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THE

CANADIAN CRAFTSMAN

AND MASONIC RECORD.

A Monthly Magazine

DEVOTED TO

MASONIC NEWS AND LITERATURE.

VOL. XXIV.



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THE
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A motion is on foot in Queensland, one of the Australian Colonies, to form an independent Grand Lodge.

The Sovereign Sanctuary of Canada will hold its annual meeting in Owen Sound on the evening of July 17.

Our Australian exchanges are gradually coming to hand, the *Keystone*, of Melbourne, for May, having just reached us.

We understand that P. G. M. Robertson intends issuing another edition of his "Digest of Masonic Laws" at an early date.

City subscribers are requested to notify us of changes in their addresses,

as the recent re-numbering of houses is causing some confusion.

Uniformity in ritualism is desirable, but uniformity of feeling—or harmony—is an absolute necessity, if advancement or progress is aimed at.

Coercion is a weapon used by cowards and tyrants. Every Mason possessing an ounce of manhood resents it. Call up the members of 209a or King Solomon, Toronto.

The 209a matter will probably be the only subject before the Grand Lodge that will cause much discussion. The coming meeting is looked upon as one that will be especially tame.

Representatives of THE CRAFTSMAN will be in attendance at Grand Lodge, and will be pleased to receive subscriptions from those in arrears, or from brethren who may wish to subscribe.

The *Masonic Token*, Portland, Me., is a very readable quarterly, containing a vast amount of condensed news. It has, however, not yet discovered that the CRAFTSMAN is published at Toronto.

The Masonic Constellation is the title of a new monthly published at St.

Louis, which gives promise of being a valuable addition to literature prepared specially for the Craft. We welcome it and wish it all possible success.

The *Sydney Freemason*, New South Wales, has been enlarged from eight to twenty pages. It is an ably edited monthly, its pages being filled with choice gems of Masonic literature. THE CRAFTSMAN wishes it every success.

The seven-year-old son of D. G. M. Robertson turned the first sod on ground broken recently in Toronto, on which is to be laid the foundation of a very worthy charitable institution, generously supported by Bro. Robertson.

The minority have rights—not to blackball candidates, and thus endeavour to force the majority to act against their best judgment—one of which is to bow submissively to those in authority. If they cannot observe that right they should seek new pastures.

The *Tyler*, Grand Rapids, warns brethren against a person named Chas. H. Darrin, who is described as follows:—"Dark complexion, about five feet seven, smooth face, light colored clothes, has a strong southern accent to his speech, hair dark and cut quite short."

A change has taken place in the editorship of the *New Zealand Masonic Journal*, the present editor being Bro. Rev. Wm. Ronaldson, Dunedin. On noting the change Bro. Ronaldson says:—"Under any management it is

impossible to conduct a journal without sundry 'grit' in its machinery."

During the year just closed we have found it necessary to speak plainly on several matters. To those who may be disposed to find fault with our utterances, which were frequently written with a degree of hesitation, we would say that the true friend is not always a flatterer, nor an enemy a fault-finder.

In THE CRAFTSMAN for June Grand Master Walkem was credited with dedicating a new lodge room at Belleville. By an unfortunate blunder Belleville was written instead of Brockville. In justice to the enterprising brethren of Brockville we deem this explanation and acknowledgment of a mistake necessary.

Ionic Lodge, Toronto, has by vote placed in the hands of its W.M., Bro. Morson, the sum of \$100, to disburse as he deems best for the benefit of Masons rendered destitute by the recent Johnstown disaster. Stevenson Lodge, Toronto, voted \$100 for the same purpose. We congratulate the members of these lodges on being able to disburse relief so promptly and so generously.

A correspondent of the *Masonic Constellation* furnishes it with the following item:—"Bro. Wm. Herbert Morgan was foully murdered at Mill Springs, Mo., on the 11th inst., while acting in the truly Masonic office of peace-maker between belligerent parties. He was buried on Sunday, the 12th, by Williamsville Lodge No. 107, of which he was a member, with 'Masonic honors.'"

In a paper on "British Templarism," by Col. MacLeod Moore, Grand Master of the Great Priory of Canada, he says:—"I maintain that Masonic Templary, as generally taught on this continent, is but an 'imitation Military and Masonic degree,' a parody on the usages and pure doctrines of the ancient 'Religious and Military Orders of the middle ages,' assuming the name and title of Knights Templar, to which it has no claim or right whatever."

THE CRAFTSMAN modestly suggests that R. W. Bro. Creasor, of Owen Sound, would make an excellent Deputy Grand Master, and eventually add dignity to the Craft by being its ruler. We may be looking too far ahead, as it is difficult to say what may happen before another year rolls by; but Bro. Creasor is one of those sterling Masons that would scorn to seek office, or stoop to unworthy means to secure even one vote, and for that reason, added to the fact that he is qualified by nature and attainments for the position, we bring him before the brethren.

From the *Sydney Freemason* of May 4th, we learn that a meeting of Royal Arch Masons had been held, leading to the formation of a Supreme Grand Chapter for that Colony. Some difficulty may be experienced with the Scotch companions in reference to the question of the degrees, they being desirous of working the Mark and Excellent Degrees in the Chapter. The English chapters are forced to form a Grand Chapter, for reasons stated in last month's CRAFTSMAN. In Scotland we understand that the preliminary degrees are, Mark, Past, Excellent and Super Excellent.

The Grand Lodge of England has recognized the newly-formed United Grand Lodge of Victoria, Australia, and His Royal Highness, the Prince of Wales, G.M. of the Grand Lodge of England, has announced his pleasure in accepting the office of Grand Patron of the new grand body. The Grand Lodge of Victoria was acknowledged with the distinct understanding that should the two lodges which have not joined the new grand lodge still refuse to do so and wish still to belong to the Grand Lodge of England, their position should be acknowledged and recognized by the new body.

The support given THE CRAFTSMAN the past year has been very gratifying, and it enters upon a new volume with excellent prospects. During last year we struck off a number of subscribers who failed to fulfil their obligations, but they were more than replaced by brethren possessing a keener knowledge of honesty. We have still quite a number who are in arrears, but before placing them on our dead-beat list we give them an opportunity of rendering tribute unto Cæsar. We want an agent in Hamilton, London, Ottawa, St. Catharines, Kingston, Brockville, Belleville, in fact, in all places where there is a live lodge. To such agents we will give a liberal cash commission on all business done.

A correspondent, and very worthy brother, says:—"THE CRAFTSMAN is making an unnecessary uproar about the affairs of King Solomon Lodge, Toronto." Such a statement amounts to little, as bare assertions are never very convincing. King Solomon Lodge has been championed in the past just as

209a, London, is this month. Until Grand Lodge shows as much anxiety to do justice to King Solomon Lodge as it did under peculiar circumstances to those who are now accused of injuring it, THE CRAFTSMAN will continue its uproar. We are determined to find out whether Masonry is a moral institution, true to its teachings, or a miserable mockery.

The following item, uncredited, is floating through our exchanges:—
 “When you have a good Grand Master keep him in the Grand East as long as you can, as much harm is done to the best interests of the Craft by too frequent changes in this high office.”

Bro. John Haigh read a paper recently before De Witt Clinton Chapter of Rose Croix, in Boston, on “Rewards in the Northern Jurisdiction, A. A. Rite,” which has been published at the request of the Chapter. A copy of the lecture has been received, and from it we learn how honors are conferred by the Supreme Council. If Bro. Haigh’s statements are correct it is an easy task to secure 35th in the A. A. Rite, the chief requisite being an attack on the Cerneau Rite. Severe blows are dealt at some brethren occupying high positions, which it is alleged they prostituted to secure a “reward.” Of course the other side has to be heard from.

There is a growing feeling in Toronto that it is about time to call a halt in decorating the walls of the Toronto-street hall with portraits, life-size, of Past Grand Masters. In this democratic country, and in such a democratic institution as Freemasonry should be,

men are often the idols of a passing hour, and then drop into obscurity. There are, however, men of such noble qualities that their names will long be revered, but such men would prefer being remembered for their sterling qualities than by being portrayed on canvas. The portraits may be historical in a way, but when the honest Masonic historian of the future does his duty more than one of the illuminated scraps of history will be objects of contempt.

Elsewhere will be found several clippings showing the growth of Masonic Homes in Great Britain and the United States, all of which we recommend to the serious attention of the leading lights in Grand Lodge. Masonic benevolence in Canada is in its infancy yet, owing chiefly to the way it is administered, and the general lack of confidence by the Craft as to the fairness of the grants. Make our benevolence fund popular, secure confidence in the way it is managed, and the fund will rapidly grow. So long as it is guarded like a miser’s hoard, just so long will it be an object of distrust and even of contempt. We cast our bread upon the waters so sparingly that we get little in return. Generosity is like muscle—development makes it grow.

The *Keystone* of June 15th contains a list of Masonic contributors for the Johnstown sufferers, the donations reaching the splendid total of \$26,000. Referring to the disposition of the contributions the *Keystone* said: “The broadest spirit of Masonic philanthropy prevailed, for no man or woman was asked if he were a Freemason, or she a Freemason’s wife or daughter, but

every person in need applying was and is aided, without regard to whether a Mason or profane. In a community of suffering all men are our brethren. This is the lesson of the Johnstown disaster. Our charity is as broad as the wants of man. As Brother Robert Burns wrote—

“Affliction's sons are brothers in distress,
A brother to relieve, how exquisite the bliss!”

The policy of coercion is becoming popular. In London some of the brethren are to be driven into line, although a solemn contract will be broken, and all honor outraged. In Toronto the members of a lodge are being coerced because they will not open their arms to a suspended brother found guilty of unbelief in the Great Architect of the Universe. Strange as it may appear, both of these coercive measures find ardent supporters in Past Grand Masters. When 209a returns to the Irish Register and King Solomon is defunct, will the P.G.M.'s imitate old Alexander, and howl for other lodges to conquer? No! The compact made with 209a must be observed, and King Solomon, even if Grand Lodge continues to refuse it redress, will flourish when its would-be wreckers and their high and mighty associates are among the Masonic rubbish.

When a brother becomes a P. M. it is difficult for him to realize that the control of the lodge has passed into the hands of another, and he frequently attempts to become the dictator he was when he occupied the chair. The same difficulty exists when a Grand Master has been replaced. The P.G.M.'s will at Owen Sound, unless they take the

hint, monopolize the debates, and apparently by common consent “sit on” ordinary brethren who may have sufficient temerity to express their views. As a rule all people like power and position, and none more so than those of our P.G.M.'s. who feel that their day is over, but refuse to acknowledge it, trusting to old traditions and associations to regain their lost standing. Even P.G.M.'s. should realize that “there arose a King who knew not Joseph,” and be prepared to accept the inevitable.

Why should Past Grand Masters be members of the Board of General Purposes for life, and enjoy the privilege of attending Grand Lodge at the Craft's expense? If it is absolutely necessary to have some of them in attendance, or that their experience will prevent the occurrence of blunders, could not they be elected or appointed just as other members of the board are? Honorary membership in Masonry is contrary to the genius and spirit of the institution, as it removes that equality which is so freely spoken of. THE CRAFTSMAN does not aim to remodel Masonry, or advocate reforms just for pastime, but it strives to point out the beauties and virtues of the institution as they are set forth in our constitution and ritual, and yet have its affairs conducted in a thoroughly practical and businesslike manner, devoid of sentiment or flummery.

We acknowledge the receipt of the printed proceedings of the Quarterly Communication of the Grand Lodge of Massachusetts, held on March 13, 1889, and of a Special Communication held on May 15. At the Quarterly Commu-

nication special reference was made to the death of Bro. Rev. Fielder Israel, Past Grand Chaplain, and R. W. Bro. Rev. David Turnbull, D.D., who died at Valparaiso, Chili, on Feb. 1. The question of a reduction of Grand Lodge dues was discussed on the application of a number of lodges, but the request of the petitioners was refused, Grand Lodge expressing a desire to increase its "Charity Fund," so as to form an "Education and Charity Trust." The Special Communication was called for the purpose of laying the corner-stone of the new city hall in the city of Cambridge. Henry Endicott, Boston, is G.M., and Sereno D. Nickerson, Boston, Grand Sec.

Whether there be indifferent accommodation at Owen Sound, or an inconvenient train service, Grand Lodge is bound to meet there. It therefore behooves the fraternity to make the best of the situation, and the Grand Lodge officials to do their utmost to minimise the inconveniences which would seem to be looming up. To specify one or two. Many brethren will not care to reach Grand Lodge until the day of meeting. If Grand Lodge opens at noon or 1 p.m., the first train to arrive at the town is not due there until 1.15 p. m. Even supposing the train be on time, it will take the brethren an hour or two to find quarters and get their lunch. Then comes one of the great drawbacks to every meeting—the delay in registering. It is therefore thrown out as a suggestion to the Grand Master, to fix the hour for the assembling of Grand Lodge at 3 or 3.30 p. m., substituting an evening session, if necessary, for the time thus lost. To our

energetic Grand Secretary we would suggest, that instead of there being one registration table, as heretofore, he should arrange to have three, the first for brethren from lodges 2 to 140, the second for lodges 141 to 280, and the third for lodges 281 to end of register. These two suggestions, if carried out, would, we feel satisfied, meet with the approbation of the brethren. On looking over the Grand Lodge reports for the past few years, it will be noticed that the hour of meeting has been a variable quantity, so that there can be no obstacle in the way of meeting the convenience of those interested.

AMENDING THE CONSTITUTION.

At the last annual communication of the Grand Lodge of Canada notices of motion were given to amend certain clauses in the constitution. Considering that these notices number eight we judge that the recent revision of the constitution and redistribution of districts were not as satisfactory as could have been desired. The notices are as follows:

By V. W. Bro. J. P. Thompson.—
"That Clause 136 in the Book of Constitution be amended to read as follows: 136. No private lodge shall make a Mason for a less consideration than twenty five dollars, such sum to include a Master Mason's apron upon his receiving that degree, nor on any pretence remit or defer the payment of any part of this sum. This is not to extend to the making of a person who is to be a serving brother, who may be initiated without payment of any fee, provided that a dispensation from the Grand Master or District Deputy Grand Master be first obtained."

We would certainly favour raising the initiation fee to such a figure that it

would be impossible for undesirable material to secure admission, but unfortunately wealth is not an indication of good morals. In many of our country towns and villages \$20 is a high enough fee, especially when we bear in mind that \$30 is the average fee charged in cities. The proposal to give the candidate an apron is a silly one. Why not give him a chromo?

By R. W. Bro. J. H. Burritt.—“That Clause 144 in the Book of Constitution be amended by striking out the following words: ‘Unless such lodge can show to the Grand Master that it is entitled to continue the work in any other form as a condition of its having submitted to the jurisdiction of the Grand Lodge.’”

[We have referred elsewhere at some length to this notice of motion.]

By V. W. Bro. John Kerr.—“That King Solomon Lodge, 394, Thamesford, be transferred from the London District, No. 3, to the Wilson District, No. 6.”

By W. Bro. Robert Roberts.—“That True Blue Lodge, 98, Albion, be transferred from the Georgian District, No. 9, to the Toronto District, No. 11.”

These amendments will doubtless be strongly opposed by the committee who redistributed the districts, but we ask the brethren to hear the reasons advanced by those who favour the changes before they make up their minds to vote.

By R. W. Bro. T. Sargant.—“That where two or more lodges have concurrent jurisdiction it shall be the duty of the secretary of each lodge to notify the other lodge or lodges of every rejected application, giving the name, residence and occupation of the rejected applicant.”

This should certainly be adopted, and thus prevent unscrupulous men foisting themselves upon lodges before the time stipulated in the constitution.

By R. W. Bro. E. E. Wade.—“That

no ballot paper for the Board of General Purposes shall be accepted unless the same contains the full number of names for which each brother is entitled to vote.”

A prudent addition to our constitution is here proposed. Plumping is a mean system of voting, especially when some brother secures a number of voting papers, and in the most barefaced manner proceeds to elect himself. A voter who does not appreciate the privilege conferred on him should be disfranchised if he does not carry out his implied duty.

By W. Bro. W. F. Boardman.—“That the following clauses in the Book of Constitution be expunged, namely: ‘193. Any officer of a warranted lodge may resign his office with the consent of the lodge; and upon his resignation being accepted, if the office is an elected one, the lodge shall fill the vacancy by an election at the next regular meeting after notice of such election has been sent to all members of that lodge; and if the office is an appointed one, the Master may fill the vacancy by his appointment at once: Provided that no brother shall be entitled to past rank in any office unless he has served a full term of twelve months in such office.’

‘194. In case of death or removal from office of any officer of a private lodge, the vacancy shall be filled as directed in the last preceding section.’

“And that the following clause be inserted instead: ‘No Warden or other officer of a lodge can resign his office; nor can he be removed, unless for a cause which appears to the lodge to be sufficient; but if the Master be dissatisfied with the conduct of any of his officers, he may lay the cause of his complaint before the lodge; and if it shall appear to the majority of the members present that the complaint is well founded, he shall have power to displace such officer, and another must be elected or appointed in his stead.’”

This amendment is an unrighteous one. What degree of fairness is there

in prohibiting an officer from resigning and placing in the power of a W. M. the right to suggest to a lodge that a certain brother should be removed? Man is to a great extent a free agent, especially so in matters of a social character. Why Masonry should attempt to rob him of his freedom is something that requires an explicit explanation. Men are never made loyal to the state or any institution by compulsory measures, and we therefore view this proposal as one unworthy of support.

By W. Bro. C. C. Robinson.—“That hereafter all business, except initiating and passing, be transacted in warranted lodges in the third degree, and that a clause to this effect be added to the constitution; also, that anything in the constitution or regulations inconsistent with this resolution be, and the same is hereby repealed.”

This is a sweeping proposal, and so uncalled for that we feel confident the brethren will again reject it this year, as they did at the last annual communication. In connection with this amendment there has appeared a great many senseless and absurd statements, but not one word of argument. If a change of procedure is badly needed, why are not reasons given for it, and the supposed existing evils pointed out? If the object aimed at is to copy the United States system why not copy it in its entirety, and pass the ballot and collect fees for each individual degree? Surely we can afford to have a system of our own, and not a hybrid affair?

THE “IRISH RITUAL” IN LONDON.

More than ordinary interest is being manifested by a large number of London brethren in the outcome of R. W. Bro. Burritt's notice of motion, which is to come up at the approaching communication of Grand Lodge at Owen Sound this month, having in view the withdrawal of that section of the constitution

protecting two lodges in that city from molestation, in so far as relates to the continuance of the work which they are privileged to exemplify—the condition under which they submitted to the jurisdiction of the Grand Lodge of Canada. The oldest lodge (No. 20), as we understand it, has a permit, obtained in 1856, which guarantees it the privilege of continuing the work (the Irish ritual) “during the pleasure of the Most Worshipful Grand Lodge.” The most successful and enterprising lodge in the western portion of the jurisdiction (No. 209a) has a duly authenticated permit, with the words noted above in quotation marks eliminated, but with the initials of the late Grand Secretary written opposite the expunged sentence on the margin, as an attestation that they were placed there by him, some 17 years ago. These are the documents—the “peculiarities,” rather, of the permits—which Brother Burritt wishes to annul and abrogate by the passage of his notice of motion, and which the London brethren contend would be un-Masonic, unwise, and suicidal from a Masonic point of view.

Looking at the question from the broad standpoint of justice, it seems somewhat difficult to arrive at a substantial reason why the action proposed should be taken by Grand Lodge. The brethren of the lodge in question have done nothing to warrant a withdrawal of the privilege granted them. If such a privilege had not been vouchsafed to them in 1872 they would not have been enrolled under the banner of the Grand Lodge of Canada. That fact is undoubted. This is freely admitted by all who had cognizance of the condition of affairs prior to the year named, and there are not a few alive to-day who are thoroughly conversant with the details. The only reason advanced by the brethren in favor of the passage of the resolution is a sentimental one, *viz.*: that all the lodges in

the jurisdiction should exemplify the same ritual, and that the privilege granted to lodges 20 and 209a invests them with a prescience and superiority which acts injuriously upon their sister lodges. That is virtually begging the question; for if the brethren of the two bodies mentioned keep within the bounds of legitimate Masonry—and it is not alleged that they transgress the rules in any way—in striving to increase their numbers, in exemplifying their work, in inculcating the beautiful precepts of the Craft, and in other ways carrying out to the letter the broad and comprehensive principles of Masonry, they are surely not to be denounced for doing so. Rather, they should be commended for their efforts in the direction indicated. But it appears that the success which has attended 209a especially, principally through the efforts of R. W. Bro. J. S. Dewar, the city editor of the London *Free Press*, has excited the jealousy of a few of the brethren in the Forest City, who have as allies P. G. M. Robertson and a few others. Bro. Dewar, as an old member of the lodge mentioned, has never faltered in any scheme calculated to advance the interests of his mother lodge. He has, in season and out of season, done everything legitimately to bring 209a prominently to the front in Western Ontario. No doubt a great many feel that he should have distributed his advocacy of the cause amongst all the lodges in the city; but that is a question for him alone to settle. No edict of Grand Lodge can compel him to do so, and no decision of any Grand Master, we feel assured, would cause him to give up his allegiance to the lodge whose interests he so jealously guards.

In support of the "sentimental" contention not a few of the London brethren, we are credibly informed, urge that an unnecessary friction is engendered by the presence of the two lodges there. But so far as can be gathered no evidence in support of this was adduced before the Grand Master in November, 1887, and as a fact none of the brethren of 209a hold other than

the most fraternal and friendly feelings towards every craftsman in London. If there is any friction it is in the minds of those who would feign bring 209a down to the level of their own lodge.

Another point endeavored to be made by the opponents of the Irish lodges is that the permit of 209a was improperly obtained. Indeed the special committee of Grand Lodge insinuated as much, but really so far as can be judged they had not sufficient data before them upon which to base an implication of the character mentioned. Past Masters Abbott and Shopland of 209, Irish Register, were the duly accredited representatives of that lodge to confer with Grand Master Seymour and Grand Secretary Harris at Hamilton in 1872. They join in an affidavit that they refused to accept the permit offered them unless the objectionable sentence (quoted above) was expunged. They stated so to P. G. M. Robertson in London, and he cross-questioned them at length upon the point, but they did not falter in their statements. These brethren are both alive to-day; the Grand Master and Grand Secretary of 1872 are in their graves. The first mentioned brother, in a letter to Bro. Henry Robertson, regarding the permit of 209a, wrote that to the best of his recollection the permit was obtained on condition that it would be given up a short time afterwards, and that he would not have affixed his signature thereto unless he had thought so. Bros. Abbott and Shopland assert that no such arrangement ever entered their minds, and that they most positively refused to accept the permit unless it was made a perpetual one. Thus we have the sworn statements of two brethren against the *ipse dixit* of one, who simply gives it as his recollection of what occurred at the Hamilton conference. The records of 209, Irish Register, we are assured, show that a permit was offered the brethren in April, 1872, by G. Sec. Harris, similar to that held by lodge 20. It was refused, and a letter to that effect was forwarded to Bro. Harris.

Another communication was received from the Grand Lodge authorities previous to the June meeting, suggesting the advisability of sending two delegates to Grand Lodge to arrange matters, looking to the submission of 209 to the jurisdiction of the Canadian Grand Lodge. Bros. Abbott and Shopland were appointed and received the "perpetual permit" (which the first-named holds to-day), in token of the transfer being finally completed. These are facts which can be proved, so we are assured, to the satisfaction of the most sceptical.

Such being the case—brushing aside all the cobwebs of jealousy and friction which have been attached to this question—it does seem to us that the motion of Bro. Burritt is exceedingly ill-timed, is simply the thin end of the wedge (coercion), and should be promptly voted down by the brethren of Grand Lodge. If not, we fear results which all true friends of Craft Masonry will have occasion to deeply regret. Between 150 and 200 young and energetic brethren are not the class of people to quietly submit to have their rights taken from them on any such pretext as that set up by Bros. H. Robertson, Burritt and others, and they do not, they candidly confess, purpose accepting anything from Grand Lodge unless it be in strict accordance with the rights secured to them from the Grand Lodge officers in 1872. We have no sympathy with those who set themselves in open defiance to recognized authority, or who hint at rebellion unless they secure what they demand; but there is a vast difference between resisting authority and demanding justice. The brethren of 209a, so far as we understand the case, have a right to demand that Grand Lodge carries out the compact made with them years ago, and all brethren with any sense of honour cannot but feel that the policy of coercion now being manipulated is one that should not receive the endorsement of Grand Lodge, even if it is bolstered up by a Past Grand Master.

It is certainly advisable that uni-

formity of ritual should exist in a jurisdiction, but above and beyond that subject arises the more important one—honesty of action. If the statement herein made of what we firmly believe to be facts is true, no change should be effected in the ritual exemplified by 209a, or at least until its members are willing to harmonize their work with that in use in other lodges in Ontario. The chances are that they may tire of occupying a sort of isolated position, and come into line of their own accord, which would be a more preferable procedure than forcing them to accept what at the present seems distasteful, because it is unjust. The bargain made by Grand Lodge in 1872 must be adhered to, even if it was an unwise one, for if Grand Lodge does not respect its solemn obligations, accepted in good faith, subordinate lodges will not be slow to cultivate all sorts and conditions of trickery, merely imitating the superior body.

We earnestly urge Bro. Burritt to withdraw his notice of motion, not only in the interests of 209a, but of No. 20. It would be impolitic to force either or both of these lodges to at once adopt a new ritual. Time should be allowed to effect such a radical change as is proposed, and ample time would be a positive necessity. If blunders were made when these lodges were induced to change their allegiance we earnestly urge the brethren not to make a greater blunder now. They should move cautiously, and see that their actions do not impose on others immediate and grievous burdens, nor are at variance with a binding obligation.

THE GOD OF THE BIBLE.

As the Volume of the Sacred Law is the first of the Three Great Lights in Freemasonry it is fair to presume that it is accorded that venerated and honorable position for some good and valid reason. If the Holy Bible is the revealed will of God

to man, then it follows that those who enter Freemasonry should believe in it and the Being who inspired its moral teachings. A lack of such belief would stamp the doubter or unbeliever as unfitted for our Institution, for a refusal to accept or acknowledge the first of the Three Great Lights would be a poor guarantee that the teachings of the other Lights would be respected or observed.

A Masonic lodge is not perfect unless it has within view a copy of the Bible, and no lodge is properly or regularly opened until the Bible is opened upon the altar. As the Bible is to rule and guide our faith there must of necessity be a belief in its teachings, and that belief cannot exist if doubt is expressed regarding God. The first verse in the Great Light says: "In the beginning God created the heavens," etc., and consequently an unbeliever cannot honestly accept that statement, and his non-acceptance should prompt him to conduct himself as a man, and at once give up playing a double part. Masonry being a moral institution has no room for Jekyells and Hydes, nor should a Judas shelter himself under its wings.

If all the sublime phrases and ornate periods in our constitution and ritual mean anything then a belief in the Bible and the Divine Being who inspired it are indispensable prerequisites to admission into Freemasonry. And further, not only is belief required on the part of applicants, but members, while listening to the charges, etc., are continually admonished to revere God's name, and govern their actions by the Divine precepts contained in His Word.

On the other hand, if the elegant phraseology and the paternal words of counsel and advice in our constitution and ritual are for effect only, and mean nothing, let the fact be known, so that those who have some respect for things sacred may be permitted to shake off the Masonic mildew which will event-

ually canker and destroy whatever it comes in contact with. There are Freemasons in Canada of whom it cannot be truthfully said that they

In holy phrase transacted villainies
That common sinners durst not meddle
with,

And on their behalf we solemnly enter a protest against others serving the devil whilst clothed in the livery of the court of Heaven, for all who treat God and the Sacred Law with contempt certainly serve the devil.

If the Bible is a collection of Jewish fables and history, interspersed with moral teachings, then it should not find a place in a Masonic lodge, or it should receive no more prominence than the scores of other historical and moral books that are or have been associated with all forms of religions since the world began. We can tolerate a profane who speaks contemptuously of the Bible, but when a Freemason refers in sneering tones to the Volume of the Sacred Law we cannot resist the temptation of treating him with supreme contempt, or reminding him that his proper place is beyond the portals of a Masonic lodge, and not within its sacred precincts.

Judging Freemasonry by its teachings, we fail to see how the Bible can be ignored, and if it is given such prominence as is accorded it, then it should be treated as the Revealed Will of God to Man, and the God of the Bible be unhesitatingly recognized as the Author and Finisher of our existence.

As Freemasonry is expounded in this jurisdiction nothing less will make us honest and consistent men and Masons. We should either accept Freemasonry and its fundamental principles or quietly withdraw if we find them not in harmony with our conscience. If we cannot be Masons let us by all means be men.

Never canvass for office. It is degrading to freemasonry. If you have any value the Craft will seek you out.

BUSINESS IN THE THIRD DEGREE.

In American lodges the practice generally prevails of having all matters of business passed upon while the lodge is open in the third degree. Only Master Masons who are members of a particular lodge are privileged to have a voice in the direction of its affairs. In Canada, however, a different rule has been observed, all legislative and business affairs of the lodge being considered by the organization while open in the first degree. Following such a course the Entered Apprentice, who has just passed through the ceremonies of initiation, is permitted to vote upon all matters that come before the lodge for action, and exercise the full powers of active membership. On general principles the practice that has governed in Canada seems open to serious objection. An initiate, the first night of his being present at a Masonic meeting, can hardly be qualified to act intelligently upon important matters relating to the interests of the Craft. It would seem a more orderly and conservative course, following the system which governs in the majority of jurisdictions, to transact all business, elect officers, etc., while the lodge is open in the Third Degree.—*Freemasons' Repository*.

And so we are wrong on "general principles," the chief wrong consisting of allowing "an initiate, the first night of his being present at a Masonic meeting," to vote on "important matters." As it happens, we in Canada, as a rule, initiate candidates after the general business has been transacted, and the only "important" matter the initiate takes a part in on his first night is responding at the refreshment table to the toast, "Our Newly-Initiated Brother." We will grant that justice could be better done that important matter on any other night than the first night, and doubtless with the candidate's consent, as he is invariably

placed in an embarrassing position, not knowing how far he can touch on what he has learned of Freemasonry. Even supposing some important matter comes before the lodge on the initiate's first night it would be fair to assume that the matter, being important, was discussed, and ably so, as is the custom here. After hearing both sides what is to prevent the initiate arriving at a conclusion—if he feels so disposed—as to the merits of the case? Nothing, unless he has no brains, and candidates lacking mental power never pass the portals of a Canadian Masonic Lodge. We do not wait until we give them one or two degrees to ascertain their powers of discretion, or ability to think, but these important matters are settled facts before he is balloted for. As Bro. Rugg, the able editor of the *Repository* says, the practice prevails in most of the American lodges of transacting business in the third degree. The practice prevails in most American lodges of balloting for candidates in each degree, and paying a certain sum for the degrees. In Canada we take the initiation fee in a lump sum, and the candidate's proficiency is the only passport required to further advancement. When we want to discount the intelligence of our candidates then we may muddle the two systems, but our opinion is that such a muddle is not likely to take place for some time. With the American system we find no fault, and would not object to its entire adoption, but we do most emphatically object to a mongrel system, such as is advocated.

A BILIOUS REVIEWER.

The "reviewer" of the *Victorian Freemason* is a slow workman, as in the number for May 7 we find the following reference to THE CRAFTSMAN of last December:—"THE CANADIAN CRAFTSMAN of December, 1888, just arrived, naively says:—'No exchanges have been received from Australia for several

months. We hope our brother editors are not boycotting us because the G. Ch. of Canada made a blunder.' The exchanges, as far as we are concerned, have never been stopped, but we are loth to describe the action alluded to as a blunder. The C. C. seems to delight in being on the wrong side of the question wherever it is possible, *vide* the articles 'The Teetotal Craze,' 'The Canadian Invasion of Victoria,' copied from the *L. F.*, and the 'Canadian Invaders' from the *Tyler*, Detroit. Most of the matter of this number consists of reprints."

We accept the statement that the *V. F.*, was not stopped, but it did not reach THE CRAFTSMAN when the paragraph appeared, and by some unaccountable means the *V. F.* for April has not yet been received. We were anxious to see that number, and learn what we could regarding the formation of a Grand Chapter for Victoria, and thereby become better posted regarding "that blunder." Fortunately other Australian exchanges have been received, and our curiosity has been satisfied.

The "reviewer" says, "we are loth to describe the action alluded to (Grand Chapter of Canada) as a blunder. Perhaps you can endorse it? Or would you rather be on the fence? That it was a blunder must now be admitted, as the three Canadian Chapters, just when all arrangements were completed for taking the initiatory steps toward the organization of a Grand Chapter, refused to join with the other Chapters, hoping thereby to block the formation of a Grand Chapter. The members of the Canadian Chapters, however, subsequently relented, and at the next gathering of Royal Arch representatives decided to join hands with the members of other constitutions. The *Sydney Freemason* of April 6 thus referred to the Canadian Chapters, and was not loth to express an opinion :

"Consequent on the union of Blue Masoury, a basis of union for the formation of a Supreme Grand Chapter of R. A. Masonry was speedily arrived at. Despite the fact that there were in existence three Chapters working unlawfully under warrants issued by the Grand Chapter of Canada which invaded territory already occupied Masonically. This unwise and censurable invasion has developed much ill-feeling in both England and Canada, and promises to culminate in a serious schism, but happily for the union of the Craft, the three Chapters working in Victoria under Canadian auspices have decided to return their warrants 'to the place from whence they came,' and by joining on to existing lawful Chapters, enable the unity of R. A. Masonry to become an accomplished fact."

We congratulate the members of the Canadian Chapters upon giving the subject second and more serious thought, and thus removing friction that would ultimately have driven them to the wall.

It is really too bad that we "delight in being on the wrong side" of the "reviewer." It is always an unfathomable mystery to the fellow who attempts to milk the cow from the wrong side why she should swap his face with her tail and then kick him over, he evidently forgetting that he is attempting more than he can accomplish.

We regret the scarcity of original matter, and the necessity that arose of the "reviewer" being compelled to wade through "reprints." Our original matter speaks for itself. There is no occasion—even for the sake of accommodating the "reviewer"—of imitating the school boy when he had drawn what he called a man, but in order to make no mistake about it, wrote underneath the sketch, "this is a man."

Take a pill, brother, your liver is out of order, or your vision is jaundiced.

It is reported that the Queen-Regent of Spain intends to be Grand-Mistress of the Freemasons.

FREEMASONRY IN QUEBEC—
"ANCIENT" NO. 18.

The following appeared in a late issue of the London *Freemason*, and is from the pen of Bro. W. J. Hughan :

"In Bro. Lane's Masonic Records, 1717-1886, it is stated that a lodge appears in Ahiman Rezens, 1804-7-13, without any location, but that as a careful student, he considers it was never on the roll. I have tried many times to solve the riddle, but have so far failed, and even now that a possible clue has turned up, the result may not be what is anticipated. In the proceedings, Grand Lodge of Quebec, 1874, my friend, Dr. Graham, then Grand Master, in his fifth annual address to that Grand Lodge, refers to the printed by-laws of the year 580—of a lodge of ancient origin (as testified by the introduction containing the titles of the Duke of Athol, as G.M.), which is numbered 18, and was then held at the township of Eaton (Lower Canada). I wonder if this is the missing No. 18, and shall be glad to have Bro. Lane's opinion on the subject, as also Dr. Graham's. Perhaps the latter distinguished brother will favor us with more particulars of the official code of by-laws, so as to fix, if possible, the lodge?"

Past Grand Master Graham authorizes us to say that any members of the fraternity in P.Q. or elsewhere, having in their possession books, documents or papers relating to "No. 18," Eaton, or to any other lodge in that province, instituted during the last century, or during the first twenty years of the present century, will confer an unusual favor if they will kindly lend such, sending by mail or per express, C.O.D., to Dr. Jno. H. Graham, Richmond, P.Q.

"Freemasons are intellectual millionaires, if they only knew it"—*Keystone*. The trouble is that they don't know it—and nobody else does.—*Home Journal*.

BETWEEN THE PILLARS.

Since last writing, the Masonic Temple has been formally opened and handed over to the different lodges. There was a large attendance at the opening night, and the occasion was made more interesting by the presence of the Deputy Grand Master, who gave a very interesting lecture on ancient Masonic meeting places.

* * *

The work in the Temple certainly reflects much credit on the designer, V.W. Bro. Hovenden, and his skill has made the shabby walls and cornices gleam with blue and gold. The carpet on the floor is certainly very handsome, but alas! those who put it down must have been standing on their heads. It has been laid with the designs pointing to the west, and the square and compasses are upside down. It is now in order to open the book of the Sacred Law facing towards the east, and turn the square and compasses in a like direction. The carpet also contains too many chapter symbols to suit a blue lodge, whose floor should be tessellated as plainly as possible.

* * *

I also notice that the charts or tracing boards are conspicuous by their absence. The other evening I heard the beautiful and sublime charge of the Past Master recited to a candidate who looked vainly around about him for those signs, symbols and forms he was asked to note, and I'll wager he can't yet tell the difference between an ashlar and a crowbar.

* * *

Why not bring in the old charts? They are doubly dear to many who learned their first lessons in Masonry from them. Altogether they may not shine as grandly or decorate the walls as effectively as the pictures of the Past Grand Masters, yet their antiquity

will remind us that our Order is old, if not the oldest in existence. Is it false pride or what, that keeps the charts out?

* *

Talking about the charts reminds me of something I would like to call the attention of the District Deputy and perhaps the Grand Master to, and that is that half the city lodges initiating candidates omit the lecture on the charts. This is un-Masonic, and looks too much like railroading a candidate. The lectures on the charts contain the germs, the essence, the very reason, for the existence of Masonry, and should not be omitted under any circumstances.

* *

The other evening I was present at the initiation of a candidate in one of the city lodges. The candidate was about as deaf as a stone, and the W. M., in giving him the charges had to shout them into his ear. It not only amused me, but forced on me the thought that it would be a good idea for some of those Grand Lodge's members who are continually getting the constitution amended to have it amended so as to admit candidates with slight physical defects, or at least permit the use of speaking trumpets. For after all are there not moral defects often passed over that are worse than the physical ones. Masonry now is a speculative not an operative institution. Physical defects might have something to do with the latter when masons subsisted by physical labor, but now that the work is speculative, that is to say, mental, should the mental defects not be looked into more closely. A man stands a bad chance of being admitted if he is minus a finger, but if he is minus brains and common sense, if he cannot even read or write, he is eligible as the constitution at present reads.

* *

A very pleasing thing in connection with the Craft, is the granting of \$100 each made by Ionic and Stevenson Lodges to sufferers in Johnstown. These two lodges so far, have alone

contributed. They are both wealthy and flourishing. The night that Stevenson made the grant a favorable ballot was passed on nine candidates, and two of them were initiated on the spot.

* *

The same night the District Deputy visited Stevenson, and was well received. The attendance was very large. R. W. Bro. Col. Wayling expressed himself very highly pleased with the work and the reception rendered to him.

* *

At the last meeting of King Solomon Lodge there was a large attendance. Something more than usual,—the initiation of a candidate—seemed to bring the brethren out. The ceremony was well performed considering that the officers have had so little practice.

* *

I hear that R. W. Bro. W. C. Wilkinson, V. W. Geo. Tait, and W. Bro. Wm. Roaf are spoken of as the likely candidates for the D. D. G. M-ship. They are well qualified. I also hear that VOW. Bro. C. W. Brown, Ionic Lodge, may capture the Senior Wardenship, and that the friends of Bro. Morson, W. M. of Ionic Lodge, intend bringing him forward for the Grand Registrarship.

COSMOS.

AGNOSTICISM OR ATHEISM.

BY J. A. CURRIE.

Some one has written, "he is a fool who says no man hath said in his heart there is no God." This is only too true, and if there is one question more than another that is attracting attention in the Craft to-day it is Atheism, or as it is sometimes falsely called, Agnosticism.

Everywhere we see jurisdictions and lodges divided against themselves on this rock, and endless dissensions are disturbing the peace and harmony that should reign among the brethren.

This is all wrong. There is no occasion for such quarrels, as they are neither edifying nor yet do they serve any good purpose.

The trouble arises, as a rule, from the fact that some brother arrives at the questioning period of his life, and instead of thinking the problem of life and eternity out for himself rationally and sensibly, he assumes a negative position, and imagining that he is possessed of a roving commission to enlighten mankind, he starts out by denying the existence of T.G.A.O.T.U., and generally winds up by demonstrating what a consummate fool a man can make of himself when he likes.

Sooner or later there comes this period in every man's life—the questioning period—when he asks himself the question, "Is there a God?" This is but a natural development of reason, and every man is entitled to think the question out for himself, taking care to act the part of judge and not that of advocate. But how many are there who arrive at the questioning period and never take the trouble to get beyond it? For every reasonable man is entitled to seek Truth, but he is indeed a fool who, in seeking such a vital Truth, falls an easy prey to error, and becomes the enslaved advocate of "ologies" and "isms."

Freemasonry is not a system of theology. If there is anything the Craft prides itself on, it is equality and freedom of conscience. At every step towards the Light we are advised to seek Truth, and asked to cultivate the sciences and liberal arts. One simple test alone is offered. We are asked to believe in a Superior Being, T.G.A.O.T.U., and to take the Book of the Sacred Law for our guidance. Yet we find men, after entering the Temple, and kneeling at the altar, deny the first and ignore the second. I will not refer at present to the latter offence, but will deal with the first, and endeavor to show that it is impossible

for a sane man to deny the existence of T.G.A.O.T.U., and that if he does so he is false to the third great principle of the Craft, Truth, and for that reason should have no place in a lodge room.

Let it be remembered at the outset Masonically, T. G. A. O. T. U. is never humanized. This is left for theology, and on this point theology is most easily assailed. But there are those who positively deny even the existence of a G.A.O.T.U. To these we say: have you examined the proofs, the evidence? Have you reasoned the question out carefully? You surely cannot; for science, that term so dear to the ignorant and conceited atheist—science the handmaid of reason, is every day proving the falsity of your assertion.

Now, there are two classes of unbelievers in the Craft. Those who call themselves agnostics, and those who are atheists pure and simple. Agnostics, in the true sense of the term, are seekers after truth, and in this respect all Masons might be called agnostics. This is how Huxley defines the term:—"Agnosticism is not a creed but a method, the essence of which lies in the application of a single principle. Positively, the principle may be expressed, in matters of intellect follow your reason as far as it will take you, without regard to any other consideration; and negatively, in matters of intellect, do not pretend that conclusions are certain which are not demonstrated nor demonstratable. The only obligation accepted is to have the mind always open to conviction."

There is nothing wrong in this principle, taken in connection with what I shall quote from the same author later on; but agnosticism, as defined by the vast majority of self-constituted disciples, consists in simply saying "There may and there may not be a G.A.O.T.U." This is probabilism of the worst kind. Either there is or there is not a G.A.O.T.U. To say otherwise would be to assert that there is and there is not a G.A., and such a course would be logically absurd. Such men are not agnostics but atheists.

Let us see what proof can be produced to satisfy the agnostic or seeker after truth, and to convince the atheist, if his mind is open to conviction.

Dr. Thomson says that we may consider any knowledge adequate which carries the analysis sufficiently far for the purpose in view. Such is ours, derived from natural phenomena, and when we look around us and witness the truths that science can reveal in support of our contention we are amazed.

For all the laws of nature so far discovered, and there are many yet unsolved, resolve themselves into geometrical problems, showing clearly that the plan of the universe was laid down in the beginning on geometrical principles by the Grand Geometrician of the universe.

The square and compass of Newton first solved the problem of Gravitation, upon which depends the motion of the heavenly bodies, the tides, day and night, the seasons, in fact cosmos. His discoveries were accomplished by the aid of geometry, which is intuitive, that is, we can see the relation which objects or figures bear to one another with the eye, as contrasted with algebra, which is symbolical, as a letter or sign is made to represent an object. The peculiarity connected with Newton's discoveries, as distinguished from those of other scientists and astronomers, is that his calculations and solutions were geometrical, not algebraical. Thus the motion of the heavenly bodies was explained by geometry, and unless the motions were regular and geometrical, unless they were so laid down in the beginning, such a solution would be impossible. This in itself should be sufficient evidence to convince the greatest skeptic of the existence of T.G.A.O.T.U. But not only is the law of gravity geometrical, but all the other laws of nature as well. The laws of Motion are geometrical. For instance, the first law, which is that a body in motion will move in a straight line unless acted upon by some external force. The application of geometrical principles

enables the engineer to calculate forces and build bridges and houses. The primary law of energy is that the work which can be accomplished by a moving body is proportioned to the square of the velocity. The intensity of sound varies inversely as the square of the distance from the centre of disturbance. Optical laws are geometrical. For instance, the angle of reflection is equal to the angle of incidence; both angles are on the same plane, which is perpendicular to that of the reflecting surface.

But let us turn from the laws of nature to the works of nature, and what do we find. Let us look at the delicately formed and perfect angles of the crystal, of the snow-flake, at the symmetrical proportions of the human frame—everywhere the same hand at work, showing that nature works on a definite plan, and that there must be a Great First Cause.

The greatest scientists have never questioned such existence. This is what Huxley the acknowledged leader of agnosticism says:—"The student of nature who starts from the axiom of the universality of the law of causation cannot refuse to admit an external existence. If he admits the conservation of energy he cannot deny the possibility of external energy. If he admits the existence of immaterial phenomenon in the form of consciousness, he must admit the possibility, at any rate, of an external series of such phenomena. If his studies have not been barren of the best fruits of the investigation of nature, he will have enough sense to see that when Spinoza says: *Per Deum intelligo ens absolute infinitum hoc est substantiam constantem infinitis attributis*—the God so conceived is one only a very great fool would deny even in his heart. Physical science is as little atheistic as it is materialistic. To come at last to the really important part of all this discourse, if the belief of God is consistent with morality, physical science offers no obstacle thereto; if the belief in immortality is essential to morality, physical science has no more to say against the possi-

bility of that doctrine than the most ordinary experience has, and it effectually closes the mouths of those who pretend to refute it by objections deduced from any physical data."

After such ample proof as is found in the laws of nature, after such evidence as is established by the works of nature, after such a manly confession from the lips of the chief of agnosticism; can any sane individual call himself an agnostic and deny the existence of T.G.A.O.T.U. After such unshaken testimony is there still room in the ranks of Masonry for atheists, who are simply men who have closed the mind to conviction and will not seek truth? For, after all, we must remember that in the very first sentence of the Book of the Sacred Law the prophet has hurled his spear, and beyond that cast the greatest scientist has never yet been able to go.

MASONS IN COURT.

In the Superior Court, Montreal, the case of *Donais v. Maynard et al.* was held recently. The plaintiff asserts that in February, 1888, he purchased from Bro. S. J. Thompson the Masonic effects belonging to Thompson, and, therefore, in use by St. George's Lodge of Freemasons, No. 440, English Registry, and the Victoria Mark Lodge and Royal Arch Chapter connected with St. George's Lodge, and his suit is to recover these effects or their value, some \$600, from the defendants, on the ground that they have wrongfully detained them. The defendants plead that Thompson was only an officer of the lodges and Chapter above mentioned and had no power over the lodge rooms or the lodge effects beyond that of an officer and member, and that any Masonic effects bought by him and used by the lodges and Chapter were bought out of the lodge funds, and that in July, 1887, Thompson (who was then Worshipful Master of St. George's

Lodge), was suspended from all Masonic rights by the Deputy District Grand Master, whereupon the defendant Bro. Maynard, then being the Senior Warden, took possession of the keys of the lodge room and assumed control until the following December (1887) when he was duly elected and installed the W. M., of St. George's Lodge, and on the 17th of January, 1888, the lodge-room was destroyed by fire. The plaintiff, in answering the pleas, denied any legal suspension of Thompson, and further alleged that St. George's Lodge had no legal existence.

Several witnesses were examined, Thompson being the principal witness for the plaintiff. His examination was objected to by the defendants' counsel on the ground that being the assignor of the effects claimed, he was not legally competent as a witness in support of the plaintiff's claim. This objection, however, was overruled by the judge. Thompson swore that he bought and paid for the effects with his own money, and that on the 14th of February, 1888, he sold and transferred them for \$500 to the plaintiff. He admitted having received a document from Bro. D. D. Gill, purporting to suspend him from all Masonic rights and privileges, but he denied the latter's authority. Thompson was subjected to a severe cross-examination, and was asked to produce the books before the court. He answered that he had sent them to England. After several other witnesses were examined to prove the buying of the effects by Thompson, Samuel Roman, cigar manufacturer, was examined to prove that Thompson was the lessee of the rooms in which the lodges and Chapter held their meetings; but although Thompson was the individual who actually negotiated the lease, the papers and the oral testimony of Roman were that he let the rooms to St. George's Lodge, represented by Thompson in his private capacity.

After the plaintiff had closed his case the defendants called Bro; Colonel W. H. Hutton, who after establishing by the proper writings his position as

Deputy District Grand Master and the highest authority, and representative in that province of the Grand Lodge of England, then proceeded to prove the suspension of Thompson and his reasons and grounds under the articles of the constitution, and also the dismissal of an appeal made by Thompson against his edict.

The defendants were then proceeding to proof of the state of accounts as between the lodge and Thompson in order to show that Thompson was in possession from time to time of lodge funds sufficient to purchase the effects in use by them, but the learned judge held that this could only be legally done by an examination of the books of the lodge. Defendants' counsel argued that the plaintiff having been served with notice to produce the books, and Thompson having been called upon to produce them by his subpoena, and having declared in open court that the books had been sent by him to England, secondary evidence of the state of the accounts between Thompson and the lodge was legal. The learned judge refused to allow such evidence, and then the defendants' counsel moved that Thompson be ordered by the first day of next term in September to produce the books, and that the case be in consequence postponed till then. After hearing the plaintiff's counsel, who urged that the motion should not be granted except on payment of costs by the defendants, His Honor granted the motion and reserved the question of costs.

MICHIGAN MASONIC HOME.

The greatest day, so far, in the history of Masonry in Michigan, says the *Tyler*, must be set down as May 21st, 1889. The notable events of that day can never again be equalled or excelled until upon the corner stone then laid shall stand completed the Masonic Home of Michigan, that shall be the grand beacon light of Masonic charity, whose rays of benevolence shall cover this broad jurisdiction, an invitation to the weary,

disconsolate, unfortunate and bereaved to enter the ever open doors and find rest, consolation, comfort, encouragement and support. The Home of "My Brother," it shall stand typical of the Home of "Our Father who art in Heaven," where there are "many mansions" and everlasting rest, peace and joy.

To the noble and faithful brothers who originated, organized, and have so grandly carried the "Home" to the present successful standing, no words are strong enough to fitly express a just tribute. They have conquered all opposition, overcome all obstacles, triumphed over all discouragements, (and they were many,) until they have reached the point from which success is certain. The response of the Craft on the 21st to the appeal for help had no uncertain sound.

When first the "Home" was spoken of there was doubt in the hearts of all save a few, but they were firm in the faith of Masonic teachings, and have proven to be the "little leaven which leaveneth the whole lump." After the formal organization of the Home Association came the trouble of "local prejudice." The Craft throughout the state felt that it was a scheme to benefit Grand Rapids, and many held aloof from its support. But the little band of incorporators kept steadfastly at work, going freely down into their own pockets for money to carry on the work. As the true significance of the "Home" became better understood there came generous assistance from those who were not members of the Order but were true friends of humanity. This spurred up the brethren and applications for membership began to come in most encouragingly, and work was carried steadily forward. Finally, when the brethren gathered to witness and assist in laying the corner stone, and the full meaning of the Masonic Home was not only understood but was visible to the naked eye, the great heart of the Craft was touched and they came forward with a generous assistance, well encouraged and supported therein

by liberal-minded, charitable citizens outside of the fraternity of Masons, but who felt their responsibility in the "brotherhood of man," and freely gave to the noble cause.

It would be impossible to have selected a more beautiful spot upon which to build a Masonic Home than that chosen. Standing high on the bank of Reed's Lake, a beautiful sheet of pure, limpid water, whose ripples glimmer iridescent 'neath the midday summer sun, and at night mirrors on its placid bosom the glittering constellations of heaven, the whole fringed with luxuriant foliage, rivalling Melnott's lake of Como. Here, just outside the bustle and noise of the city (Grand Rapids) will stand the Home in this quiet and beautiful place. May God speed the day of its final completion, that the noble hearts that have planned and worked so faithfully may see the "travail of their labors"—the Home in the "active discharge of its duty."

MASONIC INSTITUTION FOR GIRLS.

The 101st annual festival of the Royal Masonic Institution for girls was held recently in London, Eng., a large and distinguished assemblage of brethren being present. The chair was occupied by the Rev. C. J. Martyn, Past Grand Chaplain, who thus referred to the noble work of the Institution:—

To any one who would like to know what the Masonic Institution to girls is, I would say, do as I had the honor and privilege of doing yesterday, go down to the Masonic Institution for Girls at Battersea Rise, or, as some people would prefer to call it, close to Clapham Junction, and see the wonderful duty those girls are trained for, and what is done there for their comfort; see those calisthenic exercises they go through, that drill which won from our Grand Master himself in the Royal Albert Hall last year great praise, which has won from well-seasoned warriors who are accustomed to reviewing troops the declaration that, often as they had seen

soldiers drill, and well drilled soldiers too, they had not seen anything equal to this. Then if you turn to the records of what they do intellectually, you have only to turn to the class list of the Cambridge local and other examinations they have competed in, and you will perceive wonderful results attained by our girls. And remember that in these days it is no light thing to go through these examinations. In old days, when you were able to answer a certain number of questions in a not very satisfactory way you had your diploma of merit, and were able to go on your way rejoicing. But that is not the case now. What has to be done has to be done well, and the girls that are examined are tested in a way which some of us who are older would shrink from in positive horror. In their recent examination, out of 20 presented 18 passed; and so it is in everything they do; there has been a percentage of 90 or more per cent. who have passed every examination they have gone in for. I thought before yesterday that I knew something of the way in which the piano could be played, but yesterday there were seven pianos going at once, with four girls at each piano, all of them keeping time, and it astonished me as it astonished everybody. It is not only with regard to music, but it is also in the higher branches of education that they distinguish themselves. Cookery also is a thing they learn, and there are other branches of education for fitting them for various spheres of life in the future to which it may please Providence to place them. They have in every way a thorough and excellent education, and I think in committing these girls to the charge of this Institution we may be perfectly certain that we are giving them to those who will faithfully discharge the trust imposed in them.

Tennessee thinks it has, or ought to have, some choice in the selection of its own representatives near other Grand Lodges.

MASONIC BENEVOLENCE IN THE PUNJAB.

The report of the Punjab Masonic Institution for the maintenance and education of children of deceased and indigent Freemasons for the year 1888, affords very interesting reading, particularly at the present time, when the management of Masonic Benevolent Institutions in England has become a burning question. We wish we could do more than briefly notice this satisfactory report; for there are several particulars of management referred to which merit attention. It will be sufficient, perhaps, as a proof that the affairs of the Punjab Masonic Institution, established in 1871, have been and still are in good hands, to state that between £4,000 and £5,000 are invested to the credit of the Endowment Fund, and that notwithstanding increased claims, "the expenditure during the past year was below the amount admissible under the rules, while the income largely exceeded the estimate." There is no "establishment" to keep up, and the children are placed in suitable schools, under personal supervision of responsible members of the craft. Altogether our brethren at Lahore have good reason to be pleased with the success which is attending their charitable efforts, and we wish them a long continuance of the present prosperity of the Institution over which the R. W. Bro. E. Woodall Parker, the District Grand Master for the Punjab Lodges, 23 in number, presides in person.—*Masonic Star*.

ORDER OF THE EASTERN STAR

The following is taken from an address on "The Purposes of the Order of the Eastern Star," by Mrs. M. Lemon, in Wichita, Kansas:—

The purposes of the Eastern Star are well set forth in the manuals and rituals of the Order, but as written purposes are capable of a varied interpretation and more intangible, so to speak, than a direct historical fact, perhaps a few

allusions to the purposes of this Order, as understood by the writer, may not be presumptuous. The wives, mothers, widows, sisters and daughters of Master Masons, while ineligible to the mysteries of Freemasonry are acknowledged to be entitled to some of the benefits arising from the ancient institution. But if left alone among strangers, who is to believe that they are thus entitled, unless they have some mode of undeniable recognition? If from the external fixedness of things, woman is to be debarred forever from knowing the signs and passes of Master Masons, if there are no more big clocks in which she might be tempted to hide, no hatchways or scuttle-holes through which she might, in vain endeavor to see, be precipitated headlong into their midst, in the absence of results which might have been consequent upon a woman's finding it all out, what better thing could have been devised for her protection than the organization of an Order so beautiful in all its proportions, so instructive, so useful, so pure, so freighted with charity, relief and truth, that all who are acquainted with its mysteries, are drawn into closer fellowship with true Masonry. If I am addressing myself to an objector of the Order, or one jealous of the advancement of women in this direction, let me say to such an one that the Eastern Star does not claim to be the Rosetta-Stone that will unlock your mysteries to us. We do not claim any part of true Masonry, but we do claim to be a part of true humanity, we do claim a right to help on the work of charity, brotherly love and relief in this world. We claim as our purpose to aid in the diffusion of the moral principles, we claim to incite a love of the Order in the hearts of the female members of your household, leading directly to your own happiness, by the sympathy aroused there for you. We claim the right to assist in ameliorating the needs of the Masonic widow and orphan, and the Mason who withholds his influence, or his membership, and that of his near female relatives from this Order is de-

stroying his own privileges in standing directly in his own light. We are informed that we are, as women, related to the Masonic body by ties more tender than can ever be told us. Of what avail are such ties, if your wife, mother, widow, sister, or daughter be thrown among strangers, overtaken by calamity or distress, and totally unable to prove herself entitled to consideration from the brotherhood? The world is full of imposters, and there is no hope of relief in distress from a simple statement of the fact of relationship unless it come with the grip of one who has seen His star in the east.

The principles of the Order of the Eastern Star are growing. They have spread from Sweden, Italy, and France across the high seas to America, and on to the western coast of the continent. Talented and thinking men, who have time, money and genius to true Masonry, see at a glance the secure footing this Order gives to their mothers, wives, sisters and daughters. They see that their investment will yield them a compound interest both in prosperity and adversity, in prosperity by the delightful social enjoyments and sympathies arising from the tie of association, and in adversity by preserving their loved ones from ever being strangers in the earth, they ever being recognizable, and that, too, by sisters and brothers.

We purpose, like Jephthah's daughter, to respect the binding force of a vow, like Ruth, to have devotion to religious principles, like Esther, to have fidelity to kindred and friends, like Martha, to have undeviating faith in the hour of trial, and like Electa to have patience and submission under wrongs. These grand purposes have won to our Order queens of kingdoms, queens of song, and queens of the household, and the dissemination of these principles has arrested the attention of good Masons everywhere. The Eastern Star, as taught, is the Theseus that has slain the Minotaur, Slander, upon the altar in our Labyrinth. It is the Ariadne that has given Masonic women a clew to the light that dispels selfishness and injus-

tice among women. It is a bright jewel, polished and fit for setting in the keystone of the arch of true Masonry. We hope that the time is not far distant that wherever the sound of the gavel is heard in the East, there will the star be seen to rise, and all who take love for their guide will be lightened by its rays through the labyrinth of its mysteries.

A CURIOUS CERTIFICATE.

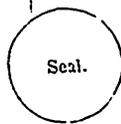
Bro. W. J. Hughan, who is always unearthing or finding some Masonic curiosity, recently wrote the London *Freemason* as follows:—

Bro. C. P. Cooper, of Dundalk, has again unearthed another curious specimen in certificates. It was granted by the "Inner Circle" of the Lodge No. 384, Dundalk (warranted in 1802), and relates primarily to the "Red Cross," which is substantially the same Degree as conferred in U.S.A., and Canada, as preparatory or introductory to the K.T. There are also other Degrees referred to, which will be of special interest to those who regard the *Mark*, as almost of equal antiquity and importance to the Royal Arch. I may state that the earliest minutes of a Mark Lodge are dated 1773, at Durham, 1777, at London, and 1778, at Banff, Scotland.

[Copy.]

O King Darius live for ever.

Lodge No. 384 on
the Grand
Lodge Registry
of Ireland.



We the King and Captain General of the General and Royal Assembly of Knights of the Red Cross having met and assembled in due form at Dundalk under the sanction of Lodge No. 384, Do hereby Certify that our trusty true faithful and well beloved Brother Sir Samuel Jameson was by us duly installed and Dubbed a Knight of the most Illustrious and Royal Order of the Knights of the Red Cross and that he was by us at the same time initiated into those Magnanimous and Glorious Orders of Knights

of Patmos, Knights of Jerusalem, Ark and Mark Mason, Link and Chain, Jacob's Wrestle and Mother Word, and as such we recommend him as a Worthy Brother to all Brother Red Cross Masons throughout the face of the habitable Globe.

Given under our Hands and Seal in our Lodge Room at Dundalk This 7th day of July, A.D. 1819 and in Masonry 5819.

Joshua Harrison K.I.N.G.
John Warren C.G.
Thomas Kidd 1st Lieut.
Patt. Mandwell 2nd Lieut.
Patt. Callan 3rd Lieut.



The Certificate is written on a sheet of small folio paper, the "water mark" of which is 1811, the wax seal being suspended from a riband of four colours, viz., blue, green, black, and orange. A similar seal, in ink, is at the foot of the document, and appears to have the words, &c., thereon as follows: O.K. D.L.F.EVER, DUNDALK LODGE, 384, within there is a cross of Calvary, with the letters above of IHS, and at the left is a serpent, and some other figure at the right.

MASONIC UNION IN NEW ZEALAND.

The New Zealand *Masonic Journal* of May 1st says:—

"The reports that have reached us from the various districts of the Colony, and the result of the meeting held to consider the advisableness or otherwise of establishing a Grand Lodge for New Zealand, are on the whole very gratifying, indicating as they do that the balance of opinion is very considerably on the side of union. The very decided expressions of approval of the movement given by the Craft at the central meetings truly warrants the Masonic Union in taking the next necessary step, namely, that of submitting formal resolutions of approval to be passed in the various lodges. By so doing they are closely following the examples, in similar circumstances, of the Craft in South

Australia, New South Wales, and Victoria, and which received, not only the approval of the District and Provincial Grand Masters in those Colonies, but was warmly commended by the Grand Masters and the Grand Lodges of the old country. This step is not only prudent, but indispensable, as no Grand Lodge can be formed without the concurrence of the private lodges, and private lodges have no other means of expressing their approval or disapproval of this or any other question in their tyled lodges. Resolutions passed at meetings of members of the lodge in the ante room are of no effect, as they would not be legal expressions of the lodge's wishes, and a Grand Lodge is a creation of the lodges, and not of the brethren outside the lodges. This is unwritten law, but has been most clearly enunciated by the Grand Lodges of the old country, and no recognized Grand Lodge has ever been established except on this basis. Every lodge in the Colony will shortly have an opportunity of discussing, and approving or rejecting a formal resolution, pledging itself to support the formation of a Grand Lodge. The resolution merely affirms the desirableness of a Grand Lodge being established, and pledges the lodge to appoint delegates to tender the allegiance of the lodge to the new Grand Lodge when formed. No approval is asked of any plan of constitution suggested by any brother, association of brethren, nor newspaper.

Once in a while a pugnacious, obstinate, cross-grained sort of man makes the mistake of becoming a Mason. We call it a mistake because he is not suited to such an association in an atmosphere of geniality and good cheer. He is argumentative and contentious, never well so pleased as when in earnest discussion, in wordy combat. He is apt to have grudges, mean prejudices, and use the backball to gratify petty spite. From all such Masons, good Lord deliver us.

Craft Tidings.

CANADIAN.

Grand Master Walkem was banquetted by the brethren of Guelph on the evening of St. John's Day.

At St. Thomas on St. John's Day, Alex. Hess was installed W. M. of St. David's Lodge, and M. S. Carl, Secretary.

The brethren at the Capital attended divine service at the Dominion Methodist Church, on the Sunday before St. John's Day.

Bro. George T. Robinson, a member of Rehoboam Lodge, Toronto, died recently after a long illness. His remains were buried with Masonic honors.

The lodges in the Ottawa District have been discussing the question of transacting lodge business in the third degree. Considerable diversity of opinion prevailed on the subject.

The Ottawa Masonic Hall Trust held its annual meeting recently. W. Bro. E. D. Parlow, P.M., was re-elected chairman, and R. W. Bro. Wm. Rae was re-elected secretary for the 18th year in succession.

V. W. Bro. Barr, of Renfrew, will likely be the unanimous choice of the Ottawa District for D.D.G.M. The city had the honor two years in succession, and now the country brethren have their turn.

Bro. Dr. Thomas Walker, of St. John, N.B., Grand Master of New Brunswick, accompanied by his wife, have gone to Great Britain to visit their eldest son, a medical student at the Edinburgh University.

Builder's Lodge, No. 177, Ottawa, will, as last year, run an excursion to Toronto and Niagara Falls in connection with Grand Lodge meeting at Owen Sound. Bro. Fred Cook is engineering the arrangements.

So far as at present heard from, there are three brethren mentioned in connection with the District Deputy Grand

Mastership of Toronto District—W. C. Williamson, George Tait and Wm. Roaf—all able and well qualified brethren.

Stevenson Lodge, Toronto, is adding to its roll of membership at an astonishing rate. Bro. Nicholson is occupying the East for the third year in succession, and he evidently fills the position to the satisfaction of the members and the growth of the lodge.

Among those who preached Masonic sermons to the brethren on Sunday prior to St. John's day were Bros. Revs. W. F. Wilson, at Islington, Dr. Burns, at Hamilton, Robert Kerr, at Ingersoll, W. H. Boyle, at St. Thomas, and Dean Innis at St. Mary's.

D.G.M. Robertson lectured in the Toronto street hall, Toronto, on the 28th ult., on "Craft Masonry in Canada, for the Past 100 Years." The lecture was delivered while this number of THE CRAFTSMAN was going through the press, and consequently we are unable to make further reference to it.

Bro. Reeve, W.M. of King Solomon Lodge, Toronto, and a number of the brethren visited Ashlar Lodge, North Toronto, at its May meeting. Bro. Percy, W.M. of Ashlar, initiated a candidate, and was ably assisted by his officers. At the refreshment table—which was a model of neatness, and the provender first-class—an agreeable time was spent, Bro. Reeve delivering a most humorous speech.

At the June meeting of King Solomon Lodge, Toronto, a candidate was initiated, the first for a long time, and two applications were received. Bro. Reeve, W.M., conducted the initiation ceremony in an able manner. The unusual event was witnessed by a number of visitors, including Past Masters Tait, of St. Andrew's; Ardagh, of Ionic; Bro. Percy, W.M. of Ashlar, etc. The time spent in the refreshment room was very enjoyable.

Bro. George MacDonald, P. M., of Doric Lodge, Toronto, died in this city on May 30th. His burial took place

on June 1st, under Masonic auspices. The disease that took off Bro. MacDonald was some kidney trouble. He was thirty-five years old. Deceased was born in Prince Edward County, and was educated at Queen's College, where he carried off the gold medal. He studied in the office of Blake, Kerr & Cassels, afterwards joining the firm of McMahon & Drayton. Ill health forced him to retire from the active pursuit of his profession some time ago.

On the 13th June, York R.A. Chapter, Eglinton, was officially visited by officers and companions representing St. Paul's, Occident, King Solomon, Orient, and Antiquity Chapters. Grand Superintendent Postlethwaite and G. S. N. Blackwood also attended in their official capacities. Two candidates were exalted, the work being remarkably well done. The visitors, numbering about thirty-five, were royally entertained by the Companions of York Chapter. Comp. Hull, Z. of York Chapter, deserves the highest credit for the zeal which he has displayed in infusing new life into the Chapter, and is to be congratulated upon the success which has attended his efforts.

The Masonic fraternity had a large gathering in Madoc on the 24th ult., in commemoration of St. John's Day. Masons from Belleville, Trenton, Stirling, Tweed, Thomasburg and Marmora took part in the ceremonies. After dining together in the Masonic Hall, a mass meeting was held in the grove back of the high school, at which A. F. Wood, M.P.P., presided, and addresses were delivered by the following Masonic brethren: Deputy District Grand Master Smeaton, S. B. Burdett, M.P., G. W. Ostrom, M.P.P., and Hon. M. Howell, Minister of Customs. There was an immense audience present and the proceedings were of the most satisfactory character. The members of the Madoc lodge were warmly congratulated on the success of the day. In the evening a concert was given to a crowded house in the Masonic Hall.

UNITED STATES.

The oldest Templar in Maine is probably William Wilson, of Red Beach, who was knighted in Killiniche Lodge, Belfast, Ireland, in 1824.

Bro. M. H. Kerby, an Ohio Masonic veteran, died at Upper Sandusky, Ohio, March 5th, 1889, in the 91st year of his age. He had been a Mason for 69 years.

One of the highest Masons in Kentucky is dead—Bro. John D. Orvill, whose height was six feet six inches. He was a Past High Priest, and had been a Freemason for twenty-two years.—*Keystone*.

The *Masonic Home Journal* says that Lodge 56 of Mississippi, which had its charter arrested for initiating a saloon-keeper, defends on the ground that the law is an innovation, and that the Grand Lodge has no power to make innovations.

The Masonic Home, of Missouri, was formally dedicated on the 15th of June. The Home is situated in Forest Park, in the suburbs of St. Louis, and is a fine large residence with fifteen acres of ground attached. It cost \$40,000, of which \$15,000 has been paid, the balance being due next December.

A summary of Grand Council returns, from General Grand Recorder Henry W. Mordhurst, shows nineteen Grand Councils, 252 subordinates and 17,367 members, with an increase in 1888 of 828. In 1877, before the order caved in, Drummond's Statistics showed 28,985 members, 656 subordinates and 33 Grand Councils.—*Masonic Token*.

The Grand Master of Canada calls attention to two subjects which he regards as important. The first is the permissive use of two different kinds of "Work." Two lodges use what he calls the "Irish Work." He says it appears to be like what was called the "Old Work" in New York and Ohio. He thinks the Grand Lodge should stop this difference. We think so, too.—*Keystone*.

We know of few cities in the Northwest to which the expression sometimes used, "a live Masonic town," better applies than to Fargo, Dakota, says the *Master Mason*. Lodge, Chapter, Commandery, and Scottish Rite bodies are all active and thriving. Work is being constantly done and the material wrought upon is substantial, and, we trust, will prove enduring.

Bro. Darius Wilson, Deputy Grand Master of the Imperial Confederation of Rites of the World, has had^e delegated to him by the Grand Hierophant, Giam Baptiste De Pessina, 33°, 90°, 97°, the power to settle all matters concerning the recognition, etc., of all Sov. Sanc. and other bodies of Egyptian Masonry which are not now recognized by the Imperial Confederation of Rites.

The Masonic Lodges of the Territory of New Mexico assembled at Albuquerque, and decided upon permanent location of the Grand Lodge of the Territory. After organizing, the following Committee on Credentials was appointed: C. N. Blackwell, of Socorro; Richard English, of Raton; A. B. Laird, of Deming; L. Kornberg, of Albuquerque, was selected to act as Secretary. Albuquerque and Santa Fe were nominated for places, and on a vote the former city was unanimously selected. The Convention then adjourned.

Bro. Adam Forepaugh, the great circus magnate, is a member of Warren Lodge No. 15, Connersville, Ind., and is also a member of the Masonic Mutual Benefit Society of Indiana. His great show exhibited at Philadelphia, Pa., recently, and the generous hearted proprietor very kindly remembered the inmates of the Masonic Home of Pennsylvania with an invitation and complimentaries to witness the performance. It is safe to presume that a goodly number of bald heads appeared in the front row at the show.—*Masonic Advocate*.

Louisville, Ky., has fourteen Masonic lodges, four Royal Arch Chapters, one Council of Royal and Select Masters,

and two Commanderies of Knights Templar. She has also the largest and best Masonic Widows and Orphans' Home in America, a fine Masonic Temple, a Masonic journal, and other evidences of being a live Masonic city. Here is also found that genuine Masonic hospitality so greatly appreciated and enjoyed by visiting brethren, and which is one of the best qualities that can be displayed by the great Masonic Brotherhood.—*Masonic Advocate*.

Eastern papers inform us that at a meeting of the Grand Lodge of Connecticut, held on the 8th day of May, old Hiram Lodge, No. 1, of New Haven, was reinstated, with the exception of seven members of the lodge, who were expelled some two years ago, when the trouble occurred between Hiram and the Grand Lodge. It is further stated that during the time the charter of Hiram Lodge was arrested some four hundred Masons were made in that lodge. We are anxious to learn on what basis this unfortunate affair has been settled, and what action was taken in reference to these new members, not made in a just and lawfully constituted lodge.—*Masonic Advocate*.

Bro. John W. Vrooman, of Herkimer, N. Y., just elected Grand Master of Masons in New York, was made a Mason in Herkimer Lodge, No. 423, soon after arriving at the age of twenty-one years. He has served as Junior Grand Warden two terms, Senior Grand Warden two terms, and Deputy Grand Master four terms, and he never had a vote given against him. He is a worthy successor to the magnificent Bro. Frank R. Lawrence, who was elected for a fifth term, but fraternally declined to stand in the way of the advancement of his brother. Bro. Vrooman is a lineal descendant of Count Egmont, whom Motley the historian has immortalized in his famous history of the Netherlands. Bro. Vrooman is a lawyer and banker, and served with distinction as Clerk of the State Senate of New York for ten years.—*Keystone*.

Adolphus Andreas, said to have been

the oldest Mason in New York State, and one of the founders of the Columbian Society, died of paralysis recently in New York. Although the disease had tapped him on the shoulder a year ago, he recovered completely, and was in robust health almost to the day of his death. On Sunday he took a two mile walk, and Tuesday he spent at the Masonic convention. He was stricken down the next day. Bro. Andreas was born in New York on Nov. 9th, 1799, and became a Mason when but a boy, and, being the son of a Master Mason, received that degree when still under age. He was the only surviving charter member of York Lodge, No. 197, which was organized during the Marquis de Lafayette's second visit to America. When Lafayette was made a Knight Templar by the Morton Encampment, Bro. Andreas was also admitted to the order. He was one of the first to receive the Thirty-third degree of the Ancient Accepted Rite. He participated in nearly all the more important Masonic ceremonies which have taken place the last half century or more.

FOREIGN.

Rev. J. T. Darragh, the highly esteemed head of the Anglican church in Johannesburg, has joined the Craft.

The Grand Lodge of England has decided "That a resignation once tendered is final, and cannot be withdrawn or cancelled. The brother can only come back to the lodge as an ordinary 'joining' member."

Sir William Clarke, Grand Master of Victoria, dispensed princely hospitality during installation week. He invited visiting G.L. officers to luncheon at his town house in East Melbourne, and also to a most enjoyable concert in the same mansion.—*Sydney Freemason.*

The climate of Lagos is said to be one of the worst on the west coast of Africa, but even there Masonry flourishes. On the 27th of December the brethren of the Lagos Lodge installed their W. M., and celebrated the event,

not only by a banquet, but by a ball, at both of which ladies were present.

P.G.M. Bro. the Earl of Zetland presided at the meeting of the Craft in North and East Yorkshire, gathered at York, Eng., May 8th. The meeting was held in the interest of the educational fund for the children of deceased, necessitous Freemasons who are unable to obtain, or until they obtain, admission to the Masonic Schools of the Craft in England. The meeting was a great success. Five thousand dollars was subscribed.

We congratulate the Supreme Council 33° A. and A. Rite on the selection of Bro. Frank Richardson, and Bro. Frank Richardson himself, on having been selected to fill the office of Grand Captain of Guards, rendered vacant by the lamented death of Bro. Colonel Adair. Bro. Richardson is one of the ablest and most active Masons of our day, and the news that he has been appointed a member of the Supreme Council of this branch of our society will be received everywhere with satisfaction.—*London Freemason.*

A Masonic publishing company is being projected in New South Wales, to take over the existing journals, the *Sydney Freemason*, and the *Freemason's Chronicle*, and to publish in their stead a fortnightly, and ultimately a weekly paper of increased size. The promoters estimate a circulation of 3,000, as there are 10,000 Masons in the colony. We wish them every possible success, but we can only say that if the anticipated proportion of Masons subscribe, they are made of different stuff to their brethren in this part of the world.—*South African Freemason.*

It has been arranged to form a Supreme Grand Chapter at the same time the Grand Lodge is formed. At present there are eleven English Chapters existing and two in course of formation, besides one Scotch and one Irish Chapter. There are also three Chapters warranted by the Grand Lodge of Canada in flat defiance of all Masonic law. These Canadians have returned their

warrant and joined the Irish Chapter, and things being thus amicably arranged, it took very little time to come to an arrangement on the question of union.—*South African Freemason.*

It is rather amusing to us to find certain of our brethren in England continuing to exercise their minds on the evils of meeting in public houses, and seeming to view a general building of lodge rooms as a sort of Utopian idea. Why, bless their Masonic hearts, we in poor South Africa never think of meeting in a "public house." We have solved the question long ago. We should like to show some of our home brethren little lodges of 20 to 30 members in out-of-the-way-up country villages, possessing their own well-built temples, land, lock, stock and baggage, bought and paid for by themselves.—*South African Freemason.*

The establishment of the "United" Grand Lodge of Victoria, with its attendant ceremonies and festivities, will be found fully recorded in this issue. The proceedings were of an imposing character, not equalling of course, in splendour and perfection, the magnificent ceremonies attending the installation of Our Most Worshipful Grand Master, Lord Carrington. The large attendance of brethren proved that the "union" of the different Constitutions has a solid foundation, only requiring time to solidify the movement, and remove the friction just now somewhat too apparent. In Bro. Sir William Clarke, our Victoria brethren have got a ruler, who should be able to exercise a powerful and dominant influence for good, and we are satisfied that he will endeavour to make the union a reality, a true Masonic union, based upon Peace, Love and Harmony. His task is not an easy one, but with tact and firmness it can be pleasantly accomplished.—*Sydney Freemason.*

The Sovereign Great Priory of Canada will meet this year in Montreal.

Bro. R. L. Patterson, Toronto, is not a candidate for D.D.G.M. of Toronto district.

Knights Templars.

GRAND COMMANDERY OF INDIANA.

The Thirty-fifth Annual Conclave was opened on Tuesday, April 30th, at 2 o'clock p.m., and closed at noon on the day following.

From a report presented regarding the condition of the Order by Sir Knight Peden, we take the following:

"It affords me very great pleasure to state that 220 have been added to the roster of valiant Hoosier Knights within the year ending December 31st, 1888. While, in the aggregate, this increase has been greatly modified by death, dimit and discipline, still a statistical account furnished me a few days ago by the Grand Recorder shows a total membership December 31st, 1888, of 2,696, or a net gain of eighty since our last report."

Duncan T. Bacon, of Indianapolis, was elected Grand Commander, and William H. Smythe, Indianapolis, Grand Recorder.

GRAND COMMANDERY OF MICHIGAN.

The thirty-third annual conclave of the Grand Commandery Knights Templars of Michigan, assembled in Grand Rapids, May 21st. There was a full representation present, every subordinate commandery being represented, besides a large attendance of Past Eminent Commanders.

The *Tyler* relates the following incident in connection with the elections:

"The election proceeded very quietly and evenly until it came to Warder. For this position several names were presented, that of Sir S. E. Watson, P.E.C., of DeMolai Commandery No. 5, this city, leading all with a vote of 60. Sir A. Stryker, of Jackson, coming next with 26, and some five or six other names with scattering votes of from 2 to 16, just enough to render another ballot necessary. On the second ballot Sir S. E. Watson was elected by a majority of six, but owing to a mistake of the tellers in announcing the vote he was not declared the

choice of the Grand Commandery, and another ballot ordered. It was in this way: Whole number of votes cast 139. Necessary to choice 70, of which Sir S. E. Watson had 69, A. Stryker 35, and among the scattering were seven votes for *Watson*. These were, without doubt, cast for Sir S. E. Watson, as there was no other Watson present in the Grand Commandery, and in reality made his actual vote 76, showing him elected by a good majority, but being called off among the scattering ones was not noticed, and another ballot was taken. The mistake was entirely an oversight, and was doubtless caused by the great crowding and jostling around the table where the tellers were counting the vote. It was a marvel how the tellers could do any work, the crowd was so pressing and impatient. In our opinion this should not be allowed to prevail. It is out of order and contrary to the dignity of a Grand Commandery. When a Sir Knight has voted he should resume his seat. Two more ballots were taken, and on the last Sir A. Stryker was declared elected by a vote of 74 on a total vote of 147. The officers were then installed, and the Grand Commandery was closed to meet for the next annual conclave the third Tuesday in May, 1890, at the city of Detroit. Shortly after the Grand Commandery was closed, the mistake, above referred to, was discussed. Sir S. E. Watson, upon being informed of the facts, urged his friends to let the matter drop, but they naturally felt sore and would talk about it. *The Tyler* regrets the mistake, but strongly commends the dignified stand taken by Sir Watson. He has reason to feel proud of the strong support he received, and in knowing that he was the choice of the Grand Commandery for their Warder.

John A. Gerow, of Marshall was elected Grand Commander, and W. P. Innes, Grand Rapids, Grand Recorder.

We want an agent in your lodge to act for THE CRAFTSMAN. Have you the time or disposition to act?

Miscellaneous.

THE HEART OF MASONRY.

(CLARENCE M. BOUTELLE, DECORAH, IOWA.)

God placed the stars in the heavens,
A voiceless vigil to keep;
He piled the mountains beside the sea,
To silently guard the deep.

Search only rewards the searcher,
Whatever his quest may be;
And to keep our trust in silence shut,
Is the heart of Masonry.

God giveth the guerdon of harvest
To him who soweth the seed;
With a tireless love, and faithful,
He followeth every need.

Humanly, weakly, but bravely,
We should strive to faithful be;
For to stand to the need of him who needs
Is the heart of Masonry.

To the fields where War has drank of blood
God giveth His grasses green;
And His flowers spring up to greet the sun,
Where the hand of death hath been.

So, with a simple faith and trust,
Should we walk where the partings be;
For belief in the green above the dust,
Is the heart of Masonry.

— *Voice of Masonry.*

AFRICAN MASONRY.

Soon after the French conquest of Algeria some hardy explorers ventured upon researches into the African interior, among them a very persistent traveller, named Mollein, who reported that, in the district of Fouta Toro, in the region of Sanegambia, not far from the Desert of Sahara, he had discovered what he regarded to be a species of Freemasonry existing among a tribe he calls the Foullahs. According to his account the people were of a reddish black skin, very tall and athletic, very moral and industrious and entirely insensible to the seductions of Europeans. Prior to initiation into their society the postulant was incarcerated in a small hut, seeing no one but the slave bringing him the necessities of life, and therein confined for eight days. At

the termination of this term of solitary probation he was visited by a band of masked men, who put his courage to the test in every imaginable manner. Should the ordeal be successfully passed, the candidate was admitted into the society and entrusted with a secret, which they assured the traveller had never been revealed, as the penalty for treason would be certain death. The initiated were known in the villages, where they dwell, as the *Almousseri*, and were consulted as possessors of knowledge, unattainable elsewhere. Victor Hugo took deep interest in this curious race, which, like the Mandans in the far west, have entirely disappeared with their mysterious practices.—*Masonic Chronicle*.

MORAL USES OF FREEMASONRY.

Several illustrations of the power and usefulness of the Masonic organization are given in a little work entitled "The Genius of Freemasonry," published at Providence, R. I., in the year 1838. One incident therein narrated greatly impressed our thought. It was told as an actual occurrence which took place in a Southern lodge, presided over by a brother of distinction, whose honored name is still familiar as a household word throughout our whole country. We give the account substantially as it appears in the book named.

Toward the close of an evening's labor, when the charge was about to be given to one who had that night been initiated into the mysteries of the Craft, and he had been brought to the chair to receive it, the quick eye of the Worshipful Master saw sitting at a distance, the brother of the candidate, sitting dark, moody and silent. Between the two brothers there had long been a deadly feud—one that had eaten like a cancer into their hearts, and spread a leprosy over their lives, tainting all around them, or connected with them.

The one about to receive the charge, though of good reputation in the community, was generally regarded as the more obdurate in this unhappy alienation. The Master began his charge. He said he would depart somewhat from the ritual generally used, and would quote from the language of Him who spake as never man spake: "Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath sought against thee, leave there thy gift before the altar and go thy way; first be reconciled to thy brother, and then come and offer thy gift." The miseries of contention and discord were strongly depicted by the Master. He dwelt upon the deadliness of the moral poison of family contentions—a poison that earth cannot suck up or time destroy—a poison that often springs afresh from the grave of those who concocted it to curse their descendants for succeeding ages.

The candidate trembled as he listened to these earnest words; his soul was a witness to their truth; he looked wistfully and wildly around the room, fearing, yet wishing, to catch the eye of his brother between whom and himself there had been long continued and bitter opposition of feeling. The Master noticed the effects of his words and changed his tone, portraying the kindly influences of brotherly love, telling how far it softened the calamities of earth and plucked the sting from death itself. He dwelt upon the new obligations the initiate has assumed, and reminded him that the place where he then was, should be considered sacred to fraternal sympathies, a place in which every pledge was given to cultivate purest affections, to quench at once in the overflowing of love and forgiveness all heart-burnings of enmity, and to wash away the long scenes of rancor and bitterness which so much degrade the soul. The brother who had sat retired, as he heard sentence after sentence of the eloquent charge, had moved by timid steps nearer to the altar, and

watched with earnest feeling the effect of such words on his brother's mind ; at last their eyes met, and volumes were spoken in the glance. Oh ! what a moment for the two men who had drank the stream of life from one maternal bosom ; they looked once more and then rushed into each other's arms. " Brother, forgive me," broke from the hearts of both in half suffocated and almost inarticulate words. They were reconciled. What a wreath for eloquence ! What a triumph for Freemasonry !

The incident thus related shows how the principles and precepts of the Masonic system may have prevailing force where the conditions are favorable, and where there is a wise and judicious teacher to apply the lessons of that system. The moral uses of Freemasonry are many, affecting character on all sides, the most potential for good when there is a faithful application of the truths taught and illustrated to the conduct of life. Wisdom and grace are requisite for such an enforcement.—*Freemasons' Repository*.

AT THE GRAVE.

As Master Masons we often hear, in the lodge room, of the spade, the coffin, and the sprig of acacia. We have been taught very many impressive and instructive truths by this series of emblems. The spade and the coffin speak to us, when far away from scenes like the present, and bring to our minds tombs and graves which hold many loved but departed ones, and in which we must sooner or later lie. The sprig of acacia which once marked the resting-place of the illustrious dead causes a hope to rise in our breasts—it symbolizes an immortality beyond the realm of worm and corruption, it speaks to the never-dying soul in words of strong hope of a house not made with hands eternal in the heavens ; where wisdom, strength and beauty are not merely symbolized by columns that will moulder and decay, but where these attributes of the Triune God will be for all eter-

nity manifest in all their magnitude and power.

To the most of us, the South and West gates of our lives have been passed. Soon from the East gate we will view the bright hills on which rests the Eternal City of our God. In the land to which we are hastening, we will have no use for level and plumb line, trowel or gavel, compass or square, helmet or sword. In the eternity of God, human weakness or human envy will not be known, there all men will be equal, there the rough ashlar will be made perfect, and the stones wrought in the quarries of the earth will be accepted as good work, true work ; there in the asylum of heaven will be found rest for weary pilgrims, there the work of life will be tried by a juster Judge than here—there when the Divine promises are fulfilled, will the yearnings of the immortal soul be satisfied.—*Voice of Masonry*.

A CURIOUS FACT.

Hon. Chauncey M. Depew said in an address delivered before Kane Lodge, No. 454, New York City, on the occasion of their thirteenth anniversary : " It is an extraordinary tribute to American Masonry that fifty-two of the signers of the Declaration of Independence out of the fifty-five could have formed a lodge, and that all the Major-Generals in the Army of the Revolution were bound by the mystic tie. One was expelled from the Order, but his infamy and its punishment have given more brilliant and permanent fame to the virtues of the rest. The unknown grave and the execrated memory of Benedict Arnold serve by contrast to exalt to nobler and grander heights the pure Masonic patriotism of George Washington. It appears from the records of King Solomon Lodge of Poughkeepsie, that from 1771 Benedict Arnold was a frequent visitor. In 1781 I found this remarkable entry : ' Ordered that the name of Benedict Arnold be considered obliterated from the min-

utes of this lodge; a traitor.' There is no more interesting relic in the Order than this mutilated record."

IS IT WORTH WHILE?

Is it worth while that we jostle a brother,
Bearing his load on the rough road of life?
Is it worth while that we jeer at each other
In blackness of heart—that we war to the
knife?
God, pity us all in our pitiful strife.

God, pity us all as we jostle each other:
God, pardon us all for the triumphs we
feel
When a fellow goes down 'neath his load on
the heather,
Pierced to the heart; words are keener
than steel,
And mightier far for woe or for weal.

Were it not well in this brief little journey
On over the isthmus, down into the tide,
We give him a fish instead of a serpent,
Ere holding the hands to be and abide
Forever and aye in the dust at his side?

Look at the roses saluting each other;
Look at the herds all at peace on the
plain—
Man and man only makes war on his
brother,
And laughs in his heart at his peril and
pain,
Shamed by the leasts that go down on the
plain.

Is it worth while that we battle to humble
Some poor fellow-soldier down in the
dust?

God, pity us all: Time oft soon will tumble
All of us together like leaves in a gust,
Humbled, indeed, down into the dust.
—*Bro. Joaquin Miller.*

Don't go to the lodge to find fault, to raise a row, to talk of friendship when you mean hate, determined to set yourself on edge with any that come near you. Try the antithesis of this. Speak kindly to all. If you disagree with a brother, do so in such a charitable spirit that your words will influence your hearers, and perchance you may bring a flood of harmony where discord abounded. Courtesy costs nothing. Cheap, is it not? Try it. The elixir of life is not half as palatable.

NEWSPAPER LAWS.

1.—A Postmaster is required to give notice by Letter (returning a paper does not answer the law), when a subscriber does not take his paper out of the office, and state the reason for its not being taken. Any neglect to do so makes the postmaster responsible to the publisher for payment.

2.—Any person who takes a paper from the post office, whether directed to his name or another, or whether he has subscribed or not, is responsible for the pay.

3.—If any person orders his paper discontinued he must pay all arrearages, or the publisher must continue to send it until payment is made and collect the whole amount whether it be taken from the office or not. There can be no legal discontinuance until the payment is made.

4.—If a subscriber orders his paper to be stopped at a certain time, and the publisher continues to send, the subscriber is bound to pay for it if he takes it out of the post office. The law proceeds upon the ground that a man must pay for what he uses.

5.—The courts have decided that refusing to take a newspaper and periodicals from the post office, or removing and leaving them uncalled for, is prima facie evidence of intentional fraud.

SUBSCRIPTIONS RECEIVED.

The following subscriptions have been received since our last issue, and we shall be obliged if our brethren will favor us with notice of any omission that may occur:

Reading Room, House of Commons, \$2.00; G. W. Stevens, \$1.00; Thos. A. Thompson, \$1.50; The Senate, \$2.00; Reading Room, Legislative Assembly, \$1.50; A. K. Morrison, \$1.00; St. Francis Lodge, \$3.50; A. S. Hart, \$2.50; C. S. Aspinall, \$1.00; A. W. Mee, 50c; E. T. Malone, \$1.00; B. P. Day, \$1.50; F. T. Thomas, \$1.50; S. F. Matthew, \$2.00; W. J. Robie, \$1.00; John Palmer, \$1.00; Robert Garson, \$1.00; John A. Warren, \$1.00; D. V. Waite, \$1.50; R. L. Patterson, \$1.00; Wm. Cook, \$1.00; W. J. H. Saunders, \$1.00; F. Gallow, \$1.00; H. Griffith, \$1.00; D. H. Watt, \$1.50; H. Reesor, \$1.50; G. J. Mason, \$1.50; W. J. Caldwell, \$1.50; H. J. Brown, \$1.50; Alex. Delaporte, \$1.00; F. B. Polson, \$1.00; Rehotoam Lodge, \$1.00; Saml. Rothwell, \$1.50; Harmony Lodge, \$1.50; M. L. Robinson, \$1.00; C. L. Patterson, \$1.00.