of the Covenant—the heart, calmly bright with the Gold of faith, that has to keep within it the Covenant with God. In front of the Oracle, overlaid with Gold, was the cedar wood altar of incense. Against the back wall of the Oracle were placed two cherubim of olive wood, with expanded wings, reaching to each other, and to the corners of the apartment, overlaid also with gold. Before the Oracle there was a curtain with cherubim woven in it. In front of the house he erected two brazen pillars—Jachin and Boaz—eighteen cubits high, with rose-shaped summits of five cubits, surrounded with pomegranates and foliage, in the form of a chain.

But what do we bend our eyes upon, stone and wood and metals. God would never have taken pleasure in these dead materials for their own sakes, if they had not had a further purpose. Methinks, I see four Temples in this one. It is but one in matter, as the God that dwells in it is but One; three yet more in resemblance, according to the division of those in whom it pleases God to inhabit; for wherever God dwells, there is His Temple.

And, in the first place, He vouchsafes to dwell in the believing heart. As we have our being in Him, so He has His dwelling in us; each one bearing about him: a little shrine of this Infinite Majesty.

And as some of His children are struggling and toiling here on earth, and others triumphing in heavenly glory, therefore has God two other, more universal, Temples; one the Church militant here on earth; the other the Church triumphant in heaven. In all these God dwells for ever; and this material house built by Solomon is a clear representation of these three spiritual temples. Else what were a temple made with hands unto the God of spirits?

In all these, what a meet correspondence there is, both in proportion, matter and situation:

*In proportion:* The same rule that skilful sculptors observe in forming the perfect statue of a man, that the height be thrice the breadth, and the breadth one third of the height, was likewise duly observed in the fabric of the Temple, whose length was double to the height and treble to the breadth, as being sixty cubits long, thirty high, and twenty broad. How exquisite a symmetry has God ordained betwixt the faithful heart, and His Church on earth, with that in heaven; how accurate in each of these, all their powers and parts, compared with each other! So has God ordered the believing soul to have neither too much shortness of grace, nor too much height of conceit, nor too much breadth of passion. So, also, has He ordered His Church on earth, that there is a necessary inequality, without any disproportion; a height of government, a length of extent, a breadth of jurisdiction, duly corresponding to each other. So, likewise, has He ordered his triumphant Church above, to have a length of eternity, answered with a height of perfection, and a breadth of incomprehensible glory.

*In matter:* All was here of the best. The wood was precious, sweet, lasting; the stones beautiful, costly, insensible of age; the gold pure and glittering. So, likewise, are the graces of God's children, excellent in their nature, dear in their acceptance, eternal in their use. So, also, are the ordinances of God in His Church, holy, comfortable, irrefragable. So is the perfection of His glorified saints in heaven incomparable, inconceivable.

*In situation:* The outer parts were here more common, the inner more holy, and peculiarly reserved. I find one court of the Temple open to the unclean, to the uncircumcised; within that, another open only to the Israelites; and of them to the clean: within that yet another, proper only to the priests and Levites, where was the brazen altar for sacrifice, and the brazen sea for washings: the eyes of the laity might follow their oblations in hither, their feet might not.

It is thus in every renewed man, the individual Temple of God and the world; the inwardest and secretest, which is the heart, is reserved only for the God that made it. It is thus, likewise, in the Church on earth; the false and foul-hearted hypocrite has access to the holy ordinance of God, and treads in His courts; only the Christian has entire and private conversation with the Holy One; he only is admitted into the Holy of Holies, and enters within the glorious veil of heaven.

If from the walls we look unto the furniture; what is the altar, whereon our sacrifices of prayer and praises are offered to the Almighty, but a contrite heart? what the golden candlesticks, but the illumined understanding, wherein the light of the knowledge of God and His Divine will shines for ever: what the Tables of the show-bread, but the sanctified memory, which keeps the bread of life continually? Yea, if we enter into the very closest of God's Oracle; even there do we find our unworthy hearts so honoured by Him, that they are made His very ark, wherein His royal law, and the pot of the heavenly manna are kept for ever; and from whose Propitiatory He gives His gracious testimonies of His Spirit, witnessing with ours, that we are His children.

Such is a very brief outline of the spiritual significance of Solomon's Temple. It is the great object of our Order as speculative Masons to build a spiritual edifice. Only in proportion as we succeed in building it are we true Masons,—Masons that will be useful to ourselves and to the world.

A LARGE and influential meeting of Royal Arch Masons was held in the Masonic Hall at the village of Eglington recently. Among those present were R. Ex. Comps. Daniel Spry, Grand Scribe E.; J. G. Burns, Grand Registrar; V. Ex. Comps. John Fisher, Grand Dir. Ceremonies; George Watson, Grand Standard Bearer; F. T. Blackwood, and Ex. Comp. C. W. Brown, and Comps. Robertson and Phipps, of Ontario Chapter. After conferring the Royal Arch degree on Bro. Robt. Jaffray, and the transaction of other business, V. E. Companion John Fisher, made a presentation of a silver water pitcher and salver, handsomely engraved, to Right E. Comp. Daniel Spry, Grand Scribe E. and a Past Principal of York Royal Arch Chapter, No. 62, Toronto. Bro. Spry made a suitable reply.

## THE GRAND CHAPTER.

THE nineteenth Annual Convocation of the Grand Chapter of Royal Arch Masons of Canada, was held in the Masonic Hall of Royal Albert Chapter, Montreal, on the 9th August. The following is the Grand Z's.

## ADDRESS.

*To the Most Excellent Grand Chapter of Royal Arch Masons of Canada,*

## GREETING :—

COMPANIONS, another year has passed away, and by a dispensation of Divine Providence we are once again permitted to assemble together in Annual Convocation, to review the proceedings of the past, and to determine upon such a course for the future as will be most conducive to the interests and welfare of our beloved order.

Before proceeding, however, with a summary of our doings for the past year, let me digress for a few moments for the purpose of paying a tribute of respect to the memory of one of our members, who the Great I Am has, in his infinite wisdom, called away from among us, to his eternal home; I allude to the death of the late R. Ex. Comp. Aldis Bernard, which occurred on the 4th day of July last, at San Jose, in California, whither he had gone but a few weeks before hoping to recruit his health. His remains were brought to this city, and on the 15th ulto., were conveyed to their final resting place by a large concourse of sorrowing friends and distinguished Masons. For his distinguished services, and great zeal in the cause of Craft Masonry, the rank of Past Grand Master was conferred upon him by the Grand Lodge of Canada in 1860, and at the formation of the Grand Body he was elected to the high and honorable position of Deputy G. M., and by virtue of that office he occupied the position of Grand H. in the Grand Chapter in its early days. In his private life, the esteem and regard in which R. Ex. Companion Bernard was held in this city, where he for many years resided, is fully evidenced by his having been, on several occasions by his fellow citizens elevated to important positions of honor and trust, the duties of which were by his great ability, and earnest zeal, successfully accomplished, both with credit to himself and advantage to the city. But he is gone; we shall all miss his kind and cordial greeting; the place that knew him once shall know him no more forever.

I have to congratulate myself upon the comparatively small amount of work that has devolved upon me during the year that I have occupied my present position, and attribute it wholly to the prosperous and rapid strides Capitular Masonry is at present making within our jurisdiction.

It is also a matter of general congratulation that the bond of union in this particular branch of Free Masonry throughout the Provinces of Quebec, New Brunswick, Ontario, and Manitoba, is still quietly and carefully maintained, and preserved, and no desire is manifested to disturb or mar the harmony and good feeling so happily existing among us.

## GRAND SUPERINTENDENTS OF DISTRICT.

You will no doubt be better advised of the prosperous condition of Royal Arch Masonry in this jurisdiction after hearing the reports of the several District Grand Superintendents, to which I direct your attention, as many valuable statistics and much useful information will, no doubt, be furnished you in regard to the working of the order, which has not been brought under my immediate notice.

## FOREIGN CORRESPONDENCE.

The Annual Report on Foreign Correspondence will, as usual, be laid before you by our distinguished friend and R. Ex. Companion Henry Robertson, for your consideration. It will be found replete with much valuable and useful information, and will repay a careful and attentive perusal. The ability and zeal at all times displayed by this talented Companion in performing his arduous duty, is deserving of the highest commendation, and I regret to say that the time and labor necessarily employed by him in preparing and compiling this valuable record is not sufficiently appreciated by Grand Chapter.

## FINANCE.

The Financial exhibit of Grand Chapter will, as usual, be laid before you for your consideration and approval, by R. Ex. Companion McLellan, Grand Treasurer, and which, with the statements furnished by R. Ex. Companion Stephens, Grand Scribe E., will enable Grand Chapter to see at a glance the steady and marked improvement in this department. As these statements will be submitted in detail, it is quite unnecessary for me to refer to them further than to express a hope that they may prove satisfactory to Grand Chapter.

While under this head I may be permitted to call the attention of Grand Chapter to the apparent negligence manifested by some few Subordinate Chapters in making their returns. It is highly important that these should be punctually attended to, in order that Grand Scribe E. should not be delayed in preparing and completing his annual statements. I would suggest that some more stringent method should be adopted by Grand Chapter to remedy this seemingly growing laxity.

In the month of February last an offer was made me of a Grand Z's regalia, at what was considered a very low price, and by the advice of a number of the Executive Committee I was induced to purchase it for the use of Grand Chapter, and for which I caused a cheque to be drawn on the Grand Treasurer for the sum of thirty-five dollars (\$35.00), and which action I trust this Grand Body will fully endorse.

#### DISPENSATIONS.

During the year a number of applications have been made to me for dispensations to open new Chapters, and when properly recommended by the several District Grand Superintendents, have been, after careful inquiry and mature consideration, granted, the names and localities are as follows: Grand River, Waterloo; Prince of Wales, Amherstburg; Keystone, St. Thomas; Erie, Port Stanley; Beaver, Strathroy; St. Clair, Milton; Mount Nebo, Drummondville.

These several Chapters are, I am informed, regularly organized and in good working order, and I cheerfully recommend Grand Chapter to confirm the same and cause their several warrants to be issued in due course.

One other petition of a like nature has been received by me, from the City of Toronto which, for good and sufficient reasons, I felt myself compelled to decline granting, leaving the petitioners to apply to Grand Chapter if so advised. This petition, together with other documents relating thereto, will be laid before the Executive Committee for their consideration.

A great number of applications have been made to me during the year for dispensations to instal Companions, who were otherwise ineligible, in the chairs of First and Second Principals, and on this point I may, perhaps, have acted over cautiously, having in many cases declined granting them, firmly believing that the hasty granting of such dispensations frequently tends to promote jealousy and ill feeling among the members of a Chapter, and is certainly opposed to the spirit of the Constitution of Grand Chapter. However, where I was fully convinced that the necessity of the case actually required it, I did, in some instances, accede to their request. I am not aware at the present moment whether the system of recording these applications for dispensations suggested by Most Ex. Companion Seymour at the last convocation of Grand Chapter has been adopted, but I cordially agree with him as to the necessity of such a system being at once entered upon, as it would prove of great value as a book of reference.

Some time since I received a petition from a number of Companions in the Town of Sherbrooke, asking a dispensation to reorganize Golden Rule Chapter, located in that Town (which I regret to say has not been working for some years), and also to enable them to elect officers for the current year, and at the same time requesting me to remit the payment of certain monies due Grand Chapter. As will be seen by the statement in the last year's published Proceedings, no returns have been made by this Chapter since 1869, and the amount appearing to be due by them at that date was \$51.00, which they express their willingness to pay. I replied that I was willing to grant the dispensation asked for but that the power of remission of dues rested only with Grand Chapter, to which I suggested an application. In view of this appeal, I have deemed it my duty to lay this matter before you for such action as you may think proper.

#### REPRESENTATIVES.

During the year I received notice of the appointment of R. Ex. Companion I. H. Stearns, of Montreal, as representative of the Grand Chapter of the State of New Hampshire near this Grand Body. I have to congratulate the R. Ex. Companion on his appointment to that dignified position, feeling sure that Grand Chapter will duly recognize the honor so deservedly merited. My immediate predecessor, M. Ex. Companion Seymour, having before retiring from office nominated M. Ex. Companion Kimball as our Representative near the Grand Chapter of the State of Massachusetts, I caused the necessary credentials to be forwarded to that most worthy Companion, who is now performing the duties.

Upon the proper recommendations being received, I appointed Most Ex. Companion A. H. Bartley, Past Grand H. P. of Mississippi, as our representative near the Grand Chapter of that State, and the usual authority to assume the duties has been forwarded to him. I trust these two appointments will be confirmed by Grand Chapter.

#### AMENDMENTS TO CONSTITUTION.

Your attention will, no doubt, be called to the following amendment to the Con-

stitution, of which M. E. Companion Seymour, at last Convocation, gave notice:—  
 “To make the R. E. Companion H. permanent Chairman of the Executive Committee.”  
 This is an amendment greatly to be desired, and I have no doubt will be adopted by  
 Grand Chapter.

## SISTER GRAND BODIES.

On assuming my official duties in August last, I found that the slight interruptions that had occurred some two years before in our friendly relations with the Grand Chapter of the District of Columbia had not been removed, and feeling how desirable it was that those complications should be cleared up as speedily as possible, and friendly intercourse re-established, I caused the following communication to be addressed to the Grand Secretary of that Grand Body by Grand Scribe E. :—

GRAND CHAPTER OF CANADA, OFFICE OF THE GRAND SCRIBE E.,

Toronto, Ont., 1st Nov., 1875.

DEAR SIR AND R. EX. COMPANION :—

I am directed by M. Ex. Comp. Henderson, who has succeeded M. Ex. Comp. Seymour as Grand Z. of this Grand Chapter, to again address you with reference to the personal relations subsisting between our Representative, R. E. Companion Mason, on the one side, and M. Ex. Companion Lerner, G. H. P., and your Grand Chapter on the other. I do this in order to remove any possible grounds of misapprehension as to our position in the matter. The Grand Z. desires it to be distinctly understood that neither himself, nor his predecessor in office, nor this Grand Chapter presume to dictate to the G. H. P. or to your Grand Chapter as to their course of action, or assume to sit in judgment on the matters in difference. The Grand Z. recognizes the necessity that a Grand representative, being invested with ambassadorial functions, should, in order to accomplish the objects of his mission, be in perfect accord with those by whom he is sent and those to whom he is accredited, and that whether he be in the right or the wrong in a matter of difference, is a question of minor importance, and one of which he can not constitute himself the judge.

That this is also the view of the Grand Chapter you will see by reference to our Proceedings of last year, page 458, copies of which I sent you. The difficulty in which the Grand Z. finds himself placed is, that he is asked to revoke an act of one of his predecessors by cancelling the credentials of a Representative who has been received and acknowledged as such by the Grand Chapter of the District of Columbia, without any request from the Grand Body to which he has been accredited, and by which he has been formally recognized. So far as the Grand Z. is aware, no action was taken on the subject at the last Annual Convocation of your Grand Chapter.

Will you be good enough to submit this communication to the M. Ex. G. H. P. with the request that if any action is to be taken on the subject by the Grand Chapter at its approaching Annual Convocation this letter may be submitted with the other correspondence in the matter.

I have the honor to remain,

Dear Sir and R Ex. Companion,

Yours truly and fraternally,

R. P. STEPHENS,

*Grand Scribe E.*

To this communication no reply was received, but from other sources I received information which led me to hope that the cause of the difficulty had been removed, and that no further action on our part was necessary in the matter. A few weeks ago, however, my attention was called to the report on Foreign Correspondence, published in the printed proceedings of the Grand Chapter of that District for the year 1875, which upon examination I found commented rather severely on the course that this Grand Chapter had taken, as also that of its executive officer in regard to this matter, and called for explanation. I therefore directed Grand Scribe E. to address their Grand Secretary the following note:

TORONTO, July 22nd, 1876.

DEAR SIR AND R. EX. COMPANION :

The M. Ex. the Grand Z., having had his attention called to the report of the Committee on Jurisprudence adopted by the Grand Chapter of the D. of C. at its last Annual Convocation, and published on pages 166 and 168 of your proceedings for 1875 has directed me to assure you and through you your M. Ex. H. P. and Grand Chapter, that there has been no *intentional* discourtesy or want of respect in the course taken by his predecessors in office in this matter, or in the correspondence relating thereto, and he is himself extremely anxious that all causes of misunderstanding should be removed. The only reason the Grand Z. has taken no step since the date of my

letter to you of the 1st Nov. last, is that very shortly after the Convocation of your Grand Chapter in that month he was informed that M. Ex. Companion Clark, who was not unfriendly to Companion Mason, had been elected G. H. P. in place of M. Ex. Companion Larner, and as the difficulty was purely a personal one between those two Companions, and no answer to my letter of the 1st Nov. was sent, or any intimation that your Grand Chapter or the M. Ex. G. H. P. still desired a change of Representatives, the Grand Z. supposed and hoped that under the altered circumstances the difficulty was at an end, and no further action was necessary. Any intimation from him to the contrary, in reply to my letter, would have received immediate attention. As the report above alluded to contains nothing to indicate whether it is still the desire that Companion Mason's commission should be cancelled, but merely expresses the opinion that it ought to have been done when first requested by M. Ex. Comp. Larner, and as some intimation of the kind seems to be necessary under the altered circumstances of the case, caused by the changes in the executive of your Grand Chapter (we have personally no cause of complaint against, or dissatisfaction with R. Ex. Companion Mason,) I shall feel obliged by your submitting this letter to the M. Ex. G. H. P., and communicating to me his wishes at your earliest possible convenience.

Believe me to remain,

Dear Sir and R. Ex. Companion,

Yours truly and fraternally,

(Signed),

R. P. STEPHENS,

*Grand Scribe E*

L. G. STEPHENS, ESQ., Grand Sec'y Grand  
Chapter, D. of C., Washington, U. S. j

I had hoped to have received a reply to this communication before the close of this Convocation, and that I should have been able to announce to you that these unpleasant difficulties had been amicably arranged, but up to the present moment no reply has been received.

I have to inform you that the Special Committee appointed at the last Convocation of Grand Chapter, to procure and present to M. Ex. Companions, Harman, Macdonell, and Seymour, each with a Past Grand Z's. jewel, to mark their appreciation of the distinguished services rendered to Grand Chapter by those Most Ex. Companions, have performed their duty; the presentation having been made by R. Ex. Companion Spry, Chairman of the Committee, whose known ability well fitted him for that pleasing duty.

On the 24th ult., I received an official communication from the Grand Secretary of the Grand Lodge of Canada, notifying me of the expulsion by that Grand Body of a number of Masons for causes set forth in the address of the Grand Master, and further, that such notification was sent to me with the view of my taking such action against such of the number as were Royal Arch Masons, as I might deem just and reasonable in the premises. It will be quite unnecessary for me to recapitulate the causes which have led to this most painful result, as, doubtless, all are fully cognizant of the facts. The perverse conduct these misguided persons have chosen to adopt, both before and since their expulsion, shows an utter abandonment of Masonic principles, is entirely subversive of all Masonic authority, and must call for the condemnation of every loyal and true hearted Mason. Under these circumstances, and believing that the welfare and prosperity of our beloved order require that some prompt and decided action should be taken in regard to those of the offending members who are Royal Arch Masons, I have decided to bring the subject at once under the notice of Grand Chapter, and to avoid unnecessary delay, I instructed Grand Scribe E. to summon those Companions who are Royal Arch Masons to appear before this Convocation to show cause why they should not be dealt with in the matter as Grand Chapter in its wisdom may deem just and proper. I now leave the matter in your hands, feeling confident that the result of your deliberations in connection with this unfortunate subject (whatever they may be,) will tend to the maintenance of the dignity of Grand Chapter, and in preserving peace and harmony within our ranks.

Companions, when you did me the honor last year to elect me to this most honorable position, it was not without a good deal of trepidation that I assumed the task, feeling, as I did, my inability to successfully cope with many of the more important matters connected with the welfare of the order that might arise during the year; but duly appreciating the kind offers of advice and assistance of some of my predecessors, and relying upon the kind co-operation of my Companions, I entered upon the duties, fully determined to sacredly guard the trust reposed in me, and to devote my best energies in promoting the welfare of our order. If my humble efforts in this respect are

even partially achieved, I am more than satisfied, and can return the sceptre into your hands with the fervent hope that my labors have not been altogether in vain.

In conclusion, I desire to express my warmest thanks to M. Ex. Companions Seymour and Harman for their kind and valuable advice so cheerfully given, and to the other Grand officers for their prompt and earnest attention at all times bestowed upon all matters coming under their notice; and may the Most High in His loving kindness and mercy pour down upon us His blessing, and so direct and guide all our deliberations that they may tend to the promotion of his glory, and to the securing of our future and eternal happiness.

L. H. HENDERSON,  
*Grand Z.*

It was moved by R. E. Comp. I. H. Stearns, seconded by R. E. Comp. F. J. Menet, and resolved:—

That the Address of the M. E. Grand Z. be referred to the Executive Committee to report thereon during the present session of Grand Chapter.

The reports of the various Grand Superintendents of Districts were received, and, on motion of R. E. Comp. I. H. Stearns, seconded by R. Ex. Comp. D. Ross, referred to the Executive Committee.

(TO BE CONTINUED.)

### LODGES AND THEIR NUMBERS.

The following is a continuation of the list sent us by Bro. Hyneman :

98. Swan, Watergate street, Chester; 2nd Tuesday; Feb. 2, 1738.
99. Red Lion, Horn church, in Essex; 1st Friday; March 13, 1738.
100. Baker's Lodge, St. Mary's street, St. John's, Antigua; March 14, 1738.
101. Kingston, in Jamaica; 1st and 3rd Saturday; April 14, 1739.
102. April 24, 1739.
103. Scotch Arms, the Mother Lodge, at St. Christopher's, held at Basseterre, 1st Thursday; June 21, 1739.
104. Crown and Bal. Pla. house yard, Black Friars; 1st Tuesday; August 24, 1739.
105. East India Arms, John street, Black's Fields, Horseleydown; 1st and 3rd Wednesday; Oct. 8, 1739.
106. King's Arms and Ton, Hyde Park corner; 2nd and 4th Wednesday, Oct. 25, 1739.
107. Red Bull, Long Lane, West Smithfield; 2nd and 4th Monday; Dec. 7, 1739.
108. King's Head, in the Pultry; 3rd Wednesday; Jan. 10, 1739.
109. Private Room, Lausanne, in the Canton of Berne, Switzerland; Feb. 2, 1739.
110. Three Lions, Ban ury, Oxfordshire; every full moon, if on a Thursday, or the Thursday before; March 31 1740.
111. Ship, James street, Covent Garden; 2nd Tuesday; June 26, 1740.
112. Burning Bush Tavern, Corn Street, Bristol; 2nd and 4th Wednesday; July 10, 1740.
113. The Third Lodge, Calcutta, in East India; 1740.
114. St. Michael's Lodge, in Barbadoes; 1740
115. Bunch of Grapes, Decker street, Hamburg; every other Thursday; Oct. 23, 1740.
116. George, Whitehaven Cumberland; 1st Monday; March 19th, 1740.
117. Ship and Castle, High street, Haverford West, South Wales; April 14, 1741.
118. Swan, the old French Lodge in Grafton street; 1st and 3rd Thursday; April 13, 1742.
119. Old Road, at St. Christopher's; Jan. 17, 1742.
120. Union, Frankfort, in Germany; 2nd and 4th Tuesday; Jan. 17, 1742.
121. Three Horseshoes, Leominster, in the county of Hereford; Oct. 11, 1742.
122. Port Royal Lodge, Jamaica; 1742.
123. Angel, Doggelly, in Merionethshire, North Wales; 1st Tuesday; Sept. 17, 1743.
124. St. George, Emperor's Court, at Hamburg; every other Wednesday; Sept. 24, 1743.
125. Bull, High street, Bristol; 1st and 3rd Tuesday; March 20, 1743.
126. Zew Lodge, Copenhagen, Denmark; Oct. 25th. 1745.
127. St. Jago de la Vega, in Jamaica, April 29, 1746.
128. Bear, Norwich; 2nd and 4th Tuesday; May 9, 1747.
129. A New Lodge, St. Eustatia, Dutch Island, West Indies; Jan 6, 1747.
130. Pope's Head, Plymouth; May 1st, 1748.
131. Jan 15, 1748.
132. Queen's Head, Norwich; 3rd Tuesday; Jan. 5, 1748.

133. Bear, Cambridge ; 2nd Monday ; March 31, 1749.
134. Lodge of Orange, at Rotterdam ; May 5th, 1749.
135. St. Martin's Lodge, at Copenhagen, in Denmark ; Oct. 9, 1749.
136. Rampant, Horse Tavern, Norwich ; 2nd and 4th Wednesday ; Jan. 9th, 1749.
137. No. 1, at Minorca ; 1st Thursday ; Feb. 9, 1750.
138. No. 2, at Minorca ; 2nd Tuesday ; May 23, 1750.
139. No. 3, at Minorca ; 1st Wednesday ; June 24, 1750.
140. St. Christopher's, at Sandy Point ; July 20, 1750.
141. Union, Norwich ; 2nd and 4th Monday ; Feb. 12 1871.
142. King's Arms, Falmouth ; 2nd and last Thursday ; May 20, 1751.
143. Angel, Great Yarmouth, in Norfolk ; June 6, 1751.
144. King's Head, West street, Gravesend ; 1st and 3rd Tuesday ; June 8, 1751.
145. St. Andrew's, the Sea Captain's Lodge, near the Hermitage, 2nd and 4th Friday ; Aug. 27, 1751.
146. No. 4, at Minorca ; 1st Monday ; Nov. 26, 1751.
147. King's Arms, at Hilston, in Cornwall ; 1st and 3rd Tuesday ; April 14, 1752.
148. St. John's Lodge, at Bridgetown, in the island of Barbadoes ; 4th Monday ; April 23, 1752.
149. Ship, Leadenhall street, late the Bell, at Aldgate ; 2nd and 4th Monday ; July 13, 1752.
150. King's Head, Broad St. Giles ; 1st and 3rd Tuesday ; Aug. 21, 1752.
151. King's Head, at Truro, in Cornwall ; 2nd and last Tuesday ; Sept. 22, 1752.
152. At Chandernagore, the chief French Settlement in Bengal, East India.
153. At Madras, in East India.
154. At the Hague, in Holland.
155. St. Peter's Lodge, in the island of Barbadoes ; 1st and 3rd Saturday ; Dec. 15, 1752.
156. Jan. 7, 1753
157. Lion and Goat, Grosvenor street ; 2nd and 4th Monday ; Feb. 24, 1753.
158. Harrow, Salisbury Court ; 2nd and 4th Wednesday ; March 5, 1753.
159. Angel, Piccadilly ; 2nd and 4th Monday.
160. Lilly Tavern in Guernsey ; May 10, 1753.
161. Nag's Head, Wine Street, Bristol ; 2nd and 4th Tuesday ; Aug. 22, 1753.
162. Queen's Head, Great Queen street ; 2nd and 4th Tuesday ; Oct. 23, 1753.
163. Red Lion, Market street, Carmarthen, South Wales ; 1st and 3rd Monday ; Oct. 24, 1753.
164. King's Head, Prince's street, Cavendish Square ; 2nd and 4th Wednesday ; Nov. 5, 1753.
165. Castle and Lion, White Lion Lane, Norwich ; 3rd Wednesday ; Nov. 10, 1753.
166. Evangelist's Lodge, at Antigua ; Nov. 10, 1753.
167. At Amsterdam ; Nov. 30, 1753.
168. Rose and Crown, at Prescott, Lancashire ; Wednesday next before full moon ; Dec. 20, 1753.
169. The Royal Exchange, in the borough of Norfolk, Virginia ; 1st Thursday ; Dec. 22, 1753.
170. St. Paul's Lodge, at Speight's Town, in Barbadoes ; 1st and 3rd Tuesday ; Jan. 31, 1754.
171. White Hart, Mansel street, Goodman's Fields ; 2nd and 4th Wednesday ; Feb. 9, 1754.
172. Redruth, in Cornwall ; 1st and 3rd Thursday ; Feb. 15 1754.
173. Bear, Leman street, Goodman's Fields ; 1st and 3rd Wednesday ; Feb. 18, 1754.
174. Mitre, Union street, Westminster ; 2nd Tuesday ; March 2, 1754.
175. Chequers, All Saints, Norwich ; March 4, 1754.
176. Swan, Ramsgate, in the Isle of Thanet ; 2nd and 4th Monday ; March 8, 1754.
177. Parrot, Cow Lane, in Leeds ; 1st Wednesday ; March 28, 1754.
178. Robin Hood, Butcher Row near St. Clements ; 1st Thursday ; March 29, 1754.
179. Horn, Doctor's Commons ; 3rd Monday ; April 5, 1754.
180. Paul's Head, Doctor's Commons ; 2nd and 4th Monday ; April 13, 1754.
181. Swan, Westminster Bridge ; 1st and 3rd Wednesday, May 13, 1754.
182. Rustal's Coffee House, Sharard street, Golden Square ; 2nd and 4th Wednesday ; June 4, 1754.
183. Pelican, Leicester ; 1st and 3rd Tuesday ; August 24, 1754.
184. Red House, Cardiff, Glamorganshire, South Wales ; 2nd Monday ; Aug
185. Bear, Cowbridge, Glamorganshire ; last Monday ; September, 1754
186. No. 2, at St. Eustatia, Dutch Island, West Indies ; 1754
187. Queen's Head, Lowstoft, in Suffolk ; 2nd Monday ; Oct 29, 1754.
188. Chequers, Charing Cross ; 2nd Tuesday ; Nov. 2, 1754.

189. The Two Spies, King street, Seven Dials; 2nd and 4th Monday; Dec. 14, 1754.
190. King's Head, Salford, near Manchester; 1st and 3rd Monday; Feb. 4th, 1755.
191. No. 8, The King's Own Regiment of Foot; 1st and 3rd Tuesday; Feb. 15, 1755.
192. Two Blue Boots, Old Bond street; 2nd and 4th Friday; March 2, 1755.
193. Jack of Newberry, Chiswell street; 1st and 3rd Wednesday; April 5, 1755.
194. White Hart, St. James' street; 2nd and 4th Thursday; May 5, 1755.
195. Ship and Castle, Penzance, in Cornwall; 1st and 3rd Wednesday; April 5, 1755.
196. Bricklayer's Arms, Duke street, Grosvenor Square; 1st and 3rd Tuesday; June 17, 1755.
197. Shoulder of Mutton, St. Augustine's Parish, city of Norwich; 1st and 3rd Monday; June 17, 1755.
198. The Lodge of Charity, Amsterdam; June 24, 1755.
199. Golden Lion, Foregate street, Chester; every other Monday; June 24, 1755.
200. Lion, Beccles, in Suffolk; July 14, 1755.
201. Swan Tavern, in Yorktown, Virginia; 1st and 3rd Wednesday; Aug. 1, 1755.
202. The Flower in Hand, Parish of St. Mary, Norwich; 1st and 3rd Tuesday; Sept. 16, 1755.
203. Sunderland Near the Sea, in the county of Durham; 1st Friday; Oct. 7, 1755.
204. The Grand Lodge Frederick, at Hanover; Nov. 25, 1755.
205. Plum of Feathers, Bridges street, Chester; Dec. 2, 1755.
206. Princess of Wales Arms, upper end of Cranborn Alley, Leicester Fields; 1st and 3rd Monday; Jan. 20, 1756.
207. A Lodge in Capt. Bell's Troop, in the Right Hon. Lord Ancram's Regiment of Dragoons; Feb. 7, 1756.
208. Anchor and Crown, in the Strand; 2nd and 4th Friday; Feb. 26, 1755.
209. A Lodge at Wilmington, on Cape Fear River, in the Province of North Carolina; March, 1755.
210. White Lion, Water street, Liverpool; April 15, 1755.
211. The Lodge of Peace, at Amsterdam; Sep. 23, 1756.
212. Hoop and Bunch of Grapes, St. Martin's Lane; 1st and 3rd Tuesday; April 30, 1756.
213. White Horse, Corner of New Burlington street, 1st and 3rd Thursday; Dec. 2, 1756.
214. At the Marquis of Carnarvon's, at Sunderland, Near the Sea; 1st and 3rd Tuesday; Jan. 14th, 1757.
215. In the Parish of St. Mary, in the island of Jamaica; Feb. 17, 1757.
216. Crown, Christmas street, Bristol; 2nd and 4th Thursday; Feb. 17, 1757.
217. At Parliament Coffee House, in Parliament street; 2nd and 4th Tuesday; Feb. 14, 1757.
218. Sun, in the Strand; 4th Wednesday; Feb. 21, 1757.
219. Dove and Branch, in the Parish of St. Lawrence, Norwich; 2nd Wednesday; March 23, 1759.
220. Sancta Croix, a Danish island in the West Indies; 1756.
221. Cock, the Head of the Side, Newcastle upon Tyne; 1st Monday; Oct 13, 1757.
222. Bacchus, Bloomsbury Market; 2nd Monday; May 4, 1757.
223. Sun, at Shadwell; 1st and 3rd Monday; Oct 31, 1757.
224. The Lodge of Regularity, at Amsterdam; Nov. 21, 1757.
225. Queen's Head, Duke's Court, Bow street, Covent Garden; 1st and 3rd Wednesday; Dec. 20, 1757.
226. St. Michael's Lodge, in the city of Severn, in the Duchy of Mecklenburgh; May 15, 1754.
227. Cock, in the parish of St. Mary, Norwich; Feb. 18, 1758.
228. Red Lion, South Side street, Plymouth; 2nd and 4th Monday; March 1, 1758.
229. Bell, Broad street, Bristol; 2nd and 4th Monday; March 8, 1758.
230. Lodge at Bombay, in the East Indies; March 24, 1758.
231. Green Man, Berwick street, St. James; August 6, 1758.
232. Swan, the Sea Captain's Lodge, at Yarmouth, Norfolk; Jan. 1, 1759.
233. Three Crowns, the 2nd Division of Marines, Plymouth; Jan. 2, 1759.
234. St James' Lodge, at Barbadoes; March 20, 1753
235. New Inn, at Exeter; 1st and 3rd Wednesday; 1732.
236. Sun, at Newton Abbot, Devonshire; 1st and 3rd Thursday; March 17, 1759.
237. Headway's Wine Vaults, in the West Town of Crediton Devonshire.
238. Royal Oak, Portsmouth Common; 2nd and 4th Friday; April 21, 1759.
239. Square and Compass, Barnard Castle, in the county of Durham; April 21, 1759.
240. Mermaid, at Windsor; June 6, 1759
241. The Temple Lodge, at Bristol; 1st and 3rd Monday; July 2, 1759.

## MASONIC CHIT-CHAT.

BRO. PIKE is on a visit to California, Oregon and Washington Territory. Bro. Rob. Morris has returned to his home in Kentucky. Bro. Mackey has been in Kansas and Colorado.

THE *Corner Stone* has a gushing notice of the Erie Railway. It classes the road as the favorite, and says nearly all the conductors on it are brethren of the mystic tie.

BRO. MERRITT, of New York, had his diamond pin, valued at \$4,500, taken from his bosom while riding on a Fourth Avenue car from Creedmoor. When we took a ride in a Fourth Avenue car we had no diamonds to lose.

THE widow of Canon Kingsley, the novelist and "muscular christian," is to be taken care of by the Oxford Masons, who are getting up a subscription for her.

A poor deluded Brother committed suicide in Silver City, Idaho, because he feared he would become a burden to the fraternity.

THE *Keystone* says a delegation of over five hundred Canadian Masons, with their wives and daughters, visited the Centennial Exhibition. The number was nearer double that.

THE *Memphis Jewel* suggests that the *Louisville Masonic Journal* should change its name, out of deference to the Greensboro, (N. C.) *Masonic Journal*. It is certainly a pity that there should be two journals of the same name, but we suppose the publishers of both are at perfect liberty to do as they please about the titles of their publications.

NEVER solicit a man to become a Mason.

NEVER be absent from your Lodge if you can help it.

NEVER repel a brother because he is poor.

NEVER fail to admonish a brother if you see him err.

NEVER become an informer or spy upon your brethren.

NEVER forget that a Mason is your brother, and treat him accordingly.

NEVER act or sympathize with any party or clique in the body of Masonry.

NEVER make a display of Masonic emblems to attract attention for purposes of business.

NEVER recommend an applicant, unless you know him to be a *good man*, and who will conform to the precepts of the institution.

NEVER cast your ballot in favor of a candidate, unless you know him to be worthy, and free from reproach.

Hood's Ode to Rea Wilson, as to prayer, is eminently Masonic. Read it:

"Intolerance to none,  
Whatever form the pious rite may bear;  
Not even the poor pagan's homage to the sun  
Would I scorn, lest even there  
I spurned some element of Christian prayer."

ALL Lodges are erected to God, and his glorious and ineffable name should be syllabled with the greatest reverence, both within and without the veil of the sanctuary. His Holy Word is our greatest light, and it teaches us that we should not take his name in vain.

BRO. HON. E. Y. PARSONS, member of Congress from Kentucky, who died suddenly in Washington on July 8th ult., was but 34 years of age, a talented statesman, and esteemed and loved by all who knew him.

SOME dissatisfied Masons in Ontario have formed a pretended Grand Lodge, which they style the Grand Lodge of Ontario, claiming that the Grand Lodge of Canada is not the Grand Lodge of Ontario. They are clearly spurious, and no Masons hailing from it should be admitted to our Lodges.—*Masonic Token*.

"A Tale of Palestine," in the September number of THE CRAFTSMAN, should have been credited to the New York *Square*.

ST. JOHN'S LODGE No. 75, Toronto, must be in a very enviable position, judging from the fact that at the close of the last financial year it had a surplus of \$3,722.78.

NEW LODGES.—Dispensations have been issued by the M. W. the Grand Master, for the formation of the following New Lodges. 1. Elgin Lodge, St. Thomas, London District; Bros. H. G. Hunt, W. M., J. B. Truesdale, S. W., and Peter Stover, J. W. 2. Port Elgin Lodge, Port Elgin, Huron District; Bros. John Eastwood, W. M., Hugh McLean, S. W., and Wm. J. Craig, J. W. 3. St. Marys Lodge, St. Marys, Huron District; Bros. L. M. Clench, W. M., A. E. Ford, S. W., and William A. Bayley, J. W.

## MASONIC RECORD.

WE are glad to learn that at the recent Annual Communication of the Grand Lodge of New Brunswick, an application for recognition from the so-called "Grand Lodge of Ontario" was rejected by an unanimous vote.

THE fraternity of Roumania have sent for exhibition at the Centennial, a copy of a work on their country; the Hon. B. F. Peixotto, U. S. Consul, is the bearer of the work alluded to.

BRO. GEORGE H. DURAND, of Flint, Michigan, member of Congress from that district, has just been presented with an elegant jewel and badge by the Grand Lodge of Michigan. The present consists of a ribbon of purple velvet, with end pieces of gold, beautifully chased. The pendant is the Michigan coat of arms in bass-relief. Below this is a wreath containing Masonic emblemns. In the centre is a magnificent diamond. The whole comprises different shades of gold, and beautifully arranged. On the back is inscribed, "Presented to M. W. Bro. George H. Durand, our Most Worshipful Past Grand Master, by the Grand Lodge, F. & A. M., of Michigan."

THE new Masonic Hall at Port Royal, has been completed and furnished, and the members of Phcenix Lodge, No. 914, have now fine quarters. A Royal Arch Chapter is about being established, with every prospect of a large membership. A Preceptory of K. T. is also spoken of. The Lodge at Port Royal has a large number of visiting brethren, principally seaman from the steamers and ships of the United States and England.

WE learn from the Cork, (Ireland) *Constitution* of August 5th, that the Lord Lieutenant, his Grace the Duke of Abercorn and Grand Master of Masons in Ireland, has graciously honoured the Provincial Grand Lodge of Munster with his presence at the Masonic Hall, Tuckey street. Cork. Lodge not having been opened, Lady Georgiana Hamilton accompanied his Grace, an innovation which was acknowledged with lively satisfaction by the Brethren present, who numbered over 200. The Brethren assembled about 6.03, and at 7 p. m. his Grace, with his well known punctuality, was announced by the familiar strains of the National Anthem from the antique organ, at which Dr. Marks presided. When his Grace had taken the chair, Lord Viscount Bernard, P. G. M. delivered a handsome welcome and patriotic address, to which his Grace the Lord Lieutenant replied in fitting terms. Bro. Anderson Cooper, D. P. G. M., then submitted to the inspection of his Grace the ancient minute-book of the Lodge, from which he read a few interesting items. From one of them it appeared that on St. John's day, 1726, a meeting of the Grand Lodge of the Province of Munster, was held in Cork, at which the Hon. James O'Brien was unanimously elected Grand Master, and appointed Springett Penn as his Deputy. Also, that in 1730, applications were made from Waterford and Clonmel for warrants to hold Lodges. Also, than on the 9th of August, 1731, the minutes were signed by a former Lord Lieutenant of Ireland, the well-known James Lord Barom Kingstown, as Grand Master, who then appointed Adam Newman, as his Deputy, and Jonas Morris and William Newenham, as Grand Wardens, with the unanimous approbation of the Brethren. A very interesting fact for the Craft was brought to light by the perusal of these minutes. A printed copy of the familiar "Entered Apprentice" song was produced dated 1723, in which the following familiar stanza is omitted:

"We're true and sincere,  
And just to the fair,  
Who may trust us on any occasion:  
No mortal can more  
The ladies adore  
Than a free and accepted Mason."

The reading of these lines was received with loud cheers, rendered all the more hearty by the presence of one of those to whom these lines bear so simple yet warm a tribute of respect. This verse of the song, as we have said, does not appear in the printed copy; but it is interpolated in manuscript, and attributed to Springett Penn, mentioned before, who is said to have been a nephew of the great William Penn, the founder of Pennsylvania. He was, at all events, the ancestor of Peter Penn Gaskell of Shanagary, near Cloyne. His Grace evinced a warm interest in these illustrations of the past history of the Craft in the South of Ireland. Brother Cooper then showed Lady Georgiana Hamilton, the portrait, autograph, and Masonic jewel of the Hon. Mrs. Aldworth, of Newmarket House, who, as is well known, was the only lady ever admitted to the Order. And as a souvenir of the fact, Brother Thomas Ware presented his Grace with an interesting memoir of Mrs. Aldworth's initiation, and a short sketch of her life. Repeated cheers were then given for his Grace the Duke of Abercorn and Lady Georgiana Hamilton, terminating the proceedings, which though brief were most enthusiastic, and will, we doubt not, afford the Lord Lieutenant one of the most agreeable memories of his visit to the South of Ireland.