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THE CANADIAN CRAFTSMAN,

AND

MASONIC RECORD.

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

"The Queen and the Craft."

{ \$1.60 per annum
in advance.

VOL. XX.

PORT HOPE, ONT., OCTOBER 15, 1886.

No. 10.

FREEMASONRY IN GERMANY.

The history of Freemasonry in this vast country, which contains an Empire, several Kingdoms, and about twenty Principalities, is in a manner more succinct than that of any other of the States of Europe. I will commence, therefore, by speaking of that city, which of all others in Germany, was the first in which Freemasonry took root, namely: the city of "Hamburg on the Elbe." On the 3rd of December, 1737, the first Masonic lodge in Germany, under the English dispensation, was established in this city. It was named "Absalom Lodge," and was placed under the direction of Bro. Charles Sarez. On the 30th of October, 1740, this lodge was raised by the Grand Lodge of England to the rank of the Provincial Grand Lodge of Hamburg and Lower Saxony, having for its Grand Master Bro. Luttman. It was by a deputation of this lodge that Prince Frederick, of Prussia, subsequently Frederick the 2nd, was initiated, in 1788, at Brunswick, a circumstance that has contributed much to the propagation of Masonry in Germany. From Hamburg, Freemasonry passed, in 1738, to Dresden; in 1740, to Berlin; in 1741, to Leipsic; in 1744, to Brunswick; and in 1746, to Hanover. The Provincial Grand Lodge established up to 1795 but five lodges, and in that year these united in founding a hospital for house servants, and subsequently created a fund for the relief of foreign brethren who

might require it. This Grand Lodge had extended its jurisdiction in 1807 over sixteen lodges, all working the English rite, and remaining faithful to its mother lodge, of London. In this respect it shone as a bright example of fidelity, in comparison to other Provincial Grand Lodges, which, although established under like circumstances, and by the same authority, generally took the first favorable opportunity to become independent of the authority that created them. It was not until the year 1811, that the Provincial Grand Lodge of Hamburg decided to assert its independence, and now it directs a Provincial Grand Lodge, and between twenty and thirty operative bodies, all practicing the English rite. I next describe its origin in Prussia:— "The Lodge of the Three Globes," in Berlin, composed of French artists, was constituted on the 23rd of September, 1740. This was the first lodge established at that time. On the 24th of June, 1744, Prince Frederick elevated it to the rank of a Grand Lodge, under the title of "Royal Grand Mother Lodge." He was, as a natural consequence, elected Grand Master, and filled the office as such until 1747, from which date he ceased to take any part in Masonic labors. This mother lodge suffered itself to be, from an early period, invaded by the high degrees of the rite of "Perfection," as also by those of the rite of "Strict Observ-

ance." In 1773, desiring to organize a lodge whose membership would be composed entirely of the nobility, it requested permission to do so from the King, Frederick the 2nd, but was refused. Such an institution could no better carry out the objects of Masonry than those which were charged with the propagation of its doctrines.

Although, like Hamburg, some parts of Germany had received Masonry direct from England, and the lodges thus constituted worked the English rite, others had received it by the intermediation of France, the institution soon extended in a most extraordinary manner. The lodges there finding themselves composed in great part of the nobility, and men devoted to art and science, having a weakness for the French language, many of them conducted their labors in that language, and for the most part even took French names. This tendency favored the introduction into the German lodges of the high degrees, which the officers of the army of "Broglie" had imported from France; and it is from this period the introduction of the Templar system may be dated. It was not until after the Congress of Wilhelmsbad, a small mineral bath near Hanau, that these disorders ceased. The discussions which took place in that assembly, broke the chains of the Templar hierarchy, believed to be so firmly riveted by the Jesuits, and relieved the fraternity in all Germany from their drunken enthusiasm for the systems of high degrees.

In no country had the Templar system been extended so generally as in Germany; nearly all the lodges had adopted it, under the belief that its object was the re establishment of the Ancient Order of Knights Templar. The most elevated classes of society, and people the most honorable, among whom were the greater portion of the nobility, became its partizans, notwithstanding the doubts which were thrown out of the

sincerity of the assertions of its chief officials, twenty-six princes of Germany had been initiated into those degrees, and thus became promoters, more or less zealous, while many of them took position at the head of the Templar Order in their respective States.

Since Frederick the Great, all his successors, the present old "Kaiser" and Crown Prince have been Free-masons, or have declared themselves in favor, and the protectors of Free-masonry. Frederick William, the 3rd, who had also been initiated, confirmed and recognized from the throne, in 1798, the three Grand Lodges in Berlin. At the second Congress of Vienna, in 1833, when Austria and Bavaria demanded, in terms not in any wise equivocal, the extermination of the society of Free-masons, the King declared "that they were, and always should be, in his kingdom, under his protection," which should ever be remembered in the mind of every loyal brother of the craft; and by his warm defence of the institution, he prevented the other powers represented at this Congress, from exhibiting any leaning towards the project of extermination advanced by the two powers just named.

The three Prussian Grand Lodges located at Berlin, have each founded humanitarian establishments for the benefit of Freemasons and their families.

CALLED OFF FROM LABOR.

We are at the close of the annual period of labor, and about to enter on the succeeding season of refreshment. Ten months of continuous work in the craft, prepares the brethren for the enjoyment of one or two months of rest. The sweltering nights of July and August may be spent in more airy quarters, than those a Masonic lodge or chapter affords, and to the majority of Freemasons, therefore, the announcement of one or two

months' refreshment comes with no unwelcome sound. It means, called off from labor, which, however pleasant, will be the more enjoyed after its cessation for a brief space of time. It means a break in our usual Masonic employment. It means a seasonable change, which must be for the better, since it rests and recuperates those faculties which have been habitually called into action. As men, we recognize the utility of a season of midsummer rest for the body and mind, and as Masons we may analogously profit by being called off from the craft's customary labor.

There is a just analogy between the refreshment which follows labor at the meeting of a Masonic body, and the summer rest which comes from the closing over during the months of July and August. Among the Jews, on the great day of the Feast, at the beginning of the Christian era, the Rabbis tell us that when water was drawn from the fountain of Siloam, and borne into the Temple, with the sound of the trumpet, "he who hath not seen the rejoicing on the drawing of this water, hath seen no rejoicing at all." So he who has not seen Freemasons go from labor to refreshment, in the lodge, chapter, or commandery, and from the continuous labor of ten months, to the enjoyable refreshment afforded by a two months' vacation, has failed to see the craft when it is happiest, when its members are most gleesome, and their fraternal feelings most unmistakably manifested.

The gavel never falls with happier sound, than it does at the close of the leafy month of June, when, in its own language, it says: "Closed until the next stated meeting in September." The green doors of the year are thrown open to us, and we all step out into God's first Temple, amid the foliage of nature, where we see around us the buttercups and daisies, poetically styled "splashes from the chariot-wheels of the sun;"

where we breathe the perfume-laden air, and listen to the carol of birds, and perchance to the music of the waters as they play over the rocks in some sequestered brook. In these June and July days, nature is giving us "more light" materially than ever during the year. We may gain more light Masonically, also, if we will well use our time. Times of rest are not times of waste. It is a pleasant time to read, to enjoy *The Keystone*, to do a little missionary work for it among the brethren—for, if it has proved entertaining and instructive to you, it may be the same to them. As the days are lengthened, both body and mind may thus be strengthened, and you be prepared to take a higher place in the craft during the ensuing winter, when St. John's Day rolls around again.

Brethren who fail, during this season of refreshment, to note and admire the temples of Wisdom, Strength and Beauty, which the Great Architect of the Universe is rearing everywhere around us—the trees robed in green, the bushes crowned with bloom, the grass as glossy as velvet, fail to derive the best enjoyment from this season. In these summer days we, may realize more potently than at any other period of the revolving year, the Wisdom of the Creator, the Strength of His laws, which govern the appearance of reviving vegetation, and the beauty of forest and field, city and country, seaside and mountain, now while the sun shines brightest, the southern breezes blow the balmiest, and human faces all around us manifest the happiest play of countenance. We are "called off" from vocation to avocation, from thinking of Masonic work to enjoying Masonic rest, from contemplating self and man, to contemplating Nature and God. That Masonic body which labors ten months, is entitled to refreshment for two months; and yet there are times when it seems impossible to take such refreshment. Exigencies arise which seem to forbid a cessation of

labor. There may be a continued request for the degrees, or an urgent demand for advancement, and either of these justifies a Masonic body in not closing over. Duty before pleasure should always be our rule, and however much we might enjoy a mid-summer rest from Masonic labor, if that rest would be at the expense of the welfare of the lodge, or to the detriment of the individual interest of some of the members who are seeking advancement, it would be indulged in at too great a cost. The Masonic refreshment that refreshes, is that which comes from general consent, and is not forced upon a body, when a large minority is opposed to it. We have attended, as many of the readers of *The Keystone* no doubt have, most enjoyable Masonic meetings held during the months of July or August. When the weather is warmest sometimes the fraternal feelings are strongest. At all events, not a few Freemasons are ready to yield to the call of duty, and you may sometimes judge as to who are the most assiduous, and, perhaps, self-sacrificing members of a lodge, by noting those that are present at a meeting held during the "dog days."

One thing, let us never be "called off"—from our ceaseless devotion to the highest interests of our Fraternity. Neither summer nor winter, labor nor refreshment, youth nor age, should weaken our attachment to Freemasonry. Its principles are so pure, its membership so noble in character, as well as strong in numbers, its past is so glorious, its present so prosperous, and its future so promising, that it is worthy of our continuous admiration and our unflaging support.—*Keystone.*

THE FIRST GREAT LIGHT.

Grand Master Langhorne, of Montana, recently officially said:

"Early in the beginning of my administration of this high office, my attention was called incidentally to a pamphlet, issued by a Master of one

of the lodges in this jurisdiction, bitterly assailing the Holy Bible, and casting ridicule upon its teachings. This was soon followed by another of like import. To this, however, I paid but little heed, until my attention was called to them by a distinguished member of this Grand Lodge, who wrote to me upon the suggestion of several of the brethren, who thought the matter worthy of consideration. About the same time I received a letter from the brother who is the author of the pamphlets. I replied at some length, and among other things, that I thought he had erred, and had inflicted a severe blow upon Masonry, and that I thought he had better resign the gavel.

"In the broad light of the civilization of the nineteenth century, it seems foolish to be called upon to define the relation that the Holy Bible, as one of the Great Lights, holds to Masonry. It has been established as the 'Book of the Law,' and among our first lessons in Masonry, we are taught that 'it is the inestimable gift from God to man as a rule and guide for our faith and practice,' and I cannot conceive how any Mason can cast reproach upon or bring into ridicule God's Holy Word. No matter whether it is formulated as our Bible, or the Koran of the Mohammedian, so long as it is recognized as a book of the law, and is regarded as the essential law of a nation or people. We do not in fact teach any religion, but only Masonry; but a belief in God is an indispensable requisite to a man's being made a Mason. That must carry with it a belief in God's law. Far be it from me to impugn any one's conscientious motives, nor do I desire to look upon the matter other than from a Masonic standpoint. A man has a right, no doubt, to be an Atheist or an Infidel, but he cannot be either and be a Mason."

The committee to whom the matter was referred, offered the following, which was unanimously adopted:—

"Your Special Committee, to whom you referred that portion of the Most Worshipful Grand Master's address, referring to certain pamphlets or books, written and promulgated by a certain Worshipful Master of this Grand Jurisdiction, in which the author denounces, in bold and defiant terms, the fundamental principles upon which our institution is planted, to wit: Faith in God, and a hope of a future state of reward.

"The said author also ridicules the teaching of the 'Book of the Law,' which Masonry proclaims to be the 'First Great Light' in our fraternity, and declares himself as holding no allegiance to the Bible or its God.

"For these reasons your committee denounces the holding and promulgation of such sentiments as high treason against Masonry, and totally subversive of all its teachings and foundation, and if permitted to pass unrebuked, would render us, as Masons, obnoxious to the charge of gross hypocrisy and dereliction of duty.

"Your committee feel deeply the magnitude and importance of responsibility resting on them, from the fact that a crime of such magnitude, charged against a Mason, as the denial of our 'Faith in God,' and hope of immortality, has never before come up before this Grand Lodge, and is unknown in this jurisdiction.

"In view of these facts, we feel a delicacy and hesitancy in recommending such punishment, as we believe should be inflicted, upon one so recreant to every principle of our loved fraternity.

"We would therefore respectfully refer the meed of punishment of so grave a crime, to the Grand Lodge for their infliction."

The brother was afterwards suspended from all rights, privileges and duties as Worshipful Master, and a committee appointed to prefer charges against him and bring him to trial.

Keystone.

THE FIRST GREAT LIGHT.

It is the usage of the craft in all countries, at the present time, and has been from the remotest antiquity, that the Book of the Law, the Great Light, which is the Holy Bible, is always spread open upon the altar in every asylum; indeed, a Masonic body cannot be properly organized or opened for business without it. There is in this, as in everything else Masonic, an appropriate symbolism. The Book of the Law is the Great Light of Masonry. Every promise in the Bible is a pearl of inestimable value, of great price. Faith makes a chain of pearls out of the promises by which she graces her neck and secures her armor, but Masonry is a thread of gold running through the chain of pearls. To close the Bible, or to emasculate its promises, would interrupt the rays of divine light which emanate from it, and would leave the body in moral darkness.

As the Bible is the most luminous and profound of all the Masonic symbols, as well as the corner and copestone of the edifice, I am sure you will pardon me for including in this paper Rev. Dr. Dwight's eloquent apostrophe to the Great Light that lays on our altars, which for beauty of language, grandeur of thought, and elegance of expression, has no equal in all the range of human language. Dr. Dwight says:—"The Bible is a window in the prison of hope, through which we look into eternity. It contains more true sublimity, more exquisite beauty, more pure morality, more important history, and finer strains of poetry and eloquence, than can be collected from all other books ever written, in all the ages, and all the languages, that have ever been invented." How thankful we as Masons ought to be for the Bible, the triangular and triune light that ever and always stands in front of the Masonic altar; it is God's purest and best gift to Masons, pointing them ever to that greater light, eternal in

the heaven of heavens. It is the star of eternal hope, whose brilliant rays come twinkling to this nether world; erring man's guide to wisdom, virtue and holiness. The Bible is the great and incomparable Book of books, its letters are brilliant sapphires, its words sparkling diamonds, its chapters pearls of luminous light; its whole the living splendor of a glorified humanity. "In comparison, Byron loses his fire, Milton his soarings, Gray his beauties, and Homer his grandeur; no human soul ever reasoned like sainted Job's; no poet ever sung like Israel's Shepherd King, and God never made a man more wise than Solomon. The promises of the Bible are pictures on the golden walls of immortality, dew-drops from the evergreen trees of eternity, pearls from the deep sea of God's love. As the moaning shell whispers of the caverns of the deep, deep sea, so the Bible breathes of endless life in heaven." Oh! that more of its blessed precepts were bound about our hearts, and we had the wisdom to make them the mottoes of our lives.—*Bro. Woodward Abrahams.*

BLESSINGS OF THE LODGE.

At the dedication of the new apartments of a lodge in his jurisdiction, Most Worshipful Abraham H. Howland, Jr., Grand Master of Masons in Massachusetts, delivered the subjoined beautiful portrayal of the Blessings of the Lodge:—

"These apartments, worthy of the craft, should be occupied by those who strive to walk uprightly, to work diligently, live creditably, and act honorably by all men. From this altar should go forth such as are not only imbued with loyalty to country, and such as are strong in the principles of freedom and equality, but such as are imbued with loyalty to truth; such as are strong in the permanent and hopeful principles of our

Constitutions; and such as realize the opportunities to affect the universal good by striving for the physical, mental, and moral welfare, of the entire people. 'The world is the field.' Upon you rests the great responsibility of bearing the radiance of our Great Lights into the business, pleasure, and struggle of life. Yours it is to exemplify those tenets which have survived the centuries, and which have ever tended to the peace, progress, and happiness of our race. Yours it is, walking fearlessly in the path of duty, to seek humanity's good, which is one of the principal objects of our Order. Let the light of the United Brethren shine in making others happy; in shunning hate, vengeance, vice, and crime; in respecting wisdom, virtue, and innocence; in sharing other's adversity, sorrow, and defeat, and in avoiding all things that dishonor the body, and stain the soul. * * *

"The opportunity is now presented, and upon you, brethren, rests the responsibility of recognizing and discharging it. Exempting your own true and priceless homes, what place has more tender bonds and associations? Where are we brought more directly to consider present duty and present responsibility? Where is the jar of the world less felt, and the voice of temptation less audible? Tired with the business whirl and ceaseless warfare, would you rest? Are you desirous of communing with wisdom, truth, love, and friends? This very place is consecrated to all these, and urges you to share its blessings.

"The opportunity is now presented of frequent fraternal concourse of renewed works in behalf of the deserving brother, his widow or orphans, of listening to a service that has charmed an innumerable company, and of teaching, by symbols, those truths upon which the present and future welfare of mankind depends. Let not such opportunities pass unheeded, but seize them with true Masonic

fervor, thereby discharging your responsibility and exemplifying the brotherhood of our Order. Such duties are yours. Such benefits are within your reach. To such high purposes has this hall been dedicated. To the full possession of them every member of this lodge is called. To have them, to keep them, to increase them, and to lead others to possess and enjoy them, is the reason for the existence of this lodge. To reject these opportunities by absence from the meetings, indifference to the work, violation of obligations, and an un-masonic walk in the world, is to defeat, in a measure, its purpose and the benefits of its principles.

"The spending of the evening in this consecrated place, in the enjoyment of brotherly love and concord, is infinitely preferable to passing it in frivolity and idleness. Here one retires from the noise and conflict of life, and is refreshed by the rich lessons our ritual presents. The carpet, canopy, altar, lights, furniture, with the ever impressive ritual, pour unmeasured benefits into the receptive mind. The past with its history, written and unwritten, the present with its opportunities, responsibilities, and promises, and the future, with its hopes, are here unfolded. Symbols, that generations of mankind have venerated for centuries, here disclose their hidden truth. The great drama of human life—youth, manhood, and age—passes in tenderness and power, teaching the frailty of the flesh and the hope of immortality. Is it not beneficial to enlarge and stimulate the mind, by teaching these truths? Is it not beneficial to soften the heart and increase human sympathy, by teaching such lessons? Like other sources of great good, Masonry is too often neglected. Its opportunities are too often unheeded, its responsibilities shunned, and thereby its benefits lost. Yet in its truth there are supreme possibilities. It will despoil old habits, conquer vice, allay strife, buildup manhood. It

stands as a beacon light on the shore of time, casting its beams over the dangers around us and through the darkness before us, lighting up the pathway that leads to health and happiness, peace and love."—*E.S.*

THE MASTER'S GAVEL.

Perhaps no lodge appliance or symbol is possessed of such deep and absorbing interest to the craft, as the Master's mallet or gavel. Nothing in the entire range of Masonic paraphernalia and formulary, can boast of an antiquity so unequivocally remote. At the installation of a Master, he is informed, upon being tendered this implement, that it constitutes the element of his authority over the assembled brethren, without which, his efforts to preserve order and subordination must be ineffectual. He is further instructed that the gavel is an emblem of power, and the governing instrument of his office. It is also fairly interpreted to be the symbol that inducts or establishes him into the possession of a lodge of Masons.

As an emblem of extraordinary power, the mallet has preserved its typical character during successive ages, and as such as come down to our day.

So early as the year 1462, it was clearly recognized to be a Masonic symbol, whose use regulated and defined territory surrounding a lodge. The ordinance of that date expressly declared that lewd women should remain as far from the sacred enclosure as a hammer could be hurled. This implement was a religious symbol in the Middle Ages, and made use of to establish proprietary rights over land and water. It was accomplished by throwing the mallet at full swing, and all ground traversed was acknowledged as immediately reduced to the person's possession casting the same.

In the fifteenth century, therefore, this custom was practiced by the Ma-

sonic fraternity, and symbolized proprietorship.

In modern Freemasonry it still survives as an emblematic pledge of a Master's ownership over his lodge. It is true the gavel now is no longer hurled in order to limit the outlaying territory contiguous to the hallowed precincts, but the use of that implement perpetuates the mediæval idea of possession.

The gavel in the hand of the Master of a Masonic lodge, directly alludes to this ancient usage, and when it sounds the decision of a question submitted, that is merely the re-echo of a power current many centuries ago, in the administration of justice.

The judges of our modern courts of law wield the gavel with a no less emblematic power than a Master of Masons. Grimm says that the hammer-stroke which the auctioneer makes to conclude a sale, is derived from the custom referred to. But the mallet, chiefly as a symbol of power, is of the remotest antiquity, which I shall now proceed to trace. In northern mythology, Thor was always represented with a mallet, called Miolner. Its origin is as follows:—

Loki, one of the Norse deities, made a wager with a dwarf that he could not forge certain things which would compare with the mechanical skill of other dwarfs. Certain conditions were agreed upon, and the dwarf began to labor industriously at his forge. A suitable time having elapsed, he took from the fire, among other articles, a hammer, named Miolner. The things forged were produced before three principal gods of Asgard, Odin, Thor, and Frey, who were selected as arbitrators of their relative value.

After careful test, it was unanimously decided that the hammer was superior to all. This implement possessed the virtue of striking with unerring certainty any object at which it was thrown, and, however severe a blow was struck, no injury ensued to

the person wielding the hammer. The Scandinavian divinities at this time were waging a bitter warfare against rebellious frost giants, and hailed the acquisition of Miolner as a powerful weapon of defence, with unaffected delight. To Thor was given the mallet, a gift of especial applicability, as he was, according to the prose Edda, the strongest of Norse gods; and when belted with the girdle of prowess—meifinjardir—with hammer in hand, he was irresistible. Scaldic songs recite numerous adventures, in which Thor manifested Miolner's divine attributes.

It clearly appears from the preceding proofs, I think, that the Master's mallet has descended to modern Freemasonry, invested with the symbolism of Thor's hammer. As previously stated, this implement, in the hand of a presiding-officer of a lodge, is an emblem of authority, without which he is impotent to rule and govern the assembled brethren. This virtue, inherent in the gavel, is directly derived from the Norse Miolner, and made its possessor irresistible. Thus it is with the Master of a Masonic lodge; grasping his mallet, he is immediately clothed with the symbol of resistless force and power over present emergencies.—*Fort's Early History and Antiquities of Freemasonry.*

WHO CARES ?

Who cares whether Masonry originated in the Garden of Eden, or before the flood, or at the building of King Solomon's Temple? What does it matter to us, whether Noah was Master of his lodge, or not? Or whether or not Moses was a Mason, because he was versed in Egyptian mysteries? What good would the knowledge of the fact do us, living so many centuries after these worthy men were "gathered to their fathers"? The question for us, as individual members of the Order, is: "Am I a Mason?" Do I practice the purity taught by Masonic lessons? When I

entered the lodge for the first time, I was taught to reverence the Creator of the world. I was told that my trust should be in Him. Do I reverence the Great Architect of the Universe? Do I put my trust in Him? Is my life in accordance with the truths He would teach me? I had hardly passed the threshold of Masonry, before I was told that there were four cardinal virtues, and I was admonished to practice them at all times. Do I heed this wise admonition? Am I "temperate" in all my acts, in my thoughts, in my judgment of my fellows? Does prudence characterize my life? Do I show to the profane, as well as the Mason, that I possess Fortitude sufficient to resist temptation, to defend the right, to espouse the cause of the downtrodden and oppressed? Is Justice a virtue that I practice in all my dealings with the world? I was told to ever walk as an upright man and Mason. Am I thus walking? These are questions more important to us as Masons, than the question of anti-diluvian origin.

We revere age, and we know enough of the antiquity of the Order, to know that it is very ancient, and should be respected for its glorious past history. But that is enough to know of its claim to antiquity. Let us expend our energies in endeavoring to learn the beautiful lessons taught in the several degrees, and to live those blessed truths in our daily intercourse with the world. We need every safeguard we can get while passing through this world of care and sin, and let us shield ourselves behind the tried bulwarks of our Order. Let us preserve inviolate the tenets of our profession, and hand down to the generations to come an unimpaired brotherhood, made up of those who practice every day the lessons the lodge-room taught them. Let us study our own lives, our own times, and in the brief span of life allotted to us, do good to our fellow-men, and not lose the diamond crown while

searching the dusty pages of the "ages before the flood" for something that in the end will profit us nothing.
—*Dispatch.*

UNWISE OBJECTIONS.

In a certain case, the advancement of a candidate was stayed because it was discovered that the first joint of his left fore-finger was off, and here is what Bro. Hill thinks of it:

"The loss of the first joint of the left fore-finger would not prevent literal compliance with all the requirements of the ritual, and there is less reason for his rejection, than in the case of one who has lost the entire leg, arm, or hand. If Royal Arch Masonry in Texas expects to build up, so as to accomplish something for humanity, and to win the respect of the thinking portion of the people, it must cast aside the idea that fingers or legs are of more value than brains. What is wanted there, as well as elsewhere, is the internal qualification—the heart, the sympathetic soul, the appreciation of the worth of Masonry. Wooden heads are of less value than wooden legs, and the hand which is never stretched out to the relief of a friend, is not to be compared to the maimed arm which responds to the appeal of suffering humanity, even though compelled to use a substitute for lost portions."

One jurisdiction rejects a Master Mason because he is blind of an eye, and another, because he has lost, perhaps in defense of his country, or in behalf of wronged innocence, a single joint of one finger; yet the eye remaining is enough to enable its possessor to perceive the distresses of a brother, and the hand is strong enough to give the hearty grasp of love. A man with two eyes may be dead to every impulse of charity, or so engrossed in self as to know nought of the joys of fraternal assistance. Such a one may well

bear the application to him of Schiller's lines:

Ambition hath hearts of stone,
From which no drops of tend'ness are ever
distilled.

The man with the perfect hand may exemplify all the greed and unscrupulousness of the worst type of an usurer, determined on his pound of flesh, but, physically, is eligible, and would be preferable material in Texas under the ruling.

Alas! how hard it is to shake off the trammels of the early superstitions which have been laid across the pathway of progress. May a change come over the spirit of the Companions who now exclude all but those who are sound in limb and wind.—*E.v.*

MERCENARY MOTIVES.

"If there is any one thing that has destroyed harmony in our lodges and between members, it is the want of a sense of pecuniary obligation, too often found among brethren. Many think that if they can join the Masons, they will prosper, because Masons are bound to help each other. If such failed to support themselves before they were made Masons, they grew worse after joining a lodge. We have known Masons to demand a credit because they were Masons, when, if they were not Masons, they could not even ask credit for a pipe of tobacco. We have heard indolent brothers complain against those who had worked hard and saved something of this world's goods, because they refused to give credit, or divide with these shiftless fellows. And what forehanded Mason is there that has not met with such things? If an applicant cannot support himself, or is not doing so in some creditable occupation, when he asks to join a lodge, he should be rejected. If he seeks to become a Mason with the hope or expectancy that the brethren will feed and clothe him, whether he works or not—as no doubt some do—

he should be referred to the alms-house, for that is the place he is hunting. We have known cases where such applicants were industrious enough to get into a lodge, but never enough so afterwards to make a creditable living; but such cases are, fortunately, not numerous."—*Proceedings Grand Lodge of Florida.*

A DREAM.

The tract of land owned by Bro. Sir William Johnson, and called the "Royal Grant," which contained nearly one hundred thousand acres of choice lands, now mostly situated in County of Herkimer, N. Y., was obtained from Hendrick, chief of the Mohawks, in the following manner:—Being at Bro. Sir Johnson's house, the Sachem observed a new coat, richly embroidered with gold lace, which the former intended for his own person; and on entering his presence, after a night's rest, he said to him:—"Brother, me dream last night." "Indeed," responded Johnson, "and what did my red brother dream?" "Me dream," was the chief's reply, "that this coat be mine." Then said Sir William, "It is yours, to which you are most welcome." Soon after this interview, Sir William returned his guest's visit, and on meeting him in the morning, said to him:—"Brother, I dreamed last night." "What did my pale-faced brother dream?" asked the Sachem. "I dreamed," said his guest, "that this tract of land,"—describing a square bounded on the south by the Mohawk, on the east by the Canada creek, and on the north and west by objects familiar to them, "was all my own." Old Hendrick assumed a thoughtful mood, but although he saw the enormousness of the request, he would not be outdone in generosity, or forfeit the friendship of the British agent, and soon responded:—"Brother, the land is yours, but you must not dream again."

ON A GATE POST.

CHAPTER I.

Ambrose Nettleson has what he thinks is a valuable manuscript. He thinks so, doubtless, because it records a part of his life. One night recently, while I was at his house, he brought out the manuscript and read it to me. Although I did not ask permission, yet I do not feel that I violate his confidence by giving, as nearly as I can remember, the contents of the paper which he treasured with such affection:

The prospect was not cheerful. I was riding a horse across a country whose loneliness was as deep as a sigh which bespeaks the long absence of some one. Night was coming on and a storm was gathering its forces. A frightened owl flitted past me, screaming in my face. The time of year was when nature hesitates whether to continue winter or begin spring. My horse almost shook me off when he stopped and shivered. The owl screamed in my face again. Dead leaves, for a moment would whirl before me, and then fall, scattered and torn as though they had, by an angry hand, been swept from their long, damp rest, only to be mocked. "What a dreary, dreary place it is!" I mused. "I feel as though something terrible is going to happen. The air, just before the great agitation which must come, seems quivering in its desire to bear the sound of murder, murder! As I live, yonder is light. It is possible that I shall receive shelter?"

Urging my horse forward, I soon reached a small house, near the summit of a desolate peak, overlooking the Arkansaw river. I dismounted near the door—there was no fence around the house. My horse looked appealingly at me and without asking permission from any one within, I led the animal to a stable close at hand and took off saddle and bridle. As I was returning, the storm burst upon the river. When I approached the door, I heard a wail. I knocked and I heard the wail coming slowly toward me. The door was opened by a girl scarcely more than twelve years old. Her face was the picture of despair. She said nothing, but pointed to a bed, upon which lay an old man, gasping for breath. Approaching him, I saw that he had but a few minutes to live. The girl knelt beside the old man. He tried to put his hand upon her head.

Failing, he looked at me and I assisted him. He tried to speak, but could not. The girl sobbed frantically. The rain poured down and the storm shook the house.

"He will never get well!" she cried. "My grandpa will die."

Yes, her grandpa would die. His life had already passed away. The hand lying on her head was growing cold. She looked at him and shrieked.

What a night we spent in that house. The storm howled and the rain fell until nearly daylight. The girl, who I saw was intelligent, with an impressive face, said that her name was Munette Leggeman, and that since her earliest recollection she had lived with the old man who had spent the most of his time, since she had begun to talk, in teaching her.

"I have no relatives," she said in answer to a question.

"Any friends?"

"No friends."

"You have neighbors?"

"None. The nearest house is nearly eight miles away."

I knew not what to do. Surely the situation was serious. Early at morning, we buried the old man in the yard. As best I could, I made a coffin of a trough which I found in the stable. After the burial, I went out and found enough corn for my horse. I left Munette at the grave, on which she had, sobbing bitterly, thrown herself.

"Where are you going, little girl?" I asked when I returned, still finding her on the grave.

"How can I go anywhere?" she asked. "I have no friends, I told you."

"You cannot remain here."

"I cannot go away."

"I will not leave you here. You must go with me. My mother has no little girl. She will receive you."

Still lying on the grave, and without looking up, she replied:

"I will go and work for my board."

"You will not have to work. When I tell my mother of the circumstances under which I found you, she will take you in her arms. Come, get your clothes. It is time we were leaving here. See, the sun is shining beautifully. It is a new day for you."

Without replying, she arose and turned toward me. Her face, even aside from her grief, was so sad, and her eyes wore a look of such tender appeal that even though she had relatives.

I would have thought it my duty to take her home with me. She went into the house and soon returned with a small bundle.

"I haven't much to take," she said. "Grandpa and I were very poor, and you see, having inherited his poverty, I am poorer than ever."

I was not surprised to hear her make such a remark, for I had discovered that she never associated with children and was consequently wise of her age.

"You shall have some nice dresses after a while," I replied.

"Pretty red ones?"

The child was asserting itself.

"Yes, and blue ones."

She wept anew as we mounted the horse—she seated behind me. As long as we were within sight of the house she said nothing, but when we had descended into the thick woods, she said:

"I won't cry any more, if I can help it."

"Your grandfather must have been good to you?"

Yes, but he made me read many books that were very dull—great law books. I don't like them. His eyes for many years have been so bad that I had to do all his reading for him. He wrote a book full of curious things and murders, but one day when he found me reading it, he took it away from me and burned it up. It must have been bad and he must have been sorry that he wrote it. What is your name?"

I told her, and expressed my surprise that she had not sooner asked me.

"It was your place to tell me without my asking," she said. "When I told you my name, you should have told me yours. Don't you see?"

I acknowledged the justice of her rebuke.

The day passed rather pleasantly, with the exception of the influence of the night before, which naturally enough she could not dispel and which I could not keep from arising occasionally. We sat on a log and ate dinner, and Munette's remarks gave me additional insight into her close habit of observation. When evening came, we stopped at a farm house, where the sad story of the little girl awoke such sympathy that the kind-hearted house-wife begged me to allow the child to remain with her.

"It is a question that she must de-

cide," I rejoined. "What do you say, Munette?"

"I am surprised that you should ask me such a question," she replied, approaching the chair where I sat and taking my hand. "Would it not be ungrateful in me to desert you so soon, or to ever desert you?"

"She's got more sense than an old woman right now," said the host, addressing his wife. "Our twenty-eight year old daughter that married last month ain't a patchin' to this girl."

"W'y, Jesperson," said his wife, in mild censure, "Margaret ain't twenty-eight years old."

"She's mighty nigh it."

"An' besides that," continued the woman, "she never had a chance."

"Didn't go to school three months often nearly every year, eh? What show does a gal want, I'd like to know? This little creetur, I warrant you never has been to school."

"Oh, yes, sir. My whole life has been a school. The old house where I used to live contains many books. If you want them you may go there and get them. I shall never go after them. I could never read them again."

"Well, blast my buttons if I don't mosy up that way. I ain't much of a scholar, but I reckon I can worry through with a lot of them."

CHAPTER II.

My mother welcomed Munette, and when I related the sad story of how I found her, the sympathetic woman took the child in her arms and kissed her. A few days afterwards, when I returned home after a short absence, she flashed upon me in a gay red dress. She was more of a child than I had ever seen—more so than I had thought it possible for her to become. My mother was delighted to see her innocent pranks, and I, for the first time, kissed the child.

"You have kissed me at last," she said. "Is it because I look better in this dress?"

"It is because you look more like a child. Before, you reminded me so much of a woman."

"Do not women like to be kissed?"

I laughed and my mother, shaking her head—I can see her gray hairs now—said: "Ah, Ambrose, our young girl has a very old head."

We sent Munette to school. The teacher, a man who had the reputation

of being profound, met me one day and said:

"Look here, Munette is the most remarkable child I ever saw. She has read so many books and makes me such wise observations that I am constantly surprised. To tell you the truth, I cannot advance her. Not that I am not intellectually able—ahem—but er —because I do not think that at her age it would be safe. Therefore I would advise you to take her from school. I know the effect that too much learning has on youth. I know how narrowly I escaped."

When I spoke to Munette, she said, "That school is a very dull place. It is a constant hum of arithmetic. I don't like to cipher, as the children call it. Fractions make my head ache and miscellaneous examples make me sick. Let me study at home."

I took her from school. She was a devoted student, but was never so absorbed that she was oblivious to the little attentions which a woman of my mother's age prizes so highly. Munette grew rapidly and I was pleased to see that she was daily becoming more graceful.

CHAPTER III.

The war came on. How natural it is, in writing a story, to say "The war came on;" but this is not a story, and nothing can be more natural than truth—although it is said to be stranger than fiction. Therefore, when I say that the war came on, I intend that the declaration should have its full meaning. I left home full of pride. I was a captain. My mother prayed; but Munette did not seem to be affected. "Good bye," she said. "War is one of the incidents of civilization, as well as a feature of barbarity. I know that men will do your duty, and that you will not forget the little girl whom you once saw sobbing under the hand of a dying man. When you return, I shall be old enough to kiss you."

I looked at her in astonishment. Merriment sparkled in her eyes. "You don't like to kiss children, it seems."

"Munette, you are strange. I once said that I did not kiss you because you looked like a woman."

"Oh, yes, that is true. I thought that you did not want to kiss me because I was so small. There now, captain, don't swell up like a toad."

I turned away. She called me, when I was about a hundred yards away and

said: "When you pass the big gate, look on the right hand post."

I did so and found the words. "I love you." Under this I wrote, "And I love you."

I did not receive but one letter from Munette, and that might just as well have been written by a professor of geology, for its four pages were devoted to a description of a lot of pebbles she had found in a cave.

I returned home ragged and ill. Munette was delighted to see me. She was so peculiar, though that I could not tell whether or not she still loved me. It seemed that she did not, for whenever I attempted to remind her of it, she changed the subject. Like all true lovers, I felt that without her my life would be a blank. I spoke to my mother concerning my trouble.

"She is a very strange girl, but I always found her frank except when I asked her if she loved you, and she replied that the hawks had carried off three of the dominicker hen's chickens."

One day, in passing the big gate, I wrote on the post the following:

"Will you marry me?"

Two days afterwards I visited the place and found the word "yes."

Without further communication, except to appoint the time by "Post," we were married. I did not find her disposition to be peculiar, only in the intensity of her love for me. "Why did you treat me so?" I one day asked her.

"The dominicker has a great deal of trouble with her chickens," she replied. Shortly afterwards, when she thought that I was not looking, she threw back her head and laughed. — *Arkansas Traveler.*

SCOURGE-TIME.

A Hair-Raising Story of the Love of Two Men for One Beautiful Woman.

Janeway passed his hand before his eyes and once more looked about the room, which was respectably appointed, while a shade less glittering and tawdry than similar lodgings in the Capital. Of the fashions of these Southern towns he knew as yet but little. Paris and London and the German universities had sufficed for one whose sole purpose in living was to reach the highest science of his own profession; and it was but a day and an hour since he had heard a strange voice

calling, the voice which had summoned him southward to the shore of that blue, vast sea by which a ghastly plague was stalking. A day and an hour—and he was standing now in the chamber of awful pestilence, perchance in the presence of the dying.

He brushed the haze from his sight and tried to find things real. He seemed strongly conscious of some few trifles: the white window-curtain fluttering faintly in the falling breeze, and the morning sun, which grew hot and pitiless; the twisted draperies of the bed; the silence of the stricken outer world; * * * his own image in the mirror opposite. He regarded this last with vague wonder. What a pale, dazed countenance was reflected! How strangely gaunt that shaven face had grown; how thin the brown hair at the temples! How hollow were the sockets of the eyes! * * * He went again to look at the man on the bed, who still tossed painfully and moaned for "Water, water, water!" Pinched face and purplish, shriveled hands told instantly the awful truth.

Janeway had come prepared. No longer hesitating, he opened his case and took out the remedies. He bent and held the spoon to the lips of the sufferer; then he stood erect and spoke one quiet word:

"Seymour."

The man's eyes opened; he looked up half deliriously, and gasped as if Death itself towered over him:

"Crist! You here?"

The doctor, still looking at him, answered calmly:

"Yes, I am here."

"What have you come for? To kill me? To take her from me?"

"Where is she?" the doctor asked, pausing between the words, although no quiver was perceptible of voice or feature.

"She is safe—in Paris—waiting for me," the other answered in a tone of misery. "Waiting for me, and I dying here without her. O God! It is your curse upon us, I know—your curse. Water! Give me a drink of water! I am burning up! Your curse!"

"Hush!" Janeway moistened his lips. "You are not the one nor this the hour to speak of curses. Only one thing I demand to know—for the rest be silent—if you have cherished and been tender with her? Swear to me the truth, as you may meet your God this day!"

The sick man cried out his answer with despairing agony.

"I swear—I swear that I have always loved her!" He broke again into bitter moaning. "The pain! O, my hands—my arms—my feet! The pain!"

Janeway seated himself and chafed the limbs of his patient constantly, untiringly, only pausing at intervals to administer the remedies. There was in his face a set resolve.

The sufferer breathed more rapidly; his voice grew huskier.

"I don't see—I thought that you had come to—take her back—"

"Take her back," repeated Janeway, "How can one take back anything one has never had? I never had her; she never was mine—except in name. If she had once loved me, do you fancy she would have forgotten it?" A certain lofty pride seemed for the moment to round his speech. "O, no; she was never mine!"

He said no more, but continued to chafe the cramping limbs of the foe, whom he had found so strangely in a strange land.

Seymour grew a little quieter; he spoke in a slow, husky whisper.

"You are right, she never loved you! She loved me, and I her; you cannot blame me for loving her, even though you, yourself, did not."

"If I not love Amy—not love—my wife!" His wondering voice swelled suddenly with a strange pathos, and as suddenly he paused and seemed to recollect. "No matter. But swear to me this also: That you will never cease to cherish—that you will never forsake her!"

"I swear!" the husky whisper came. Seymour by and by dropped into a doze.

The afternoon drifted along. The room was silent and the heat intense. The window-curtain barely stirred. Janeway's eyes rested upon it as he sat there. * * * * *

By and by came in a Sister of Charity.

"Is he living still?" she asked.

"He will live, I think," said Janeway softly.

The sister took his place and he went out for some refreshment. He did not go far; he walked slowly, looking about him with grave and sunken eyes. He could see Death striding through the city, masked with the white and glaring sunshine. He could hear the cries of those immortal agony and the cry of his own heart.

stronger for the time. "She must not know that you saw me here; give me your solemn promise not to tell her that."

"Why?"

"Your promise!" A stern light glittered in his eyes.

"If you wish it—yes."

"When you and I last met, back in America, five long years ago, I was poor—very poor, just struggling with the world—you remember? After that—after you and she—" He gasped and breathed long, hard breaths for some moments, then re-began. "After you and she went away there was some money left me. * * * My will was made long since; half is for her—for Amy; half for you when you have made her legally your wife."

Seymour, who had bent to hear the husky whisper, started up.

"No, no! Not that! Leave her what you will, but don't—don't—I wronged you. God knows, you ought to curse me. You—you are not dying. There's no need for that—"

"Hush!" Janeway put up a feeble hand. "Only go. I bear no malice if only she be happy—" His voice failed for a space. Then he spoke again: "Send a priest or—a sister."

Seymour turned and looked about him in a dazed way. He seemed striving to collect his thoughts. He trembled as he walked and looked fearfully up at the walls of the room, as if they might fall upon him.

He crept dizzily down the silent street where day must break ere long. As yet the sky was blue with the depth of night unpierced by any star. The air was thick and sultry.

He crept along the narrow street as rapidly as possible. What little strength he had seemed miraculous. At moments he wondered if this were not a dream.

He must find aid or return alone.

A thin and greenish ray pierced the Eastern sky. When this had broadened to a golden stream, rose-tinged, he had sought and found a meek-faced sister of charity.

They returned as quickly as his weakness permitted.

The room was still; the morning's earliest roselight trembled on the wall. The lifted curtain fluttered in the window-frame.

Janeway was breathing faintly, his eyes unclosed slowly, until his gaze

was lifted to the gentle countenance of the nun. His pinched and ghastly features softened, a child's smile came upon his lips. He lifted his head, as if yearning toward some unseen face.

"Amy!" he cried, and fell back on the pillow.

The roselight trembled still upon the wall; the curtain fluttered softly.

"In bona pace," said the nun, kneeling to pray.

And Seymour, shuddering, passed swiftly through the door.

To MAKE Freemasonry prosper, let every brother show the world how good a man he can be. A man is judged by the company he keeps; so let our actions be our good examples.

TIME, patience, and industry, are the three grand masters of the world. They bring a man the end of his desires; whereas, an imprudent and turbulent murmur often turns him off the way to his proposed ends.

IF, in the incipient stage of his first entrance, the candidate is taught to acknowledge his belief in the Supreme Being, to regard Him with reverence, as due to His Holy Name, and in his progress the sacredness of the Divine Being is ever kept to his view, we cannot perceive, then, how he can disregard so sacred an injunction without feeling a just condemnation, in his own mind, of a remissness of duty. And yet it is, to our painful regret, that we too often witness a wanton and thoughtless disgression, and indulgence in profanity and other vices, perpetrated by Masons.

WHICH MUST GO?—The question now to be settled in Masonic circles is which must go,—the Order of Knights Templar or the so-called Ancient and Accepted Scottish Rite? They are practically the same, at least in the Northern jurisdiction, and both are not necessary. It is claimed that the Scottish Rite of the Northern jurisdiction are secretly plotting the overthrow of Templarism.—*Boston World*.

The Canadian Craftsman.

Port Hope, October 15, 1886.

SOVEREIGN GREAT PRIORY OF CANADA.

At the meeting of the Grand Encampment of the United States, held at St. Louis, recently, the following resolution was adopted:

"Resolved,—That this Grand Encampment of Knights Templars of the United States America, recognizes, and does recognize the Sovereign Great Priory of Canada, over which M. E. Sir Knight Wm. J. B. MacLeod Moore, G.C.T., of Prescott, Ontario, Canada, is Supreme Grand Master *ad vitam*, as a Sovereign and Independent Body of Knights Templar."

"Resolved,—That the Grand Master, to the further establishment of cordial and knightly relations with the Sovereign Great Priory of Canada, be requested to appoint a representative of this Grand Encampment near that of the Great Priory."

Thus confirming the former action of Past Grand Master Withers, in the appointment of R.E. Frater Dr. J.A. Henderson, the Deputy Grand Master, of Kingston, Ontario.

We scarcely think our American Fratres dealt with the position of the Sovereign Great Priory in a fair manner. Had the jurisdiction been an American one, a very different conclusion would have been come to. However, we do not complain. Canadian Templars ask no special favors from their American cousins. Fair-play, and "Do unto others as you would be done by" is their motto. Sovereign Great Priory will eventually triumph. We cannot help however, expressing our surprise at the course pursued by our esteemed Fratre, Grand Master Roome, who, we regret to say, we are informed, did not treat the representative of Canada with the courtly politeness that we remember he extended to every Canadian, on

the occasion of the Triennial meeting in Chicago. We carried away the impression that Gen. Roome was one of the American Knights whose affability and cordial manner could not give offence to any one. Canada may not be as strong as the United States, at present, but time works queer changes. This is a vast country—its possible growth cannot be estimated, and many Sir Knights under fifty may yet live to see Canada out-number the U. S. in Templarism.

We regret the action of the Grand Encampment, because it really sanctions and encourages a division of our jurisdiction, whereas a little good judgment and kindly advice judiciously applied, we are confident, would have overcome all our difficulties, and made Templarism in the Dominion a solid and united body. We still look for a friendly settlement with our Fratres of New Brunswick. May the day not be far distant.

M. E. SIR KNIGHT MOORE'S ALLOCUTION CRITICIZED.

The *London Freemason* thus refers to the Allocution of Supreme Grand Master Moore. While disagreeing with the argument of our able contemporary, we give its views, so that our Fratres of the Temple may know what the prevailing English opinion is, though we are afraid they are somewhat warped by the action of the Grand Lodge and Grand Chapter of Quebec:

"As we indicated in our somewhat brief remarks of last week, it is a matter of course in his Allocution, delivered before the Great Priory of Canada at its meeting held at Windsor, Ontario, on the 18th inst., Col. MacLeod Moore should have referred at length to the dispute between the Scottish Templar Encampments in New Brunswick, and the body of which he is the Supreme Master. We submit, however, that though he has treated the question temper-

ately enough, and though we agree with him that less precipitancy would have prevented the occurrence of the difficulty, his argument in support of the claims of the Great Priory of Canada to sovereign jurisdiction over the aforesaid Scottish Encampments, is quite unworthy, both of so skilful a dialectician as Col. Moore, and so distinguished a body as the Knights Templar of Canada. In fact, to use a very expressive phrase, our respected Frater has not a leg to stand upon, his attempted justification of the edict of non-intercourse, issued by Great Priory against the Scottish Encampments, being worse than useless. We dare say Col. Moore's position is one of supreme difficulty. We bear in mind not only that the resolution of the Canadian Great Priory to sever its relations with Convent-General, did not originate with him, but that he was distinctly and emphatically opposed to the movement. But the resolution having been carried, and the Prince of Wales having absolved the Canadian Sir Knights from their allegiance to him as the supreme head of Convent General, Col. Moore, with the loyalty which characterizes all his acts, has steadily upheld what are now considered to be the sovereign rights of the Great Priory of Canada, and, in so doing, has unfortunately involved it and himself in a conflict with the Supreme Templar authority of Scotland. Our readers are sufficiently acquainted with the particulars of this difference, so that we need not re-state them here. Moreover, we have discussed the question in all its bearings in a former article, and much as we should like to see the difference removed, we confess there is nothing in Col. Moore's present Allocution which inclines us more favorably towards the Canadian view as enunciated by its Supreme Grand Master. Col. Moore remarks, that it was always a matter of indifference to him, whether the Scottish Encampments in the Dominion 'remained an isolated body or amalgamated

with the English jurisdiction,' and he admits that the edict of non-intercourse with them is 'at variance with the usages of Masonic law in England, by which, until of late, in Templar matters, we have been guided, viz.: "that a Grand Body, b^v its mere creation, cannot invalidate subordinate bodies already existing in the territory over which it assumes jurisdiction.'" But he goes on to argue, Great Priory, in declaring itself the Sovereign Templar authority in Canada, has adopted 'the American System' of exclusive jurisdiction, and hence he considers it 'incumbent, and a duty to the whole Order, on the part of the Scottish Encampments of New Brunswick, to join this Great Priory, after its separation from 'Convent-General,' being then an acknowledged, lawfully independent governing power of the Dominion.' In other words, because C throws off its allegiance to A, of which it was a part, therefor it becomes the duty of B, which never had anything to do with either of them, to sever its connection with D, the body which created it, and to which it has remained and remains subordinate, and place itself under the sovereign authority of C. Now, we are not for a moment disputing that this may be the law of the case according to the American doctrine of exclusive jurisdiction. But with all deference to the respected Grand Master of Canadian Knights Templar, we must take the liberty of pointing out, that the American law (or doctrine) never has had, never can have, and, so long as the New Brunswick Fratres remain of the same mind as now, never will have, anything whatever to do with the bodies which were constituted by, and prefer remaining in allegiance to, a non-American Supreme Authority. It may be very desirable that all the Templar Bodies in the Dominion of Canada should accept the sovereignty of its Great Priory. We venture to say, that the Chapter-General of Scotland will place no

obstacle in the way of its two New Brunswick Encampments severing their connection with it, and becoming subordinate members of the Great Priory of Canada. But it must be clearly understood, that 'the American System' of 'exclusive jurisdiction', and Canadian edicts of non-intercourse notwithstanding, there is no power existing which can force these Encampments to change their present condition, unless they are prepared to do so of their own motion. Here, at all events, it is clear that 'force is no remedy' for the inconvenience arising out of the concurrent jurisdiction of two Supreme Authorities, which have always been separate and independent of each other.'

THE QUEBEC EDICT.

The Masonic *Chronicle* thus refers to the Edict issued by M. W. Bro. J. Fred. Walker, Grand Master of the Grand Lodge of Quebec:—

"In another column will be found the edict of the M. W. G. M. of Quebec, proclaiming non-intercourse between the Masons, holding under the Grand Lodge of Quebec, and the Grand Lodge of England, and all holding obedience thereto.

"We have heard this action deprecated, but the necessities of the case fully warranted it.

"We have heretofore given the facts leading to this culmination, but in order that none may plead ignorance thereof, and for a full and complete understanding of the matter, we will briefly recapitulate.

"When the Grand Lodge of Quebec was formed, by and with the consent of the Grand Lodge of England, three lodges in the city of Montreal were permitted to retain their allegiance to the Grand Lodge of England. Here was where the mistake was made.

"The Quebec brethren ought to have demanded full and sole control.

"Well, the arrangements having been completed, and the Grand Lodge formed and duly acknowledged as such, by all sister Grand Lodges. Matters went on in a tolerably agreeable manner, until a couple of years ago, or thereabouts, when one of the English lodges did an act which could not fail to command the disapprobation of all well-regulated lodges on this continent.

"A man made application to a lodge in Toronto to be made a Mason. The brethren there did not appear to think that he was proper material, and therefore he was rejected.

"Sitting in the lodge that night, was a member of one of the lodges in Montreal holding under England. The next day, he went to the rejected candidate and invited him to take a trip with him to Montreal, and he would assure him of being received into his lodge.

"This programme was carried out, and the man returned to his city, a full-fledged Mason.

"Is it any wonder that the Quebec Masons felt indignant at such an unparalleled outrage?

"They made representations to the Grand Lodge of England, but were only snubbed for their pains.

"When they became persistent for their rights, they were threatened with imprisonment, as being an illegal society, and this, mind you, after the Grand Lodge of England had certified to their legitimacy, by consenting to their forming a Grand Lodge.

"Just look at the case so far as we have now got. Suppose a man to be proposed in a lodge in Ohio. He is rejected. A member from Indiana is in the room, he goes to the candidate and invites him to cross the line into the adjoining State, and has him made a Mason there.

"Is there a lodge in these United States, who would consider this man anything but a 'clandestine'?"

"We know not. And we venture to say he could not obtain admission to

a lodge anywhere, if the facts were known.

"Further, we are of opinion that the charter of the lodge doing such illegal work, would not remain in their possession one day after the Grand Master was informed of the circumstances, and yet the Grand Lodge of England not only overlooked the offence, but actually justified it, saying the lodge was not to blame, 'for the candidate went to the lodge, not the lodge to the candidate.'

"From this, we might infer that it is not unusual for a lodge of the English persuasion to be on wheels, and if the candidate will not come to the lodge; the lodge could be hauled to him.

"It is needless to give further details in this matter, suffice it to say, that after trying all legitimate means to have the wrongs redressed, the Grand Lodge of Quebec, at its last session, ordered the incoming Grand Master to issue the 'edict,' to which we call attention, and certainly we believe that they will be fully sustained in their action, by every Grand Lodge on American soil.

"Already a large number have given in their adhesion, and we believe that before the year is out, England will hear such a general condemnation of her course, that she will find it necessary to do what is requested by Quebec, and what she is in honor bound to do."

GRAND LODGE OF QUEBEC, A. F. AND
A. M.

GRAND MASTER'S OFFICE,
MONTREAL, 5th July, A. L. 5886.
A. D. 1886.

To whom it may concern:—

WHEREAS, The Grand Lodge of Quebec, A. F. and A. M., was regularly formed on the twentieth day of October, 1869, by a majority of the lodges in said Province; declared itself the Sovereign Masonic Grand Body therein, with exclusive jurisdic-

tion within the limits of said Province; has been recognized as a Grand Lodge with such rights, and under the force of the principle of co-equal territorial and Masonic jurisdiction, by sixty-three sister Grand Lodges; and has, ever since its formation, adhered to the aforesaid principle, and to its supreme control of Craft Masonry in said territory.

21453

AND, WHEREAS, Notwithstanding there are no less than fifty-nine lodges in said Province warranted by said Grand Lodge, and which recognize its jurisdiction and authority, there still remain three lodges therein, warranted by and holding allegiance to the Grand Lodge of England, which refuse to yield obedience to or recognize the authority of this Grand Lodge, though repeatedly solicited to yield such obedience and recognize such authority; and said three lodges were and are upheld therin by said Grand Lodge of England.

AND, WHEREAS, On the first day of January, 1885, M. W. Bro. E. R. Johnson, then Grand Master of this Grand Lodge, issued his proclamation, declaring all lodges existing in this Province, holding allegiance to any foreign Grand Lodge, irregular and Masonically illegal, and suspending Masonic intercourse between this Grand Lodge, its Subordinate Lodges and members thereof on the one hand, and said foreign lodges and members thereof on the other hand, asserting in said proclamation that his action in that regard was in vindication of the sovereignty of this Grand Lodge, and to uphold its prerogatives.

AND, WHEREAS, The said three lodges warranted by said Grand Lodge of England, and their mother-Grand Lodge, failed and refused to comply with the intent of said proclamation, this Grand Lodge, at its annual communication, held at the city of Montreal, on the 27th and 28th days of January, 1886, passed the following resolution, to wit:—

"THAT WHEREAS, The issue of the edict by the M.W. the Grand Master of this Grand Lodge, forbidding intercourse between the Master Masons of this jurisdiction and the three lodges in Montreal warranted by the English Grand Lodge, has produced no perceptible effect in the settlement of the difficulty as to supreme jurisdiction of this Grand Lodge in the territory of this Province.

"AND, WHEREAS, This Grand Lodge cannot honorably recede from its rightful claim to supremacy in Masonic matters in this Province, or leave its future chances of success to the chapter of accidents.

"AND, WHEREAS, The Grand Lodge of England has refused to withdraw the warrants of its said three lodges; therefore, be it

Resolved.—That the Grand Master of this Grand Lodge be, and he is hereby instructed to issue an Edict in the name and on behalf of this Grand Lodge, severing all intercourse between this Grand Lodge, its Subordinate Lodges and members on the one hand, and the Grand Lodge of England, its Subordinate Lodges and members thereof on the other hand, unless the Warrants of said three lodges be withdrawn, or unless they affiliate with this Grand Lodge on or before the first day of July next."

Which resolution was officially communicated to and received by said Grand Lodge of England.

AND, WHEREAS, The warrants of said three lodges have not been withdrawn, nor have these lodges affiliated with this Grand Lodge within the delay specified in said resolution, nor has any desire been expressed on their part, or on the part of the Grand Lodge of England, to comply with the terms or the spirit of said resolution, although this Grand Lodge was prepared to accept affiliation or withdrawal in a fair and fraternal spirit.

AND, WHEREAS, It is necessary, in the interests of the fraternity, that the existence of said three lodges in this Province under another jurisdic-

tion should terminate, and that the final assertion of the rights, prerogatives, and supreme Masonic authority of this Grand Lodge, should be made in accordance with said resolution.

Now, THEREFORE, I, James Frederic Walker, Grand Master of Masons in the Province of Quebec, and of the Grand Lodge therein, do, by these presents order and proclaim, that all Masonic intercourse be suspended and cease from this date between this Grand Lodge, its Subordinate Lodges and all brethren in obedience thereto, and the Grand Lodge of England and all lodges and brethren in obedience thereto; and all brethren of the Grand Lodge of Quebec are hereby commanded to hold no Masonic intercourse with any brother in obedience to the said Grand Lodge of England, so far as Ancient Craft Masonry is concerned.

This Proclamation and Edict to be in full force, virtue and effect, until revoked by the Grand Master, or Grand Lodge of Quebec.

FURTHERMORE, I do hereby order and direct, that due proclamation of these presents be made to all brethren in obedience to this Grand Lodge, of all which they are commanded to take due notice, and to govern themselves accordingly. And I further order, that the same be communicated to all regular Grand Lodges throughout the world.

Witness my hand and the seal of the Grand Lodge of Quebec, at Montreal, in the Province of Quebec, Dominion of Canada, this fifth day of July, A.L. 5886, A.D. 1886.

[SEAL.] J. FRED WALKER,
Attest: Grand Master.

JOHN H. ISAACSON,
Grand Sec'y, G.L. of Q.

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THE *Masonic Token* has gathered statistics with reference to colored Freemasonry in the U. S., and estimates that there are 1,200 lodges of African Masons, with 25,000 members, who are making strong claims for recognition.

PAPER

On the Templar English System of Canada, and its connection with "Free and Accepted Masonry," by the Supreme Grand Master,

COL. MACLEOD MOORE, G. C. T.

The origin and object of the Old Military Templar Order being a matter of history, it is unnecessary to refer to it, and it has been well authenticated that the "Guilds of Builders"—Stone Masons of the Middle Ages, sprung from a similar source, viz.:—The Ancient "Benedictine" Monastic Order of the Cloisters, at the beginning of the 12th century, promulgating the same religious doctrines. It remains, then, to show why and how it was revived, and attached to "Free and Accepted Masonry" of the present day, after a lapse of nearly five centuries.

From the Guilds, or Trade Corporations, in cities of the building societies, the successors of the Monastic Architects employed in the service of the church, Modern "Free and Accepted Masonry" is the offspring.

Early Masonry in England, essentially a Christian fraternity, was but little known or appreciated in modern times, and had so fallen into desuetude, that at the commencement of the 18th century a revival took place, and complete revision of its ancient usages and doctrines, eradicating the Christian faith and proclaiming a universal creed, which led to the introduction of the "Royal Arch," with other side degrees of "Jewi-h" Masonry, formed into separate bodies from the craft, and are but modern innovations on the original plan adopted at the revival.

After the suppression of the Military Order of the Templars, remnants of their doctrines and technology were retained by the fraternity of the Christian Builders, and when Masonry was revived in the last century, there is little doubt that many of the old members practiced and dissemin-

ated, separately from the newly-established system, their peculiar doctrines. This gave rise to the Templar System in England becoming attached to the Masonic body, as Christian degrees, in imitation of the Religious and Military Orders of the Crusades.

The universal and popular belief was well founded, that the Ancient Templars held secret and sacred doctrines, unknown to the world at large, derived from the Cloisters, and subsequently preserved in the Order of "St. John of Jerusalem," where many of the persecuted Templars had sought refuge on the annihilation of their Order A. D. 1312. Their peculiar religious doctrines were thus transferred to, and perpetuated by, the Scottish branch of the Combined Orders of the Temple and St. John, which, at the Reformation, embracing the Protestant faith and repudiating the authority of the headquarters of the Order at Malta, merged into the ranks of civil life. From this source their peculiar doctrines became known, although publicly lost sight of, amidst the revolutionary changes in religion and politics, which from time to time has disturbed the peace of the Christian world.

The object of the revival of these "Chivalric" bodies, was to uphold the original Christian basis of Masonry, and to proclaim its ancient orthodox character; but the ceremonial has no reference to Speculative Masonry, although retaining much of the symbolic bearings of the Ancient Builders. Therefore, our English Templar System having no direct or indirect connection with Cosmopolitan Masonry, is considered as being only allied to the craft, and conferred on the completion of what is now called the "English" Rite of Masonry, not "York Rite," erased in the last century. Applicants for these degrees must be "Royal Arch" Masons, and for this reason: that it was invented after the revision, as the last or fourth degree of Free and Accept-

ed Masonry, and as such, became the stepping-stone to the Templar System, but in no other sense can these degrees be considered Masonic, as Masonry is now understood.

The history of the Ancient "Templars" and "Knights of St. John," clearly show that their principles and usages could not have had anything to do with the Masonry of to-day; but in the later Masonic revival of Templary, different countries took different views of the supposed connection, each conferring the Templar degrees as they thought proper, without any relation between them; for, in fact, there is absolutely no proof in Masonic history. Many theories and speculations have been advanced that the faithful investigator has a right to consult his inner consciousness to a great extent, in examining the various theories that are offered for his acceptance.

In the U. S. A. Templary, although originally derived from the same source as our own, has been of late years fabricated by them into a Masonic military degree, which has no reference to the Orders of Christian Knighthood of the Middle Ages, the founders of their present system having chosen to base it on Cosmopolitan "Free and Accepted Masonry," have made it what they emphatically call a "Masonic Order of Christian Knighthood," which does not require from its candidates the profession of a belief in the doctrines of the "Holy and Undivided Trinity" as a test of orthodoxy, consequently cannot represent the Order from which it derives its name.

English Templary and its Rituals established by the Masonic Society, was founded upon the knowledge of a conviction that had existed between the Christian Builders and the Templar Order, inasmuch as they had a common origin and practiced the same religious tenets; but the fact is quite lost sight of. That Free and Accepted Masonry of the present day, from being a Christian Frater-

nity has become one of a Universal Creed, rejecting the doctrines of Christianity, and therefore totally changed from that of the Ancient Builders.

The theory that the Chivalric Templar Order, on their persecution and dissolution, taking refuge in the Masonic body, is but one of the traditions of the past, to account for the supposed amalgamation, for which there is not the slightest foundation. It is not even probable that the proud and haughty nobles of that age, from which class the Knights of the Templar Order were selected, would engraft themselves upon a fraternity of mere mechanics, when the Military Orders of Europe were open to them, and only too glad to receive the members of so renowned a military body; but under any circumstances, it could not refer to Cosmopolitan Masonry, which rejects the Christian Creed; and certainly there could be no connection with the Masonic "Royal Arch," a Jewish degree that grew out of the disputes arising between the two rival English Grand Lodges in the last century, known as the "Ancients" and "Moderns," much less the "Red Cross" of Babylon, of the American Templar System, a historical Persian legend, which may be looked upon as in some measure connected with the Royal Arch, but in no sense referring to "Christian" Templary. Unless these circumstances are borne in mind, confusion and misunderstanding must always be the result of any discussion or comparison between the English and American Templar Systems.

The authority to confer the Templar Degrees was long confined to Masonic Craft Warrants, to declare their origin; but of late years, so much of the mystery that enveloped Templary has been dispelled, that it has now, very properly, become a separate Rite, in alliance with Free and Accepted Masonry.

United States of America Templars

assert that the dress of their body, prior to the present military uniform, is less changed than the English, and that their system is the older one. This may very probably be the case. The costume first adopted in England was a mere fanciful one, introduced to support the imaginary engrafting of the old Military Templar Order on the cosmopolitan system of English "Free and Accepted Masonry."

When the revision, in England, of the Statutes and Rituals was contemplated, prior to 1851, a conference was held in London, at which many of the old Templar members attended, wearing black coats with cocked hats, the ordinary head-dress of 80 years previous; black aprons, sash or baldrick, with sword and poinard, and were much disappointed and dissatisfied that this costume of the original Masonic Templars of the old "Dunkerley" school was not adopted.

It was not until a few years later the "Masonic apron" was discarded, as quite inconsistent with the characteristics of Templary, and the final change to the present historic costume and nomenclature so appropriate, and in accordance with the customs of the Religious and Military Orders of the Middle Ages, was made in 1873, when H. R. H. the Prince of Wales accepted the Grand Mastership of the Order.

The term "Companion," when speaking to members of the Templar degrees, is incorrect, and arose with the Royal Arch, as a distinction from the craft members. It was never the appellation in daily intercourse, when addressing members of the State or Civil Orders of Knighthood; but sometimes used when speaking "of" them: as, for instance, we hear of "Companions" of the Order of Knights of the Bath, &c., &c., an expression more in accordance with the organization of those Military Orders, than the term "Brother," confined to the old Religious Fraternities.

Exception has been taken to the

statement, that in the United States of America, Templary, up to A. D. 1814, was not deemed Masonic. The term Masonry has been too much abused to allow of its having any distinctiveness about it, for although American Templary was treated and accepted long anterior to that date as so-called "High Grade Masonry," these degrees have nothing in common with pure "Free and Accepted Masonry," a system totally different and separate, which does not recognize any other bearing the name of Masonry; therefore, the high degrees are not what we now legitimately know or call Masonry. It is evident that the same view is taken in "Webb's (American) Freemasons' Monitor."

Many of these high degrees are but a jumble of reminiscences and fabrications, the creation of ritual compilers, who, selecting appropriate passages of Scripture, and legends bearing on the subject, invent degrees, and call them Masonic, it being quite possible to compile any number on the general traditions of Masonry; but there is no doubt that in several of the degrees, vestiges remain and are to be found, that clearly show the prior existence of a more ancient and purer Masonry, long since forgotten and lost.

The Masonry of Continental Europe, particularly of the "German" and sister "Swedish" schools, are entirely distinct from our "Free and Accepted Masonry," an English production of the 1717 revival. Hence the mistakes, and the multitude of modern side degrees, the result of attempts at amalgamation, from not knowing or understanding the wide and marked difference between them.

These foreign rites and degrees are for the most part systematically and well arranged, morally, historically, and mystically, having reference to the early Christian builders, and the Religious Military Fraternities of the middle ages, bearing strong evidence of their authenticity.

The Grand Lodge of Sweden, at Stockholm, in which H. R. H. the Prince of Wales was received, is in possession of documentary evidence and relics of an old date, and claim that they have an unbroken history for some 180 years, with valuable rituals untouched during that time. Their system, similar to the German, consists of ten degrees divided into three sections or parts, containing the knowledge handed down through the Craft of the working Masons, the Templars, and the Cloister Brothers of the East. The culminating point of these degrees is Templary, and the term Craft Masonry, is never used in Sweden or Germany.

The Grand Lodge of England never possessed anything but the shell of the whole, and have confined themselves to the "Anderson" school, designated "Free and Accepted Masonry." But of this we are all satisfied and agreed, that however much Masonry has been changed, by the inroads of time and different views of its votaries, it is an institution, founded from of old, to the glory of God and the improvement of mankind.

Our English and Scottish Templary, following the Ancient Order, is eminently Christian and dogmatic, and must ever remain separate and distinct from the craft, for although "Free and Accepted Masonry" does not teach anything inconsistent with the Christian faith, its universal creed debars it from a closer connection with Templary than that of alliance in the English Rite of Freemasonry.

The objection to the name "Masonic" Templars, arises from being likely to mislead as to its non-Masonic character, but is so far correct, as the justification of the Templar degrees existing as a separate body, apparently depends upon "Free and Accepted Masonry" having revived and established it. But, viewed in the light of the present general opinion, the connection between them is the most glaring and bare-

faced absurdity ever promulgated. The answer, then, to the question: "What is the connection?" is: There is none. I mean by this with our Masonry of the revival.

EDITORIAL NOTES.

THE GRAND MASTER OF WASHINGTON TERRITORY WAS ASKED HOW A MASTER MASON SHOULD WEAR HIS APRON. HIS ANSWER WAS, "WORTHILY."

A MASONIC POUND WEIGHS SIXTEEN OUNCES, AND IS AT LEAST EVENLY BALANCED.

A MASONIC YARD IS THIRTY-SIX INCHES, AND IT IS NOT SHORTENED BY THE HANDLING OF THE STICK.

A MASONIC TON IS TWO THOUSAND POUNDS, AND IS NOT ROUGHLY JUDGED, BUT CONSCIENTIOUSLY HANDLED.

A MASONIC BUSHEL CONTAINS TWO HUNDRED AND THIRTY-ONE CUBIC FEET, AND IS FILLED BRIMFUL.

A MASONIC DAY'S WORK IS FOR THE TIME PAID FOR, AND IS FAITHFULLY AND DILIGENTLY SPENT IN THE EMPLOYER'S BUSINESS.

THE MASONIC PERAMBULATOR.—IN THIS COUNTRY, WE CALL THE "PERAMBULATING MASON" BY A DIFFERENT NAME. AS A RULE, THE "PERAMBULATING" CHARACTER IS A TRAMP, AND THE RULE HAS VERY FEW EXCEPTIONS. WE ARE SORRY TO WRITE OUR UNPLEASANT EXPERIENCE, SO DESTRUCTIVE OF CONFIDENCE, BUT THE TRUTH SHOULD BE TOLD. OUR EXPERIENCE HAS BEEN THIS:—NINE OUT OF EVERY TEN TO WHOM WE HAVE RENDERED PECUNIARY AID, FROM PURE SYMPATHY, TURNED OUT TO BE DECEIVERS, SCAMPS AND FRAUDS. HEREAFTER, WE INTEND TO BESTOW OUR MEANS UPON THOSE WHOM WE KNOW TO BE DESERVING. THEY ARE ALL AROUND US, AND NOT ON THE MARCH FROM TOWN TO TOWN, AND FROM LODGE TO LODGE. THESE PERIPATETIC GENTLEMEN CAN CONTINUE TO "PERAMBULATE."—GRAND SEC. VINCIL, MO.

MASONIC BANQUET AT WIMBLEDON CAMP.

A very interesting and novel event took place on Wednesday evening, 21st July, at the Camp, Wimbledon, which was an invitation banquet to the Indian and Colonial brethren in camp, given by the Worshipful Master and brethren of the Royal Arthur Lodge, No. 1360. This was a spontaneous and generous movement on the part of Bro. W. N. Wingfield, W. M., and the brethren of the Royal Arthur Lodge, meeting at the Prince of Wales Hotel, Wimbledon, to do honor to those visitors from India and the Colonies, in camp, who were Masons, and to whom invitations were freely given. The banquet took place at the Pavilion in the camp, and the catering of Bro. Bertram, left nothing to be desired. Amongst those present were:—Bros. Reeves and Leech, of the Indian team; Sergt.-Major Le Page, Guernsey; Priestman, Jersey; Captain Adams and Private Mitchell, Canada; Reeves, P. M.; Bird, Treasurer; Major Tolley, S. W.; Cranmer, W. S. Heath, Band-master Watkins, P. M.; while the press was represented by Bros. H. Thompson, P.M. and P. Z., R. Hancock, Bebbington, and others. At the conclusion of the banquet, Bro. Wingfield, W.M., who presided, gave the Queen and the Craft, which was duly honored, and afterwards the health of His Royal Highness the Prince of Wales, Grand Master of Masons, and in doing so, said a few days ago he had the pleasure and privilege of being present when His Royal Highness installed his brother, the Duke of Connaught, as Provincial Grand Master of Sussex, and certainly nothing could be more truly Masonic, than the way in which he threw off all reserve upon that occasion, leaving all royalty except his title behind him, and completely identifying himself with the brethren by whom he was surrounded, and exemplifying the true principles of Free-

masonry. The toast was enthusiastically responded to. The Worshipful Master said if the next toast was his last, it was by no means the least, as it was the health of the visitors. Their Indian and Colonial brethren had come amongst them at great inconvenience, and at a large charge upon their funds, from all parts of the globe, and the brethren of the Royal Arthur Lodge thought that would be a fitting time to give them an entertainment in the mother country, and he trusted that when they left, they would go away with some pleasing recollections of Wimbledon Camp and the Royal Arthur Lodge. He asked the brethren to drink to the health of their Indian and Colonial visitors, and coupled with the toast the representatives of the press. The toast was most cordially received. Captain Adams, of the Canadian team, said the reception they had met with wherever they had been, far exceeded his most sanguine expectations, and he should feel delighted if he should again come to Wimbledon, as he was sure he should always meet with a kindly reception. Sergeant-Major Le Page, from Guernsey, and Sergt. Priestman, from Jersey, severally returned thanks. On a call for a response on the part of the press, Bro. H. Thompson, P.M., said he wished the task had fallen upon some other brother, who could more ably and more adequately return thanks for the toast which had been proposed. However, as he was the oldest member of the press then present, having attended every meeting of the Association since it was instituted and initiated by Her Majesty in 1860, he felt it an honor to have his name associated with the toast, however inefficiently he might reply to it. He certainly congratulated the Worshipful Master, and the brethren of Royal Arthur Lodge, on the truly generous and Masonic hospitality with which they had received their Indian and Colonial visitors, and the members of the press, and as the originators of

this fraternal gathering, he felt sure that it would form the commencement of an era, and would ever redound to the honor and credit of the Royal Arthur Lodge, and at the same time form a red-letter day in its history. Having initiated this meeting—to use a Masonic term—he felt certain that it would be followed and imitated at future meetings of the Wimbledon Camp. Some years ago, when there were theatrical performances, concerts, and camp-fires in the camp after the business of the day, he had suggested to his brother Masons who were present, that they should endeavor to get up a meeting of Freemasons in the camp, but it being then urged that such a meeting would lose its interest, unless they could hold a lodge, and as there was no place in which to hold it, that could be properly tiled, for this and other reasons, the idea was abandoned, and it had been left for the Royal Arthur Lodge, after the lapse of many years, to carry that idea into effect. He thanked the brethren for the kindness with which the toast had been received. They had that night met on the level, and like good Masons, he hoped that whenever they met they would always part on the square. Bro. R. Hancock and Bro. Bebbington, both of the Gallery Lodge, also returned thanks; the former alluding to a visit he recently paid to Jersey for the benefit of his health, and speaking in warm terms of the kindness he had received in the four lodges on that island. The health of Bro. Wingfield, W.M., was then given, and in returning thanks, he said he was always willing to do everything in his power for the good of Freemasonry in general, and the Royal Arthur Lodge in particular. For the kindness with which the toast had been received he tendered his hearty thanks, and he trusted that they might all be spared to meet next year in the true spirit of hospitality, which should ever characterize Freemasonry. The meeting,

which had been one of unalloyed pleasure, then terminated.

On the same evening on which the Masonic banquet was held, a banquet was given by the Council of the National Rifle Association, in another part of the Pavilion, to the Indian and Colonial Rifle Teams, Sir Henry Wilmot, President of the Association, occupied the chair; and there were present:—Lieut. Col. Rivett Carnac, C. I. E., commanding the Indian team; Col. Tyrwhitt, commanding the Canadian team; Col. Sleep, commanding the Australian team; Col. Tandiff, commanding the Guernsey team; Major Robin, commanding the Jersey team; Col. Wilson, Captain of the Scotch eight; Colonel Wood, C.B.; Sir Saul Samuel; Sir Henry Fletcher; Colonel Eaton; Majors Bird, Waller, and Tynte; Captain St. John Mildmay, &c., &c.—*Freemasons' Chronicle*.

MAKING A MASON AT SIGHT.

Bro. A. H. Barkley, of Mississippi, succeeds the late Bro. Howry, as Chairman of the Committee on Foreign Correspondence of the Grand Lodge of Mississippi. In his report, just received, he criticizes some of Pennsylvania's proceedings without proper knowledge of the facts. We quote his criticism:—

"A Grand Master of Masons in Pennsylvania (R. W. Bro. Conrad B. Day), having reported, that on a certain occasion he had exercised his prerogative as Grand Master, under the authority conferred upon him by the 'Ahiman Rezon,' or Constitution of the Grand Lodge, and caused a youth, under the age of twenty-one years, to be made a Mason by virtue of his presence, etc. Bro. Barkley criticizes that act as follows:—'It is true that one of the landmarks does say that one of the prerogatives of the Grand Master is, 'to make Masons at sight,' yet this fails to tell us

how it is to be done. In the case before us, the Grand Master, with the Grand Officers and several Past Grand Masters, visited the lodge whose name is given, and there exercised this high prerogative as Grand Master, as he says, 'under the authority conferred upon us by the 'Ahiman Rezon,' or Constitution of the Grand Lodge.' This is the first time that we ever heard of a Grand Master claiming authority to make Masons at sight under the authority of the Constitution of the Grand Lodge, and that, too, of a youth not twenty-one years of age. It is not said that the subordinate lodge was opened either in form or ample form, or that it was opened at all. That which was done was not the work of a subordinate lodge, but of the Grand Master, assisted by the Grand Officers. By the conferring of the degrees in this manner by the Grand Master the youth was made a Mason, but did not become a member of that lodge. He had no lodge membership, never had any, and the only one who could claim the right to give a certificate of the fact that the youth was a Mason, is the Grand Master. Now, is the right to give such certificate inherent in the Grand Master, or does it accompany this high prerogative of making Masons at sight? How, then, does the youth get to be a member of the lodge? Here is how it is told us:—'He has since become a member of the lodge by petition and ballot.' This whole proceeding looks like a display of what Bro. Vincil said of the acts of a Grand Master in another Grand Jurisdiction:—'By the high power in me vested.'

We beg to inform Bro. Barkley, and similar criticizing brethren, of the following facts in the above case:—The "Ahiman Rezon" of the Grand Lodge of Pennsylvania, expressly confirms the inherent right and prerogative of a Grand Master "to cause Masons to be made in his presence,

at any time and at any place, a lodge being opened by him for that purpose." The making of a youth under age a Mason, is also an ancient prerogative of the Grand Master, and is in like manner expressly confirmed by the usages and customs of Pennsylvania. The subordinate lodge in which the work above referred to was done, was Harmony Lodge, No. 52, of Philadelphia, at a stated meeting thereof, and the candidate so initiated immediately after petitioned for membership in Harmony Lodge, and was in due course elected. Of course, if the Grand Master may make a Mason, he may give a certificate, and on this the holder can apply for membership in any lodge. In the case of Bishop Perry, of Iowa, who was made a Mason here (after obtaining the consent of the Grand Master of Iowa), the Grand Master convened a Grand Lodge of Emergency, and conferred the three degrees at sight upon the applicant. The initiate afterward petitioned for membership to one of our Philadelphia lodges, was elected, and afterwards resigned and obtained a demit, and petitioned and was elected to membership in an Iowa lodge. All the proceedings in both cases were regular, direct, and not in any degree open to just criticism.—Keystone.

GRAND LODGE JURISDICTION.

Reviewing the Proceedings of Louisiana, in the London Freemason, Bro. Hughan says:—

"On the question of the 'American Doctrine of Exclusive Jurisdiction,' Bro. Pinckard, Grand Representative of England, observed:—'When a new Grand Lodge springs into existence, the Grand Lodge of England advises all her constituent lodges, in that particular territorial jurisdiction, to become identified with the new Grand Body, if the body has been established by something approaching to unanimity; if, however, one or more lodges prefer retaining their original

charters, and continue under her jurisdiction, she does not see her way clearly to discard them. And this is all, I think, that can reasonably be expected.'

"The Grand Lodge of Missouri, in 1885, while recognizing 'the right of the Grand Lodge of England to permit the existence of these lodges in Quebec,' considers that every effort should be made in this country and elsewhere, 'to induce a harmonious and amicable settlement,' and in consideration of the mischief and harm to the fraternity, which has resulted from these lodges declining to join Quebec, the Grand Lodge suggests that as a powerful reason why they should 'change their allegiance.' I am entirely of that way of thinking myself, but it must be done by the members themselves as a voluntary act.

"I am sorry to note, however, that our esteemed Bro. W. R. Whitaker, (as Chairman of the Foreign Correspondence) declares that until the three lodges in question 'yield obedience to the Grand Lodge of Quebec, their members should be excluded from the lodges in Louisiana.' It should be remembered that the venerable Grand Lodge of England never declares a warrant forfeited or vacant, unless the members of the lodge persist in disobedience to the Constitutions, or voluntarily resign the document into the hands of the Grand Master, when, of course, its name is erased from the roll. This has been its custom before there was a Grand Lodge in America, and has so continued to this time."

EDITORIAL ITEMS.

CALIFORNIA inscribes under the flap of the lambskin apron, the date of the initiation, passing and raising of its members.

A BAD man will never make a good Mason, nor thoughtless brethren ever reach a point of excellence by indifferent work.

THE Grand Lodge of Manitoba has a Masonic library.

THE new Masonic Temple in Helena, Montana, cost \$51,000, and is the best building in the city.

THE Grand Orient of France, has under its obedience 913 Lodges, 35 Chapters, and 18 Councils.

A MASONIC bargain or sale is one in which there is neither cheating for profit, no lying for gain.—*Journal*.

MASONRY inculcates love to the human species as the certain indication of uprightness; it teaches that without this love we are nothing.

LAST year, the Grand Lodge of Georgia paid to its members \$8,447 for mileage and per diem. The income of the Grand Lodge for the year was \$11,709.

A MASON is obliged by his tenure to obey the moral law. By his tenure; that is, by his profession, he is to observe and live in obedience to those laws prescribed by divine and human authority for his temporal being. They are to be the rules which are to govern and regulate his actions and doings with his fellow-man, conducive to mutual interest and happiness, aiming to the well-being of society.

IN Masonry, an official act is said to be done, according to the rank of the person who does it, either in ample form, in due form, or simply in form. Thus, when the Grand Lodge is opened by the Grand Master in person, it is said to be opened in ample form; when by the Deputy-Grand Master, it is said to be in due form; when by any other qualified officer, it is said to be in form. The legality of the act is the same whether it be done in form or in ample form; and the expletive refers only to the dignity of the officer by whom the act is performed.—*Mackey*.

IN a Paris, France, lodge, it is the rule that each candidate must make an address before the lodge on some subject proposed by the Master.

AN IMPOSTOR.—"A man giving his name as H. C. Nilson, has been travelling through Dakota asking aid from the fraternity. He claims to hail from Owen Sound, Ont., and holding membership in Abiff Lodge, No. 32.

"Information received from the Grand Lodge of Canada, proves said lodge to be a myth, and Mr. Nilson no doubt an impostor.

"He is a man a little over five and one-half feet in height, of ruddy complexion, wearing a mustache and luxuriant side whiskers. His age is about forty-five to fifty years. He is intelligent, a good conversationalist, and was rather poorly dressed. The craft is requested to be on their guard against him." — *Milwaukee Masonic Tidings.*

GRAND MASTER PEABODY, of Colorado, in his recent address to Grand Lodge, said:—"I believe that one of the most commendable features of Freemasonry is its absence of ostentation. I fear that the object of these public ceremonials is for mere show and display, to attract the attention of the profane, and should be classed as innovations. A Masonic lodge cannot be regularly convened as a lodge where the world at large are invited to seats, and is in direct and positive antagonism to sound conservative teaching, and opens the door to other dangerous novelties. In departing in this particular from the custom of my predecessors, I have done so with an earnest desire, and sole purpose, to protect our fraternity from an influence which might impair its true character, or weaken its hold on the commendation of the wise, the sensible, and the good among the fraternity, and retain the admiration of all thoughtful men."

THE Grand Lodge of Nebraska has \$12,000 in its treasury, and the Grand Master recommends that \$8,000 be distributed pro rata, to the lodges.

THE GRAND LODGE OF QUEBEC.—Theodore T. Gurney, M. W. Past Grand Master of Illinois, says, referring to the trouble between the G. L. of England and the G. L. of Illinois: "All there is about it, is this:—There are three lodges in the territory of the Grand Lodge of Quebec, which were chartered by England. They had an existence when the Grand Lodge of Canada was recognized by England, and as a condition of the acknowledgment of the Grand Lodge of Canada by the Grand Lodge of England, these three lodges were allowed to retain their original warrants. The territory of Canada was divided by the Grand Lodge of England, at the time of the division when the Province of Quebec was created. The Masons within the Province then organized the Grand Lodge of Quebec, and, like all Grand Lodges, claimed exclusive jurisdiction over its territory. England set up the claim, that as Canada had allowed the three lodges to exist, it was the duty of Quebec to do so. The Grand Lodge of the Province had been trying for fifteen years to induce the three lodges to surrender their charters to it, the only legitimate authority in the Provinces. They steadfastly refused to do it, and Quebec was compelled, in order to maintain its dignity as a Grand Body, to interdict their connection with the Masons without its territory; it was followed by the Grand Lodges of this country, which have conceded its right of exclusive jurisdiction within its own domain. There is no quarrel between the Grand Lodge of England and the Grand Lodge of Illinois. Our action last October was entirely in harmony with the law on the subject, and was only against the three lodges."

THE Maine Charity Fund amounts to over \$23,000.

The East is Masonically styled the place of light, a figure that is too obvious to require illustration. It is in the East that "the golden doors of sunrise" open. Thence the god of day comes forth to banish the silence, coldness and darkness of night. The benighted wanderer, chilled with night dews, and melancholy with its ghostly stillness, turns his eyes longingly towards the East, and impatiently anticipates the dawn. So with those who feel the intellectual loneliness and darkness of their nature; they turn wishfully to the moral East, the heavenly East, the source of mental illumination.—*Morris.*

FANATICISM is one of those peculiar outbreaks of ill-regulated minds which seems periodically to affect humanity. It has marked human nature curiously enough from the first, and has even disgraced religion. Of course, to some, religion itself is fanaticism; but we are speaking of that hopeless, and excited, and intolerant spirit which denies to another the right of private judgment, which sees nothing good in any, who happen, religiously or politically, to differ from it, and which bans instead of blessing, and hinders instead of advancing, the progress of religious toleration, and of the liberty of belief. Freemasonry has suffered much from fanaticism and fanatics, in past times and at the present hour, but knows nothing of it itself, disavows it, and condemns it. Freemasonry avows toleration for all, and wishes ever to lay down the great, though sometimes forgotten truth, that the world is wide enough for all religious bodies, and that instead of fighting with one another, and cursing one another, they had better join in one common crusade against evil, ignorance, suffering, sorrow, want, and wretchedness, lying like Lazarus, at their very doors.

"**ORDER IS HEAVEN'S FIRST LAW,**" said Pope. Certainly order is one of the first essentials to the successful administration of lodge affairs. Everything ought to be arranged and systematized in a way to avoid friction. In the work of a lodge, let the demands of time and place be recognized, so that a regular course of procedure may be followed from first to last. Thus will the best effects be produced and the most comfort succeed. But fussiness is not necessary to the maintenance of good order. The manifestations of preparation—of restraint and direction—should be as few as possible. If the mechanism is concealed all the greater will be the effect. Let as much spontaneity as possible attend the rule of order that should have prevailing force in every Masonic body.

THE CRAFT TEACHING TRUTH.—Let us remember that hid in all signs and symbols are indestructible truths. The rainbow, after the summer shower, is the promise that the earth shall no more be destroyed. In the dying grain on the ground is the vitality which lives again, life out of death, or immortality under the sign of the seed. These signs are lessons. They are warnings. Read them. Seek the subjective truths veiled in their objective forms. Learn from them that perils ever abound. Be wise and know; to prevent is easier than to cure. Build up the waste places in our temple. Guard its portals. Challenge intruders. Stop the way of innovation. Reject appeals to any sentiment, or emotion, or weakness, which may impair the integrity of Masonic usages, customs, and landmarks. Steadfastness and security are co-relative. The strength, beauty, and majesty of Freemasonry lie in its unchangeableness. Antiquity is the seal which attests its title. Let us preserve it. This age holds it only in trust for the coming time.—*Bro. Hon. Richard Vaux.*

It was a custom formerly, when operative Masons were at work, if anybody was desirous of distinguishing Freemasons from others, he took up a stone and asked what it smells of. A Freemason would immediately reply, "It smells neither of brass, nor iron nor steel, but of a Mason."

We hear that an English lodge in Montreal recently initiated a candidate, took his note for the initiation fee, and then sued him at law a few days afterward for the amount. The brother, we are told, paid it to avoid trouble, but protested that the brother who proposed him, had the funds in his hands to pay the initiation fee.—*Freemasons' Journal.*

CIRCUMAMBULATION.—If this long word be reduced into its simple meaning, it expresses only a going around, or walking around. It refers to the processions in the heathen temples on stated occasions. It is asserted that these processions always moved from east to east, singing hymns, that is to say, they went from east to west, and then from west to east again, ending where they began in the east, and so imitating the course of the sun. But though this rule was common, it had some exceptions, though no doubt the very frequent use of the ceremony gave rise eventually to the word. It is probably more correct to say, that the habit of circumambulation is a relic of heathen worship, though there is no meaning of course in its special use any longer. In certain ceremonies of Freemasonry, a modified form of circumambulation or processional is used, though simply on Masonic principles. Any attempted explanation of our present system, as based on any old-world ceremonial, is, in our opinion, idle in the extreme. We may observe that circumambulation, in its processional phases, is common to several Christian churches, as much as it was to the heathen temple worship. There is an innocent use and lawful adaptation of all such ancient forms.—*Kenning's Cyclopaedia.*

We have been favored with an early copy of the "Allocution," as it is termed, of the veteran Mason and Templar, Col. W. J. B. MacLeod Moore, G.C.T. As Grand Master of the Canadian Knights Templars, Bro. Moore has annually unfolded his views on Masonic Knighthood in relation to the craft, and has ably defended his particular theories on the subject, when they have been called in question by other students. He is, without doubt, one of the ablest writers in Knight Templary, and is such an enthusiast in the study, that though now far advanced in years, he is as eager and competent as ever to prepare and deliver his annual addresses to the fratres, who are proud to acknowledge his rule and delight to receive his fraternal instruction.—*London Freemason.*

A GREAT many of the craft justly pride themselves on the ancient and honorable character of Freemasonry. Some of them vainly try to solve the problem whence this great institution came, and by whom it was originated. It is an evolution of the ages, for in it we find conserved the great and immortal truths which have blessed men in the past. We behold the light of the sun and realize its blessed effects, but we must plow and sow and reap, or not fully enjoy them. So it is with Freemasonry. Its light must be a part of our life. Its great principles must be cultivated in our souls and appear in all our conduct, or we will fail to enjoy our Masonic rights and privileges, and to perform our Masonic duties. The great work is laid on us of skilfully employing the great principles of Freemasonry in Master building for eternity, and that is our great concern. Not the past, but the future, is ours to guard and improve, and for that purpose we must utilize every moment of the ever-living present.—*Ex.*