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THE WIDOW'S STORY.

BY BRO. S. C. COFFINBERRY, P. G. M., MICHIGAN.

"How I do despise that old man!" said Mrs. Wheeler, addressing Mrs. Wilson, and looking after Judge Withrow, who had just passed along the sidewalk under the window.

"Despise him!" said Mrs. Wilson, giving a peculiar emphasis to the pronoun *him*.

"Yes, *him*. Why not?"

"Rather let me ask why, Mrs. Wheeler."

"Well," returned Mrs. Wheeler, "I can scarcely say why; but the other day, when the sewing circle was held at my house, he became the subject of conversation, by passing along the sidewalk, as he has just this minute done, with that same straight, haughty dignity, and unbending self-pride so peculiar to him, and we all agreed that he was a gouty, proud old aristocrat, and that he cared for no one but himself."

"Of course you could read his thoughts and tell who he cared for, and for whom he did not," said Mrs. Wilson, ironically. "But pray tell me," continued she, "did any one know a single thing that could detract from his character as a moral, a noble-minded, and a humane man?"

"Well, yes," replied Mrs. Wheeler, "Harriet Smith said she had called upon him one day, last winter, with a subscription list soliciting a little aid to our sewing circle, and he evasively told her that when he wished to dispense benefits he would prefer not to sound a trumpet before him. Now, *don't* you think that was very impudent, to say the least of it?"

"I wish," replied Mrs. Wilson, her voice trembling with emotion, "I had been there to defend the good old man."

"Why, what do you mean?" inquired Mrs. Wheeler in surprise.

"I mean to give honor where honor is due, and to rebuke such injustice to one of the best and noblest of men. I can well bear witness that he does not sound a trumpet before him when he goes to do good."

"You surprise me still more. He is not certainly in any way connected with your husband's family?" Mrs. Wheeler said, dropping her *crotchet-work* in her lap, and looking inquiringly into Mrs. Wilson's face.

"No, he is no family connection of his, nor mine."

"When or where, then, did you become acquainted with him? I did not suppose that you had even spoken to him, much less did I suppose he was an intimate personal friend."

"Nor is he. He has never spoken to me, nor I to him."

"Do you know that he is a Freemason, Mrs. Wilson?"

"Yes, I do."

"How is it possible, then, that you can speak well of him, knowing him to be a Freemason? Why defend a black-hearted Mason?"

"Mrs. Wheeler, I will tell you why, and after I have told you, if you do not love the dear old man, you are not as good a woman as I have always given you credit for being."

"Love *him*! Mrs. Wilson? No, I sha never respect a Freemason, much less love one."

"I think none the less of him on that account, though I can remember when my blood ran cold at the name of *Freemason*; but it is different now; I love the very word. To Judge Withrow I owe a debt of gratitude that nothing short of love can cancel."

"For what do you owe him gratitude?"

"For peace of mind, for a home, for bread for my orphan children, for plenty, and, to crown all, for one of the best, the noblest of husbands."

"Mrs. Wilson," said Mrs. Wheeler, "pray *do* explain y^c urself."

"I will. You know that Mr. Clark, my first husband, was without means, and very poor. He bought a lot in the suburbs of the village, and built a small house on it, which through the most scrupulous economy, enabled him to pay for the lot and building, as far as it was completed. After his death I fully realized the responsibility of my position. An inexperienced widow, with two little children to provide for, the eldest but five years old, the winter approaching, and no provision for our subsistence. The only resource left me to provide my children with bread was to take in sewing and washing. There was so much competition in this line of business in our little village that I could not get employment for one-half my time. The consequence was that the first December storm caught me without fuel or food. I had not a friend or an acquaintance in the country. We had been but a short time in the Gate, and had made no acquaintances. I had not a relative in the world but the uncle who had reared me, and he was very old and indigent, and was not within a thousand miles of me.

"On the 10th day of December I had been two days without food. I had husbanded a few potatoes, the product of our little garden, for my starving children. Oh, Mrs. Wheeler!" continued Mrs. Wilson, "you do not know the pangs of hunger, nor do you know the still deeper pangs and withering anguish that the cry of one's offspring sends to the heart of the mother when she has no bread to give. Alas! I do; too well do I.

"On the morning of the 10th of December I divided the last morsel I had left between my two little ones, and put the last chips on the fire, of a boxful which I had gathered the day before, when the snow commenced to fall. Without having eaten anything for two days I went out through the snow storm to the grove, where I found some sticks and brush; with these I started homeward. I had not gone far till I saw Judge Withrow behind me making his way to the village. I then regarded him as a proud old man, who cared for no one but himself. Embarrassed at my situation, I hid behind an old barn till he passed. I had every reason to believe that, if he knew me at all, he must dislike me, for my husband had abused him. My husband was a warm anti-Mason. His zeal had led him, on one occasion, and that, too, but a short time before his decease, to ridicule the institution of Masonry in the presence of Judge Withrow. This had no other effect than to produce a smile from the old man. My husband, as he informed me, became exasperated at his coolness, and reproached the good old man as a Mason. He treated him very unkindly, and, from what he informed me, must have allowed his feelings to betray him into very imprudent and abusive language, to which the poor old man made no reply.

"I went home with my sticks and limbs, borrowed a loaf of bread from Mrs. Lisle, and, after a day of grief and despair, went to bed at dark.

"The next morning, upon rising, I found upon the floor, under a broken pane in the window, a sealed letter. It contained a twenty dollar bank note, and ran thus: 'Poor woman, keep a stout heart, and an upright life. The virtuous have nothing to fear though they may be poor. The poor have nothing to fear if they are upright. This is your money, and there is more in store for the widow and the fatherless in the hour of need.'

"I could scarcely believe my own senses, I wept with joy, and laughed like a maniac, until I startled my children with the vehemence of my joy.

"A little longer, and this munificence would have been too late, for I was near the famishing point. I had begun to write under the 'hunger-pain' I had heard of as indicating the last suffering of fainting mortality among the 'famishing paupers of Ireland.'

"Ah! Mrs. Wheeler, fancy a scorpion gnawing at the heart-strings; fancy coals of fire applied to the naked flesh! No, no, you can not. It is only those who have felt Death's cold fingers stealing along their pulses, and his chill, damp breath fanning their cheeks, that can know the pangs of starvation.

"Of the source of this gratuity, and the kind, the comforting, the blessed words which the letter contained, I could not form the remotest apprehension. But there they were. I was happy.

"From that day forward, the same blessed handwriting, accompanied by a like donation, and a few brief words of encouragement, periodically found its way through

the broken pane of my window; but the kind hand that fed the widow and orphan was still unknown to me. From that day neither I nor my little ones wanted anything.

"The spring came, and the price of flour arose to eleven dollars per barrel, and was very scarce in the market. I would not, in fact I could not, indulge in the luxury of wheat bread at such a price, and used Indian meal instead of flour altogether.

"One day my little girl came running through the gate, shouting at the top of her voice, 'O, ma, I've got a piece of white bread!' Just as she entered the gate Judge Withrow passed along. I was overwhelmed with mortification, for I knew he must have heard what the child said.

"The night following about twelve o'clock, I was alarmed by a noise at the gate. I stole to my chamber window, and concealing myself behind the curtain looked out. The moon was at the full, and her pure silver light rendered objects almost as distinct as the noon-day sun. What was my surprise on seeing old Judge Withrow at the gate, straining every nerve to ease down a barrel from a wheelbarrow! What could it mean? I could not be mistaken in the person, although his back was toward me. At last, but with considerable noise, he succeeded in letting the barrel down to the ground, which from the manner in which he handled it, appeared to be filled with heavy substance. Panting with the exertion, the old man bared his head, and, fanning himself with his hat, turned his face in the direction of the window where I stood concealed. There he stood, the good Samaritan, for nearly a minute, the moonlight falling full upon his broad forehead and flushed face, and giving a silver brilliancy to his white hair as it yielded in fitful flutterings to the motions of his hat, with which he fanned fresh currents of air into his face. Laying his hat upon the wheelbarrow, he softly opened the gate. He rolled the barrel to the gate, and then commenced another struggle to raise it over the threshold. His effort was unsuccessful; the barrel rolled back. After some time spent in vain, the poor old man arose from his labor, and, wiping the perspiration from his forehead with his pocket-handkerchief, he again stood some time. After several fruitless efforts, he at last succeeded, and rolled the barrel along the grassy door yard till he got out of my sight. Shortly after I heard it rolling on the floor of the little stoop in the rear of the house. He soon re-appeared, and taking a paper from his pocket, he stole softly up to the window, and threw it in at the broken pane. He then shut the gate, and taking his wheelbarrow started towards his home. I watched him as he retired, till his form, in the moonlight as seen through the tears that filled my eyes, seemed to dissolve into a halo of sparkling gems of light.

"I could sleep no more that night. After some time I went below and found the note under the broken pane. It was in the same plain handwriting, and ran thus: 'There is bread for the widow and the orphans. They shall not want. Be of good cheer.'

"In the morning I found a barrel of flour on my porch. The secret was out as to whose was the kind hand that had been supporting me and my babes, when there was no eye to bear witness save the All-Seeing Eye which is ever awake to take note of such goodness.

"But Mrs. Wheeler," continued Mrs. Wilson, "you can never know the anguish of my mind on discovering my benefactor. I reproached myself severely as I reflected and called to mind with what bitter feelings, almost amounting to hatred, I had regarded the dear old man. Indeed, how people will talk of those whose merits they can not know.

"Think of it, only think of it, Mrs. Wheeler," continued Mrs. Wilson, "only think of my children being fed by the man who had been called 'proud old aristocrat, black-hearted *Freemason*,' by their father. He had been told by my husband, the parent of my little ones, that he was no better than a murderer—that he would not believe him or any other Mason on oath; still he had money for the wife and bread for the offspring of the man who had insulted him."

"It was noble in him. Many a man having seen you gathering sticks, would never have given you a second thought," said Mrs. Wheeler.

"Yes, and when my child came screaming with joy, 't' at she had got a piece of wheat bread, how ready his benevolent soul interpreted her joy, and traced it to its true cause. With what a thrill it must have appealed to his great heart, to have led him to penetrate my situation from so slight a circumstance. This shows how diligently his heart keeps vigil for suffering humanity while on his mission of mercy. I could stoop down and kiss the dust off his feet. Mrs. Wheeler, tell the sewing circle that God will bless Judge Withrow, notwithstanding their decision to the contrary.

"Thus was I supplied till Mr. Wilson and I were married. Since then I have been a rich man's wife. I am proud to own that my present husband is a Freemason. When he sued for my hand I told him I would remain a widow or marry a Freemason, and that, until he became a member of the Order, his suit must prove unavailing. He then told me that he had long been a Mason, and that he was indebted to that circum-

stance for his acquaintance, as it was in the lodge he had first heard my name mentioned by Judge Withrow, whose eloquent pleadings for the widow had directed his attention, and ultimately, his affections toward me. And in this manner I learned that I and my children had long been objects of the especial care and solicitude of the lodge."

"I will never say another word against Freemasons again," said Mrs. Wheeler, "and I will persuade my husband to join the lodge, if he is not afraid that the church might reprehend such a step. You almost make me love old Judge Withrow."

"Well you may," said Mrs. Wilson, "but little does he need your love; he has the brave, manly love of the strong hearts of his brethren, over whom he presides. They idolize him. They love him with an affection surpassing woman's love. Their love is an offering to the truth of his noble soul; their love is that homage which true hearts pour out upon the shrine of purity and goodness. His is that fame among his brethren, which like his own good deeds, is not the less glorious from being earned and enjoyed in secret, and not the less pure from not having floated on the breath of the babbling multitude—not the less dazzling from being locked up as precious gems in the faithful bosoms of his brethren.—*Masonic Jewel.*

THE GLORY AND THE SHAME OF MASONRY.

ALBERT G. MACKAY, M. D.

THE December number of the *New England Freemason* comes to us with the valedictory announcement of the editor, that with that number the publication of the magazine will cease. During the past year it has "about paid its cost." This is consoling. Most Masonic journals die in debt. It is, of course, a matter of little importance to the Fraternity whom he has striven to interest, that there has been no return to the editor for his labor.

The news of the extinction of another Masonic periodical, mortifies but does not surprise us. Here was a magazine, which for scholarly ability had not its superior in the world, a magazine which was constantly, by its able articles, throwing light on the history and philosophy of Masonry—which must necessarily have elevated the intellectual character of all its readers—brought to a sudden conclusion, simply for the want of adequate patronage.

And almost the same mail which brings us this sad announcement, brings also the last transactions of the Grand Lodge of Massachusetts, which inform us that there are more than twenty-five thousand Master Masons in that jurisdiction. A quarter of that number would, as subscribers, have given permanence and prosperity to the *New England Freemason*. An eighth would probably have enabled it to maintain its existence, with no reward, it is true, to the editor, but the consciousness that he was doing a good work.

It is useless to attempt to conceal the fact. Freemasons make great pretensions of attachment to the Order, but that attachment does not bring to them, as a general rule, any desire to see its intellectual character elevated. They will expend liberal sums for lodge and personal decorations, for pilgrimages and processions, but nothing for the support of Masonic literature.

Go into a commandery, for instance, consisting of three hundred members, and say to them that it is proposed to make a pilgrimage or visit to some sister commandery in a neighboring State, the expense of which will be to each member about fifty dollars. Call for the names of those who are willing to go, and it will not be difficult in most cases to obtain a hundred.

Go into the same commandery, and say to the members that there is a valuable magazine, full of Masonic instruction and information, which is languishing for want of patronage. Call for the names of subscribers to sustain the work and improve themselves, at an expense of three dollars, and the solicitor will be fortunate if he obtains ten subscriptions.

At the Centennial there will doubtless be magnificent displays of lodges, chapters and commanderies. Money will be expended for these displays without stint, but we should be ashamed to see a census taken and published of the number of readers of Masonic books in those crowds.

Of the six hundred thousand Masons in the United States how many are readers of Masonic books,—how many are subscribers to Masonic magazines? Would not twenty thousand be a liberal estimate?

It is fortunate for the few who do read, that there is in some minds an ardent thirst for study and an equally ardent thirst to give to the world the results of that study. Authors, of a higher order, do not write and publish that they may receive pecuniary

compensation, but because they wish the world to participate in the fruits of their labors.

It is, we repeat, fortunate for the world it is so. If Milton, indignant at the pittance offered by the printer for his *Paradise Lost*, had thrown the manuscript into the fire, England and America would have lost forever, the noblest poem of their common language.

Years may yet elapse before Masonic scholars will begin to find it irksome to write for a brotherhood who will not read. The literary history of Masonry will continue to record the rise and fall of Masonic magazines. Printers will publish and lose their money. Editors will write and lose their time and labor. But there must at last come an end to all this.

And the end will be thus. Either the intellectual character of the Craft will be elevated, and Masons will all recognize the fact that they should know something of the history and the philosophy of the Institution—or Masonic books and Masonic magazines will cease to be produced.

Then will come the dark age of Masonry to be speedily followed by its extinction. Masonic clubs still called lodges, in deference to the past times, may continue to exist; but Masonry as a history to be investigated, and as a philosophy to be studied, will no longer have its place. The scholars who are now engaged in the effort to cultivate and diffuse a highly elevated tone to the Institution, will, in sheer disgust, direct their studies to other and more congenial fields. Masonic literature being thus abandoned, Masonry must speedily degenerate.

The question forcibly suggests itself: Has Freemasonry a literature peculiar to itself? If it has, then certainly it is worthy of cultivation. If it has not, then just as certainly, its claim to be anything more than a social and beneficial club, is a sham and a delusion.

But there can be no doubt that Freemasonry has such a literature—a literature extensive, interesting and worthy of cultivation. Forty years ago, the venerable Oliver said:

“Speculative Masonry embraces a wide range of human science; but its elements are circumscribed within a compass which is attainable by every brother who possesses moderate abilities and common industry. Its evidences, doctrines and traditions are within his reach; and without a competent knowledge of these leading principles—which form the horn book of Masonry—he will stumble at the threshold, and never attain a right understanding of the design or utility of the Order; although his initiation may have been regular and the landmarks carefully and correctly communicated.”

In this brief paragraph the learned author—himself one of the most distinguished fathers of Masonic literature—has placed the whole question within the compass of a nutshell.

Freemasonry, or as it is more scientifically called, Speculative Masonry, has an extensive literature—extensive because it “embraces a wide range of human science.”

And yet, the elements of this literature are of such a nature that any intelligent Mason can master them. They do not require, like a learned profession, an exclusive and devoted study. “Moderate abilities and common industry” are sufficient for their attainment.

These elements consist, we are told, of “the evidences, doctrines and traditions” of the Order. What Mason is there who would not desire to know something of these important subjects? The evidences furnish the material for the defence of the Order from the attacks and calumnies of its opponents—the doctrines supply a knowledge of its ethics and its philosophy as a humanitarian association—while the traditions contain an ample store of all the interesting myths and legends on which its ritual is founded, as well as much historical information on the origin and progress of the Institution.

Now all this information may be obtained from the works on Freemasonry that have been published in the last one hundred and fifty years in the languages of England, of France and of Germany. But few Masons have the time or the means, if they have the inclination, to amass Masonic libraries and to devote themselves to an exhaustive study of the volumes which have issued from the Masonic press.

There are some few scholars who have done this, and they have been rewarded for their labors, less by the patronage of many readers than by the internal satisfaction which is always derived from the acquisition of knowledge. The great body of the Fraternity cannot be expected to be scholars.

Yet they should know something of the Order of which they are members—something more than its mere methods of recognition. They should be familiar, at least, with what Oliver calls “the horn book of Masonry.”

Now, this general and elementary familiarity with the character, the object and the

history of the Institution, may be obtained by any one of moderate means and abilities, with no appreciable loss of time by the perusal of some first-class Masonic magazine.

In the article of Dr. Oliver, which we have already cited, he attributes the eager curiosity respecting the science of Freemasonry which then prevailed in England, and its influence on the morals of society, to the circulation of the *Freemasons' Quarterly Review*, a work commenced in 1834, and which continued for nearly thirty years, to diffuse important instruction among the English Craft.

That work was followed in this country by many magazines, none of which were its equals in the tone of literary excellence. And it cannot be denied that if the Craft of America, at this day, are more intelligent, are better acquainted with the principles of the Institution, and more capable of appreciating its true character, than were their predecessors half a century ago, the fact is to be almost solely attributed to the elevating influences exerted by the Masonic press.

To the editors of Masonic journals in this country, the Craft are indebted for the elevated position that Speculative Masonry has attained. To these editors they are indebted for almost all that they know of Masonic literature or science, or jurisprudence, or history. The debt has never been adequately paid. The editors have diffused light and the Craft have received it, but very few have thought of the duty of replenishing with oil the lamp which gives the light. The editor gets cold commendation, but no increasing subscription list. *Virtus laudatur et alget.* Virtue is praised, says the Roman poet, and it freezes.

Those who write for the improvement and instruction of the Masonic public get no substantial reward for their labor, and one by one, disheartened and disgusted, they abandon the vineyard which produces fruit for others but none for themselves.

Now this is the glory and the shame of Masonry.

It is its glory that it has a noble literature, whose tendencies are all all of the most elevating nature, and that there are scholars who labor incessantly, "without hope of fee or reward," to disseminate this literature among these brethren.

It is its shame that not one Mason in ten reads a Masonic book or subscribes to a Masonic journal; that there are so many who are content to expend their money on Masonic degrees and Masonic jewels, but not a cent on Masonic education.

The result is that Masonic magazines, which are the sources of Masonic knowledge, are established, languish for a few years, or perhaps months only, and "languishing, die." The indifference of the Craft puts out the light, and they contentedly live on in ignorance.

If the Masons of Massachusetts did not actually kill the *New England Freemason*, they suffered it to die for want of their patronage. To them we commend the words of Milton:

"As good almost kill a man as kill a good book; who kills a man kills a reasonable creature, God's image; but he who destroys a good book, kills reason itself."

We say in conclusion, that there is a practical feature in this question of the treatment of Masonic journalism that must be met and fairly considered.

It is admitted that to Masonic journals are the Craft mainly indebted for the elevated position that the Order now maintains, as a system of philosophy. Then it follows, that without these journals, that elevated position cannot be long maintained.

Now let it be remembered that authors, however unselfish they may desire to be, are after all, only men. But men fight with the hope of victory,—they labor only with the expectation of reward.

When then, the conductors of Masonic journals find defeat on every attempt to diffuse information, and loss accruing for all their work, the time must inevitably come when competent writers will withdraw from the field of Masonic literature.

When the sun withdraws from the sky there is darkness over the earth. Let the Mason who looks with apathy upon the death, year by year, of Masonic journals, from the want of patronage, reflect what must be the result upon the Order when the last too trusting scholar shall weary of the struggle against the tide of ignorance and indifference, and when Masonic journalism shall cease to exist.

A widely extended association without an organ—six hundred thousand disciples without a teacher! To contend after that, that there is anything in Speculative Masonry worthy of the attention of intelligent men, will be absurd.

Then will we see indeed the real glory and shame of Freemasonry. A noble, scientific institution,—an unequalled system of moral philosophy and practical ethics, degraded to the level of a social club by the unwillingness of its own membes to maintain its true character.

It is the solemn duty of every Mason to magnify the glory and to extinguish the shame.—*Voice of Masonry.*

MARIE THERESA, in 1764, did strictly forbid Freemasonry in Austria, because the Grand Master declined to initiate her or communicate our secrets.

DERIVATION OF THE WORD "MASON."

BY BRO. GEORGE F. FORT.

THE irresistible might attributed to the hammer of the Norse deity, Thor, had so far survived the practice of pagan rites among the Teutonic races, that many of its symbolic uses were perpetuated in the ordinary details of civil and ecclesiastical society during the Middle Ages. Perhaps the last historical application of the redoubted mallet to typical purposes may be found in the surname of the Frankish King, Charles Martel, or Charles the Hammer-Bearer, who, until the rising tide of Moslem conquest in Europe was checked at Tours, still maintained the custom of carrying the diminutive hammer as a prototype of the all-powerful God of Asgard.

Numerous and oft recurring references in the Eddaic songs to the manifold powers of this divine implement, attest how profoundly the pagan mind of Northern Europe was impressed with the absolute necessity of its presence, not only in celebrating the battle-god's characteristic worship, but in the humbler spheres of civil and domestic life. The most sacred duties of society were hallowed by the mallet touch, when wielded with emblematic allusion to the binding force inherent in Thor's celebrated weapon. In the cumbersome and solemn ceremony of an ancient Scandinavian marriage, this symbol must rest upon the knee of the veiled bride, in direct allusion to that unquestioning renunciation of personal will which she surrendered unto marital authority.

When, amid imposing rites, the body of the cherished dead was about to be reduced to ashes, or placed upon a fragile bark to endure the merciless tossings of faithless waters, the priesthood, in imitation of the Norse divinity, consecrated the funeral pile with a mallet. With this instrument those who had outlived the age of strength and martial activity were remorselessly slaughtered and sent to Thor. Behind the door in every Teutonic household, such a hammer was always hung in view. Although Christianity extinguished the more flagrant features of the ancient paganism, the new religion suffered unnumbered symbolical uses of this implement to continue, and in some instances incorporated them with other religious practices. In this way it survived to mediæval judicial procedure; nor was it restricted to actual court usage, but was oftentimes made to serve as an ensign or signal to rally the people of certain districts, in order to congregate them as a united body at a designated place.

Primarily the suspension of a hammer in churches alluded to the original tragic purposes to which it was formerly applied. Subsequently it was substituted by a club or mace, and in this form for centuries continued to be displayed in many sacred edifices, till towards the close of the Middle Ages. At the entrance of some provincial towns in Germany a club was hung up, at the side of which a doggerel verse portrayed its death-dealing properties, descended from the Norse god's mallet. Even in Monasteries, an implement of this kind was preserved as an emblem and as a symbol of union. When the early Germanic guilds, dating from the first forms of Teutonic society, had so far developed into an accurately defined element in later times, they still retained the ancient forms and certainly many of the symbols with which their precursors performed heathen-religious services.

Societies thus based upon the worship of Thor, the divine Hammer-Bearer, rigidly maintained the unalterable type of that divinity, the mallet or mace, as a symbol of their closely-organized union. After the victory of Charles Martel at Tours in France, and the rapid extension of Christianity, consequent upon the defeat of the Mohammedan forces, the hammer, which distinguished this illustrious monarch and procured for him the title of ancient protector of Gallic Masons, apparently ceased to be carried by his successors, the Carolingian kings, as referring too directly to the Norse battle-god. It was therefore substituted by another implement, equally typical of power, the mace, and still continues in royal ceremonials to be the ensign of authority and union.

From the mallet, club, or mace, of identical and exact signification, the name of Mason has originated. The symbolical attributes of Thor's mallet or mace are to this day the groundwork of a Master's authority over a lodge of Masons, and the strange vitality of this deity's symbol still manifests itself in others details of lodge and work. This word, traceable perhaps through old Teutonic dialects from *Megin*, might, to its present Italian form, *Mazza*, a hammer, embodies within itself that idea of strength and power with which the irresistible weapon of the Northern divinity was invested, and with the mallet or mace Thor was indifferently represented.

The presence of this word as a fundamental one in the original home of European Masons, viz: in Italy, shadows forth that as this corporation of builders diverged from Northern Italy in order to perpetuate their art throughout Europe; their name, also, originated in the corruption of a word, signifying the implement not only constantly applied in their handiwork, but for a higher reason that the hammer or mace was the

symbol of unity and confraternity in the craft guild, and because like the later, mediæval judicial hammer, it was a type of authority requiring the congregation of all who should behold it or be within hearing of its significant blows. Through the intervening changes of time, the adulterated dialect of Spain has preserved the original derivation from *Mazo*, hammer; hence, *Mazoneria*, Masonry, or an art so intimately associated with both the practical and symbolical uses of this implement, that the name is directly deduced from this source.

With little labor it may be traced through corrupt mediæval Latinity to the twelfth and thirteenth centuries, at which epoch the word, Mason, was fixed by law, and has so continued, without other alteration than a prefix. Perhaps the earliest generic form of this root may be found in the Anglo-Saxon Glossary of Ælfric, where *Mationes* is re-rendered as *Lapidium Operarii*, or Workers of Stone. At a later period, it occurs in a monastic chronicle, under the form of *Maclimes*, in the following sentence: "Reversus autem lapidicium et Macliones, undecunq̄ue jussit aggregari." The words *Macliones* and *lapidicium* have here the same signification, and mean stone-cutters or Masons. In the Italian, *macina* more ancient *macigno*, a stone lap mill, can be detected the root of mace, or hammer, referring to the mace-shaped implement with which corn was in former ages prepared for domestic use. Middle Age records use the *materio* and *marcerio*, to distinguish the class of workmen alluded to thus: "Faber ferrarius conventionem suam fecerat annuam, ut ibidem Suesione remanens, utensilia matronum (macronum) reficeret." That is, a skilled iron artificer made the usual contract to properly adjust this tool of the Masons.

In the middle of the twelfth century the word appears as now lettered; viz., Mason, and is evidently of Gallic derivation. At the commencement of the ensuing century it was written Macon—still adopted by the Craft in France; and in the celebrated Ordinances of Boileau, formally committed to writing in the year 1254, the juxta-position of this word is identical with those cited above. For instance, in the preceding quotation, the words "lapidicium et mationes" appear conjoined. In the ordinances referred to they re-appear as "tailleur de peer et macon," and signify, a stone-cutter and mason. The close similarity between the phraseology produced, is of so marked significance as to lead to a well-grounded belief that the vulgar idiom used in Boileau's time was an exact translation of *lapidicium* into *tailleur de peer*, and of *mationes* into *macons*, which severally define the same class of operatives; or to distinguish artificers whose principal working tool was the hammer or mace, symbolizing, oftentimes, lodge territory, and thus come to be regarded as a type of the Guild, upon whose members the name of Macons or Masons were bestowed.

From the foregoing historic references, it will, perhaps, clearly appear that down to the latter part of the thirteenth century, the building fraternity of the French Empire was recognized by law, and carefully particularized as Macons, who, it may be added, furnished the work for the cathedral of Notre Dame of Paris. In Britain, a century earlier, a Master of the Craft designated himself simply Mason, and has so recorded the nomenclature of his profession on a side wall of Melrose Abbey. Early in the fourteenth century—1334 *circa*—the English versifier of a more ancient metrical romance, uses the word mace to designate Masonry:

"He bysette the sea and the land,
With botemay, and mace strong."

It may be safely asserted that the Craft Guild of Masons, at the epochs mentioned, was unknown by any *distinctive name*, either among themselves or by authoritative legislation. About the commencement of the fifteenth century, however, these craftsmen began to be termed *freemasons*. This betrays, unquestionably, an elision and merging of Macon into some prefix, which at the era under notice, had so far distinguished this class of workmen as to entitle them to be recognized by a specific appellation. The fundamental principle of fraternity and brotherhood in the Guild, furnished with the name, the prefix from Gallic sources. By the junction of Frere with Macon, or Brother Mason, the modern word Freemason has been formed.—*The Keystone*.

THE *Pennsylvania Gazette*, which was started in Philadelphia, one hundred and forty-two years ago, in 1728, by Samuel Keimer, from whom it was purchased the next year, 1729, by Bro. Benjamin Franklin, and published and edited by him for thirty-six years, until 1765, and which contained, in 1730 and 1732, the first announcement of the existence of a subordinate and a Grand Lodge in America, in the city of Philadelphia—this venerable newspaper is still in existence, having never suspended publication, although it has several times changed its name. It is now called the *North American and U. S. Gazette*.

SPECULATIONS ON THE PYRAMIDS.

THE Moslem invaders of the Great Pyramid found nothing to reward their labors but an empty, lidless coffer. So at least, it would appear from the accounts given by the more sober chroniclers of the time. The romance writers, however, were not altogether silenced, and the descriptions given by these, after the event, were almost as remarkable as the speculations they had indulged in previously. According to one of them a dead body, with a breast-plate of gold, was discovered in the coffer, together with an emerald vase, a foot in length, a carbuncle which shone with a light like the light of day, a sword of inestimable value, seven spans in length, and a coat of mail twelve spans in length. Another declared that the coffer was crammed to the brim with gold pieces. While a third launched forth into a multitude of oriental extravagances about columns of gold coins, magical images and such like. It may, however, fairly be assumed, that had anything been discovered of a nature to encourage investigation, the search would not have been so speedily abandoned as it was.

The treasures of ancient wisdom which Al Mamoun and his followers looked for in vain, some modern writers claim to have in part discovered. And it may be questioned whether the imaginative descriptions of the Arabian romances were one whit more astounding than the theories which have been gravely propounded by Professor Piazzi Smyth and others in the present century.

According to these writers, the Architect of the Great Pyramid must have possessed an acquaintance with astronomy such as the ablest scientific men of the present day can hardly claim to have attained. They assert that the standard of measurement employed in its construction was a cubit of 25,025 British inches in length, which was obtained by dividing the earth's axis of rotation by 20,000,000; that the base line of the Pyramid was got by multiplying this cubit by the precise number of days in the solar year, viz: 365,242; and that the height bears to the base line the exact proportion which the diameter of the circle bears to one-half its circumference. And they adduce no less an authority than Sir Isaac Newton for the fact that such a cubit was actually in use among the Hebrews, and other Oriental nations, at the early period in which the Pyramid is supposed to have been erected. If even thus much of their theories could be substantiated, it would serve to show that the architect at least was in possession of astronomical truths which the utmost precision of modern scientific observation can barely ascertain to demonstration. One of the most recent computations as to the length of the earth's polar axis, that, namely, published by the Ordnance Survey in 1866, gave two results, one of which was about 720 cubits less than the Pyramid estimate, and the other, about 880 cubits more, the mean being almost precisely the length which Professor Smyth affirms to have been in the mind of the designer of the Great Pyramid.

But the professor pushes his contention still further. He asserts that this sacred cubit, the tenth-millionth part of the earth's polar radius, has been, more or less, the origin and foundation of the hereditary standards of measurement of all the countries of Europe. The Italian *Braccio*, the Prussian and Polish *Ell*, the French *Aune*, the Portuguese *Covado*, beside the modern Egyptian *Pic*, and the Persian *Guerze*, are all close copies of the ancient sacred cubit; while in England, although no exact equivalent can be found, the British inch, as near as possible the twenty-fifth part of the sacred cubit, affords a sufficient proof of the connection with the old Egyptian standard.

The distance of the sun from the earth is, also, according to the professor, symbolically indicated in the Great Pyramid. This is the more remarkable, as the ancients generally appear to have gone very much astray in their calculations on this head. In the age of the Greeks, the distance was estimated at only a few miles; later on it was computed at about 10,000 miles; even under the comparatively modern Kepler, the distance was thought to be only 36,000,000 miles; LaCaille, in the time of Louis XIV., fixed it at 78,000,000; and toward the commencement of the present century it was asserted to be 95,000,000. The computations of the last few years have, however, somewhat diminished this last estimate, and it is now said to be something between 91,500,000 and 92,500,000 miles. The mean of these last computations corresponds exactly with Mr. Smyth's reading of the Pyramid, viz.: 91,840,000 miles. The mean density of the earth is, also, according to Mr. Smyth, logically deducible from the design of the Pyramid; while the date of its erection can be fixed with an almost certain exactness at the year 2170 B. C.

With regard to the coffer, Mr. Smyth believes that it was intended for, and has actually served the purpose of a general standard measure of capacity. Our English quarter (of wheat) is neither more nor less than a quarter of the contents of the coffer, and the Italian *Rubio* and the Maltese *Salma* are simply variations of the same. The bushel again, the eighth part of a quarter, equivalent to the German *Scheffel* and the Italian *Tomolo*, is traceable to the same source.

We have even now not touched upon many of the speculations and suggestions that have in ancient and modern times, been associated with these monuments. Certain rites of Serapis, for instance, were at one time said to have been performed in the interior of the Great Pyramid, and some Masonic writers have given the traditions concerning them at considerable length. We have probably, however, said enough to show how great a stimulus to human thought and imagination these massive works have afforded. As a specimen of Masonry, formed to endure through countless years, the Great Pyramid stands unrivalled on the face of the globe, and fairly justifies the inscription said by an Arab tradition to have been written upon its outer casing by the architect: "I have built them, and whoever considers himself powerful may try to destroy them. Let him, however, reflect that to destroy is easier than to build."—*London Freemason's Chronicle.*

AN ENGLISH CLERGYMAN ON MASONRY.

BRETHREN, the assembly which is present here to-day, the many uniforms of various colors—"coats of many colors"—remind us at least of this, that communities of men must in this world be classed together and form so many different corps, with different interests, differing laws, different regulations, and different duties; but it is, perhaps, an occasion upon which more than any other we may see the moral of Freemasonry, whatever may be the external garb we wear, whatever the color may be which the garb may bear, I trust that beneath every one of our garments is a uniform—I mean a uniform love of all that is good and noble and true, in which we, as brother Masons, can unite as one corps, and feel that the esprit de corps may never be lost. It has been handed down to us from ancient times; it is at present with us in full vigor, and by the blessing of God it shall continue until time shall be no more. I feel peculiar pleasure in being able to be present here to-day at the call of our excellent presiding Master, for not only am I pleased to be privileged to address you as a Past Grand Chaplain now growing old, but also because I feel a peculiar attachment to that body to which most of you belong. My first and earliest days were spent within three miles of Sunderland, where I saw many of the military stationed at that place, many, many noble fellows, privates, non-commissioned officers, and officers, I had the pleasure and privilege of calling friends, many who used to come out on a summer day especially, to our parish church; and many of those brethren I remember with affection who now "sleep" on the hills of the Crimea. At Windsor, where I was a curate for four years, I had an opportunity, too, of making acquaintance with many of our military brethren, and there I met with some as good, and true, and noble fellows as ever I met in the world. On these accounts, brethren, I feel a peculiar personal pleasure in addressing you to-day. And now, what are we met to-day to do? To consecrate this lodge into a Freemasons' Lodge. And what is it? We are not operative Masons. We are not disposed to work as we saw in the public papers a few days ago in that noble band of engineers, who carry on operations which, in the language of a great statesman, seem likely to subdue the world. We are not those who attempt to conquer matter, but we do attempt to work by mind; and I venture with all due deference to the great statesman, to join with the highest journal in the land in feeling that the work in mind is after all higher than the work in matter. The lodge that we are about to consecrate is an emblem of the present work we have to do, and is an emblem and a foreshadowing of that great building, of which, I trust, however wandering far and wide we may be, we may at last be found to be members. Whatever be the lines upon which we are now working, the lines we have to work upon, brethren, are the lines laid down by the Great Architect of the Universe for the purpose of building up a human edifice perfect in its parts and honorable to the Great Master Builder, however much that building may be in ruins, it is now our great work to restore it to somewhat of its original shape; and the man that works best at that high work, by truth, by honor, by temperance, by straightforwardness in all his dealings, and not least, by brotherly love to his fellowmen, and charity to all the world, that man doubtless will be among the master builders that will be paid their wages one day when they come to reckon with the Great Builder above. It is that work we are called upon to do; and the man who does it, whether civilian or soldier, truthfully, honestly, cheerfully and as in the sight of the Allseeing Eye, sure am I that he will not lose his reward, ay, even now. The respect which a man receives who thus is able to hold his head up, the respect in which he feels—which is a totally different feeling from self-conceit—the self-respect which that man feels, is of itself a great reward. And, Sir, I venture to say, without being invidious, or casting any slur upon civilians merely for the purpose of flattering or attempting to flatter our brethren of the army, I will repeat what I have ever held from my earliest days, that a high and noble soldier, noble in the highest sense of that

exalted term, is one of the finest fellows on God's earth, for he is a man perhaps that has not to face "the cannon's mouth" with brute courage, but a man who has perhaps to go through more temptations than any man in the world; and therefore any man that comes out of that world of trial, a noble, a true, a good, and temperate man, depend upon it, Sir, is not only bound to receive but does receive our highest admiration. And when he joins our Masonic band there do I feel that he hears the two great key notes struck by our Grand Master at the Albert Hall, "Loyalty and Charity," here he finds an additional bond and additional inducement to act upon the high principles which I have ventured to throw out. Loyalty I need not speak of in the presence of soldiers. To them we look as the guardians of our liberties, of our homes, of our country; loyalty to the Sovereign, love to their country, and above all, obedience to their God, makes them to be in our sight true guardians of our highest liberties, and in that sense I have a very great, great veneration for the military order, and I am rejoiced to find so many within our noble society. Permit me, brethren, in conclusion, to mention a single point which I think it is very well for us all, not only soldiers but civilians, to have in mind, and it is this:—Freemasonry is beneficial, as we know, for many things; but probably Freemasonry can teach us very little that we know not already. It is an idea among many that Freemasonry, or even the highest forms of religion can teach us a great deal, and that we may wait and wait till we arrive at a perfect knowledge before we practise, or call upon ourselves to practise that which we learn. I venture to think that in this day and with the education that we have all received there is not a man of us in this room who needs to learn his duty—not one. We are not as our poor brethren in this very land 1800 years ago, we are not as the poor children of Adam scattered in many a land, ignorant of our duty—not at all. And therefore, I presume not to teach any man in this room his duty. But I do this, and Freemasonry does it a thousand times better; it reminds you and me of that which every one of us who can read his heart and has a knowledge of himself knows we need, it reminds us of the duties that we right well know we ought to perform; and it is that reminding, I look upon as a grand object of Freemasonry. We are perhaps in the presence of men who else rarely put themselves in the way of hearing these high truths; we are enabled in our beautiful and grand ceremonies to bring before them some of the highest truths of religion; and sure I am—I know it from the mouths of dying Masons, that they have received in Masonic lodges some of the most blessed remindings of their life. Hence, I look upon it that a regular attendance at our Masonic lodges, the putting ourselves in the way of being forced to hear these grand truths, the fact that we cannot avoid hearing them when we are within reach of them, is a great practical boon. I say this fact is a great blessing, and if we attend in our Masonic lodges, if we listen with attention to our beautiful ceremonies, and if we make a point of having in the chairs, as our officers, men whose hearts and whose minds are attuned to those beautiful ceremonies, and give them out in an impressive manner—I say it becomes a very great privilege to belong to a lodge of Freemasons, and all the more, not because the Master in the chair is a minister of religion, and doing a certain work which we may listen or may not listen to, as we like, and the acting up to which is more or less a restriction to us; but he is put there by ourselves, and by his mouth we interpret our duties.—*Rev. R. J. Simpson.*

NATURE'S ARCHITECTURE.

THE Grand Architect of the Universe not only created man in his own image, but nature after most masterly plans. Man is a living temple, "fearfully and wonderfully made," while nature is a purely material temple, of less dignity, but a most equal splendor. "The earth is the Lord's and the fullness thereof, the world and they that dwell therein"—and both are the expression of his power and glory. Freemasons, as worshippers of the great Master Builder and students of His architectural works, should, more than others, familiarize themselves with and enjoy the material universe. The stars in the heavens, the tiny blades of grass we tread under foot, the fathomless ocean, the landscape diversified by hill and dale, mountain and valley, river and lake—all proclaim their Maker and our Maker, whom to truly know is happiness here and joy eternal hereafter.

The degrees of Bachelor of Arts and Master of Arts are freely bestowed by colleges all over the civilized world, and are justly valued by graduates as evidence of their scholastic training and liberal accomplishments; but there is a degree which is conferred in no school—unless it be in the University of Nature presided over by the Grand Architect of the Universe—and that is the degree, not of Master of Arts, but Master of Nature. The great poet, who pictures in rhythm a transcript of what he sees and hears in the natural world—the voice of the floods that clap their hands, and

of the hills that are joyful together before the Lord ; the astronomer, who surveys the limitless expanse of space, filled with suns and systems, and measures their distances, determines their periods, and even weighs their masses; the geologist, who does not tread the earth thoughtlessly, as other men, but breaks its crust, examines its strata, disinters the buried ho-sils of ages, and reads the history that is traced on the rocks beneath and the sands and debris on the bottoms of rivers; even the simple lover of nature, who delights to stroll away from men and cities, and commune with the invisible amid the wilds of the forest, on the ocean's shore, the placid lake, or by a sequestered brook—such a one may rightly claim the degree of Master of Nature; such a one, while a student of the finite, has partly mastered the infinite.

Probably there is nothing more impressive in nature than a view from the summit of a lofty mountain or the sister peaks that cluster around it, and the outlying panorama that the eye beholds as it surveys the horizon in every direction. The royal arch of heaven above; the horizon—the mystic tie that encircles the view in front; mountain peaks, like huge tents, dotting the earth around; and the sun coming forth from his chamber in the east like a brid groom, gloriously arrayed (and we who know that God covers himself with light as with a garment, need not wonder that primitive man worshipped the sun as the symbol of Deity); the very breeze, in the language of the skies, singing praises to God—what more than these is calculated to fill man with the purest and noblest thoughts?

Yet these very mountains were born and will die. Their summits bear traces of having been submerged—the ocean formerly swept over them. What were once valleys are now mountains. They have risen from the sea. Marine fossils and pudding stone on their summits prove this.

The earth is a great temple built by the Master Builder, unfinished as yet, and we know not when it shall be completed. And when completed it shall not stand, but like the Temple of Solomon, shall be despoiled, for the time will come when "the hills shall melt like wax at the presence of the Lord;" and then shall appear the temple that shall defy all decay—the house not made with hands, eternal in the heavens. Mountains are but shadows, that shape themselves and go, for what is true of man is also true of mountains—"dust thou art, and unto dust thou shalt return."

In nature we find all the lines of beauty exemplified, from the most delicate curve to the acutest angle. The oval hill, the waving ocean, the swelling vale, the crested mountain peak—are all models that the architect who studies to succeed in his profession frequently contemplates. The very leaves on the trees are models of grace and beauty. Avenues of interlacing boughs gave the first hint to architects of the splendid Gothic arch. The Corinthian capital was modelled after nature. The Rose window sprang from a flower. Freemasons should admire the architecture of Nature at least equally with that of Art. The former more than the latter suggests the thought of the Master Builder. The Great Architect works indirectly through man, but directly through nature. The five orders of architecture and the seven liberal sciences are admitted to be the legitimate objects of study for craftsmen—let the brethren in the fields and woods; on lake and ocean, in valley and from mountain top, also view the sublimity of nature, learn from it lessons of wisdom, and fill their minds with pictures of beauty.—*Keystone.*

MASONRY IN INDIANA.

MASONRY was first introduced in Indiana while it was yet a Territory, and when there were but few settlements in the wilderness. The first lodges in the State were organized at the old towns of Vincennes, Lawrenceburg, Switzerland, Rising Sun, Madison, Charleston, Brookville, Salem and Corydon. In 1817, delegates met at Corydon, and organized the first Grand Lodge of the Territory of Indiana. They there laid the foundation for the present Grand Lodge of the State, and prepared rules and regulations for its government. Many of the pioneers of Indiana, and those whose names are most prominent in its early history, are found in the records of the Grand Lodge. Among these are General Johnson, S. C. Stephens, Abel C. Pepper, and Christopher Harrison. At this time there were not more than three or four hundred Masons in the State. The city of Indianapolis has now more than three times that number. Among those most prominently connected with the early history and work of Masonry in the State were John Tipton, who represented the State in the Senate of the United States; Caleb B. Smith, who was a member of President Lincoln's cabinet; Jonathan Jennings, at one time Governor of the State; A. C. Downie, now one of the Judges of our Supreme Court; William Hacker, of Shelbyville, an historian of the Order, and still an earnest worker in the Fraternity; General Grover, who died at

Logansport last summer, and Charles Fisher, of this city, who has been for more than twenty years Grand Treasurer of the Grand Lodge. The first Grand Lodge meeting in Indianapolis was on the 28th day of December, 1828. But thirty feeble lodges were represented. The old Grand Lodge hall was commenced in 1848, and was completed and dedicated in 1851 to the purposes for which it was erected. The building was 66 feet on Washington street by 110 on Tennessee, and three stories high. At the time it was erected it was considered one of the finest buildings in the city, and a fit representative of the Fraternity. During the last summer this building was demolished, and the new massive Temple erected in its place.—*N. Y. Courier.*

GRAND LODGE OF PENNSYLVANIA AND FOREIGN GRAND LODGES.

A SPECIAL report of the Committee on Correspondence of the Grand Lodge of Pennsylvania F. and A. M. has just been issued. It was presented and approved at the last Quarterly Grand Communication, on March 1st, and ordered to be printed for the information of the brethren. Past Grand Master Richard Vaux is Chairman of the Committee. The report is a highly important one, and opens with these words:

"The Right Worshipful Grand Master directed the Committee on Correspondence to make at this Communication, a Special Report in regard to the Grand Lodges with which this Grand Lodge held fraternal relations, and also those to which Masonic recognition should be extended. The Grand Master was actuated, in giving this direction, by the desire to extend to the brethren of other jurisdictions who might be present in this jurisdiction during this year, and were entitled to receive it, such Masonic welcome as became the honor and character of the Craft, and the Grand Lodge of Pennsylvania, and at the same time to protect not only the Grand Lodge, but all its Subordinate Lodges, and the brethren who are members thereof, from demands for recognition and fraternal greetings by those who were not entitled to them."

The report then ably and at length discusses the subject of Masonic jurisdiction and the supremacy of Grand Lodges. It maintains that

"Any Grand Lodge of Free and Accepted Masons which professes, or claims to be a supreme sovereign Masonic authority, cannot part with, surrender, grant or alienate any of its inherent rights and essential principles outside of itself. The act of surrender is the act of self-destruction. If any one right or power is granted by a Grand Lodge to any other body, Masonic in name, style or title, that body is a clandestine assembly of, it may be Freemasons, but it is clandestine in Freemasonry."

This is the Pennsylvanian stand-point, and arguing from this the Committee arrive at the following conclusion:

"Eight bodies claiming to be Masonic Grand Lodges in Europe have formed a Masonic Diet, or grand governing national Masonic authority, which assumes powers over and regulates the rights and privileges of the inferior bodies that have surrendered these rights to this Diet. Among the extraordinary powers claimed by this German Masonic Diet or League is "the right of jurisdiction" or control over it. This Diet has the disposition, it would seem, to go into any Grand Lodge jurisdiction of the States of the United States, and set up lodges under the plea of nationality, that Masons so organized into a Lodge, are Germans, or work in the German tongue, and therefore owe allegiance to this German Grand Diet. This appears to be the logical deduction from a claim of the "right of jurisdiction"

"It is also claimed by this Diet that 'the object and aim of this League is to secure and promote the unity and Masonic joint action of the Lodges of Germany;' that 'it is exclusively the business of the German Grand Lodge League to determine whether new alliances shall be formed with Grand Lodges outside of Germany, and whether those already formed are to be dissolved.' The Grand Lodge Diet is the organ of the Grand Lodge League, and this Grand Lodge Diet consists of the eight Grand Masters and the two Master Masons elected by each Grand Lodge.

"The Grand Lodges which are assumed once to have been supreme and sovereign bodies, but have now surrendered some of their inherent powers which are inseparable from Masonic sovereignty are:

"I. The Grand National Mother Lodge of the Prussian States, zu den drei Weltkugeln, at Berlin.

"II. The Grand Lodge of Saxony, at Dresden.

"III. The Grand Lodge of Hamburg, at Hamburg.

"IV. The Grand Lodge of the Eclectic Union, at Frankfort-on-the-Main.

"V. The Grand Lodge of Freemasons of Germany, at Berlin.

"VI. The Grand Lodge of Freemasons zur sonne, at Bayreuth.

"VII. The Grand Lodge of Prussia, called Royal York, zur Freundschaft, at Berlin.

"VIII. The Grand Lodge zur Eintracht, at Darmstadt.

"Whatever may be the future relations of this Diet with lawfully organized Grand Lodges, it is very evident to every member of our Grand Lodge, that there can be no longer any Masonic intercourse, or recognition by the Right Worshipful Grand Lodge of Free and Accepted Masons of Pennsylvania, and the Masonic jurisdiction thereon to belonging, of either this Diet, or the emasculated Masonic bodies that are its present constituents, during the existence of this Diet with its present character.

"The Grand Lodge of Pennsylvania is old enough and wise enough to understand her own duty, and no greater benefit can be conferred by her on her sister Grand Lodges, both in the States of our Union, and wherever Masonry is to be maintained on the landmarks, than by declaring in her conservative action, that no recognition can be given to this Diet, or its constituents. All time has proven that the abandonment of Masonic law brings its own condemnation.

"Your Committee have also to report that the so-called Grand Orient of Italy, France, Brazil, Portugal, Hungary and Egypt, the Association called the Grand Lodge of Polynesia, the so-called Grand Lodge of Indian Territory (U. S.), the several associations called Lodge of Memphis, the Grand Lodge of New South Wales, and Grand Lodge of Australia, are not in such a Masonic condition as to justify the Grand Lodge of Pennsylvania recognising them as Masonic Grand Lodges, and such recognition is hereby withheld."—*Jewish Record.*

MASONRY IN EGYPT.

By letter from Alexandria, Egypt, dated Feb. 5th, 1876, we are pleased to learn that the Grand Orient of that jurisdiction has abandoned its existence under the charters of the Memphis Rite of Marconis de Negre, and reorganized under charters of the first three degrees of the Scottish Rite, and will work in perfect harmony with the three degrees of the York Rite, and in accordance with the jurisdictional laws of the English and American Grand Lodges. We congratulate our Egyptian brethren in having at last discovered the fraud by which they were deceived by the Grand Orient of France, who palmed off on them the illegitimate and bastard work of the Memphis Rite, which had long ago been buried in her receptacle of Rites, with the distinct and positive understanding that the Rite was never again to be worked. Thus has another one of her false promises come to grief; thanks to the interference and explanations of American correspondents.

Light again breaks forth in the East, and in Egypt, the ancient cradle of arts and sciences, will spring up a legitimate Grand Lodge, worthy of the recognition of her sisters throughout the world.

Day by day the Grand Orient of France will find that her interference with the rights, powers and jurisdictional authority of other Grand Lodges will be checked, and that her creation of fraudulent Orientes by a system of imposture, both by recognition and sale of charters, must and shall be stopped. The Egyptians were not to be blamed, as they were ignorant of the imposture, and have corrected the evil as soon as discovered.—*Voice of Masonry.*

BOGUS MASONRY.

It is a matter of common report that the country is about to be flooded by a cheap and irregular Masonry, so-called. Organizations are to be formed, already have been formed, perhaps, in some localities, under a management of broad and inviting liberality, which will unblushingly claim the right to assume the Masonic name and character. Such societies, obtaining a charter from some clandestine Body, or even without this semblance of authority, as the case may be, will make cheap and ready provision for a waiting crowd to exercise themselves in the mysterious art. Under the direction of some Professor Largarliere, and with the doors of the lodge swinging easily upon their hinges, it is supposed that considerable business may be done, so that, in no very remote day, some recognition from, or identification with, legitimate Masonry shall be secured.

The material that will be attracted to such outside organizations will be of twofold character:

1. Numbers of gullible and careless young men will be drawn in, who with but little reading or inquiry concerning the Institution, supposing that there is but one kind of Masonry, will give in their names as requested, and only find out when it is too late that they have paid their money for nothing; that the ceremony through which they have passed, and the society which they have joined, can give them no standing or affiliation with legitimate Masonry. This class is deserving of pity and sympathy, albeit their own inconsiderateness has involved them in such unpleasant relations.

2. Those who seek Masonic knowledge for curiosity's sake or for selfish purposes, against whom the doors of regular lodges have been shut, will constitute another class of applicants. They will accept bogus Masonry, because they are unable to obtain the pure article. They had rather help to swell the ranks of the "Clandestines," who fling out their flag bearing the charmed initials, "A. F. and A. M.," than not to have some hold upon an art and Institution that they imagine has such a wonderful power to serve their personal aims.

Spurious Masonry may flourish for a time, but it will hardly take on a very vigorous life in a cautious and intelligent community. Report may be true as to the springing up of these various organizations which assume to make Masons, but they are not of us or with us in any true sense, and we have only to avoid all Masonic intercourse and affiliation with the membership of such associations. This we are bound to do by the covenants and obligations we have taken. Meanwhile good may come out of seeming evil, as perhaps the constant rush for Masonry through curiosity or selfish motives may be turned aside to these new organizations, while a spirit of more careful inquiry and examination will be developed in regard to the establishment and character of the Masonic Institution.—*Freemason's Repository*.

THE DRUIDS.

Among the ancients, secret societies were often instituted by the priests, who were in possession of truths which it would be dangerous to promulgate openly, so superstitious and ignorant and persecuting were the common people. In Gaul and Britain there existed a class of these Priests and Druids, the name being derived, as is generally supposed, from *drus*, an oak. For some reason unknown to us moderns these priests held the oak to be sacred, and they worshipped the Supreme Being in the shade of this tree, and were never in temples made with hands. They wore long, flowing robes, and when employed in their religious ceremonies they wore the white surplice. They usually carried a sacred wand in the hand, and all who entered their sacred groves (in which no tree was permitted to grow save the oak) also carried chains in token of their entire and absolute dependence upon the Deity. These priests were chosen from the best families, and in those times were honored more on account of their noble birth than in modern times, and they were held in a veneration by the common masses which amounted almost to awe. As they devoted their lives to the acquirement of learning, and the inculcating of religious dogmas, and the practice of religious ceremonies, they were versed in the literature of their times, especially in astrology, geometry, natural philosophy, geography and the science of political economy. They were the religious instructors, and interpreted the dreams that seemed significant, and often acted as judges in matters both sacred and profane, and kings and potentates were wont to consult the Druids of ancient Britain, as the ancient Hebrews were to consult their prophets, especially in the seasons of danger or disaster. Hence the stanzas of Cowper :

" When the British warrior queen,
Bleeding from the Roman rods,
Sought with an indignant mein,
Counsel of her country's Gods;

Sage beneath the spreading oak
Sat the Druid, hoar chief ;
Every burning word he spoke,
Full of rage, and full of grief—"

We know but little of the peculiar doctrines of the Druids, save their belief in the existence of the Supreme Being, the immortality of the soul, and in rewards and punishments for human conduct. It is said by a recent writer that they rejected the Pythagorean notions of transmigration. Their moral and theological teachings were entirely oral, which often required the novice twenty years to commit to memory ! The triads of the Welch are thought to be remains of these versifications.

Their instructions were given in secret, or away from the profane world, and were composed of degrees or classes, three in number, the Bards, the Foids and the Druids. Their grand periods of initiation were quarterly, taking place on the days when the sun reached the equinoctial and solistical points. Every initiate wore his chains on his first entry of the sacred retreats, which may have served as a cable tow. So very

secret were the methods of initiation, so very esoteric their teachings and rites, that they are quite unknown. They were never committed to writing, and the lessons taught the neophyte required months of hard mental toil to master, before his initiation to the hidden mysteries. He had also to undergo much physical purification and baptism. When duly prepared he was clad in a sacred robe of three colors—white, blue and green—the white symbolic of light, the blue of truth, and the green of hope. The ceremonies of initiation were numerous and lengthy, and subjected to physical and mental pain which was appalling. But when safely through them, and the candidate proved worthy, the tri-colored robe gave place to one of green. When through the second degree he was clad in blue. But when through all the dangers of passing to perfection, he receive a red tiara, and a mantle of the purest white. Then was he invested also with the honored signs and tokens of recognition.—Michigan *Freemason.*

A SONG FOR CRAFTSMEN.

BY CHAS. SWAIN.

Take the spade of Perseverance,
Dig the field of progress wide;
Every rotten root of faction
Hurry out and cast aside;
Every stubborn weed of Error,
Every seed that hurts the soil,
Trees, whose very growth is terror,
Dig them out whate'er the toil.

Give the stream of education
Broader channel, bolder force;
Hurl the stones of Persecution
Out where'er they block its course;
Seek for strength in self-exertion;
Work, and still have faith to wait;
Close the crooked gate to fortune;
Make the road to honor straight.

Men are agents for the future;
As they work, so ages win,
Either harvests of advancement,
Or the products of their sin.
Follow out true cultivation,
Widen Education's plan—
From the majesty of Nature
Teach the majesty of Man.

Take the spade of Perseverance,
Dig the field of progress wide;
Every bar to true instruction
Hurry out and cast aside;
Feed the plant whose fruit is Wisdom;
Cleanse from crime the common sod;
So that from the Throne of Heaven
It may bear the glance of God.

THE OTHER SHORE.

The river is dark and the waves are cold;
The boatman is pale and the barque is old;
'Tis a burden that's breathed from lips of clay,
And the spirit shudders to launch away—
To ungrapple the chains from the shores of time
With an outward bound to an unknown clime;
To lose its grasp from the realm of the real,
And drift away to the dim ideal.
But a mystical voice that the inner life hears,
Would scatter such doubts and would banish such fears;
It talks to the soul in a different way,
And it says that the light from the regions of day
Gives warmth to the waves that we dream are so cold,
And it says that the barque, though a fairy thing,
Is a master-piece of the heavenly king;
And though light as a cloud in the ether blue,
And clear as the air, 'tis strong and true.
And angels' wings are the sails that fan
The longing life to the lovelier land,
And the music that drifts from that land of bliss
Makes the spirits forget all the music of this.
And this is the way our barque shall ride
Over the murmuring musical tide;
And a host of souls on the other side,
So pure and fair and so glorified,
With anthems of rapture shall welcome in
Another life from the land of sin;
And the spirit released shall never more
Regret its change on the shining shore.

EDITORIAL DEPARTMENT.

THE HISTORY OF FREEMASONRY.

HISTORIES of Freemasonry have usually attempted to prove too much, some of them even going so far as to trace its origin into the remotest ages, when in fact nothing can be shown that it had an existence, except in a sort of mythological sense, prior to the Christian era. Many volumes have been published and researches made, to show that such antiquity of the Order is unquestionable. That it existed in various forms anterior to the dawn of Christianity, there can be little doubt now, after the able, and seemingly conclusive labors of those who have studied the subject and given their opinions to the world. As we have said, however, it was not until mediæval times that it became a fraternity, bearing the name and assuming the actual form of Freemasonry. To prove this, Bro. George F. Fort, a writer of considerable merit in the United States, has recently published a voluminous work, under the title of "The Early History and Antiquities of Freemasonry, as connected with ancient Norse Guilds, and the Oriental and Mediæval Building Fraternities." This work makes no pretensions to look beyond the Fall of Rome for anything to prove the existence of the "Mystic Art." With the revival of architecture under Theoderich the Goth, began, according to this book, the formation of societies, which subsequently became exclusive bodies or guilds of artizans, bound together in secret to prosecute the building up of cities, and the furtherance of the arts and sciences. In the tenth century we find that art schools had become widely extended in their operations, the sole purpose being the construction and ornamentation of religious houses. Thus it will be seen, that in its very infancy Masonry was devoted to moral purposes, and the encouragement of what its enemies tell us it has always striven to destroy. An abbe, at Dijon, France, assumed the control of forty cloisters, and organized in each a school for instruction in fine arts; the body of monks he instructed afterwards became masters. The Norman invasions suddenly checked the advancement of art in Europe. In 972 there was a fresh developement of style, and this it appears was occasioned by the marriage of Otto the Second, of Germany, with the Grecian princess Theophania, who introduced Greek artists. Symbolism increased, and the way was prepared for the formation of the fraternity of builders.

The millenium was now at hand, and as a matter of course, as the Christian era was about to close, Europe prepared for the event; everything was at a stand still, and nothing but ruin followed. The memorable epoch passed, and now confidence gradually returned when it was seen that the world was destined to last at least another thousand years. Art flourished anew, and the most remarkable monuments of Roman architecture arose. The eleventh century elaborated the tendencies of the middle ages; there was a struggle for freedom, and Freemasonry made its influence felt throughout Europe, for it took the side of right, and succeeded in the assertion of the principles which afterwards prevailed and have ever since been uppermost where human liberty is concerned. The Romish Church declared war against the reforms introduced under the auspices of Masonry; but in spite of the condemnation of ecclesiastical councils those principles survived. Our historian says, in speaking of Freemasonry:

"It possesses the absolutism of a Roman Autocrat in the person of a Master clothed with the emblems of power; it has the unifying idea of a single religious belief, which is essentially a fundamental principle, and has always constituted an indispensable portion of Masonic government. Finally, it retains the Germanic freedom and liberty of action in the varied nature of its elective prerogatives."

By its help modern civilization had become established, and now it undertook through its influence to bring about the enfranchisement of the people in the way of giving them the power to regulate the internal affairs of their towns. The march of progress was hastened, and the public will was no longer held under aristocratic rule. The eleventh century saw the formation of various guilds, such as those of tallow chandlers and fishmongers. In 1273, however, the privileges of the associations in question were revoked, and as their political influence was found to be unduly exerted in favor of one pope, another suppressed them. The guilds of Freemasons assumed a definite position during this century; art progressed, architecture flourished, as was evidenced by the fact that they were freed from monastic control. The guilds were, however, held under church discipline. The author says: "It may, therefore, be safely alleged that Teutonic mythology from its earliest contact with the Eastern builders in the fifth century, and through the line of centuries following, has contributed very largely to Masonic symbolism. The guilds of constructors or Freemasons appropriated the several degrees which existed in the monasteries at a very early age, viz: apprentice, fellow, and master. As these fraternities were re-organized under church patronage, they imbibed at their inception a strong religious sentiment—a characteristic which has come down with Masonic lodges from past ages."

In the twelfth century Masonry spread to Great Britain, one John Moreau, a French mason, having laid the foundation of Melrose Abbey, in Scotland, about the year 1136. Foreigners were the builders of the principal architectural works of England, at that time and long after. Lodges were established in Glasgow and other parts of Scotland, over which Moreau was the Grand Master or Superintendent. The Cathedral of Strasburg was enlarged in 1277 by Erwin von Steinbach, and it is recorded that his daughter Sabinia lent him assistance, and from this fact it is inferred that Mrs. Aldworth was not the only woman initiated into the secrets of Masonry. It is an undoubted fact that women were admitted to the privileges of membership in the guilds, but this guild Masonry was of a different kind to that of the present day. Operative Masons differed widely from speculative Masons. Numerous guilds of Masons existed in Florence towards the close of the thirteenth century, and building was carried on to a great extent. Spain became the scene of the labors of Masonic artists in the same century, and among the architects was one Hacket, an Irishman. In the middle of the thirteenth century Portugal had the benefit of such artificers, but they were limited in number. Holland and the Netherlands were a century later in the introduction of elaborate architecture, the Cathedral at Antwerp being founded in 1422 and completed in 1518. Sweden was in advance of those countries, the Cathedral at Upsala having been begun in 1258.

France, our author tells us, possesses the earliest authentic record touching the Fraternity of Masons, Etienne Boileau having left records of the ordinances and rules by which the French guilds were governed; and it is evident that in no other country had Operative Masonry arrived

at such a state of perfection so early as in 1254. Boileau's Charter is said to be the oldest written record of the Craft yet discovered. The earliest reliable account of the British Craft is the inscription on the walls of Melrose Abbey. Less than half a century later, or about 1175, Canterbury Cathedral was rebuilt, but it is contended that the members of the Craft were not organized under the law until the thirteenth century. Another account says that an assembly was held in the city of York, in 926, and that they were chartered, with King Edwin as Grand Master, when was framed the Constitution and charges now in use in England. The statement, however, is regarded as apocryphal. Bro. Fort argues the question of the supposed validity of the York Convention at much length, and concludes that it is purely legendary.

In the reign of Henry the Sixth, an Act was passed declaring Masonic convocations illegal. The members of the Craft continued to meet, but simply as clubs or guilds. If history speaks correctly on the point, Henry must have relented, for it is recorded that he was initiated into Masonry in 1424, the same year in which he sanctioned the Act to proscribe Masons. Our author questions the truth of the statement, and ventures upon the assertion that at this time English Freemasonry ceased as a strictly operative association, and took a decided tendency towards a speculative science. He is quite as emphatic in the belief that "a knowledge of the building art was also still procurable from the masters who composed these bodies of Masons, until the gradually changing current of civilization, and the general advancement of intelligence deeper down among the people at large, combined with the more rapid introduction of men of social position into these lodges, attracted perhaps, by the novelty presented in the initiatory rites, and conviviality, ultimately extinguished their operative character. He adds: "That many details of architectural art have been lost by the extinction of this feature of Freemasonry, is not denied, but acknowledged on all sides as a lamentable fact."

The sixteenth century saw but little progress in Masonry, the beginning of the seventeenth, however, witnessed a change, and several prominent men were initiated, among them Elias Ashmole. It was at this time (1646) that the operative character of Masonry was wholly extinguished, as is shown by the fact of Ashmole and other non-operatives becoming members. In 1686 Masons still retained the name of Operative Masons, but men of exalted positions were introduced and designated "Accepted Masons." From this time Masonry made great progress, but it languished during part of the reign of Queen Ann. King William is said to have been initiated in 1695, and the Duke of Richmond elected Grand Master shortly after. The most memorable epoch in the history of Freemasonry, however, was the 24th of June, 1717, when a Grand Lodge was formed, as Bro. Fort says, "on the express basis that old and immemorial usages and landmarks should be sacredly perpetuated. And thus Freemasonry, after the gradual extinction of its operative features, consummated the speculative details by rigidly clinging to past traditions, and by the continuation of venerable symbols, rights and ceremonies, which, with slight modifications, still continue to exist."

Here then, we have, from the pages of the book we are noticing, a fair outline of Masonic history, brought down to the period of the formation of the first Grand Lodge of England. In addition to all this, Bro. Fort traces Freemasonry through the ages, giving its legends*

history, and the traditions of the Craft. It is not assuming too much to say that the work is one of the greatest value to every member of the Fraternity. To the student of history, Masonic or profane, it is doubly interesting, inasmuch as the author proves from well authenticated documents, in addition to a concise relation of purely historical facts, that the civilized world owes to Freemasonry all that is truly valuable in the institutions it enjoys. Masonry brought order out of seeming chaos, instituted the arts and sciences, and gave to Europe the grandest achievements of human progress. It might well be asked what would Christendom have been without Freemasonry? and the answer would be given as shown in this history, that the march of improvement would have been greatly retarded, since it is apparent that there was no real progress until Freemasonry, otherwise Guilds of Builders, was established. Apart from the secret character of the Order, there seems to have been no objection to the Institution, yet it is remarkable that the good effect produced was not considered sufficient to meet all objections on other grounds. This work is destined to take a place among the best Masonic histories we have, and the Order is under the deepest obligation to Bro. Fort for the labor and research exhibited by it.

MASONIC HERESY.

THE *Freemason's Repository* very properly rebukes the Grand Lodge of Illinois for the following extraordinary enunciation of false doctrine in its report on Foreign Correspondence. Bro. Marshall B. Smith says in a reference to Rhode Island: "Of course no Mason can ever be at liberty to disregard the solemn engagements he has made, but he certainly has the *right*, if he be in good standing, to withdraw from the Institution, however we may question the expediency or propriety of such withdrawal."

We agree with our Providence Brother that this is rank heresy. If only the expediency or propriety of the thing were in question, it would amount to little; but there is a higher principle at stake, and if it were allowable for a member to withdraw in the sense here understood, the Order would be in continual jeopardy. A member may "demit," but he can never withdraw: that is, sever his connection with the Order entirely. We cannot see upon what ground Bro. Smith presumed to claim the right he speaks of; he certainly has no warrant for the assertion. When the Marquis of Ripon chose to join the Roman Catholic Church, he saw that although he was not debarred from doing so by the principles of Masonry, it was nevertheless obnoxious to Roman Catholicism that he should be a Mason, and he accordingly resigned the Grand Mastership; but he did not even attempt to sever himself from the Fraternity, well knowing that he still remains a Mason, no matter if he never again enters a Masonic lodge.

The *Repository* says:

"When we took our Masonic engagements we were taught, and the doctrine has always obtained in this jurisdiction, that death alone can terminate them. A man made a Mason is told almost at the threshold what makes him such, and we are yet to find any process by which he can be unmade. He may be a *suspend.d* Mason, an *expelled* Mason, an *unaffiliated* Mason, or a *seceding* Mason, but he is still a Mason made such by a vow as enduring as life. He may violate the engagements he entered into, he may refuse to recognize their validity, but those engagements were registered on High, and only when he is called from earth will they be terminated.

"You may break, you may shatter the vase, if you will,
But the scent of the roses will hang round it still." ...

Masonry is not a thing of to-day, it is for life; it cannot be laid aside at pleasure as

a garment is thrown off, and those who advocate an opposite theory must have been made Masons by a different ceremony from the one which we passed through and which we believe to be peculiar to ancient Craft Masonry. No! Brother Smith, you cannot withdraw from the Institution at pleasure, you may in your jurisdiction receive a demit from your lodge and become an *unaffiliated* Mason, but in Rhode Island even that privilege is not allowed, for here a Mason cannot have a demit until he has received a clear ballot into some other lodge. Lodges in this State are not allowed to make unaffiliated Masons and the unalterable law here is, *once a Mason, always a Mason.*"

THE SPURIOUS GRAND LODGE.

THE formation of the so-called "Grand Lodge of Ontario" has excited little comment abroad, and does not appear to have given much concern anywhere outside this jurisdiction. It is noticed in only two Masonic journals that have thus far come under our observation.

The Memphis *Jewel* remarks: "The proceedings strike us as somewhat unmasonic and irregular;" and the *Masonic Tidings* thus alludes to the schism:

In our last issue we alluded to this spurious organization, and said we would say more about it this week. But on examination we find there is very little more to be said in the premises. This new so-called "Grand Lodge" is simply a schismatic organization, which no legitimate Grand Lodge can recognize. The territory of the Province of Ontario is occupied by the Grand Lodge of Canada, and no other Grand Lodge of Masons can legally exist there. Mr. Westlake is very cunning in attaching to his machine a "sick benefit" feature—a feature which he undoubtedly hopes will cause his project of breaking down the Grand Lodge of Canada to take with the body of the Craftsmen. But we very much mistake the tone of our Canadian brethren if they are caught by any such chaff. Westlake, Fitzgerald & Co., are simply disappointed men, who failing to make a tool of the Grand Lodge of Canada, now seek to destroy it. Masonic papers should notice them and their project only to denounce both.

We publish a letter in this issue, from a member of the Board, who, every possible leniency, although he strongly, in common with every member of the Board, condemned the high handed proceedings of which Bro. McGloghlon had been guilty.

The efforts made by Bro. Westlake and his scanty followers to spread abroad the sedition are as frantic as they are futile. In St. Thomas a lodge was started recently, in regard to which the Master of St. David's Lodge, 302, says, in a circular to the lodges in this jurisdiction:

"We beg leave to inform you that the so-called Grand Lodge of Ontario have opened a lodge in St. Thomas, and in justice to the Masons of the Grand Lodge of Canada in this town, we wish to notify the brethren of your lodge that no Masons on the roll of the Grand Lodge of Canada (excepting one) have joined, and with the above-named exception the officers appointed were all London members of the so-called Grand Lodge of Ontario. In order to prevent them using this as a means of forwarding their project, we take this opportunity of acquainting you with the true state of affairs."

We know of several instances in which offers of high offices have been made to members of Grand Lodge, provided they would join in the seditious movement, and we have in our possession a letter addressed by Bro. McGloghlon to a Past Grand Officer of Grand Lodge, which closes with these significant words:

"If you will join with us, you shall be remembered and that at once."

The bait is still held out with no takers.

WANT OF TIME.—We complain that we have no time. An Indian Masonic chief once said as wise a thing as any philosopher. A white man remarked in his hearing that he had not time enough. "Well," replied the Indian, "I suppose you have all there is." He is the wisest and best man who can crowd the most good actions into now.

MASONIC BRIEFLETS.

BRO. HUGHAN, the English Masonic writer, is about to publish "Illustrations of Operative and Speculative Freemasonry in Early Days." We suppose it will be a work similar to Bro. Fort's recent book.

GEN. GARIBALDI was honored on the 18th of March with a celebration, that day being the anniversary of naming him Honorary Grand Master of Italy. The spread of Freemasonry in Italy probably owes much to its connection with the name of the great chieftain.

BRO. MORRIS is the most indefatigable of Masons. He has labored hard for the Order, and is now an old man. He is said to have delivered 10,000 addresses of one kind or another. His mistake was in starting the "Eastern Star," or Women's Order of so-called Masonry. For that he will probably be forgiven some day.

THE Proceedings of the Grand Royal Arch Chapter of Mississippi, at its annual communication, have reached us.

THE March number of the *Masonic Review* contained a portrait of Bro. Enoch Terry Carson, one of the most eminent Masons in the West.

THERE are about two thousand Masons in Hungary, and the Order appears to flourish. It numbers twenty-two blue lodges. In Austria Freemasonry is forbidden, and as a consequence the brethren have to meet on foreign territory.

SENATOR CAMERON, of Wisconsin, has had the temerity to present to Congress a petition against secret societies, in which it is asked that it be made unlawful to appoint any member of a secret society to office; that the right of peremptory challenge of jurors who are members of secret societies, be granted; and that membership in any such societies by the presiding officer of a court be held a sufficient reason for change of venue. It is a pity that men will make such an exhibition of themselves. The real cause of all this opposition to, and hatred of, Masonry has yet to be discovered.

IMPOSTORS are more plentiful than agreeable just now, judging from the reports of them in our exchanges. The *Masonic Jewel* publishes accounts of several. A woman calling herself Belle Boyd has been travelling through the South, and purporting to be a Mason's widow. James Francis Hanna is round in Maryland. Leon Peartree has been through various States, and keeps moving. He should be watched. James E. Rockland, pretending to be a Baptist minister, but who has been seen drunk, is wandering through some of the Southern States. A pretentious General, called both Kempton and Hudnot, is also in the South. Thomas Richards is likewise Southward bent, and William Hurmen was last seen making in a like direction. As the summer weather is approaching, these knaves may alter their course and drop round hitherward. Keep a look out for them.

ANOTHER side degree has sprung up, and is called "The Daughters of the Holy Sepulchre." This smacks of the grave, and is not a very pleasing title for an organization of the fair sex. Could they not invent some other name?

THE Grand High Priest of the Grand Chapter of Michigan, in the course of his address at the recent annual communication, thus unburdened himself in speaking of "Foreign Representation: "

"In July last I received, under cover from Comp. Johnson, the late G. S., a communication from M. E. Jas. Seymour, G. L. of the G. R. A. C. of Canada, in relation to the appointment of a representative of his G. C. near the G. C. of Michigan, and suggesting the name of R. E. Comp. Robert Kincaid, G. T. of the G. C. of Canada, as our representative near his G. C. I answered by referring to your action of last winter, discouraging such relations between Grand Chapters. I have, and do, consider this mode of representation between Grand Bodies an empty form, resulting in no good to representative or bodies represented. We should be glad to receive the M. E. G. Z.

of our sister jurisdiction on the other side of the river, or his direct representative, or from any of the thirty-eight Grand Jurisdictions with whom we are in correspondence, and we can assure them of a right royal welcome if they will come and see us, but why give the empty honor, if honor there be, to one who never has, and probably never will, visit us. I declined recommending the appointment of any one here, and of course could make no appointment abroad."

In the April number of the *Michigan Freemason*, we find the following :

"The *Masonic Jewel* says that 'Tecumseh was a Mason—a terrible warrior, but we must remember he fought for his oppressed country. At the Battle of River Rasin he rescued several pale faces from destruction, on finding they were brothers.' Where does the *Jewel* find its authority for all this? Often, from childhood up, have we read of Tecumseh, the fierce Indian Warrior, but never did we meet with these evidences of these Masonic acts. Let us have *facts* instead of *myths*, Brother Jewel."

There is good reason to believe that Tecumseh was a Mason. The great Brant, his companion in arms, was one, and it is probable that he was not the only Indian chief of the Masonic brotherhood. Tecumseh—

"Boast of the old Virginian stock,
An untaught Cicero for ease,
And power to convince and please;
In calm debate, in bloody fray;
The *brother* and the friend of Brock,
The greatest of the Shawanese."

Perhaps it may be the fact of the Chief's acquaintance with the great Canadian warrior, that leads the *Freemason* to dispute the *Jewel's* assertion. Be that as it may, we presume there is foundation for the statement that Tecumseh was a Mason. For he was—

"The soul of honor, and the soul
Of feeling too, though savage bred,
The grateful heart, the thinking head,
In war, in council, bold and wise.
As if from out the fabled skies
One of old Homer's heroes stole,
And the fierce tribe in triumph led."

SOME months since we were taken to task by the *Montreal Masonic News* for merely hinting that it had got a Roland for its Oliver in meddling with the *Keystone*, viz: disputing the correctness of the latter's assertion as to the derivation of the term *Freemason*. The *Keystone* is now fully borne out, however, by such high authority as Bro. Fort, who, in his "Early History of Freemasonry," recently issued, says:

"In the word *fremasons*, used in the year 1396, there is a sufficient indication that the two French words, *frere* and *macon* have been merged, and thus *elided* are, fairly interpreted, not a freestone mason, but an artificer, regularly initiated into a fraternity recognized by law—in a word, a brother Mason."

This is exactly what the *Keystone* said, and when backed up by such authority as Bro. Fort's, we may be pretty sure it was right.

CORRESPONDENCE.

To the Editor of the *Craftsman* :

DEAR SIR AND R. W. BROTHER.—I have just read a circular addressed "To the W. M., Officers and Members of ——— Lodge, No. ———," signed by "W. D. McGlothlin, late D. D. G. M., London District," which I can only characterize as one of the most barefaced attempts at falsification and sophistry I have seen for a long time, and I think the writer should be spurned, not only from the door of every lodge, but by every Mason who is a lover of truth at heart, and who despises the falsifier and trickster.

The letter commences with the announcement that the writer has resigned the office of D. D. G. M. of the London District, and then proceeds to tell the reader that if he had not done so he would have been ignominiously ejected by order of the M. W.

the Grand Master. He also says: "I had long felt that the Board of General Purposes was a useless as well as expensive piece of machinery in connection with Grand Lodge, and at the meeting of the Board held at St. Catharines in February, 1875," he "determined to ascertain whether my previous opinions were well or ill-founded." He then goes on to tell what was done by the "Committee on Jurisprudence," of which he was a member, but does not state that while the duties of that Committee were very light on the occasion referred to, (and they usually are at the February meeting), that the other committees were very busy during the whole of the time of the St. Catharines meeting, the Finance Committee being diligently at work up to within two hours of the time the train left by which the members of the Board returned home. The Benevolent Committee had also a great deal of business to transact, so that if this circular writer was not kept busy all the time, other members of the Board were. I do not know whether his statement is correct as to a member of the Board arriving from Ottawa on the last day of the meeting and drawing \$32 for expenses, but I venture to doubt the accuracy of the statement. He then heroically exclaims: "*But woe unto the man that dare to raise a finger against such abuses.* But, brothers. I could not, neither would I see your money squandered in this manner in silence even at the RISK OF MY HEAD! Having no axes to grind, being independent, I could act freely, and I declared that if I remained on the Board I would BURST THE WHOLE CONCERN!" Now here, Mr. Editor, we have elegance of expression, force of language, slightly interspersed with buncombe and egotistical laudation. Will our ex-D. D. G. M. kindly tell us on what occasion he "raised a finger" at a meeting of the Board in connection with the matters to which he refers, and also when he "declared" if he remained on the Board he would "burst the whole concern." Certainly, it was not in St. Catharines, for I cannot remember that he opened his mouth, (except at meal times), during the whole session at that place. He further says: "If this is what Masonry in Canada has been brought down to, it is time we rallied around the OLD FLAG and REPLACED THE STARS of former times, that have been so rudely plucked from our banner of the present day." Will you, Mr. Editor, kindly elucidate this "burst of eloquence," which he has probably culled from some Fourth of July oration?

In reference to the meeting at London he says: "Time rolled on, and the Grand Lodge met in this city, in July last, and many of you are aware of the shameful and unasonic actions of many in attendance, which caused many a good Mason to hang his head in shame." This is a malignant insult to the Craft in attendance at Grand Lodge at London, which can well be passed over with contempt, for if there was anything disgraceful in connection with the proceedings on that occasion, Bro. McGloghlon and his friends in the Eden Lodge matter were *alone* guilty of practices which might well cause "many a good Mason to hang his head with shame." This immaculate Bro. McGloghlon does not tell us again that he had "no axes to grind," for we found him at this meeting with one so dull that no amount of private "button-holing" or under-hand solicitation for support on behalf of Eden Lodge, could put an edge on. He does not tell us of the grand scheme by which he thought to curry favor and support from the representatives of the Districts on the Board. He does not tell us that about ten days before the meeting of the Board at London, invitations were sent to the District Deputy Grand Masters to attend a banquet to be given by Eden Lodge, and that these invitations were sent only to D. D. G. M.'s. But when it was found that this was the case, and Bro. McGloghlon was informed by nearly all that they would not go, as the omission of the other members of the Board was looked upon as a slight, then it was pleaded by the same Bro. McGloghlon, that invitations had been sent to every member of the Board, but strange to say, none reached their destination but those addressed to the D. D. G. M.'s. And why would the latter not accept the entertainment prepared for them? Simply because they could smell a large sized mouse when the Eden Lodge difficulty began to be talked about, and it was only reasonable to suppose that Bro. McGloghlon and others interested, knowing that when the circumstances under which the dispensation for that lodge was obtained from the M. W. the G. M., that lodge would not have a ghost of a chance of having a warrant granted it, and the dinner to the D. D. G. M.'s was an effort to enlist the sympathies of the latter, in the hope that they would use their influence with the representatives of lodges from their respective localities to defeat the recommendation of the Board when brought before Grand Lodge. This little plan, however, signally failed, not a single D. D. G. M.—Bro. McGloghlon excepted—being present at the banquet—notwithstanding that Bros. McGloghlon and Westlake fairly took three or four members of the Board from the Tecumseh house to the hotel where the banquet was to be given, by main force; but these afterwards escaped before supper was announced. Thus Bro. McGloghlon, who had no axes to grind at the St. Catharines meeting, failed to get his hatchet sharpened up at the London one. And what was all this anxiety of Bro. McGloghlon for? Simply to give him a Masonic home in

London, for, I have been credibly informed, he could not get into any of the existing lodges, and therefore, this Eden Lodge was started; but thanks to the unanimity of the brethren in London in opposing the issuance of a warrant to it, and the determination of the Board not to do an injustice to the existing lodges, the bottom dropped out of this very fine scheme of Bro. McGloghlon's, and he again found himself unconnected with a lodge in the city in which he resides.

Bro. McGloghlon next refers to the "Board meeting, (with its *tightening coils*), at Cobourg, on the 8th inst., where a chance had (as some of the worthy members thought), come to get rid of one opponent to their semi-annual gatherings, which came in connection with a case which happened in Springfield Lodge, in this (London) District." In which this great potentate, viz: "W. D. McGloghlon, late D. D. G. M., London District," was guilty of an assumption of power that no Grand Master would venture to assume. He gives a long, rambling, incoherent description of this case, which when compared with the Constitution condemns him conclusively. In fact he labors very clumsily to justify an indefensible act. He says: "I was called before the Committee," (a committee of the Board at Cobourg), "and saw at a glance that their whole aim was directed at me and pre-arranged." In making this statement, I charge Bro. McGloghlon with having uttered a deliberate falsehood, and he knew it while writing, for the absurdity of saying there could be any pre-arrangement in regard to such a case must be apparent to every brother when it is remembered that the Committee was composed of some of the most distinguished members of Grand Lodge, hailing from different parts of the Province. He continues, "They, (the Committee), "concluded I had violated the Constitution in having the third degree conferred on Bro. Davis. But the restoration to membership they considered was constitutional. Why did they give in to this much? Because the Constitution is so plain they could not jump it, and as to conferring the degree there is nothing in the Constitution concerning it. But it says the D. D. G. M. may suspend a lodge for an irregularity, and if this is not an irregularity I would wish to know what would be one." Now, let me show this august personage where he is guilty of falsehood again, and we must suppose him to be willfully guilty, or very much more shallow headed than even he has ever got credit for being. Let him turn up his Constitution to Section 4, under the heading of "District Deputy Grand Master," and read: "He," (the D. D. G. M.), "may hear and determine any subject of Masonic complaint or irregularity, respecting lodges or individual Masons within his district, and may proceed to admonition or to suspension, until the decision of the Grand Master shall be known thereon." This section can only bear one interpretation, and must be adverse to the petty tyranny evinced by the illustrious "W. D. McGloghlon" towards Springfield Lodge. The two succeeding clauses 5 and 6, strengthen this, the latter concluding with: "*An appeal, in all cases, lies from the D. D. G. M. to the Grand Master and the Grand Lodge.*" He then continues: "The very intelligent member of the Board who wrote the conclusion of the committee, says that it was a violation if not an utter disregard of the constitution, and any D. D. G. M., who would act in that way was not fit to be confirmed in office. I rose to explain the whole matter to the full Board, as they had only had one side of the question, but was told that they did not wish to hear me (which is another proof of the pre-arranged decision.) The President, however, gave me a hearing, when two or three who had no doubt among themselves arranged the matter, pushed the conclusion through to the disgust of many present. Here again, Mr. Editor, this "W. D. McGloghlon" is caught making a statement in direct opposition to the facts, as your minute book will testify. No opposition was offered to Bro. McGloghlon's addressing the Board after the committee submitted their report. On the contrary he was allowed to say all he desired, and common decency might have suggested to him after he was through to have relieved the Board of his presence while the committee's report on his case was being discussed, but he did not, and sat there listening to all that was said. Therefore, he knew again when writing this portion of his letter that he was placing before the craft a deliberate falsehood. The Board not only listened to his explanations which were given in a very crest-fallen forlorn sort of a way, but a resolution was actually moved, seconded and carried, referring back the report to the committee with directions to re-consider the latter part of their report, which contained an expression of opinion from the Board that "W. D. McGloghlon" was *unfit* to be further allowed to discharge the duties of so important an office as D. D. G. M., of the London District, and a recommendation to the G. M. to remove him. The Committee in compliance with this resolution retired to re-consider their report, but shortly returned and through their chairman announced that they could not alter their decision, and left the matter in the hands of the Board to deal with it, some of the members of the Board thinking the committee's report trenched somewhat on the functions of the M. W., the Grand Master offered an amendment, placing the latter part in milder language, but this was lost, the committee's

report being sustained by nearly a unanimous vote, and I defy "W. D. McGloghlon" to give the name of a single member of the Board from the "many" who he says were disgusted with the way this decision was carried through. No wonder in the face of these facts that he concluded to get out of a position that had become too warm for him, and he tells us that "on returning to Toronto, I tendered my resignation of the District to the Grand Master in person." According to his own story he was permitted to "save his bacon," but from the skilful manner in which he has evaded the truth throughout his entire letter, it will not be surprising at the next meeting of the Grand Lodge to find that even this part of his story is false, and that he vacated the office of D. D. G. M. of the London District only after being relieved by the M. W. the Grand Master. Here is a gem from one of the concluding paragraphs of his letter: "There are some as good Masons at heart on the Board as the sun ever shone upon, but they lack the courage to attack so chronic and formidable a ring." The whole letter, where it is not false or abusive, is nonsensical and venomous, and will accomplish nothing. He concludes with—"Upon mature deliberation I concluded to unite with the Grand Lodge of Ontario." Let us thank a kind and merciful Providence for this, if it will only rid our own Grand Lodge forever of one who has never done anything but cause trouble among its members from the first moment that he acquired the right to a seat in it. The strait to which the illustrious "Grand Lodge of Ontario" was reduced for material out of which to make officers to start with must have been truly pitiful, for he proceeds to inform us that "that body conferred the high and honorary rank of Past Grand Master upon W. D. McGloghlon," and he further tells us that "he has taken an active part in assisting" it "to arrange matters," which will be a strong argument with all who know him against having anything to do with so illustrious a body. The wonderful success attending the efforts to form this "Grand Lodge of Ontario" is really something unprecedented, not a single Lodge having thus far seceded from the Grand Lodge of Canada?

He goes on to tell us some of the features of the Constitution of the "Grand Lodge of Ontario," which is an exact copy of our own Constitution, with a few ungrammatical additions. He says "that a Brother during illness shall receive \$3.00 per week," but he does not say that this sum is meant to come out of Lodge funds, and necessarily means an increase of dues; and "that a Mason's widow shall receive \$50 at his death," but does not inform us why this item has been cut down from \$400 to \$50, the former being the sum which a circular issued under the authority of G. M. Westlake, a short time ago gave, nor does he inform us where all these fifty dollars are to come from, nor need we enquire, for any one with even a moderate share of common sense, after reading the "prospectuses" issued by these whalelike sprats, cannot fail to come to the conclusion that even with a good field for them to work in their venture could not stand for a single year.

Mr. Editor, in this I have avoided defending the Board from the charges of extravagance and the insinuations of improper conduct made by "W. D. McGloghlon," knowing that collectively and individually the members can afford to leave that subject in the hands of the Grand Lodge. The ungentlemanly attack on the M. W. the Grand Master is also overlooked with that silence which the insignificant source from which it emanates entitles it to, and I should not have considered the letter worthy of notice at all if it were less glaringly untruthful. These circulars are being quietly passed among the members of Lodges, with the view, probably, of making the members feel dissatisfied, if possible. This I believe, will signally fail, for the Lodges have it in their power to introduce any change in Grand Lodge by instructing their delegates to lay their views on any subject before that body at any session, and the Constitution can be amended by notice of motion being given. I have also avoided a lengthy reference to the Springfield Lodge case, as you published it fully in a recent issue of the *Craftsman*.

Apologising for trespassing on so much of your space with so unimportant a matter,
I am,

Yours fraternally,

A MEMBER OF THE BOARD.

At a recent meeting of St. George Lodge, No. 243, St George, the following resolution of condolence was adopted: "Whereas in the wisdom of the Most High, death has entered the family of our esteemed Brother John Berrington; and taken her who has been his partner in his joys and sorrows for nearly thirty years, to the Grand Lodge above. *Resolved*, That this lodge do convey our heartfelt sympathy to our brother and his family, in this, their bereavement, and that this resolution be entered on the minutes of the lodge, and that a copy be presented to Bro. Berrington."

MASONIC INCIDENTS.

At the feast given by the Grand Lodge of Massachusetts in December last, Rev. Bro. Young, the Grand Chaplain, related the following incident, and made the following excellent comments thereon :

The other evening, on a certain occasion, I alluded to the influence of Masonry during the rebellion. Since then I heard a story from one who was in the war, which beautifully illustrated the influence of Masonry in the direction of love and fraternity. In one of the battles in Virginia General Woodsworth—I think that is the name—of Vermont, fell, and his body was within the enemy's lines. His friends wished to obtain it, and a Federal officer, who was a Mason, said to the sentinel, who was also a Mason :

" You go down to the shore of the stream, and if you see a man on the other side, make some sign to him of a Masonic character."

He went down to the shore, and by and by he saw a person on the opposite side. He gave the signal, but no answer was returned. The next morning when he went down he repeated the practice with the same result ; no answer was given. Finally the officer himself went down and made some signals, and he soon found them answered on the opposite side. In the course of the day communication was had, the body was given into the hands of its friends, and carried home to Vermont for interment. The rebel officer, in his communication with the American officer, said that the sentinel on the other side did not know what these signals meant.

Now, it is just that, brethren. The world laughs at our signs, and calls them nonsense. But their object is to touch the secret springs through which we are brought into close and intimate connection with others, and are enabled as in the case illustrated, to close a bloody chasm, and bring enemies into the relation of friends.

And so in the secret character of our organization. Why, all the grand forces of nature are secret. God himself is a great secret, a great mystery ; the eye does not look upon him ; the ear does not hear him, the hand cannot touch him, and yet we believe in his boundless love and wisdom and power, and we worship that Great Unseen and Invisible One. Life is secret and invisible. The surgeon, the dissector, can cut the body and lay open its parts ; but he cannot lay his knife upon the secret life and expose it to the eye. The air is invisible. We only feel it on our cheeks ; we hear its music in the forests. Electricity is invisible. Gravitation is invisible. All the secret powers and forces that move the world and hold systems together are unseen and secret, eluding the eye and hand. So it is in this grand institution of ours, which I believe we cannot too much praise and too much love, brethren, nor too much honor in our only manly characters, in our own upright lives, and in our loving dispositions. It is that very characteristic of Masonry that gives it the power that is, to-day, in a hundred thousand ways that we don't see, moving the world onward, and lifting it up nearer to the skies, and preaching that love and brotherly kindness which shall make the earth we live on like the heaven we aspire to.

On the same occasion Bro. Swain, the S. G. Warden of Massachusetts, related the following incidents. Although tinged with party or sectional feeling, and somewhat overdrawn, we publish them :

At the battle of Antietam, General Mansfield advanced with his column, and drove the rebels back over the knoll. Then they rallied and drove him back. The Vermont brigade was then ordered to drive them back. They occupied one side of the knoll and we the other. We were ordered to fall down, and there the rebel batteries played upon us for some time with shot and shell. On the summit of that knoll was a poor wounded rebel, who had fallen when his troops were retreating, and he lay so that it would be impossible for a man to reach him without being torn to atoms. His leg was broken. He called for help. It seemed almost certain death for any person to help to rescue him. After calling several times, he called the mystic words, when one of the soldiers of a Vermont regiment stepped up, took the wounded comrade off and both fell fainting in each other's arms.

Another instance :

In the Seven Days' fight it was my fortune to fall into the hands of Stonewall Jackson, at Savage Station. I was sent to Richmond and placed in Libby prison. Our men were suffering terribly. We found men whose limbs had been amputated, and had gone without dressing for ten or fifteen days. They were dying as much for the want of nourishment as for want of proper care. Strict orders had been given that no Union persons should be allowed to contribute anything to the hospitals, no matter what the circumstances might be. I was not a Mason at that time, but my steward was, and he said to me, " I have a power about me which I think will supply

this hospital with food. I shall try it if I get put in Castle Thunder." The result was that he soon had an under current working that supplied that hospital with delicacies and other things which every other hospital failed to receive. And that is what made me a Mason. I had thought, many times before, that it must be a good organization, but I was busy and refrained making application. But I said then, "If there is a power in Masonry that makes men brothers like this, it is something worth having." That is one reason why I became a Mason; and I thank God I did.

It was Bishop Hoadley who, in 1798, defended Freemasonry in the House of Lords, England, and secured the exemption of lodges from the bill to suppress secret societies, then before Parliament. He clearly showed that Masonry cannot be embraced under the name of secret.

MASONIC RECORD.

AT HOME.

THE Gananoque Reporter says that the Freemasons are negotiating with Mr. D. Brophy for the erection of a new Masonic Hall on the grounds owned by the late Dr. Potter in that village. In Kingston, the proposition of Messrs. Ford & Son to erect a large hall for the accommodation of the Brethren is very favorably received, and will no doubt be carried out. The ventilation of the present hall being very bad.

Yesterday afternoon, (March 12th), the members of Ancient St. John's Lodge conveyed to its rest the body of their late Brother, J. L. Macdonald, whose death followed very soon, and sadly so, after that of another brother, the late Bro. James Fisher. The Masons of all the city lodges attended, and the length of the procession was an evidence of esteem for the departed brother and of regret at his loss. The services at the house and the cemetery were more than usually impressive, and characterized by deep feeling.—*Kingston Whig, March 13.*

ON Good Friday, the remains of the late Bro. John Jardine were buried with Masonic rites, Wentworth Lodge, No. 166, attending in a body. The procession also contained a large concourse of mourning friends.

THE Canada Masonic Relief Society of London, have organized with the following staff of officers: R. W. Bro. G. S. Birrell, 32°, of J. Birrell & Co., President; Bro. H. D. Long, of E. Adams & Co., Vice-President; R. W. Bro. Col. Jas. Moffat, P. D. D. G. M., London District; R. W. Bro. J. E. Harding, P. D. D. G. M., Huron District; Bro. James H. Fraser, M. P. for the city of London; Bro. Thomas Beattie, 32°, of T. Beattie & Co., London; Bro. F. Mitchell, M. D., of B. A. Mitchell & Co., London; Bro. Stephen Blackburn, Glencoe; Bro. W. C. L. Gill, London, Secretary; the Bank of Montreal, Treasurer; Bros. Drs. Brown and Niven, Medical Referees; Bro. Dr. Fenwick, Medical Examiner for the city. The objects of the society are to afford relief to disabled members and to the widows and orphans of deceased members.

A NEW Masonic Lodge has been organized at Dorchester station by W. Bro. J. O'Connor, assisted by Bro. J. H. Tracy, and Bro. B. W. Green. The following are the officers of the new lodge: Bro. Freeman, W. M.; Bro. Talbot, S. W.; Bro. Samuel W. Moore, J. W.; Bro. George Wade, Secretary; Rev. Bro. F. W. Raikes, Treasurer; Bro. Francis Chittick, S. D.; Bro. William H. Chittick, J. D.; Bro. T. Newton Burdick, I. G.; Bro. John Beverley, Tyler.

ANOTHER new Masonic Lodge has been organized at Nilestown, by P. M. Bro. James O'Connor, assisted by Bro. P. M. Campbell, of Belmont. The following officers were appointed: Bro. James Campbell, W. M.; Bro. James Armstrong, S. W.; Bro. Wm. Craig, J. W.; Bro. John Lee, Treasurer; Bro. Millet, Secretary; Bro. Joseph Wilson, S. D.; Bro. William Collins, J. D.; Bro. J. A. James, I. G.; W. J. Demans, Tyler.

ON Wednesday evening, Occident Lodge, A. F. & A. M., Toronto, was formally opened in the hall on Little Richmond west, by R. W. Bro. Spry, D. D. G. M. There was a very large gathering of the members of the Fraternity, and the proceedings were unusually interesting. After opening the lodge, the Master elect, W. Bro. James Wilson, was invested by the D. D. G. M., and at once entered upon the duties of his office by investing the other officers in the usual manner. The following is the list of officers: W. Bro. James Wilson, W. M.; V. W. Bro. Bernard Saunders, I. P. M.; Bros. William Watson, S. W.; Josiah Green, J. W.; James Price, jun., Treasurer; John Linton, Secretary; John Campbell, Chaplain; William Walker, S. D.; John Gray, J. D.; William Cruit, M. of C.; William Long, Organist; E. B. Gibson, S. S.; E. J. Firman, J. S.; George Ward, I. G.; B. Saunders, John A. Richardson, C. of G. P.; William Will, Tyler. After the business of the evening had been gone through, the brethren were

called from labor to refreshment. A substantial entertainment had been prepared, to which ample justice was done, and an hour was spent in a very pleasant manner. The W. Master called the attention of the brethren to a very handsome Bible which the Senior Warden had presented to the lodge, whereupon a vote of thanks was passed and tendered to Bro. Watson, who replied in a happy manner.—*Mail, April 7th.*

ROYAL ARCH MASONRY IN PETERBORO'.—The annual meeting of Corinthian R. A. Chapter, No. 36, G. R. C., was held in the Chapter Room, George street, on Tuesday evening, April 18th, 1876, when the following officers were installed for the ensuing year: V. Ex. Comp, J. O'Donnell, Z.; Ex. Comp. R. H. Green, H.; Comp. H. Rush, J.; Comp. E. H. D. Hall, Scribe E.; Comp. H. C. Winch, Scribe N.; Comp. W. Paterson, jr., Treasurer; Comp. R. Elder, P. S.; Comp. W. Paterson, jr., S. S.; Comp. H. Cullen, J. S.; Comp. A. F. Huffman, D. of C.; Comp. Rich. Meade, Comp. D. Cameron, Comp. S. Redpath, Comp. J. Cameron, M. of V.'s; Comp. R. E. Birdsall, Standard Bearer; Comp. Geo. Mitchell, Sword Bearer; Comp. R. K. Connell, Comp. Dr. Fraser, M. D., Stewards; Comp. Geo. McWilliams, Janitor.

The annual banquet was held at the Huffman House. The chair was occupied by V. Ex. Comp. J. O'Donnell, First Principal, supported on the right and left by R. E. Comps. Dr. Kincaid, P. G. J., and Dr. Might, P. G. Supt., Ontario District; Comps. Wallace, Doebler, and Trayes, of Port Hope, and others. Ex. Comp. Robt. H. Green occupied the vice-chair, and was supported by Comps. Major Boulton and Walter Paterson, jr.

The Chairman, after a few personal remarks with reference to his position as Chairman, proposed "The Queen and the Craft." He felt that Masonry was so closely identified with royalty that it was a rare pleasure Companions enjoyed in contemplating this toast. He was proud to point to the connection with Masonry of the late Prince Consort, His Royal Highness the Prince of Wales, Prince Leopold, and other personages of Royal blood; and felt it to be a source of pride to belong to an Institution patronized so extensively by Royalty.

R. Ex. Comp. Kincaid proposed the toast of "H. R. H. the Prince of Wales, First Grand Principal of the Grand Chapter of England." He said he had no doubt their illustrious Companion had accepted the high office after a great deal of mature consideration. He could understand that the heir to a throne who was destined to rule over a people of diverse religious and political opinions would feel deeply the responsibility of assuming the highest office in the gift of the Grand Chapter of England, but he did not consider there was anything to compromise so illustrious a personage with any of his loyal subjects, in identifying himself ever so prominently with this honorable and ennobling institution. His connection with Masonry would help to enlighten and liberalize his mind; and he was sure he would reflect the highest honor upon not only the Grand Chapter of England, but upon Masonry throughout the world. He referred to the Prince's travels through India, and the national character which was given to his Eastern visit, and expressed the hope that the nation and the Craft would alike reap rich fruits by the experience gained by this visit.

The Chairman then gave "The M. E. the First Grand Principal Z. and the Grand Chapter of Canada." He regretted that the First Grand Principal was not present, and although it was fully expected that they would have been honored with his presence to-night, the Companions would take the reasons given in his telegram for his absence as a sufficient proof of the heartiness of his desire to have been here to meet them. He would not, therefore, make any remarks under the circumstance. He considered the Grand Chapter of Canada was composed of as able representatives as could be brought together in any body of men, not excepting the House of Commons. Comp. Henderson was a genial, open-hearted fellow—talented and skilled for the high office he was called upon to fill, and one to whom they all looked up with confidence and trust.

R. E. Comp. Dr. Might was called on to respond. He said he was not aware that he would be called upon to reply to the toast, but he felt a good deal younger this evening, after being in the Chapter, and was proud of having the opportunity of responding to the toast. He had taken it to be a great honor when he was first made First Principal Z. of Corinthian Chapter of Peterborough. He referred to his Chapter history, and was pleased with the success they had achieved here. They had tried hard to keep the ship afloat, and having, with the able assistance of Comp. Dr. Kincaid, weathered all the storms successfully, they must now feel proud of the results. He paid a high compliment to the working of Comp. O'Donnell, and his zeal and enthusiasm in the Chapter. He was not very well acquainted with the present Grand Z., but believed him to be the right man in the right place, and was confident he would reflect honor on Royal Arch Masonry.

The Vice-Chairman proposed the next toast, "The Past Grand Officers of the Grand Chapter of Canada." It had been the first time he was placed in a similar position as

he occupied to-night, and he felt somewhat his inability to do credit to himself and Companions. He referred to his visiting the Chapter in St. Catherines some time ago, and to the pride it gave him at meeting so many able and eminent men there. He was pleased also to find Ontario District so well and ably represented, as it was not behind hand in giving well-skilled men to the Council. He then gave them the toast of "The Past Grand Officers."

R. E. Comp. Kincaid responded. He was proud to say that he was a Past Grand Officer. He hoped they might all live to see the day when Peterborough would secure the highest gifts from the Grand Chapter; but he gave it as his best advice to Companions that if they wished to attain to any of these high offices they must live lives of strict integrity. Let them rest assured that if they show that assiduity and faithfulness which all promotions demanded, the Chapter would willingly open its arms to receive them. He had lost none of his old interest in the work of the Chapter, and he felt he never would lose that interest as long as he lived.

R. E. Comp. O'Donnell also replied to the toast. As a Past Grand Officer, he begged to return his sincere thanks for the heartiness in which they received the toast. He cherished it as one of the happiest days of his life when he found himself counted among the Grand Officers of the Grand Chapter of Canada. It was an honor that he would desire before any other that could be conferred upon him.

R. E. Comp. Dr. Might was next called upon to respond. He entertained a high opinion of the office he had been appointed to. Masonic institutions had done a great deal to help him to lead a better life. Their mission was to extend knowledge, promote morality, and advance the interests of mankind. He dwelt upon the many excellent advantages which it gave to a man to improve himself. It softened many of the asperities of life, helped to foster the more valuable and manly virtues, and make mankind feel more of the ties of brotherhood in battling with the affairs of the world.

A number of other toasts were added to the programme, and received responses, after which the J. W.'s toast was given. The company then sang the National Anthem, and separated at an early hour.—*Peterboro' Review.*

THE A. AND A. RITE.—The bodies of the Rite in this city, holding of the Supreme Council of Canada, 33°, have effected during the present week a union, the "Moore Chapter," and the "Chapter of New Brunswick," formally giving up separate existence, and uniting as one Chapter under the name of "Harington Chapter." The "Consistory of New Brunswick, 30°," has dissolved, its membership being transferred to the "Harington Consistory, 32°," which assumes the name of the Province, and will henceforth be called the "New Brunswick Consistory, 32°," with jurisdiction over the whole Province. The "Chapter of New Brunswick, 18°," over which Ill. Bro. T. Clinch presided, was formally visited, at its final meeting on Wednesday evening, by the Ill. Lt. Grand Commander of the Supreme Council of Canada, Bro. Robert Marshall, 33°, and by the M. W. S. and many members of the "Moore Chapter, 18°," and there was a most pleasing interchange of fraternal greetings and courtesies. Yesterday afternoon, at three o'clock, the "Moore Chapter, 18°," met for the last time, and after the reception of a member and a visit from the members of the late "Chapter of New Brunswick," it was closed *sine die*. Immediately thereafter the new body, the "Harington Chapter, 18°," was formally opened by the Ill. Deputy for the Province, Brother Marshall, and the work of organization proceeded. The following officers were unanimously elected: William H. Thorne, Most Wise Sovereign; Rev. Canon Scovil, Reverend and Perfect Prelate; B. Lester Peters, Excellent and Perfect First General; T. Barclay Robinson, Excellent and Perfect Second General; T. Amos Godsoe, Excellent and Perfect Raphael; T. Wyng Wisdom, Excellent and Perfect Grand Marshal. The consolidation of these bodies gives general satisfaction to the members of the Rite in the city, and will, no doubt, redound to the glory of the Ancient Craft.—*St. John Morning News, 21st April.*

ABROAD.

BRO. HON. RICHARD VAUX, P. G. M. of Masons of Pennsylvania, has accepted the invitation of American Union Lodge, No. 1, of Marietta, Ohio, to deliver the oration at the celebration of its Centennial, on St. John the Baptist's Day next, June 24.

THE Supreme Council, thirty-third degree, of the Ancient and Accepted Scottish Rite of Freemasonry, for the Southern Jurisdiction of the U. S. A., will hold its regular biennial session at Washington in May next. At the same time it will celebrate the seventy-fifth anniversary of its formation. The deliberations will be presided over by General Albert Pike.

BRO. WILLIAM P. INNES, of Grand Rapids, Michigan, has been selected as a committee to write a full history of Templar and Royal Arch Masonry in that State. He has commenced his labors, and the work will be completed at an early day.

BRO. A. F. A. WOODFORD announces that he has been successful in tracing the Willson MS., esteemed very valuable to Freemasons, and that he has obtained a transcript thereof, which he will publish in extenso in the April number of the London *Masonic Magazine*.

BRO. H. W. Rugg, Grand Commander of Massachusetts and Rhode Island, has taken editorial control of the *Freemasons' Repository*, published at Providence, R. I. His best efforts are promised to make this journal more interesting and useful than ever. It has always been a good Masonic periodical, and worthy of a very liberal support.

THE balance in the hands of the Grand Treasurer of the Grand Lodge of England, Feb. 11th, 1876, was £4,375, 17s 4d.

JLL. BRO. JOHN SHEVILLE, 33°, late of New Jersey, now of Chicago, is delivering lectures on Masonic topics. Those who wish to be well entertained and instructed, will do well to engage him to address them.

COLUMBIA COMMANDERY, Washington, D. C., is famous for giving entertainments which are brilliant, tasteful and interesting. Its last *levee* is said to have surpassed all preceding ones. It was attended by distinguished Knights from nearly every State in the Union, and by a large number of the resident fraters.

BRO. L. M. PEASE, of Asheville, N. C., has presented the Masonic Orphan Asylum of that State with a deed for land and property in Asheville.

A MASONIC DINNER was recently given at Long Branch by Sir Knight Isaac B. Smith, to Daniel Carpenter Lodge, No. 643, A. F. and A. M., of New York city and Long Branch Lodge, No. 78, A. F. and A. M. The affair was characterized by great sociability and good humor.

RING.—On Wednesday evening, March 15th, Washington Lodge, A. F. and A. M., of New York city, celebrated its 76th anniversary. During the progress of the festival, Past Master Thomas Forsyth was presented a massive gold ring, as a testimonial of high appreciation by his Masonic friends.

VERY VALUABLE.—Part II. of the Early History and Transactions of the Grand Lodge of Free and Accepted Masons of the State of New York, has just been issued by Messrs. D. Sickels & Co., of Bleecker street, New York city. It carries the record up to June 24th, 1789.

THE Kane Lodge Library, of New York, contains the first Masonic magazine published in England (1794 to 1798), in eleven volumes, complete, and the first Masonic magazine published in America (1811-12) in the city of Philadelphia.

At a stated communication of Americus Lodge, No. 535, A. F. and A. M., of New York city, March 11th, during refreshment, Bro. Wm. H. Wharton, J. W., gave a recitation of a parody on "Barbara Fritche," and Bro. W. P. Hodson, S. W., gave a reading which portrays a touching incident of the Crimean war.

The Grand Lodge A. F. and A. M., of Mississippi at its last communication, appointed a committee to digest and mature a plan for the organization and maintenance of a Masons' Widows' and Orphans' Home and Industrial School.

The Philadelphia, Wilmington and Baltimore Railroad Company have tendered to the Knights Templars of the United States and Canada the use of Ridley Park at Philadelphia for encampment grounds on May 30, 31 and June 1st, free of charge. The following announcement is made respecting the grand re-union: The route of parade on June 1 has been changed from that at first intended, and will be as follows: The line will form on Broad street with the right resting on Chestnut, and march down Chestnut to Fifth, up Fifth to Market, up Market to Thirteenth, up Thirteenth to Arch, up Arch to Broad, up the east side of Broad to Columbia Avenue, countermarching down Broad to the Masonic Temple at Broad and Filbert streets, where the line will be dismissed.

By this route the line will pass the headquarters of nearly all the Commanderies of Philadelphia, which, so far as we are advised, will be as follows: The headquarters of Philadelphia Commandery No. 2, will be at Horticultural Hall, Broad, below Walnut, where will also be the headquarters of the R. Em. Grand Commander of Pennsylvania, Sir Charles H. Kingston; the headquarters of St. John's Commandery, No. 4, will be at St. George's Hall, corner of Thirtieth and Arch, which will also be the headquarters of the Grand Master of Knights Templar of the United States, Sir James H. Hopkins; the headquarters of Kadosh Commandery, No. 29, will be at the Armory, corner Broad and Race; the headquarters of Mary Commandery, No. 36 will be at the hall of the Academy of Fine Arts, Broad and Cherry; the headquarters of St. Alban Commandery, No. 47, will be at the Hall, corner Broad and Spring Garden; and those of Corinthian Chasseur Commandery, No. 53, at the Colonnade Hotel, Fifteenth streets.

MASONIC CHIT-CHAT.

AT the organization of the Grand Lodge of Illinois, in 1840, but thirteen Masons were present, representing six Lodges; now there are in that jurisdiction over 700 Lodges and 35,000 Masons. But one brother of those who organized the Grand Lodge in 1840 remains alive—M. W. Bro. Dills.

THE little company of fifty Masons who ninety years ago, in the year 1786, composed the body of the Craft in New Jersey, with Chief Justice Brearley at their head as Grand Master, has now increased to 143 Lodges and over 12,000 Masons. So great has been the growth of the Brotherhood there, as throughout America.

MORTON COMMANDERY, No. 4 Knights Templar of this city, at the Conclave held on Monday evening in the Masonic Temple, resolved to attend the Centennial parade at Philadelphia, in a body, providing that at least two hundred swords can be mustered under the banner at Morton. A committee was appointed to ascertain the best means for transportation to Philadelphia, and it is believed that a steamer will be chartered so as to provide private hotel accommodations for the Knights and their ladies during the week that the Commandery is expected to employ in the excursion. With this action it is expected, that, outside of Pennsylvania, the New York Knights will have the largest representation in the Templar parade of June.—*New York Courier*.

"THE oldest Mason," Brother Peter Hammond, of Genesee, Illinois, is now one hundred years old. He was made a Mason in 1799, and was Master of a Lodge at Wardboro', Massachusetts, at the time of the Morgan excitement.

JUST one hundred years ago the first Masonic periodical appeared in England, "*Bode's Pocket Book for the Freemasons of the United Lodges*." It was annually issued for four years, 1776 to 1779. The first Masonic periodical in Germany, the *Freimaurer Bibliothek*, was published in 1787 to 1803.

IT has been just one hundred years since the first Masonic Hall in England was dedicated, on May 23, 1776, at London. The first Masonic Hall in the world was dedicated in 1754 at Philadelphia.

GOETHE, the great German poet and Freemason, at the age of seventy-five, touchingly and truthfully said: "I am so fully convinced that the soul is indestructible, and that its activity will continue through eternity, that the thought of death does not give me the least uneasiness. The soul is like the sun, which seems to our earthly eyes to set in night, but is in reality gone to diffuse its light elsewhere."

THE Grand Master of Illinois receives a salary of \$1500, and the Grand Secretary, \$2500. Illinois has 735 Lodges and 40,468 Masons.

MARIE THERESA, in 1764, strictly forbade Freemasonry in Austria, because the Grand Master declined to initiate her, or communicate to her the secrets of the Craft.

A LODGE in South Carolina suspended a member indefinitely for having unlawfully sold liquor on Sunday. On appeal to the Grand Lodge the suspension was made for four years.

THE Rev. Mr. Kerr, the late pastor of the North United Presbyterian Church of this city (which Church is now rending itself in a futile attempt to worst Freemasonry and other secret societies), is now pastor of the Fourth Presbyterian Church of New York city, having left the United Presbyterian on account of their illiberal and suicidal policy of Anti-Masonry. The utter absurdity of the charge that these Anti's bring against Freemasonry, that it is a Christ-less institution, is best replied to by the fact that their own Psalmody, adopted some ten years ago, had not the name of Christ in it at all, and their present Psalmody contains it only once. Consistency, thou art a jewel! It should be stated, however, that all United Presbyterians are not bigotted, for it numbers in its membership many noble men, who are vigorously striving to keep their Church true to its constitution, and at peace with all good men of other creeds and societies, including the ancient Craft of Freemasons.—*Keystone*.

DOM PEDRO, Emperor of Brazil, who has "done" New York, has gone to California, and will report in due time for the Centennial, it seems is Sovereign Grand Inspector General of Brazil, A. and A. Rite. Some of the New York Masons propose to give him a right royal reception in the New York Masonic Temple.

A BROTHER in Illinois recently appealed from the action of his Lodge in not punishing a Brother who stated that he was a "liar." The Grand Lodge said that the evidence was plain that the Brother told the truth on appellant, and the case was dismissed. Another case where two Brothers were charged with calling each other "liars," both were found guilty, and but one was punished. The Grand Lodge suspended both.