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THE
CANADIAN CRAFTSMAN,
AND
MASONIC RECORD.

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Sir Morell Mackenzie, the English doctor who attended the late Emperor of Germany, and who is now receiving considerable notoriety, is a member of the Craft.

The death is announced of Past Grand Master Simmons, of New York, whose illness was referred to in a previous issue. Bro. Simmons' health has been failing for several years past, and his death was not unexpected. In his removal the brethren of New York lose a zealous Mason, and the Craft an able jurist.

The Freemasons in South Africa are enterprising and energetic, as they recently built and dedicated a Masonic Hall in Johannesburg. If Toronto, with all its Masonic advantages, could

be transported to South Africa, or some of the South African brethren brought here, Toronto might be on a par with Johannesburg.

The *South African Freemason*, formerly published at Cathcart, Cape Colony, has been removed to East London, Cape Colony. We make this announcement on behalf of our contemporary, so as to attract the attention of brother editors, many of whom have not yet discovered that THE CRAFTSMAN is now published at Toronto, and not Port Hope.

Trouble is evidently brewing between British and United States grand lodges. It appears that indifferent material is often accepted by British lodges when the applicants are only on a visit to some British town, and on their return to America claim Masonic recognition. It is probable that the American lodges will refuse to acknowledge such Masons, and pass the necessary legislation.

The *Australasian Keystone* says, in Queensland it is an instruction from the District Grand Lodge to the Worshipful Masters of all private lodges that they shall communicate to brethren in open lodge the Masonic information contained in the published

"Proceedings" of the District Grand Lodge, and that they shall consider any ruling therein recorded as a definite instruction, to be followed in all cases to which it is applicable.

Grand Master J. C. Smith, of Colorado, believes in the doctrine that there should be no interference on the part of any foreign grand lodge in the domestic affairs of the grand lodges of America. It is quite evident that Bro. Smith does in Rome as Romans do, and consequently were he in England he would object to American lodges directing the Grand Lodge of England how to act in certain cases. Self-interest often contracts our powers of vision and warps our judgment.

The United Grand Lodge of New South Wales is now an accomplished fact, the officers being installed on September 18th at Sydney, by Chief Justice Way, Grand Master of South Australia. There are 183 subordinate lodges in the jurisdiction, the other three in the territory refusing to abandon their present allegiance. Of the three objecting lodges two are English and one Scotch. Lord Carrington, Grand Master, has appointed Dr. H. Tarrant Deputy Grand Master.

It is stated that in North America there are 615,136 members connected with the Craft. During last year 29,985 were raised to the third degree, and 8,214 died. New York tops the list with a membership of 72,113; Illinois coming next with 40,433; Pennsylvania following closely with 37,787, and Ohio with 33,856. New York raised 3,478; Illinois 2,670, and Ohio

1,872. The smallest jurisdiction is Arizona, with 356 members; British Columbia ranking next with 393.

Every subscriber can tell, by referring to the label on his magazine, how he stands as regards payment for subscription. Look at your label, and if you think there is a mistake write to the manager. If, on the other hand your subscription is due, please remit. We give you good value for your money, that is if you appreciate opinions and all the current news, and in return we ask you to pay promptly.

An observant brother, and one capable of viewing matters dispassionately, and expressing his opinions tersely, gives his observations on occurrences in the city lodges which he visited the past month. "Cosmos" is a welcome contributor, and we are sure his monthly notes will not be the least interesting portion of our contents. His intention is to confine himself chiefly to Blue Masonry, although he may at times give the grades some attention. "Cosmos" fills a gap that will be appreciated by the Toronto brethren, but they must not expect him to visit every lodge in the city each month.

A correspondent writes:—"Would it be possible for the G. M. of any Rite or Grade in Freemasonry to appoint to office a brother who may be dead some months?" Certainly it would be possible, and it is probable that such appointments have been made. As the Rites cover a larger jurisdiction than Craft Masonry, and as the intention of the presiding officers is doubtless to have different sections of the Dominion

represented, a brother some months deceased could easily be nominated for office in good faith and with the best of intentions. Masonry would be largely benefited were such appointments regular occurrences, as dead lions are frequently preferable to live dogs.

Many people are disposed to look upon the New Zealanders as little better than savages, and almost beyond the pale of civilization. In some respects the brethren out there are in advance of many Canadian Freemasons, as at a recent installation ceremony the charity box was passed around and over \$16 was promptly collected. In Glasgow it is customary to pass the charity box around while the "charity charge" is being delivered. The collection of funds for charitable purposes, where promptness is an essential, was too practical a subject for ritual revisors and constitution changers to grapple with, but such a fact need not deter private lodges from passing around the charity box while at refreshments.

The Masonic fraternity of Montreal are moving in the direction of securing a temple. It is proposed to apply for incorporation by letters patent, and form a joint stock company, with shares at \$10, the capital stock to be \$99,000. If a suitable building can be procured when sufficient is subscribed it will be remodelled; if not, land will be purchased, and a temple erected thereon. The lower flat will be rented as stores, the second flat will be suitable for a lecture room, the upper flats as business offices, and what is usually the most unprofitable part of a building, the top flat, will be con-

veniently arranged as lodge rooms, etc. We wish our enterprising brethren of Montreal every success in their venture and will be pleased to chronicle, from time to time, such movements as take place in the enterprise.

We often expect too much of Freemasonry, and we always expect too much of Masons. Masons are human beings, and Masonry can only make the Mason the best of his kind. The Masonic order, therefore, cannot be any better than the men who compose its membership; but Masonry never made men worse, and it has made many men better than they would have otherwise been.—*Grand Master Estee, of California.*

We should not expect more of Freemasonry than it teaches, but we should expect from Masons a little more adherence to the practices which many of them continually preach about. A moderate amount of consistency in this respect would benefit the votaries of the Craft, and the good name of the Institution would then be maintained.

At the late meeting of the Grand Lodge of Canada an attempt was made to make the third degree the degree for transacting business instead of the first. Those brethren who can hardly believe that in the last century an Entered Apprentice lodge was the lodge for business, will be surprised to learn that the CANADIAN CRAFTSMAN deems that the only proper mode. So does custom govern the proprieties.—*Masonic Token.*

Proprieties and common sense govern in Canada. A candidate in this jurisdiction pays the entire initiation fee prior to his admission, and all our ceremonies speak of him as a Mason, and not as a fractional part of one. An Entered Apprentice who abides by his obligation is as capable of giving an intelligent vote, and his mind is as receptive for knowledge, as if he were a Master Mason. Unfortunately accumu-

lated degrees are poor substitutes for brains or morals. Were it otherwise Freemasons would be the brightest and noblest men in existence.

We are indebted to the *Tyler*, Detroit, for the following:—"The CANADIAN CRAFTSMAN, now in its twenty-third year, has been transferred from Port Hope to Toronto, and a publishing company composed of prominent Masons, has been formed, with our esteemed friend and brother, W. J. Hambly, editor. A marked and commendable improvement is noticeable in the pages of THE CRAFTSMAN, which is now a thoroughly representative journal of the Craft in Canada. The Canadian Masons will not be true to themselves if they do not cheerfully and heartily indorse the noble work of THE CRAFTSMAN by a large subscription list.

An exchange says: "The Vermont Masons are seriously debating the question of a Temple. Their Grand Lodge is 'on wheels,' and the feeling is growing that it ought to be located and housed." The Grand Lodge of Canada moves around like a cyclone. The brethren tried Windsor in the west, but had to cross the river for lodging and refreshments. Then they tarried at Brockville, a Scott Act town, and assisted the Brockvillians in violating a statute. This year they met in Toronto, and had no great cause to grumble, although there was too much mud. London, with its strong flavor of petroleum and sulphur baths, has had a trial, and Hamilton has exhibited its mountain and Masonic Temple, and zealous brethren gave a Masonic welcome. Next year Owen Sound's lake

breezes will cool our feverish brows, but when we think of it we feel—hungry.

Those who clamour for perfect ritualism, and claim that it is a Masonic essential, should study the following, taken from the address of Grand Master Smith, of Illinois:—"There is, I am sorry to say, a tendency on the part of a few to look upon the perfect ritualist as a model Mason, no matter what his deficiency in all that goes to make a master workman, a good executive officer, or a companionable craftsman. You can no more command the interest of your membership by making the ritual the all-absorbing and ideal thought of Masonry, than you can build up the congregation of a church by the pastor reciting the creed to his people on every Sabbath, and giving them nothing more. Masonry was founded for social and fraternal purposes, and when you depart from these cardinal and organic principles you reduce the fraternity to a level with the life and health associations of the present day. Better give up Masonry than do this, for you cannot compete with them. The strength of this fraternity is not in the number of its members, but in the intelligence, virtue and companionship of the craftsmen."

The publishers of the *New Zealand Masonic Journal* are asking for information regarding the early history of Freemasonry in that colony, with the view of publishing it in book form. Already some interesting scraps have been received, the following being one of them, which was furnished by the W.M. of Phoenix Lodge, Akaroa:—"In the year 1842, Mons. Le Lievro acted as Tyler on board the 'Comte de Paris,'

then lying in Port Levy, Banks Peninsula; the captain and some of his officers were Freemasons, and the captains of four other vessels that were lying in Lyttelton Harbour, met on board the above vessel, and initiated three persons belonging to some of the vessels. A lodge was formed in Akaroa in 1846 by two of the members of the French corvette 'Le Rhine,' Dr. La Perotier, and the master at arms; they initiated four. This lodge existed for about three months, and was formed in the absence of Commander Berard, who, on his return, closed it as being un-masonic. As far as I can gather, there was no charter in existence for forming a lodge, and I think it is very doubtful, owing to the state of affairs between the Grand Orient and many of the French Grand Lodges in 1841, that a charter would have carried much weight with it, and I can only come to the conclusion that whatever may have been done, from the little information to hand, that all the proceedings were irregular and un-masonic."

W. Bro. G. W. Speth, Secretary of Quatuor Coronati Lodge, London, Eng., a distinguished English Masonic student, recently published an interesting paper in the *Keystone*, Boston, on "What is pure and ancient Freemasonry?" He holds that there is authority for claiming antiquity for two degrees. Referring to the Royal Arch, he says it has never been worked out of Anglo-Saxondom except slightly in Roumania and Spain. The English and American orders of the Temple are even more restricted in their application. The Rite of Perfection, Emperors of the East and West, 25 degrees,

never obtained more than the assent of a portion of the French Craft. While in America it has developed into the A. and A.S.R., 33°. Closing his paper, Bro. Speth, says:—"No degree beyond the third has ever obtained the assent of even a large *minority* of the Craft. A fourth degree is still *theoretically* possible, only—the necessary unanimity is practicably unattainable. The smallest body of regular Masons has a voice in the matter, be it a lodge or a grand lodge, and if it chooses to object, so long as it remains alive, in itself or by its successors, and persists in its protest, so long is the said fourth degree, be it Past Master, Royal Arch, Mark, 33°, Templar Knight, or what not, outside of 'pure and antient Freemasonry.' The only system which has ever been universally accepted is that of three degrees, E. A., F. C., and M. M.; these are therefore, and these only, 'pure and antient Freemasonry.'"

GRAND CHAPTER'S BLUNDER.

The points submitted last month by THE CRAFTSMAN for consideration by the Grand Chapter of Canada relative to their invasion of Australia are briefly as follows:—

1. Was Grand Chapter justified in planting subordinate chapters in the colony of Victoria when that colony was under the same Masonic government as exists in any province in England—a Grand District Chapter? In answering this question it must be borne in mind that England has never conceded what Canada claims, the right of one British dependency to secure or snatch a foothold in another. Where several parties are interested in any matter it surely takes the consent

of more than one to make a compact. In this case the Grand Chapters of England, Ireland and Scotland, are interested, but so far as our knowledge goes neither of these grand bodies has acknowledged that the territory is open to Canada. Granting that Canada has such a right, we now submit the other point.

2. If Canada has concurrent jurisdiction in the colony of Victoria, was it justified in sowing seeds of discord and creating friction with England?

Our conception of Freemasonry leads us to believe that it is a vast brotherhood, not hemmed in or bounded by sectional feelings or prejudices, and that that brotherhood should display forbearance rather than intolerance. Masons, especially those occupying prominent positions, should avoid, and not court, unseemly wranglings, as those who are in the right never add to their dignity by indulging in a brawl. If the Grand Bodies of England have treated colonial brethren unfairly in the past, even to the extent of refusing them recognition on certain grounds, and if such treatment is still observed, surely the colonists have enough independence of spirit, pure manliness and genuine regard for Masonry, to calmly ignore the imperiousness of the aggressor. It is quite natural that the Parent Grand Bodies should assume superior airs, and it may be galling to have to submit to them, but it would be more creditable to treat such assumed superiority with sublime indifference than to impetuously seek a conflict. Two wrongs never yet made a right, and the eagerness of the Grand Chapter of Canada to lay the foundation for a conflict with England is as wrong as is the alleged imperiousness

of England. Looking at the matter from this standpoint, we are firmly convinced that Canada blundered when she consented to establish chapters some ten thousand miles distant, a distance that renders perfect supervision an impossibility.

Because THE CRAFTSMAN deemed it advisable to condemn Grand Chapter's action last month we have been accused of disloyalty to Canada. We submitted questions then which we now repeat, and consequently our offence will be intensified in the eyes of those who made the charge. We are prepared to defend the position we have taken, but our arguments must be met with something else than mere assertions. In Grand Chapter there are some of the brightest and ablest Masons in Canada, and surely it is not expecting too much from them to put THE CRAFTSMAN right if it is mistaken in its views. A controversy would show who was right, while simple assertions prove nothing.

If disloyalty consists in an honest endeavor to distinguish between right and wrong, then we are disloyal to Canada.

If disloyalty consists in speaking what we believe to be the unvarnished truth, then we are disloyal.

If disloyalty means pointing out the blunders of those who committed them, then we are disloyal.

If disloyalty means preventing the degradation of Freemasonry for personal ends, or to gratify the whims of those who imagine they have grievances, then we are the essence of disloyalty.

Loyalty to an institution is not to be measured by the blind support given it. Supporting or endorsing a wrong is not loyalty, but a violation of principle. THE CRAFTSMAN does not aim

to be loyal to the rulers of any Masonic body; but its loyalty to and admiration of Freemasonry, the world over, will be as positive and emphatic as our meagre abilities will admit. Where we find Masonic rulers discharging their duties faithfully we shall endorse or commend them, even if we stand alone, and when we feel that censure is needed nothing shall deter us from passing judgment. If Freemasonry has reached that ebb in Canada—and we believe it has not—when the truth is unpalatable, all we have to say is, God help Freemasonry.

WOMEN AND FREEMASONRY.

A proposal is in the air to which we ask the attention of the Craft in Canada. We are not prepared to say off-hand whether we assent to or oppose it; anyhow we think it worth discussion, and shall be glad to have an interchange of views on the matter. The idea is that an Order shall be established, not directly in connection with, but as an adjunct to, Freemasonry, that shall be open to the wives, sisters and daughters of members of our Order; and that as members of such association they shall be enabled to lay claim to Masonic friendship or assistance should they so desire. A good deal is heard occasionally of the dislike of women to Masonry, as taking men away from their homes at times when the lady members of the family circle consider they have claims on our companionship. There is no very strong feeling of this kind, but there is such objection here and there; and it is very probable that by the creation of some such Masonic sisterhood as here hinted at not only would this opposition be entirely swept away but that an added interest and influence might be created that would exert a beneficial influence for good on our Order. Those who have witnessed the wonderful aptitude

for organisation displayed in some societies of ladies in the United States and the marked success that has attended the work of the English Primrose League, cannot fail to recognize that there is much latent force in the friendly or hostile view that women may be induced to take of our brotherhood. Their present interest in it is considerable; it is certainly worth our earnest consideration whether we cannot, for the good of Masonry, assimilate and invoke this friendly interest of the ladies both for their advantage and our own.

CANVASSING FOR OFFICE.

The success of any institution depends upon the ability of those who administer its affairs. There is no royal road to success without ability and the power to exercise it. The world is full of laggards and men lacking determination of purpose. And there is a large number of bustling people, who measure their actions by the short space of time occupied in their performance, rather than by perfection. In ordinary every-day life these people are termed "hustlers." Another class, and it is also numerous, is that composed of persons who aim at a certain end or purpose, and in order to secure it no obstacle, not even a fellow-being's good name, is considered sacred.

The laggard may be elevated to a responsible position by the aid of friends, but his nature and disposition stamp him as a failure. The hustler may secure preferment, but his peculiarities compel even his friends to admit that he is a weak man when placed in authority.

The imperious man of haughty mien can never be a successful ruler or leader, as his resemblance to a cyclone is too marked to attract friends.

Among those who will seek advancement to preside over our lodges at the approaching elections will be found representatives of the above classes. Will Freemasonry prosper; or its code

of morals be faithfully advanced or exemplified by such brethren? We emphatically answer no. Freemasonry was never destined to move backwards. It is a progressive and not a retrogressive institution. Even the neophyte, if he possesses but ordinary intelligence, notices this, and if left to his own inclinations at election times would vote for the brother whose skill and ability deserved recognition.

Unfortunately sentiment is too often made to do duty on election night. The S. W. is frequently advanced to the east merely because he was S. W. and not on account of his zeal for or knowledge of the Craft. Principle is here sacrificed to sentiment, and Freemasonry furnishes the burnt offering. It is no uncommon occurrence to find a brother elected to an office, even in the East, which he is unable to fill with a shadow of acceptance. Such preferences are generally brought about by canvassing. In this case Freemasonry is not only sacrificed but degraded, and the brother who gets office by such means, be they personal or through the undue influence of friends, rarely accomplishes any good for Freemasonry. He sought office for the basest of motives, and power and position are deemed by him of more importance, than the sublime teachings of the Institution. The gratification of his personal vanity is balm to his lofty aspirations, while the rendering of the ritual is a bore, an interpretation of Masonic law a nuisance, and an exposition of our symbolism beyond the range of his intelligence.

It is a moral certainty that any worthy brother is sure to become in proper time an officer, and his advancement will depend upon the exercise of his abilities. It is also a moral certainty that only weak brethren, or those who feel their inability to command spontaneous respect, resort to canvassing. Soliciting votes in a Masonic lodge, or for a Masonic office, is contrary to the spirit of Freemasonry as it interferes with the individual freedom of the brethren, and those who

resort to it should be reminded when the ballots are counted that toleration has ceased to be a virtue.

These remarks apply to all the elective offices, but of course with more force to the W. M., as he is supposed to be the custodian of the honour and dignity of the lodge. It would be the greatest absurdity possible to expect a brother who had secured office by personal solicitation to administer the affairs of the lodge equitably. He had accepted sought for favors, and in return would strain and wrench the constitution or the by-laws, to shield one of his friends or to give him an advantage over another who had resisted entreaties when canvassed.

Canvassing has reached that stage of perfection that it seems almost a hopeless task to attempt to crush it out or even to minimise it. We look upon it as an evil, and although it is a recognised one our duty is plain in the matter. Condemn it we must, and in condemning the practice we most positively assert that those who resort to it are unworthy of a place in a Masonic lodge. If the brethren view this matter as we do it is not too late to organise a crusade in each lodge against the canvassers and relegate them to that position which their peculiar talents fit them for—political wirepullers or heelers.

BETWEEN THE PILLARS.

A constant reader of THE CRAFTSMAN, and an ardent admirer of the same, I consider it not only a duty but a pleasure to be permitted to give your many readers pen pictures—rough sketches although they may be—of my occasional visits to the different city lodges. It will be my earnest endeavour to reflect, if possible, the trend of popular Masonic thought, and to retail the current Masonic gossip of the month. My peregrinations in this direction will not extend much farther than the blue lodge, but to do the blue lodges justice is quite an undertaking.

THE DEPUTY G. M'S VISITS.

During the past month Masonry has been very active throughout the city, and at least two of the city lodges have entered red letter days—beg pardon, nights—upon their minutes. I refer to the official visits of Deputy Grand Master Robertson to Rehoboam and Wilson Lodges. The first visit was to Rehoboam Lodge, and I must say that it was as large a gathering of Masons as any person would wish to see. The East was well filled, and many great Masonic lights shone therein, some of them resplendent with Grand Lodge regalias. It was a thoroughly representative gathering, and when Bro. Robertson was tendered the Grand Lodge honors, it was a grand sight. Worshipful Master Carkeek presided with much dignity and grace, and the ease with which he greeted visiting brethren, and the kind words of welcome spoken showed that the members of Rehoboam had made a wise selection.

Among those present were : W. Bro. E. T. Malone, P.D.D.G.M. ; V. W. Bros. Roaf, P. G. Organist ; C. W. Postlethwaite, P.G.S.D. ; Geo. Tait, P.G.S.D., and W. M's, J. Knox Leslie, Malcolm Gibbs, F. M. Morson, B. J. Allen, W. Miller, Richard Dinnis, J. McKenzie, W. Burrage, F. Sallow, N. L. Steiner, W. S. Robinson, and A. S. Ardagh. The Deputy Grand Master made his speech, which was excellent of its kind. I confess I expected to hear something about Masonry, its principles, growth, and early struggles, as well as a review of its present condition. I was disappointed. Bro. Robertson dealt chiefly with his visit to the Board of Relief in Louisville. He told how they were taking steps to expose dead beats and frauds. To this I said Amen ; but he added that they were also taking steps to have widows and orphans cut off the list because their husbands or fathers were a few months behind in their dues. To this I said, "God help them." Surely this was not Masonry. Then there occurred to me a story told to me by a young Mason, a story that I shall never forget. He said that his father had died while he was only a few days old, leaving his mother in rather straightened circumstances. His father was not a member of the Craft. In the same village about the same time, a Mason died leaving a widow and two orphans in similar poor circumstances. It was then my friend said that

he first learned that Masonry can extend beyond the grave. Kind hands wiped away the tears from the eyes of the widow and orphans of the dead Mason. She was given a start in the stationery business. Her children were sent to school. She never lacked wood or bread. When the Masons gave a concert, as they often do in country places, the widow and her two orphans were welcome guests. Many and many a night my friend told me he cried himself to sleep because his father had not been a member of the Craft. While he had to struggle all day for a mere pittance and spend his nights in study, his chum Tom went to school and spent his evenings on the street. When he contrasted his position with that of his more favoured neighbors, and before he had discarded knickerbokers, he had made up his mind to become a Mason. It is from such deeds that those who have not seen the light conceive a favourable opinion of Masonry. To rob it of its most sacred trust, the welfare of the widows and orphans, would be a deadly blow to the Order. It sounded to me like sacrilege. Every Mason is enjoined to honour, guard and love the wife, child, and sister of a brother.

Can this question be abrogated by death, and a question of dollars and cents? Masonry is a fraternity, not a benefit society, circumscribed by dues and assessments. Masonic charity is not of such a character, nor are such actions in accordance with Masonic precedent and traditions.

Right Worshipful Brother Malone's paper on Masonic Duties was an excellent one and contained many maxims that the dispensers of Masonic charity should paste in their hats. The addresses delivered at a later stage of the proceedings were happy and well timed, and altogether a very enjoyable evening was spent, as the reporters say when they write up "bun struggles."

STEVENSON LODGE.

My next visit was to Stevenson Lodge where I found and was greeted by Worshipful Bro. John Nicholson. I saw there the kindly faces of many old sturdy pioneers. Among them Worshipful Bro. John Patton, as humorous and as Irish as ever ; Worshipful Bro. Cuthbertson, whom they say is a great Imperial Federationist ; Bro. Graham, a pillar near the north-east corner of the lodge ; and a wonderful display of young Masons. Stevenson Lodge has an active member-

ship of about one hundred and fifty, and the ancient temple is pretty well filled every meeting night. It claims to have the record for initiations during the past year, and probably it has. Even while I was present I assisted at what is to me always a pleasant duty—an initiation. Several degrees were also conferred, and the work throughout was excellent. I am told almost the whole time of the lodge is occupied in initiations and conferring degrees. Long may it continue doing good.

WILSON LODGE.

Wilson Lodge next saw me in attendance. Worshipful Bro. Oliver held the gavel in the East, and was prepared to welcome the Deputy Grand Master. Wilson Lodge had made up its mind to shine, and it did. The East was not alone crowded—it overflowed. Worshipful Bro. Robertson was courteously received. His speech was largely a repetition of what had been delivered at Rehoboth. It is hard for a man to say something new on such occasions, especially a business man like Bro. Robertson. Besides, abstract subjects like Masonry and theology are hard to grapple with. The metaphysical mind alone can do so successfully. The address was well received, and the point about attendance at Masonic funerals was well taken. We did not have Worshipful Bro. Malone with another good paper, as he was visiting a Lodge of Perfection in Hamilton, but we had splendid oysters, songs, and after dinner speeches. Wilson Lodge will have to purchase a larger visitors' register unless it shortens up the bill of fare.

COSMOS.

P. S.—I understand that about sixteen members of St. John's Lodge together with several brethren from city lodges, drove out in a four-in-hand on Thursday evening, the 17th, to Thornhill, and paid a fraternal visit to Patterson Lodge. They were kindly received by Worshipful Master James Cherry. Among those present were Past Master Crosby, of Richmond Hill; Past Master C. C. Robinson, of Aurora, and Col. Wayling, D.D.G.M. The visitors exemplified the work of the Sublime Degree and were highly complimented by the D.D.G.M. The lodge then adjourned to the Queen's Hotel where a splendid supper was furnished. The visitors enjoyed the trip so much that words failed them in giving a description of their visit.

Knights Templars.

NEW HAMPSHIRE.

The Grand Commandery of New Hampshire met in annual conclave on Sept 25. when E. R. Kent, of Lancaster, was elected Grand Commander and G. P. Cleaves, of Concord, Grand Recorder.

COLORADO.

The Grand Commandery of Colorado met in Denver, Sept. 21. James H. Peabody, Canon City, was elected Grand Commander, and Ed. C. Parmelee, Grand Recorder.

A PROSPEROUS TEMPLE.

Golden Gate Commandery, of San Francisco, has purchased the lot on the northeast corner of Van Ness and Golden Gate avenues, for the sum of \$49,000. A five-story brick building will be built, with stores below and a large assembly hall on the lower floor. The upper stories will be used for commandery purposes, and several spacious lodge-rooms will be constructed.

WHO WAS LA VALETTE ?

He was Jean Parisot de La Valette; was Grand Master of Knights of Malta (born 1494, died 1568), unanimously chosen (1557) successor of Claude de La Langel. La Valette was of eminent family and passed through every grade of the order to Lieut. General. He was in command of the fortification (1565) on the Peninsula (now the city of Valetta or La Valette, the capital of the Island of Malta) when it was attacked by 30,000 Turks and 180 Turkish vessels of war. The garrison consisted of only 700 knights and 8,500 soldiers, including the inhabitants who were armed for the occasion. Yet with this small force he withstood the most terrific sieges on record, from May 18th to September 8th when on the arrival of the Viceroy of Naples with 8,000 men, the Turks took to their ships. They again disembarked and were defeated with great slaughter. Their loss is said to have been equal to their original force, they having been reinforced several times. On their departure they had barely 600 of their combatants left.

La Valette rebuilt the fortifications and founded the city of 60,000 inhabitants bearing his name. It is on an elevated peninsula and the works mount 1,000 guns. The city's cathedral, built in 1580, contains curious relics, monuments, paint-

ings, and the keys of Jerusalem, Acre, and Rhodes. The palace of the Grand Master, now the Governor's residence, contains portraits of ancient Knights, many kinds of ancient armor, a library and museum. The burial grounds have been formed out of the bastions of the fortifications.

An account of the half of its interesting history, relics, etc., would fill a volume.

NEW YORK.

The seventy-fifth annual conclave of the Grand Commandery, held in the city of Albany on October 9th and 10th, was one of the most harmonious ever held. The regular business was transacted with dispatch, and the Grand Officers, with one exception, were unanimously elected, and that by a large majority. The parade did not take place, owing to a snow storm which prevailed all day. Austin C. Wood was elected Grand Commander, and Robert Macoy Grand Recorder. The next place of meeting will be at Hornellsville, and the time October 24th, 1889.

Scottish Rite.

A GRAND GATHERING IN HAMILTON.

A special assembly of Murton Lodge of Perfection, No. 1, A. & A. S. R., was held in the Masonic Hall, Hamilton, on Oct. 16th, to receive Ill. Bro. Daniel Spry, 33°, of Barrie, Deputy for the Province of Ontario, on his official visit. He was accompanied by Ill. Bro. D. F. McWatt, 32°, T.P.G.M., of Barrie Lodge of Perfection; Ill. Bro. S. J. Sanford, 32°, and John McLean Stevenson, 18°. The lodge was presided over by Bro. W. H. Ballard, 32°. Among the local brethren present were:—J. W. Murton, Hugh Murray, William Reid, J. M. Gibson, and David McLellan, 33°; J. J. Mason, Gavin Stewart, Donald McPhie, C. R. Smith, Jas. Robertson, R. Brierley, J. S. McMahon, H. A. Mackelcan, Wm. Bowman, H. S. Griffin, Wm. Carey, R. Bult, T. N. Wilson, F. F. Dalley, C. McRae, and W. G. Townsend, 32°; Jas. Garland, John Malloy, John Lennox, John Hoodless, John Stewart, and A. Zimmerman, 30°; E. A. Dalley, Jas. Johnson, W. E. Brown, J. M. Thomson, J. B. Brown, T. Clappison, F. L. Wanzer, H. S. Case, J. A. Lockhead, F. J. Howell, James Anderson, and Wm. Hyndman, 18°; P. E. Fitzpatrick, E. G. Kittson, R. Hobson,

Jas. Chisholm, S. G. Moore, Charles Robertson, T. W. Reynolds, W. H. Davis, J. H. Winn, S. M. Kenny, W. J. Fearman, Alex. Smith, J. W. Morden, W. J. Aitchison, W. Crawford, and Jas. Scott, 14°. Among the visitors were:—From Dundas, H. Bickford, H. C. Gwyn, S. J. Lennard. From Brantford, L. Secord. From Welland, I. P. Willson. From Avonton, Rev. Geo. Chrystal. From Toronto, E. T. Malone, S. Davison, W. L. Weatherby, T. F. Blackwood, 32°; J. King, 30°; David Tennant, 18°; Wm. Roaf, W. Medland, J. G. Gibson, 14°.

The officers of the lodge exemplified the 4°, 5°, and 6°, in a manner which could not be excelled, and it brought forth the highest commendation from the visitors from Barrie, Toronto, and Welland. After the lodge was closed the brethren repaired to the banquet room, where three well-filled tables greeted them, covered with the substantial and delicacies of the season. The chair was filled by Bro. W. H. Ballard, the vice-chairs, by Bros. J. J. Mason, and James Robertson. At the right of the chairman sat the guest of the evening, Bro. Daniel Spry. After disposing of the choice viands the first toast was "The Queen," the company singing the national anthem. The next toast was "The Supreme Council of Canada," coupled with the name of Bro. Daniel Spry, 33°, who in response made a neat speech, setting forth the composition of the Supreme Council and the method of selecting the members thereof. Bros. Murton and Murray replied on behalf of the Supreme Council. The next toast was the visiting brethren, coupling therewith the names of Bro. McWatt, Barrie; E. T. Malone, and S. Davison, Toronto; all of whom replied in a graceful and felicitous style. In response to the Grand Lodge of Canada, Bros. J. J. Mason and J. P. Willson made short speeches, upholding the dignity of Grand Lodge. During the evening, Bros. Hoodless and Mulligan, James Johnson and Dr. Jas. Anderson, favored the brethren with some choice music and singing, Bro. Brown accompanying, and Bro. W. H. Davis gave a humorous recitation in his inimitable style. All the brethren were in good voice and highly pleased the citizens as well as the visitors.

DEGREES CONFERRED.

From the *Tyler*, Detroit, we learn that there was a special conclave of the Sovereign Consistory, A. & A. S. Rite of Canada, held in Hamilton, Ontario, on the

11th ult., when a class of novitiates were received, and the consistory degrees conferred.

THE SUPREME COUNCIL.

A meeting of the Supreme Council of the Dominion of Canada was held in Montreal on the 24th ult. Bro. J. V. Ellis, M. P., the Sovereign Grand Commander, occupied the chair, and the following were also present: Bros. Col. Hutton, First Grand Commauder; J. W. Murton, Lieut. Grand Commander; Hugh Murray, Secretary-general; H. A. McKay, Treasurer; I. H. Stearns, Grand Marshal; David McLellan, Grand Master of Ceremonies; Eugene Copeland, Grand Captain of the Guard; Judge L. P. Peters, Daniel Spry, J. M. Gibson, and a number of brethren from the United States.

The reports from the deputies from various provinces of the Dominion were received, showing that the progress of the Rite was most satisfactory, and that the Supreme Council of the Dominion was in fraternal communication with all the legitimate supreme councils of the world.

The past Sovereign Grand Commander, Brother Hutton, who has just returned from a visit to England, said that he had had the pleasure of attending a meeting of the Supreme Council of England, and was able to report that he had been received as a representative of this Supreme Council in the most fraternal manner. It was hoped that the late meeting of the Rose Croix chapter, in Brussels, would have a beneficial effect upon the order here and elsewhere.

Royal Arch Masons.

PASSING THE VEILS.

Bro. J. Ramsden Riley says the ceremony known as "passing the veils" is not an American institution, but was originally Atholl working, and that it has been worked in Yorkshire Chapters never connected with the "Ancients or Atholl masons" up to 1840 or 1850.

BRITISH COLUMBIA.

The election of officers for the ensuing year, for Columbia Royal Arch Chapter, No. 120, Grand Register of Scotland, took place at the Masonic Temple, Victoria, Sept. 24th. The meeting was well attended, there being a good sprinkling of ancient and tried members present.

After receiving the financial report, which showed a very satisfactory status, the meeting proceeded to the business for which the meeting had been convoked, — the election of officers, which resulted as follows:—

M. E. Comp. G. S. Russell, Z.	
" " A. McKeown, W.	
" " B. Williams, J.	
" " W. J. Quinlan, S. E., re-elected.	
" " W. H. Pennock, Scribe N.	
" " W. W. Northcote, 1st S.	
" " J. E. Philips, 2nd S.	
" " T. B. Pearson, 3rd S.	
" " E. J. Salmon, Treas. re-elected.	
" " J. Nicholles, D. of C.	
" " H. S. Sharpe, Organist.	
" " Wm. Trickey, Jan'r, re-elected.	

This duty being performed, the meeting adjourned until the evening, when the ceremony of the installation of the newly-elected officers was performed by M. E. Companion Fred Williams, assisted by M. E. Companion Piercy.

This being satisfactorily accomplished, the members and guests partook of an excellent repast or rather banquet provided for them, and to which ample justice was done; and was succeeded by a pleasant evening's recreation, in which conversation was varied by songs, toasts and speeches.

Columbia Chapter completed its minority, it having been inaugurated just twenty-one years; and with its entrance into the dignity of its majority we can but wish it the continuation of the strong and healthy growth that has signalized its youth. Many changes have taken place during the years of its existence, and those who remain of its first Companions are but few. But though the older branches may decay and fall off, the growth of new ones is ever taking place, and adding to its strength and beauty. Long may it flourish.

Thus writes a wise brother: "If any man joins the Craft with a view of obtaining pecuniary benefit from it, either at once or prospectively, he takes a very low view of Masonry, and one which ought to be discouraged and discredited." We commend this to those brethren who "hang out the sign" in many ways.—*Masonic Journal.*

Royal Masonic Rite.

GRAND MASTER OF SCOTLAND.

Grand Master Daniel Rose, of the Sovereign Sanctuary of Canada, has received a letter from Grand Master Darius Wilson, Boston, relative to matters connected with the Rite in Scotland, which were communicated to him by Grand Secretary General Thos. L. Shaw.

Bro. Shaw's letter was dated Aberdeen Oct. 8th, and contained the announcement that circumstances induced him to resign the Grand Mastership. "This Sovereign Sanctuary," said Bro. Shaw, "has accepted the U. S. A. constitution, the only change being in the matter of uniform, &c. Kindly send us specimens of all the printed forms in use in your Sovereign Sanctuary, so that there may be uniformity in all things amongst us." Bro. Shaw states that the rank of Past Most Ill. G. M. Gen. of the Sovereign Sanctuary of Scotland had been conferred on Bro. D. Wilson.

Bro. Shaw was succeeded as Grand Master of the Sovereign Sanctuary of Scotland by Major John Crombie of Aberdeen. Mr. Shaw being chosen Grand Secretary. The following brief sketch of Major Crombie's Masonic life, or rather the positions he has held or now occupies, will show that he is an enthusiastic admirer of the Craft, and will consequently take a deep interest in the Royal Masonic Rite over which he will preside in Scotland. In Craft Masonry:—

Past Master of lodges Nos. 54, 110 and 319; Honorary Member of lodges Nos. 1, 5, 36, 151, 190, 291 and 443; Proxy Master No. 150; Member of Grand and Finance Committees of Grand Lodge; Representative of Grand Lodge of Liberia; Past Proxy Provincial Grand Master of Nicaragua; Proxy Provincial Grand Master of Canterbury, New Zealand; Past Junior Grand Warden, Grand Lodge of Scotland.

Red.—Past First Principal No. 37; Proxy First Principal No. 11; Provincial Grand Superintendent of Aberdeenshire; Representative of Grand Chapter of Illinois, U.S.A.; Past Third Sojourner, Supreme Chapter of Scotland; Member of Supreme Committee Supreme Chapter of Scotland.

Black.—Provincial Grand Master, Royal Order of Scotland, for Aberdeenshire; Grand Council for Scotland, Royal and Select Masters, Dep. Grand Master and

Representative of Grand Council of Pennsylvania, etc., etc.; Grand Council for Scotland, Allied Degrees, Dep. Grand Representative of Scotland; Grand Imperial Council of Scotland of the order of the Red Cross of Constantine, Holy Sepulchre and St. John; Depute Intendant General of Aberdeenshire; Knight Grand Cross; Senior Grand General of Scotland, and Senchal of Patriarchal Council of K.H.S.; Supreme Council of Scotland, Order of Knights of Constantinople, Most Ill. Sov. for Scotland; Rosicrucian Society of Scotland, Chief Adept, Northern College; Supreme Council of Scotland, Ancient and Accepted Scottish Rite, 31; 33rd Deg. Member of Grand Orient of France, and President of the Masonic Archaeological Institute of Scotland and Supreme Council of Side Degrees.

Craft Tidings.

CANADIAN.

Past Grand Master Robertson, Colingwood, has returned from the Pacific coast, much benefited by the trip.

Grand Master Walkem will officially visit the lodges in and around Peterboro' at an early day.

The Masonic fraternity of Stratford have given up the idea of hiding their light under a bushel, and got the windows of their hall nicely frosted and lettered.

THE CRAFTSMAN congratulates W. Bro. R. T. Coady on his well merited appointment as city treasurer of Toronto, in the stead of R. W. Bro. S. B. Harman, resigned on account of bad health.

Bro. David Hill, of Strathroy, a member of Euclid Lodge, died on Oct. 12th. Bro. Hill occupied many prominent positions in the gift of his townsmen, and died, regretted by all, at the age of 34 years.

The regular meetings of King Solomon Lodge, Toronto, are pleasant reunions of kindred spirits. W. Bro. Anderson is a conscientious presiding officer, and deserves better support from P.M.'s than he has received.

St. Andrew's Lodge, Toronto, will hold its annual conversazione on the fourth Friday in January. These annual social gatherings of St. Andrew's Lodge are memorable events, and the coming one will be as pleasant as any of its predecessors.

Grand Scribe McLellan, of Hamilton, recently inspected the ambulance system of Toronto with the idea of agitating for the introduction of a similar system in Hamilton. Bro. Mc. is always prominent in some good movement.

Through the courtesy of the W. M. of St. John's Lodge, 209 a, London, a number of brethren belonging to Ashlar Lodge, Yorkville, will have an opportunity of witnessing an exemplification of the Irish work on the 8th inst. W. Bro. Ben. Allen, of Ashlar, is making arrangements for the official visitation, which include special railway accommodation.

On Oct. 17th R. W. Bro. Dr. Freeman, D.D.G.M., of Georgetown, paid his official visit to Burlington Lodge, No. 165, accompanied by W. Bro. John Hoodless and other Hamilton brethren. The work of the third degree was exemplified by W. M. Harvey Cotter and the officers of the lodge, and everything was found to be in a splendid condition.

Bro. Robert Noxon, who died in Montreal on the 8th ult., in his 94th year, was a member of the Craft for 67 years, not a bad record. He was a member of the Wellington Strict Observance Lodge, which was, with St. Paul Lodge, the only one in existence at that time in Montreal. The old gentleman has been ailing for the past ten years, and has been well cared for by the Masons of Montreal District.

Bro. Chas. F. Foster, a member of Zetland Lodge, Toronto, was buried on Oct. 12, from his residence Beverly street. His remains were interred at Mount Pleasant, a delegation from Hamilton taking part in the burial ceremonies, the deceased having been a member of Strict Observance Lodge in that city. During his residence in Hamilton Bro. Foster was a leading and progressive spirit in the lodge over which he at one time presided, and some years since was elevated to a Grand Lodge dignity. He was equally active in Chapter and Preceptory and had attained the 32° in the A. & A. Scottish Rite of which he was a devoted member. His death at the early age of 40 is much deplored and to his widow and orphans the members of the Craft generally extend their cordial sympathy.

The brethren of New Dominion Lodge, No. 205, New Hamburg, W. Bro. J. D. Allin, W. M., attended divine service recently at St. George's Church, on which occasion there was a large attendance of

local brethren and a respectable contingent from Stratford, consisting of W. Bro. Mowat of Stratford Lodge, Worshipful Bro. Denne of Tecumseth, R. W. Bro. Moran, P. M., Bro. Thos. Henderson, Bro. I. Becker and Bro. E. Harkman. After the usual exercises came the great event of the day, namely the sermon by Right Worshipful and Rev. Bro. R. Ker, the present assistant rector of St. James' church, Stratford. Bro. Ker's reputation as an able exponent of the principles of Free Masonry was made under the Sister Grand Lodge of Quebec, but those who have heard him since he came to Ontario know that half was not told. Being thoroughly familiar with the whole system and having held high office in the Craft, he spoke with confidence both as to its principles and secret work. The sermon was listened to with the deepest attention and was the subject of general commendation afterwards.

R. Ex. Comp. C. W. Postlethwaite, Grand Superintendent of the Toronto District, paid the first official visit of his term to Tuscan R. A. Chapter, No. 95 Brampton, at its last regular convocation, and was greeted with a fraternal cordiality that augurs well for visits to come. There was a large number of Companions present to do honour to the visitor, who had come to present the warrant which had been granted with congratulatory encomiums at the last meeting of the Grand Chapter. The R. Ex. Companion was received with becoming honours, and on assuming the sceptre expressed his gratification at the apparent strength and prosperity of Tuscan Chapter, which from a germ has grown, in less than twelve months under dispensation, to the size and importance of the leading Chapters of the Jurisdiction, and with most hopeful and encouraging prospects. After the usual business an adjournment was made to the refreshment room where the Ex. Z. again welcomed their guest, and where the latter replied in felicitous terms. Toasts and speeches followed, and an enjoyable evening was brought to a close in time to permit the Toronto Companions to catch their train.

UNITED STATES.

In Arkansas last year 100 lodges failed to make returns.

The Grand Lodge of Tennessee has laid a tax of \$2 upon the non-affiliates for the benefit of the New Masonic Home.

The *Freemasons' Journal*, New York, says the Scottish Rite Brethren are to have a fair this Fall some time for the purpose of lifting the Cathedral debt.

The brethren of Los Angeles, Cal., met with a disaster on Sept. 3, when their handsome hall was damaged to the extent of \$15,000.

The G. M. of Kansas thinks many Masonic trials could be avoided if the older and better informed members would only bring the disputants together and let them reason as brethren should.

The Grand Council of Royal and Select Masters of Ohio met in Springfield, Oct. 2. Geo. D. McBride, of Gallopolis, was elected G. M., and S. B. Evans, of Circleville, Grand Sec.

The fine hall occupied by the Masons of Winona was burned recently. The reputed loss which they sustained financially, is \$4,500, the same being covered by an insurance policy of \$4,000.

The Annual Convocation of the Grand Chapter of Ohio was held in Springfield, October 3, when J. W. Iredell, of Cincinnati, was chosen Grand High Priest, and A. O. B. Senter, of Columbus, Grand Recorder.

The Masonic fraternity of Buffalo have decided upon the erection of a handsome temple at a cost of \$150,000. The building will be six stories high, and will be erected on the site of the Jewish synagogue in Niagara street.

The Grand Master of Illinois has prohibited Masons of that jurisdiction from participating in any public ceremonies except at funeral, dedicating Masonic halls, or laying the corner-stones of Masonic or public buildings.

In Texas recently a candidate was debarred because one toe was shorter than that on the other foot, it having been cut off. In another jurisdiction, a hunchback was rejected because he would make a poor showing in a public procession. What next?—*Trestle Board*.

The Grand Lodge of Colorado held its 28th Annual Communication in the city of Denver on September 18th and 19th. Most Worshipful W. D. Todd, of Denver, was elected Grand Master, and Right Worshipful Ed. C. Parmelee, of Pueblo, Grand Secretary. Charters were granted to lodges at Julesburg, Uray, Granada, and Monte Vista.

By the will of the late Bro. James E. Gale, of Haverhill, Mass., the sum of \$3000 is to be paid to the Master and

Wardens of the lodge in Haverhill, for the establishment and maintenance of a free bed in Haverhill Hospital for the use of such Masons as they may deem worthy. This is a practical charity, and an enduring monument to the memory of an intelligent and eminently worthy Freemason.—*Liberal Freemason*.

Among the articles deposited in the corner-stone of the United States Building, at Carson, Nev., was a silk handkerchief with the proceedings of a meeting held by the Masons of Mount Davidson after the fire of 1878 printed thereon. It was deposited by Phil Doyle. Such handkerchiefs are to be seen in Masonic halls in many places in the United States and also in Europe. Hon. R. M. Daggett says much to his surprise he found one in the hall of the Masons of Honolulu, Hawaii.

On Wednesday evening, 26th inst., La Parfaite Union Lodge, No. 17, held a fete d'adoption in the temple, when some thirty children of different ages were adopted by the lodge. The hall was magnificently decorated with cut flowers, ferns and plants as well as the stars and stripes and tri-color. Appropriate choral music was discoursed by a select choir of male and female voices. The audience was very select and large, numbering over 1000, who were deeply impressed with the ceremonies.—*San Francisco Call*.

FOREIGN.

There are 60 lodges and 2000 Masons in Cuba.

Masonic Lodges, composed exclusively of women, are said by a late Paris publication to be carried on in France numerously, and with the completest ceremonial.

In England a fund is being raised for Bro. Charles Mackay, the poet, who is in his 73rd year, in reduced circumstances and broken in health, but bright, cheery and industrious as ever.

Monthly "Smoke nights" have been started in connection with the Lodge of Instruction attached to the Gordon Lodge, No. 242, Ascot Vale, says *The Australasian Keystone*.

There are no Irish Lodges in India, strange to say, while there are 106 English and 36 Scottish. The Irish Grand Lodge is very Conservative and lives very much to itself.

An eminent Freemason from India lately visited Melbourne. Bro. Daras-ham Buttonjie Chichghur is a Parsee,

from Bombay, India, and holds the office of R. W. Substitute Grand Master of all Scottish Freemasonry in India.

The income of the Grand Lodge of England is over £26,000 per annum. It has invested funds exceeding £75,000 and large freehold properties. Half its income is devoted to charity. It has 2,044 active lodges under its direct jurisdiction.

Sir Archibald Campbell of Blythswood, Bart., M.P., has consented to re-election as Grand Master Mason of Scotland, and will accordingly be nominated for his fourth year in that office at the Quarterly communication of the Grand Lodge in the beginning of November.

The Grand Lodge of England has now 2,191 lodges on its roll; of Scotland, 737; of Ireland, 376; of France, 297; of Germany, 378; of Spain, 368; of Italy, 156; of Roumania, 23; of Belgium, 16; of Sweden and Norway, 37; of Portugal, 18; of Turkey, 12.

The Grand Lodge of Ireland, of which the Duke of Abercorn is Grand Master, and R. W. Skeleton, Q.C., Deputy Grand Master, has now 376 Lodges on the roll, while the Grand Royal Arch Chapter of Ireland has 147 Chapters on its roll, Judge Townsend being at the head of Royal Arch Craft.

A meeting of the Executive of the United Grand Lodge of Victoria was recently held. Reports were received from 70 lodges, out of 130, in favor of the movement of a consolidated and independent body. Another circular is to be sent to the remaining lodges, asking them to reply at once. It is expected that the movement will be unanimous.

Prince Eugene, the youngest son of the King of Sweden, is stated to have resigned his membership of the Order. He is a Radical of the most extreme type, and as the Swedish lodges are established upon a highly orthodox and Conservative basis, which will not permit of unrestricted freedom of thought and speech, he has wisely retired from the Order. The King, who is described as "a Mason body and soul" is said to deeply regret this defection, but he exercises no pressure upon his sons either in politics or religion.—*London Freemason.*

The Masonic fraternity at Simla gave a grand ball at the Town Hall recently. His Excellency the Viceroy, the Countess of Dufferin, and the Ladies Helen and Hermione Blackwood, His Honour the Lieutenant-Governor of the Punjab, and

Lady Lyall, with a large number of the *élite* of Simla, were invited and attended. There were about 500 guests. Before the ball was opened, the Worshipful Master of the Lodge Himalayan Brotherhood presented, on behalf of the Masonic fraternity, a jewel to the Countess of Dufferin. This was most graciously received. Dancing was kept up till 3 a m.

Correspondence.

We do not hold ourselves responsible for the opinions of our Correspondents.

PAYMENT OF DUES.

To the Editor of THE CRAFTSMAN.

DEAR SIR AND BROTHER,—The last issue of THE CRAFTSMAN to hand, and I must say that the improvement is great. Re dues mentioned in editorial on G. L. Proceedings, there is or should be a blank on all summonses to insert amount. I do not find it much trouble to let each brother know his arrears every month, and I accept dues at all times, giving receipt for the same. The result is very satisfactory, and it is a rare occurrence for a brother to be six months behind.

Yours fraternally,

R. G. DECEW,

Sec. Hiram Lodge, No. 319.

Hagersville, Oct. 12.

[Bro. DeCew has kindly volunteered to act as agent for THE CRAFTSMAN in his locality. Brethren wishing to subscribe will please make a note of this.

"THE CRAFTSMAN'S" VIEWS ENDORSED.

To the Editor of THE CRAFTSMAN.

DEAR SIR AND BROTHER,—Allow me, firstly, to congratulate you on the marked change for the better in your valuable journal since it came under your control; and secondly, on the fearless manner in which you grapple and deal with existing Masonic abuses. Your article on the extension of Canadian Royal Arch Masonry abroad showed that you were not afraid to hew to the lines of the square, let the chips fall where they may. Wishing you ever increasing power to do good.

Yours fraternally,

JAC.

Toronto, Oct. 24.

CANADIAN AGGRESSION.

Miscellaneous.

To the Editor of THE CRAFTSMAN.

SIR,—The remarks in the October number of THE CANADIAN CRAFTSMAN in reference to the jurisdiction of the Canadian Grand Chapter and its attempted invasion of Australian territory have attracted much attention among Masons here, and is a subject on which you may expect to hear a good many, and probably some uncomplimentary and unpleasant, remarks. You anticipate that the position you have taken will not meet with the approval of all Canadian Masons. It will not; you will find THE CRAFTSMAN accused especially of disloyalty to Canadian Masonry. I do not understand such a cry as this, and it is because, in my opinion, you are logically correct, that I take the liberty to thank you for having spoken out plainly and fearlessly on a matter of primary importance to the whole Masonic body.

There should be no such thing as "local" Freemasonry; the brotherhood belongs to no country or continent, but to the whole world; and the first care of every true Mason should be to work for the benefit of the Order in a cosmopolitan and not in a racial, provincial or sectarian sense. Bearing in mind the advice of Goethe to "do the duty nearest hand" we Masons cannot in any way better act up to our principles, and by acting up to them so propagate them; our first duty is to Masonry, and not to petty prejudices or narrow ideas. Let us Canadians consolidate and perfect Freemasonry in the Canadian Dominion before we attempt to run the earth.

I congratulate you on the marked improvement in THE CRAFTSMAN, and trust you will persevere. There is much courage required to stand among old friends and colleagues and tell them they are wrong; at first it may be unpleasant, but ultimately you will secure the concurrence of the majority, and certainly the respect of all.

Yours fraternally,

WILFRID WISGART.

Toronto, Oct. 20.

Queen Victoria's father was one evening in the ante-room of a lodge, and was addressed as "Your Royal Highness." No reply was vouchsafed, and again he was so styled. "Excuse me, brother," said the Duke, with a most polite bow, "but there are no Royal Highnesses here."

YOUNG MEN IN MASONRY.

There are no old men in Masonry. There are brethren whose heads are crowned with hair of snowy whiteness, whose eyes are dim with years of continual seeing, whose limbs are tottering with the weight they have borne for so long a period, but their hearts are young, their spirit is unbroken, their fraternal zeal is unabated, and they are still young men in Masonry. It is a characteristic of our Craft that it is a fountain of youth to its members. Cicero once said, "As I approve of the youth that has something of the old man in him, so I am no less pleased with an old man that has something of the youth. He that follows this rule may be old in body, but he can never be so in mind." Cicero is said to have been an initiate in the Eleusinian Mysteries, and he tells us that "men came from the most distant shores to be initiated at Eleusis." If he was an initiate, he realized in his own experience, and in that of his brethren, the fact that all remained young who shared in the Mysteries.

There is something in "Masonic Light" which illumines all the dark places in life a Freemason is called on to pass through. There is something in Masonic fellowship which guarantees exemption from the carping cares too often incident to human existence. There is something in Masonic charity which is more than money, more than sympathy, more than worldly assistance, to him who is in distress. Even when clouds obscure the light of day, and misfortune wickedly assails, and friends desert a brother, who is left worn with years, and with an empty purse, then his brethren surround him with the arms of love, and give him a home—the Masonic Home, where with self-respect and comfort he may pass his last years, surrounded by his friends, who are eager not only to minister to his absolute needs, but to give him also some of the luxuries of life.

All brethren being thus young men in Masonry, let us enter a lodge and note what we can see.

The Master of a lodge is often what any one would call a young man, and so are the Wardens, while the appointed officers are certainly young, often very young. Deacons, Master of Ceremonies, Pursuivant, all are unmistakably young.

They perform their duties with ability. They are active, vigilant, discreet. They are ambitious of knowledge, of preferment, of performing their work well. They are even proud to "go to school," since they know that one can never be too old to learn. Freemasonry is thus a school of discipline, of culture, of knowledge. And the offices in Masonry, rising one above another in a scale of increasing dignity and honor, open a field of unexampled breadth for the display of individual ability. Where else can one derive equal information and pleasure in return for the expenditure of the same amount of time and effort? Did it confer no other advantage than exemption from the benumbing influence of age, Freemasonry would be worth all the labor one can expend on it. Young Masons, would you remain always young? Maintain your active connection with the Craft, meet steadily with your brethren, associate with those whose spirits never flag, and your days will be prolonged—and your nights also—and you will unanimously vote that life is worth living.

But who are those sages in the lodge who occupy the higher seats; who, perhaps, perform comparatively little of the active work, but are there for an emergency? Some of them are apparently Masonic veterans; three score or three score years and ten, may have passed over them, but still they are there, wise counsellors in case of need. They are entitled to their ease, and they enjoy it.

How blest is he who crowns, in shades like these,
A youth of labour with an age of ease

But at any moment these Past Masters may become active Freemasons. They are ready, at a moment's notice, to don the Master's clothing and do his work, or do that of the humblest appointed officer. And if counsel be needed, they are there to give it. They are still young men in Masonry, and they will never grow old. Brethren, do not you feel this "fountain of immortal youth" welling up in your breasts, and sending life through your veins? It is the Crafts' gift; treasure it as you ought, and use it as you may for promoting the best interests of Freemasonry.—*Keystone.*

HISTORY AND DESIGNS OF MASONRY.

Bro. Rev. Wm. Stephenson, D. D., lately from New York, but now a resi-

dent of this city, delivered a lecture on the above subject in the Toronto Street Masonic Hall, on the 17th ult., among those in attendance being a number of ladies. Bro. Stephenson was initiated into Freemasonry in Wilson Lodge, Toronto, a number of years ago, and since then has kept himself abreast of the times in all Masonic matters. The lecture was an eloquent one, and no member of the Craft could hear it without being profited. As Bro. Stephenson recently passed through severe afflictions he would cheerfully repeat his lecture in any locality where the brethren would feel disposed to defray the necessary cost.

The practice of Freemasonry, the lecturer said, consists in the external representation of its teachings by symbols. Freemasonry consists of two parts, body and soul, the latter being the true essence in the united form. The ideas represented by the symbols have always existed among men, thus leading to the conclusion that Masonry is as old as humanity itself. The higher aims of society are for humanity and cosmopolitanism. It is the spirit which seeks to unite mankind by an elevated and pure morality. We know but little of Freemasonry until the building of the first temple by King Solomon, although the knowledge of its symbols had been known to pagans long before that. Among the most secluded and barbarous nations signs and tokens were used in such a form as to enable the most widely-scattered tribes to recognize the brotherhood of man. These signs were unaffected by the confusion of tongues. The lecturer went on to prove the antiquity of the order by referring to the massive temples and other kindred structures erected in ancient times. These were the combined labours and genius of bands of Masons. Operative masonry flourished in Egypt, the architectural designs still seen in that country bearing this belief out to an ample degree. The building of the temple was then described and enlarged upon, the statement being vouchsafed that the structure was the sublimest work of genius ever seen on earth. Faith, Hope, and Charity were consecrated to the building of the temple, which combined, is the fundamental principle of Freemasonry. Faith in God and humanity, hope amidst the billows of life, and charity to throw over a brother, expresses all that is good and noble in the ancient order. At the close of the lecture Bro. Stephenson, on motion of

Bro. E. T. Malone, seconded by Bro. Roof, was accorded a hearty vote of thanks.

FREEMASONRY IN OLD BY-TOWN,

The opening of a new Masonic Hall in Ottawa quite recently, by R. W. Bro. R. T. Walkem, acting in his then capacity of D. G. M., and before he had received his well deserved promotion to the highest office in the gift of the fraternity, fittingly marks the commencement of a new era in Craft progress in the Capital. Naturally on such occasions, the mind reverts to the past, and although Freemasonry has but a record of forty years in Bytown and Ottawa, a brief reference to the doings of Craftsmen of Eastern Ontario "way back" in the forties may not be unacceptable.

The first Masonic gathering in Bytown took place in 1848. The mention of the name of Bytown now-a-days to one of the older citizens of Ottawa at once calls up reminiscences by the score of old Colonel By, prince of engineers, and his associates. I cannot discover any documentary evidence to prove that By ever saw the "light," but a number of his associates certainly did, and it would occasion no surprise if it should be proven that the Colonel was a Craftsman.

Bytown in 1848 contained about 6,000 inhabitants, as compared with the 40,000 of the Ottawa of to-day—certainly a rate of progress not to be despised. Four years previously the Suspension Bridge at the Chaudière, connecting Bytown with Hull, had been built. For the benefit of the thousands throughout Canada who are drawn to the capital at some time or other during the year, and who know its local topography, it may be stated that in 1848 there were but few houses on the south side of Rideau Street, and but two or three small houses south of Daly St., on the east side of the canal. The "Barrack hill," as Government hill was then called, and which is now occupied by the Parliament Buildings, at that time was almost all vacant ground, having upon it only the old military barracks, built for the sappers and miners, and the military hospital near the west end. On Sparks St., the main street of the capital, in Bytown's days of 1848, there were but two or three houses between Sappers bridge and Bank St.; only three or four between Sparks St. and the Rideau Canal, while the now populous suburb of Ste-

warton possessed only one. The lower parts of Ottawa and by-wards (the present Lower town) were very thinly settled, but the trees had been cleared off and the land was a common for whole blocks on which cattle used to graze, and ducks and geese disport themselves. Bytown in 1848 contained one Anglican church, one Presbyterian, one Methodist, and one Roman Catholic Church, no Public School buildings, no Theatre, one Public Hall (the old Temperance hall on Elgin St.), one Fire Company—the old Alliance—one Hook and Ladder Company, one Market house, and a Mechanics' Institute, three weekly newspapers, the *Gazette*, the *Packet*, and *Advocate*. The town had few sidewalks and no effort was made to construct decent roadways.

The manufacture of potash and pearl-ash was a business in which many farmers were engaged, both of which commodities were readily exchanged for goods in the stores in the town, while the sawn lumber industry, which now constitutes the backbone of Ottawa's trade, was at that time confined to three firms. Those who know the Ottawa of to-day will readily understand the progress the city has made during the past four decades, as contrasted with the Bytown of old. It was under circumstances as indicated above that the first Masonic lodge was organized in Bytown. A meeting of Masons was held on the 22nd of June, 1848, and it was then and there decided to make application to the Grand Lodge of England for a dispensation and warrant under the title of Dalhousie Lodge. The warrant was duly received and numbered 835 on the registry of the United Grand Lodge of England, but at a subsequent period when the English lodges were re-numbered Dalhousie's was changed to 571. The charter members numbered thirteen, the lodge being officered as follows:—

- W. Bro. John Chitty, W. M.
- " Jas. McCracken, S. W.
- " Seth Thomas, Jr., J. W.
- " Jas. Fitzgibbon, Treasurer.
- " Chas. Summer, Secretary.
- " Lyman Perkins, S. D.
- " Jno. A. Cobb, J. D.
- " Jno. L. Campbell, I. G.

The other charter members were Bros. the Hon. Thos. McKay, Lieut. F. W. King, R. E., Jas. S. Thompson, Peter Christie, and Edward Malloch. The universality of the Craft is evidenced by the occupations of these brethren. Among them were merchants, and blacksmiths, a

carpenter and a gentleman, a druggist, and a bank agent. Lieutenants Fitzgibbon and King, were reminders of the military occupation, both being in the Royal Engineers,

The modern by-laws of most lodges are somewhat bald reading, but the old by-laws of Dalhousie let a brother clearly understand how he was to conduct himself. Thus we are quaintly informed that

"No Officer or Member, in open Lodge, either at labour or refreshment, shall presume to make use of any profane, irreverent, or improper expressions, songs or sentiments, or introduce any remark or conversation tending to cause a difference of opinion on national, political, or religious subjects. Such offending brother after having been thrice duly admonished from the Chair, shall be subject to such censure or penalty as a majority of the brethren then present shall think proper to inflict; to which, if he refuses to submit, he shall be excluded from the Lodge, and the cause of exclusion reported to the proper Masonic authorities."

The clause relating to fees and dues carries us back to the days of L. s. d., before our present handy currency was adopted.

"Every Free Man, before initiation in this Lodge, shall pay five pounds currency, which shall be in full payment for the first three degrees of Ancient Masonry, and shall include the fee for registration, and the United Grand Lodge of England certificate.

Any Brother not initiated in this Lodge may be passed or raised, after a regular ballot, for the sum of one pound for the Fellow Craft's degree, and one pound ten shillings for the Master Mason's degree, in addition to the registration fee.

Should any Brother require a Grand Lodge certificate, he must pay the regular fees therefor, beyond the above sums.

Every Brother on joining this Lodge shall pay the sum of twenty shillings currency, and should he require a United Grand Lodge of England certificate, it will be provided at his expense,

For dues, every member shall pay the sum of one shilling and three pence per month."

Dalhousie Lodge upon the whole has had a prosperous career and is in a flourishing condition to-day. Up to the end of last year 320 masons had been on its membership roll. Bro. Peter Christie, the last survivor of the original chartered thirteen, died a few months ago, but several of those who were initiated into Freemasonry during the first year or two of the lodge's existence still survive. Among those men may be counted Bro. Dr. Hammett Hill, an old Bytowner, and still held in esteem by the people among whom he has resided for so many years. That veteran in masonry, Bro. Colonel J. B. Mc-

Leod Moore, affiliated with Dalhousie Lodge in 1853, and two years later became the first Master of Corinthian Lodge, No. 953, E.R. A few months before Corinthian Lodge received its warrant, Doric Lodge had been duly chartered so that in 1855 there were three Masonic lodges in active operation in Bytown. Corinthian Lodge had a splendid motto in which the teachings of Freemasonry are admirably summed up. The motto ran, "Put thy trust in God, know thyself, act honorably, content thyself with little, avoid show, hear without speaking, be discreet. Learn to spare your inferiors, to submit to your superiors, to assist your equals. Be active, agreeable, independent. Learn the art of living well and that of dying."

The quaintness of the by-laws of Corinthian Lodge strikes one equally [with those of Dalhousie. One section in particular, if carried out in all our lodges to-day, would guarantee the regular attendance of officers and prevent that indiscriminate "scurrying round" of W. M's, about 8 o'clock on meeting night to find substitutes for absent officers. The clause reads:—

"The necessity of regular attendance on the part of the officers of the lodge is so essential to its well-being, order, and harmony, that it cannot be too strongly impressed on them.

If any officer of the lodge shall neglect to attend any meetings, without giving one day's notice to the W. Master, he shall pay a fine of 5s. Any officer who shall not be present within half-an-hour after the time specified in the summons, shall pay the sum of 1s. 3d.; and any member of the committee of General Purposes failing to attend when summoned, shall pay the sum of 2s. 6d. All forfeitures to be collected by the Secretary, and placed in the Treasurer's hands; to be appropriated to the Benevolent fund; but may be remitted if good cause is shown."

By the time the next oldest Ottawa Lodge was chartered we are taken out of Bytown days, Her Majesty having settled the dispute about the location of the capital by selecting Bytown, and the name having been changed to Ottawa. Civil Service Lodge, No. 148, dates its birth to 1861, its charter giving it peregrinating powers—"to meet at the seat of Government."

This lodge met at Quebec until 1865 when, upon the completion of the Parliament buildings and the transference of the seat of government to Ottawa, in accordance with the stipulation upon the charter the lodge made its home in the capital. Four other lodges have been added to the capitolian roll since that time, Builders, 177, in 1865; Lodge of Fidelity, 231, in

1870; Chaudière, 264, in 1872, and Prince of Wales, 371, in 1879, seven in all. The lodges in Ottawa are in a fairly prosperous condition, but the impression seems to be growing here that we have too many, considering that the field for work is so limited, nearly half the population being French and Roman Catholic.

Doric and Corinthian Lodges were among the sixty old lodges which composed the Ancient Grand Lodge of Canada, but when the two grand bodies operating in this country united in 1858 the two Ottawa lodges came under the banner of the Grand Lodge of Canada. The senior lodge, Dalhousie, however, still clings to the mother Grand Lodge, and not until 1872, when the Grand Lodge of England and her offspring in the Dominion were on terms of friendship, did the members of Dalhousie Lodge decide to enroll themselves on the Canadian Grand Lodge register.

Dalhousie Lodge originally met in Dr. Hill's block on Wellington St., the rent paid being four pounds ten shillings, together with taxes. This room was occupied until 1857 when it was decided to move "to the house owned by Mr. Jno. Lang, on Elgin St., opposite the Post Office, Central Ottawa." Doric and Corinthian met for a time in Heney's block on Metcalfe St., until recently occupied by the *Citizen*, but later on Doric Lodge removed to a room over Hay's hardware store on Sparks St. Subsequently these two lodges decided to sublet the room which Dalhousie Lodge had leased. All the lodges met on Elgin St. until 1872, when the hall on Little Sussex St. vacated last May was leased, and now the home of masonry in Ottawa is in the beautiful hall on Sparks St. built by Bro. E. Wallace at a cost of several thousand dollars and leased by the Craft for ten years at an annual rental of \$500.

FRED. COOK, J. W.,
Builders' Lodge, No. 177, Ottawa.

FREEMASONRY IN THIS MERCURIAL AGE.

This is the day of change. Innovation flaunts her triumphs of the hour in our faces at every turn.

"The world is moving at an accelerated speed. Twenty miles an hour must give way to thirty, thirty to forty, forty to sixty, sixty to seventy. Old methods of business are considered ruinous. Men work by the lightning express and elec-

tric flash. They talk by telephone, sleep by the clock, eat by the watch, and hurry back to business. They now have no time to consider questions outside of business matters, if they demand thought or study. We have no time to be profound; to think on the problems of life. We have no time to reflect; no time to read works requiring thought or study for comprehension. We have no time to digest solid literary food. In our mad rush and haste in life we feed on literary soups, syrup and cakes. We eat no literary or philosophical meat. Works of statesmanship, moral philosophy, and metaphysics lie dust-covered upon the library shelves, while a light, trashy, useless literature is the literature which brings the money in the market. Hence everybody is slightly educated, few are thoroughly educated. We have many politicians, few statesmen. We have no time for anything profound. Glossy generalities of sophistical theories, having no foundation in fact or philosophy, are accepted without investigation by society in its present hurried and feverish condition. Haste, activity, energy, discovery, invention, innovation, and change, rule the hour.

"Such a day is a propitious time for the growth of false doctrines, dangerous ideas, erroneous theories, pernicious fallacies, destructive and ruinous tendencies and practices. Things old are discarded because they are old; things new are accepted because they are new. The ruthless hand of innovation would strike down everything sacred, and destroy everything 'two years old' or upwards. From the sowing of these seeds we may expect to reap the harvest of the cyclone.

"Among the most pernicious doctrines which grow in such a soil is Agnosticism. Already it is spending much time and wasting much talent in vainly endeavoring to dethrone God, and to enthrone in His stead a sort of omnipotent, blind nothing, by which it hopes to remove the foundation of all morality, virtue, obligation, duty, law, order, obedience, and thus to leave the world in doubt, perplexity, distrust, and chaos, followed by disorder, disaster, ruin and death.

"Great and momentous revolutions, full of destiny, are going on around us. In these silent, powerful conflicts what part does Masonry perform? Is Masonry a real, living, active power, whose influence is felt in shaping and controlling these revolutions, in whose womb sleep the destinies of generations yet unborn? What are we doing, as an institution, to

control and properly direct, the still, broad, deep current of human destiny which is swiftly flowing past us?"

"Out upon the plains of Egypt, anchored to a granite foundation, built with a mathematical skill, demonstrating an accurate knowledge of astronomy, stands, in all its magnificent unapproachable grandeur, the great Pyramid, the first of the 'seven wonders of the world.' For more than four thousand years the storms of sand and dust and heat have beat about its base in vain; for more than four thousand years it has stood a silent spectator of the ages, and looked down with an undisturbed serenity upon the rise and fall of nations, empires and kingdoms. Although of origin so remote as to be uncertain, yet the skill and accuracy displayed in its erection surpass the skill and accuracy of the best work of our day. *There it stands*, coming up out of an unknown past, hoary with age, yet fresh with beauty, venerated for its antiquity, yet new in its accuracy and skill; a study of to-day; a model of architecture; a monument of genius; firm, immovable, abiding forever.

"So, Brethren, out upon the plains of this active, restless, changeful, dangerous age, there arises, amidst this unrest, doubt, perplexity, and Agnosticism, like the great Pyramid, the Masonic Fraternity, built upon the idea of a Supreme Ruler, beginning and ending in the Great Architect of the Universe, coming up out of the unknown past, hoary with age, yet new with thought and principle; conservative, yet progressive; old, yet always young with truth, formal, yet vital; profound, yet simple; symbolic, yet clear; silent, yet speaking with power in and through all the avenues of thought and feeling—permanent, changeless, abiding forever. Against its foundations the waves of Atheism are broken and dashed back into a sea of confusion, like the waves of the Levant when they strike the immovable granite of Gibraltar.

"Amidst this wild storm of change when every ship upon life's sea is hard pressed, when every little bateau, with its precious freight, is swinging up and down upon the wavelets which roll beneath it—ah! when amidst all this pressure upon the weary, anxious, toil-worn hurried human heart and brain, a morbid desire for excitement usurps the place of duty, when liberty is fast drifting into license, when sober reflection is about to cease, when character is becoming weak and

plastic, when the love of money roots out the love of truth, when dissipation becomes the alternative to labor, when this fever of modern life is preying upon modern integrity, then, as if built for the hour, as if predestined for the times, and foreordained to cope with these evils, the Masonic Temple rises in its stately beauty and grandeur, bright, calm, and serene, reflecting the iridescent rays of her Great Light, buttressed upon the existence of the 'one true and living God,' and girded with the iron girders of truth to the eternal principles of right. These waves of sacrilegious change fall harmless at its base; these storms of mutability roar around its columns without effect; the mutterings of Agnosticism die away in its corridors, without a resounding echo in its halls. The flood-tide of these new, false, destructive ideas, doctrines, and teachings is stayed against this barrier. Masonry is indeed one of the great conservative forces of our times; not only moulding the character and lives of her members, but exerting a world-wide influence promotive of the welfare of millions of our race who never saw its 'light.'

"And thus has Masonry stood, powerful and conservative, checking the wildest passions of men in the darkest hours of the most fearful revolutions of the past; thus Masonry stands to-day, holding, or helping to hold, in check the tendencies of our times; making men more thoughtful, earnest and true; binding them with her beautiful symbolic cords to that which is changeless; projecting their lives out on the basis of an immortality: teaching, at all times, benevolence and charity, fraternity and fidelity."—*Bro. Jas. W. Boyd, Gr. Master of Masons in Missouri.*

A PLEASANT OCCURENCE.

The annual meeting of the Provincial Grand Lodge of Worcester was held recently at Morely. Prior to the opening of Grand Lodge a ceremony took place, which is probably unique in the annals of P. G. Lodges, namely, the reception in the lodge-room of Lady Lechmere, accompanied by many other ladies, and the presentation by her ladyship of two standards for the use of Provincial Grand Lodge. Lady Lechmere, preceded by two Prov. Grand Stewards, and followed by the Prov. Grand Standard Bearers bearing the presentation standards, was introduced by Bro. A. F. Godson, M. P., Dep. Prov. Grand Master, and in an elo-

quent speech, frequently pointed by the plaudits of the brethren, said :—" Right Worshipful Provincial Grand Master and Gentlemen,— I have come here to-day by your invitation, that I might have the honor of presenting you personally with these standards, which I have had great pleasure in providing for the use of the Provincial Grand Lodge of Worcestershire. I know that I am permitted a high and unusual privilege in being allowed to enter the walls of a Freemason's lodge, and I can assure you that this privilege will not be abused by myself or by these ladies who have so kindly accompanied me here to-day. We respect the secrets of your Craft, preserved by you for good and honorable purposes, we admire your ancient Constitution, and we venerate your great brotherhood spread over the whole world, and are ever ready to aid and encourage you in your noble charitable work, carried on as it is without distinction of creed or nationality. Permit me then to present you with these standards, and to express a hope that they may long adorn the Provincial Grand Lodge of Worcestershire, and grace your ceremonies, knowing as I well do that they will never be unfurled save in the cause of all that is good and noble."

The Prov. G. M., Sir E. H. Lechmere, Bart., M.P., in acknowledging the presentation made an eloquent speech, from which the following is taken :—" Greatly as we appreciate the beauty of your gift, we value still more the spirit which has dictated it, and above all the expressions in which you have conveyed to us your interest in, and appreciation of, the principles of Masonry. Brethren, I trust and believe that the honor which has been done to us this day will not be lost upon us. Whilst the brilliancy of these beautiful standards will enliven our ceremonial, the encouragement which has been given us will, I feel sure, stimulate us to further efforts to render Masonry in Worcestershire still more worthy of our great Fraternity, based as it is upon the solid foundations of religion, of loyalty to the Sovereign, and of brotherly love and Charity to our fellow men.

AN OLD MINUTE BOOK.

There was recently exhibited at Glasgow, Scotland, the Minute Book of the Roman Lodge of Freemasonry, existing at Rome, Italy, in 1735-37. The lodge was suppressed by Pope Clement the

Twelfth in August, 1737. Its Tyler was taken to the Inquisition but was soon released. Bro. George Seaton, Earl of Winton, who was sentenced to death for having taken part in the Rebellion of 1715, but who escaped from the tower of London, was Master of the Roman Lodge when it was suppressed, and the Minute Book remained in his lordship's hands till his death in 1749, and came into the possession of the Grand Lodge of Scotland in 1799. Among the autographs attached to these minutes are those of Brother Lord Winton, Allan Ramsay, son of the celebrated Allan Ramsay, the Scottish poet ; and Sir Alexander Dick, of Prestonfield.

TRY THE SQUARE.

Is a brother off the track ?

Try the square ;

Try it well on every side ;

Nothing draws a craftsman back

Like the square when well applied.

Try the square.

Is he crooked, is he frail ?

Try the square.

Try it early, try it late ;

When all other efforts fail,

Try the square and make him straight—

Try the square.

Does he still persist in wrong ?

Try the square.

Loves he darkness more than light ?

Try the square.

Try it thorough, try it long,

Try the square to make him right—

Try the square.

Fails the square to bring him in ?

Try the square.

Be not sparing of the pains ;

While there's any work to do,

While a crook or knot remains—

Try the square.

— *The Illinois Freemason.*

THE QUEBEC QUESTION.

Grand Master J. C. Smith, of Illinois, in his address to Grand Lodge referred thus to the trouble in Quebec with the Grand Lodge of England :—

I deeply regret that there is no change in the status of the Mother Grand Lodge of England towards Quebec, and that she still maintains jurisdiction over the three lodges in that Province. This is all wrong. That there are Masonic writers who claim that these Quebec Lodges

have the right to remain in allegiance to Grand Lodge of England, though there be a Grand Lodge in and for Quebec, I well know. There are also those who assert that a Grand Lodge cannot be legally formed unless all the Lodges within the defined geographical limit unite in formation of the same. Recognising as they do, a political division, they should be governed Masonically by the same laws that hold politically. England acquired the Province of Quebec from France; the people of that Province are still French in habits and language. Does England permit of the allegiance of any number of those citizens, even three, to France? We think not. Then why not be consistent Masonically as well as politically? Having recognised the Grand Lodge of Quebec, why not surrender and direct transfer of allegiance of constituent bodies to the Grand Lodge of that Province? Why encourage this spirit of rebellion, for rebellion it is, in these three Lodges? We believe in the right of the majority of Lodges, when there are more than three—and no Grand Lodge should be constituted with a less number—to form a Grand Lodge in any Province, territory, State, or nation where there is no Grand Lodge, and we most religiously believe in the Monroe doctrine being applied in Masonry upon this continent, and that there be no interference on the part of any foreign Grand Lodge in the domestic affairs of the Grand Lodges of America.

A MYSTIC RELIC FROM POMPEII.

There is in the National Museum at Naples, Italy, a curious relic (No. 109, 988), possibly Masonic, certainly Mystic, which is thus described in S. Russell Forbes's "Rambles in Naples: "

"During explorations in Pompeii in 1874, there was found a most beautiful piece of Masonic work, which from its wonderful and unique formation and workmanship has caused much excitement. It is a Mosaic Table, of square shape, and little more than a foot square, fixed in a strong wooden frame. It served as the top of the Pedestal in the Masonic Lodge at Pompeii. The ground is of a gray-green stone, in the middle of which is a human skull, made of white, grey and black colors. In appearance the skull is quite natural, and the beauty of its execution is such as to render it a model of

anatomical precision and truthfulness. Above the skull is seen a Level, of colored wood, the points being of brass, and from the top point, by a white thread is suspended a Plumb line. Below the skull is a wheel with six spokes, and on the upper rim of the wheel is a butterfly with wings of red color, edged with yellow, the eyes being blue. The outline of the entire piece is symmetrical, so that the skull, wings and wheel, through the protection of the Plumb line, become halved. Looking sideways, the objects correspond with each other. On the left is an upright spear, the bottom of which is of iron. Resting on the ground from this there hangs, attached to a golden cord, a garment of scarlet, also a purple robe. Evidently this work of art is mystical and symbolical, and it appears to have some reference to the Royal Craft. The antiquity of the Brotherhood, and its Fellowship with the Ancient Mysteries, becomes certified by this wondrous piece of Masonic art."

Bro. Alex. Tocher, of Calcutta, while stopping at Naples, secured a fine photograph of the top of this curious mystic table or pedestal, which he presented to Brother Randall Clunas, of St. Ninian's Lodge, No. 576, of Nairn, Scotland, but now of the City of Philadelphia, and Bro. Clunas has fraternally given us a view of the photograph, and of the reference to it, from which we have quoted above.

THE TWELVE GRAND POINTS.

Prior to 1813, the old English lectures contained the following passage: "There are in Freemasonry twelve original points which form the basis of the system, and comprehend the whole ceremony of initiation. Without the existence of these points, no man ever was, or can be, legally and essentially received into the Order. Every person who is made a Mason must go through these twelve forms and ceremonies, not only in the first degree but in every subsequent one." This form was abolished in 1845, by the decree of the United Grand Lodge of England, and was never introduced into this country.

The ceremony of initiation under this system was divided into twelve parts, in allusion to the twelve tribes of Israel, to each of which, one of the points was referred in the following manner:

1. The opening of the Lodge was symbolized by the tribe of Reuben, because

Reuben was the first-born of his father, Jacob, who called him "the beginning of his strength." He was, therefore, appropriately adopted as the emblem of that ceremony which is essentially the beginning of every initiation.

2. The preparation of the candidate was symbolized by the tribe of Simeon, because Simeon prepared the instruments for the slaughter of the Shechemites, and that part of the ceremony which relates to offensive weapons was used as a token of our abhorrence for the cruelty exercised on that occasion.

3. The report of the Senior Deacon referred to the tribe of Levi, because in the slaughter of the Shechemites, Levi was supposed to have made a signal or report to Simeon his brother, with whom he was engaged in attacking these unhappy people while unprepared for defence.

4. The entrance of the candidate into the Lodge was symbolized by the tribe of Judah, because they were the first to cross the Jordan and enter the promised land, coming from the darkness and servitude, as it were, of the wilderness into the light and liberty of Canaan.

5. The prayer was symbolized by the tribe of Zebulun, because the blessing and prayer of Jacob were given to Zebulun, in preference to his brother, Issachar.

6. The circumambulation referred to the tribe of Issachar, because, as a thriftless and indolent tribe, they required a leader to advance them to an equal elevation with the other tribes.

7. Advancing to the altar was symbolized by the tribe of Dan, to teach us by contrast, that we should advance to truth and holiness as rapidly as that tribe advanced to idolatry, among whom the golden serpent was first set up to receive adoration.

8. The obligation referred to the tribe of Gad, in allusion to the solemn vow which was made by Jephtha, Judge of Israel, who was of that tribe.

9. The intrusting of the candidate with the mysteries was symbolized by the tribe of Asher, because he was then presented with the rich fruits of Masonic knowledge, as Asher was said to be the inheritor of fatness and royal dainties.

10. The investiture of the lambskin by which the candidate is declared free, referred to the tribe of Naphtali, which was invested by Moses with a peculiar freedom, when he said, "O! Naphtali, satisfied with the blessing of the Lord, possess thou the west and the south."

11. The ceremony of the north-east

corner of the Lodge, referred to Joseph, because as this ceremony reminds us of the most superficial part of Masonry, so the two half tribes of Ephraim and Manassah, of which the tribe of Joseph was composed, were accounted to be more superficial than the rest, as they were the descendants of the grandsons only of Jacob.

12. The closing of the Lodge was symbolized by the tribe of Benjamin, who was the youngest of the sons of Jacob, and thus closed his father's strength.

Such were the celebrated twelve points of Freemasonry of the ancient English lectures. They indicate the great antiquity of the Fraternity. The most ancient nations taught largely by symbols; the inscriptions upon the remains of ruined cities in both Hemispheres, as well as works of art, indicate it. These points are also of interest to Biblical students, and serve to afford information to those who believe that the Jewish people were classified by Jehovah, who does nothing without design or symbol.

A MASONIC ANTHEM.

At the laying of a corner stone in Stockport, England, by Bro. Alderman De Keyser, Lord Mayor of London, the following anthem was sung by four brethren:—

When the Temple's first stone was slowly
descending,
A stillness like death the scene reigned
around;
There thousands of gazers in silence were
bending,
Till rested the ponderous mass on the
ground.
Then shouts filled the air, and joy was like
madness,
The Founder alone weeping meekly apart;
Until from his lips burst flowing with glad-
ness,
The wish that for ever might "Prosper
the Art."

When the Temple had reared its magnificent
crest,
And the wealth of the world embellished
its walls;
The nations drew near from the East and the
West,
Their homage to pay in its beautiful halls
Then they paused at the porch with feelings
delighted,
Bestowing fond looks ere they turned to
depart.
As homeward they trod with voices united,
They joined in full chorus—"Prosper the
Art!"

A DESERVED REBUKE.

As probably every observant reader of this journal has by this time found out, we have very often used the examples of our excellent American brethren, to point a moral and adorn a tale in Masonry. We have in effect said more than once or twice, not "that they do these things better in France." but "that they do these things better in America." Our Masonic brethren across the Atlantic are in many respects more "thorough" in their work, and very often carry out to logical and practical conclusions, Masonic ideas which we, more trammelled by precedent and prejudice, never allow to take any more substantial shapes than those of generally acknowledged and pleasant fictions. But whilst urging the Grand Bodies of which we South African Masons are very humble dependents, to emulate our American brethren in their vigorous and sinewy grappling with many of the Masonic questions of the day, we cannot but utter a word of caution against any tendency towards one development of American Masonry which seems to us to be growing into a very real danger. We mean the increasing tendency in the States, to unnecessary and in fact ludicrous parading of the Order in its individual members before the outside world. As instances of what we mean, we may refer to public installations, wherein a great portion of the work of inducting a candidate into the chair of K. S. is conducted before a miscellaneous assemblage of ladies and gentlemen; to the senseless public parades of the Knights Templar; to the members of the same body dubbing themselves "Sir" instead of the distinctive "Sir Knight," the former being a legal title of honour not current certainly in the United States, but sufficiently common in the neighbouring Dominion to allow of very pardonable confusion taking place; the multiplication of androgynous and other hybrid side degrees, which are merely so many devices for sticking the gates of Masonry ajar; the flaunting right and left, by way of advertisement, of Masonic Jewels and certificates; and the reckless importation of Masonic writing into non-Masonic papers. All these things are inherently bad and degrading to Masonry, and that they are so, the best Masonic speakers and writers in the Great Republic are perfectly aware. This being so it may perhaps suggest itself to some that it is no concern of ours in South Africa, and that we might more fittingly leave the discussion of an Amer-

ican question to Americans themselves. This is, of course, so far true, but then we must not forget that a new and rapidly developing country like ours is subject to very much the same tendencies as the United States, and in order that those tendencies, perhaps excellent in themselves, may not run riot into excess, a timely word of warning is requisite. And that word of warning is this, "Be careful how you either advertise Masonry as an institution, or yourself by means of Masonry." But having thus far chalked out the ground, we shall defer the filling in of the details for our tracing board next week.—*South African Freemason.*

A BEAUTIFUL CUSTOM.

The Williamsburg, N. Y., Masonic board of relief, have adopted a very beautiful, humane and considerate practice of holding a memorial service annually at their cemetery plot, where the remains of distressed brethren have found a final resting-place. On Sunday afternoon last a large throng of brethren and their ladies attended this service. The programme was varied and attractive, and was concluded by all present singing the following hymn composed for the occasion:

Brother, though from yonder sky
Cometh neither voice nor cry,
Yet we know from thee to-day
Every pain has passed away.

Well we know thy living faith
Hath the power to conquer death,
As a living rose may bloom
By the border of the tomb.

Brother, in that solemn trust
We commend the dust to dust;
In that faith we wait till risen,
Thou shalt meet us all in Heaven.

SCOTTISH MASONRY

An enthusiastic and popular brother, William Black, P. M., has just sent me a copy of the History of the Old Falkirk Lodge, formerly No. 14, now No. 16 on the roll of the Grand Lodge of Scotland, dedicated to St. John. As this tastefully got up little volume may be quite unknown to most of your readers, I cull a few items that may interest the rapidly increasing guild of Masonic students. The cover bears the arms of the lodge, prominent in the quartering being the Scottish claymore, with two supporters who appear to be bellicose journeymen brandish-

ing war clubs, above is the Latin sentence "*Tangite unum, Tangite omnes,*" while below in the vernacular is "*Better middle wi' the deil than the bairns o' Falkirk,*" which is quite in keeping with the style of their heraldry.

Although the warrant has never come to light it is believed this lodge was originally chartered by "Mother Kilwinning" at an early date. Whenever that may have been we do not know, but it was in working order in 1736, having in that year assisted in the establishment of Grand Lodge.

The oldest minute extant bears date 8th October, 1739, and is signed by James Logan, D.M.

The unfortunate Earl of Kilmarnock, afterwards executed for complicity in the Stuart cause, was elected Master on St. John's day, December, 1740, shortly after the initiation of Sir Archd. Primrose, of Dunipace, who shared a similar fate. We here find a minute that the funds or "stock should be laid out in meal," in order that the brethren might provide themselves with this staple article of diet at "cost price." On account of the Jacobite rising, and the connection therewith of some of their prominent members, the lodge was dormant for about four years, but very soon after tranquillity was restored, we find that sons of the late Earl were appointed to the chairs of the Master and both Wardens, thus testifying to the warm attachment that was left for Kilmarnock. William Boyd, the Junior Warden, was only admitted a member a year after his election to office, so that doubtless he was made somewhere else.

In common with many other Scotch lodges, Falkirk suffered from the reception of candidates on *credit*, so that in 1756 they resolved in future—save for special reasons—no applicant should be admitted till after payment of the fees, which appear to have been 10s., with 2s. 7d. for Grand Lodge registration and 1s. to the Tyler. No Apprentices could be advanced to F.C. in less than six months, nor again to M.M. without a similar interval, and only then on being certified by two examiners, offering a sharp contrast to more recent experiences in Scotland.

A few years later, in order to free the lodge from debt, it was enacted, *inter alia*, that punch was to be sold at a profit of five pence per bottle, and every brother was to pay a fine of six pence. The scheme subsequently fell through, but it

is very unlikely that teetotalism was the cause of it. At the St. John's Festival in 1762 a very interesting communication was read from the Grand Master, which, for the reasons set forth, ordained that every body under his jurisdiction should enrol as an honorary member Bro. Don Antonio de Pizarro, Governor of Terragena, in Spain. A Scotch Mason, Bro. Dickson, having been shipwrecked on the Spanish coast, was, with his crew, seized and imprisoned, but, on satisfying the worthy Governor that he was a Mason, was kindly treated, and the whole of his party safely conducted to Gibraltar, the commandant of which was so pleased, that he immediately returned 16 of Don Antonio's countrymen whom he had in durance. These facts having been intimated to Grand Lodge, resulted in our chivalric brother being made free of all Scotch lodges.

At the beginning of this century mention is made of 70 lodges of "*instruction,*" but these seem to have been merely for rehearsal of the ceremonies. A few years later we find this venerable lodge sinking deeper and deeper into debt, until at last the members had to part with their house property, and in 1838 they had to borrow six pounds from their Treasurer, on the security of the jewels and clothing, in order to settle a pressing claim. From this date there was profound silence till 1864, when a vigorous move was made, and under the energetic management of well-qualified brethren an era of unexampled prosperity has been experienced, and now, meeting in their own handsome rooms, the old lodge of Falkirk St. John, seems, with a good record for the last 24 years, likely to maintain its position as one of the best country lodges in the North. So mote it be.—*Edward Macbean in London Freemason.*

THE SUPPORTS OF THE LODGE.

The symbolism connected with the supports of the lodge, is one of the earliest and most extensively prevalent in the Order. The oldest catechism of the last century gives in these words :

- "Q. What supports your Lodge ?
 "A. Three great Pillars.
 "Q. What are their names ?
 "A. Wisdom, Strength and Beauty
 "Q. Who doth the Pillar of Wisdom represent ?
 "A. The Master in the East.

"Q. Who doth the Pillar of Strength represent ?

"A. The Senior Warden in the West.

"Q. Who doth the Pillar of Beauty represent ?

"A. The Junior Warden in the South.

"Q. Why should the Master represent the Pillar of Wisdom ?

"A. Because he gives instructions to the Craft to carry out their work in a proper manner with good harmony.

"Q. Why should the Senior Warden represent the Pillar of Strength ?

"A. As the sun sets to finish the day so the Senior Warden stands in the West to pay the hirelings their wages, which is the strength and support of all business.

"Q. Why should the Junior Warden represent the Pillar of Beauty ?

"A. Because he stands in the South at high twelve at noon ; which is the beauty of the day, to call the men off from work to refreshment, and to see that they come on again in due time, that the Master may have pleasure and profit therein.

"Q. Why is it said that your Lodge is supported by these three great Pillars—Wisdom, Strength and Beauty ?

"A. Because Wisdom, Strength and Beauty is the finisher of all work, and nothing can be carried on without them.

"Q. Why so, Brother ?

"A. Because there is Wisdom to contrive, Strength to support, and Beauty to adorn."

Preston repeats substantially (but of course with an improvement of the language,) this lecture, and he adds to it the symbolism of the three Orders of Architecture, of which three pillars are said to be composed. These, he says, are the Tuscan, Doric and Corinthian. The mistake of enumerating the Tuscan among the ancient Orders was corrected by subsequent ritualists. Preston also referred the supports symbolically to the three Ancient Grand Masters. This symbolism was afterwards transferred by Webb from the first to the third degree.

Webb, in modifying the lecture of Preston, attributed the supports not to the Lodge, but to the Institution; an unnecessary alteration, since the Lodge is but the type of the Institution. His language is: "Our Institution is said to be supported by wisdom, strength, and beauty, because it is necessary that there should be wisdom to contrive, strength to support, and beauty to adorn—all great and important undertakings."

He follows the ancient reference of the

pillars to the three officers, and he adopts Preston's symbolism of the three Orders of Architecture, but he very wisely substituted the Ionic for the Tuscan. Hemming, in his lectures adopted by the Grand Lodge of England, in 1813, retained the symbolism of the Pillars, but gave a change in the language. He said: "A Mason's Lodge is supported by three grand Pillars. They are called Wisdom, Strength and Beauty. Wisdom to contrive, Strength to support, and Beauty to adorn. Wisdom to direct us in all our undertakings; Strength to support us in all our difficulties; and Beauty to adorn inward man."

The French Masons preserve the same symbolism. Bazot (*Manual* p. 225 says: "Three great pillars sustain the Lodge. The first, the emblem of wisdom, is represented by the Master, who sits in the East, whence light and his commands emanate. The second, the emblem of strength, is represented by the Senior Warden who sits in the West, where the workmen are paid, whose strength and existence are preserved by the wages which they receive. The third and last pillar is the emblem of beauty, it is represented by the Junior Warden, who sits in the South, because that part typifies the middle of the day, whose beauty is perfect; during this time the workmen repose from work, and it is thence that the Junior Warden sees them return to the Lodge and resume their labors."

The German Masons have also maintained these three pillars in their various rituals. Schroder, the author of the most philosophical one, says: "The Universal Lodge, as well as every particular one, is supported by three great invisible columns—Wisdom, Strength, and Beauty; for, as every building is planned and fashioned by Wisdom, owes its durability and solidity, to strength, and is made symmetrical and harmonious by beauty, so ought our spiritual building to be designed by Wisdom, which gives it the firm foundation of Truth, on which the Strength of conviction may build, and self-knowledge complete the structure, and give it permanence and continuance by means of right, justice, and resolute perseverance; and Beauty will finally adorn the edifice with all the social virtues, with brotherly love and union; with benevolence, kindness, and a comprehensive philanthropy."

Stieglitz, in his work, *On the old German Architecture*, (i: 239) after complaining that the building principles of the

old German artists were lost to us, because considering them as secrets of the Brotherhood, they deemed it unlawful to commit them to writing, yet thinks, that enough may be found in the old documents of the Fraternity, to sustain the conjecture that these three supports were familiar to the Operative Masons. He says: "Wisdom, Strength and Beauty were honored by them as supporting pillars for the perfect accomplishment of the works; and thence they considered them symbolically as essential pillars for the support of the Lodge. Wisdom, which, established on science, gives invention to the artist, and the right arrangement and appropriate disposition of the whole and of all its parts. Strength, which, proceeding from the harmonious balance of all the forces, promotes the secure erection of the building; and Beauty, which, manifested in God's creation of the world, adorns the work and makes it perfect."

I can hardly doubt, from the early appearance of this symbol of the three supports, and from its unchanged form in all countries, that it dates its origin from a period earlier than the revival in 1717, and that it may be traced to the Operative Masons of the Middle Ages, where Steiglitz says it existed.

One thing is clear, that the symbol is not found among those of the Gnostics, and was not familiar to the Rosicrucians; and therefore out of the three sources of our symbolism, Gnosticism, Rosicrucians, and Operative Masonry, it is most probable that it has been derived from the last.

When the high degrees were fabricated, and Christianity began to burnish its symbols and doctrine to the new Masonry, the old temple of Solomon was by some of them abandoned, and that other temple adopted to which Christ had reference when he said, "Destroy this temple, and in three days I will raise it up." The old supports of wisdom, strength, and beauty, which had sufficed for the Gothic builders, and which they, borrowing them from the results of their labors on the Cathedrals, had applied symbolically to these Lodges, were discarded, and more spiritual supports for a more spiritual temple were to be selected. There had been a new dispensation, and there was to be a new temple. The great doctrine of that new dispensation was to furnish the supporting pillars for the new temple. In these high Christianized degrees we, therefore, no longer find the columns of

Wisdom, Strength and Beauty, but the spiritual ones of Faith, Hope, and Charity.

But the form of the symbolism is unchanged. The East, the West, and the South, are still the spots where we find the new, as we did the old pillars. Thus, the triangle is preserved; for the triangle is the Masonic symbol of God, who is, after all, the true support of the Lodge.—
Dr. A. G. Mackey, in Masonic Selections.

MASONIC DUTIES.

The October meeting of Rehoboam Lodge, Toronto, W. Bro. W.A. Carkeek, W. M., was of more than ordinary interest, there being a large number of prominent local brethren present, among them the Deputy Grand Master, Grand Senior Warden Wills, and P.D.D.G.M. Malone. After the transaction of the usual formal business, Bro. Carkeek announced that Bro. E. T. Malone had kindly agreed to contribute to the success of the meeting by reading a paper on "Masonic Duties."

Bro. Malone said:—

"When I had the honour of presiding over this district as District Deputy Grand Master, it was my aim to have the lodge meetings made instructive and entertaining. I went so far as to say that if the Masters would store their minds with useful knowledge, in addition to attaining perfection in the ritual, and on lodge nights give the brethren the benefit of this knowledge, the meeting could be made so attractive that we would hear very little of non-affiliates, and that there would be sufficient inducement for brethren to forsake the several attractions which this city affords on one particular night in the month, and attend in their places on lodge nights. Correct rendition of the ritual is desirable, but I am free to confess that a Master who is only capable of getting off the same in a poll parrot style, who can only say 'next order of business, brother S. W.,' who can then close his lodge for the month, is not setting strong enough bait to attract around him men of intelligence and intellectuality; he is not on the fair road to make his lodge prosperous and the meetings 'a reunion of happy thoughts and the free exchange of Masonic sentiment.'

"Masonry so teems with subjects of discourse that a man having more time for thought and study at his disposal than I, would be enabled to so entertain

and enlighten you, that the grand old institution would be dearer to your hearts than ever. In order, however, to get together hurriedly some ideas for your benefit I took up the Book of Constitution, and in reading over the charges written therein, came across a few ideas which I will place before you.

"I find it laid down and clearly impressed on the candidate, that he must improve his intellectual powers, in order to qualify himself as a skilful Craftsman. To accomplish this he should not be satisfied with the little he hears at the lodge meetings, but become a reader, a student, and make the liberal arts and sciences his study, thus qualifying himself to become a useful member of society. In his researches after Masonic light he will find Masonry a science embracing the cultivation of the intellectual faculties, tracing them from their development through the paths of heavenly science, even unto the throne of God Himself. Knowing therefore that Masonry is a science, you will readily understand that it must be a progressive one, and keep abreast of the times, and this can only be accomplished by the intelligence of its members. A good Mason should therefore be a thinking man: he should be a student, and not be satisfied with merely studying the ceremonies, but should dig deep into the literature of the order, so that you and I and his less fortunate brethren, who may not have the like advantages, may enjoy the benefit of his knowledge; that we may have the reason why and wherefore of the symbolisms of the Order explained to us; that it may be more forcibly impressed and brought home to us, the ingredients it takes to make a good Mason; what our duties are to our Creator, to our neighbor and to our ourselves; what duties are imposed on us by the Creator of cultivating our faculties, so that His glory may be presented with dazzling brightness, and the welfare and happiness of our brethren be considered as a duty ever present to our minds.

"I claim for Masonry a bright position in this world as an educator of man; I claim that its graduates are capable of taking leading positions in the fields of science and morality; in fact that they should be missionaries to the ignorant and wicked of this world, giving aid and assistance to, but in no way usurping the duties and functions of religion.

"Do you recollect the charge given to you on being made a Master Master?

You were exhorted to correct the errors and irregularities of your younger brethren, and guard them against a breach of fidelity: to improve the morals and correct the manners of men in society; to inculcate universal benevolence, and by the regularity of your own behavior afford the best example for the conduct of others. In the face of all this can you still be of the opinion that ignorance should be tolerated, that wisdom should not be cultivated, and that you are performing your duties as a man and Mason by simply attending your lodge meetings, paying your dues and listening to the exemplifications of the work? Let me quote from our 'Great Light' the benefits of wisdom.

Happy is he that findeth wisdom, and the man that getteth understanding.

For the merchandise of it is better than silver, and the gain thereof than fine gold.

She is more precious than rubies: and all the things thou canst desire are not to be compared unto her.

Length of days is in her right hand; and in her left hand riches and honour.

Her ways are ways of pleasantness and all her paths are peace.

"As you live, my brethren, in an age of advancement and opportunities, take advantage of all opportunities to store the mind with good substantial food. Be active men, let your superior intelligence and morality (which you should possess) place your loved order on such a pinnacle that the world at large may know it as an institution whose members practise morals and charity, who promote peace, cultivate harmony, and live in concord and brotherly love.

I will now endeavor to point out some shortcomings which may be corrected and some defects which may be cured, and which although apparently trivial and slight to unthinking men, when remedied and cured, will entitle us to the admiration and respect of the whole world. I am aware of my own shortcomings, but a knowledge of same should not deter me from pointing out yours, nor should it prevent you from listening to my remarks. Remember that one of our great models, King Solomon, said:—

Seest thou a man that despiseth instruction there is more hope of a fool than of him.

"Again, I find that you are charged to supply the wants and relieve the necessities of your brethren to the utmost of your power and ability. This doctrine of charity is impressed on the candidate in every step he takes in Masonry, the new

ly initiated has it brought so clearly and forcibly to his mind during the course of the ceremony that the appeal of distressed brethren should never be in vain. Charity is the principal prop of our institution. It has the approbation of heaven and earth, and blesses him that gives as well as him that receives. The all-wise Providence may seem to have favored some in this world by giving them a greater abundance of this world's goods than He has given to others and that consequently those apparently so favored have a right to assume an air of superiority to their less favored brethren. The Lord never intended you to arrogate to yourselves any such superiority by blessing you with plenty. He meant you to be the agent by which His goodness should be distributed to all of His family. We are all the common children of one Father, and it is not reasonable to suppose that He intended part of His family to revel in riches and plenty whilst the remainder are suffering from want and distress. Show your love and thankfulness therefore for all His mercies by relieving all who have a claim on your assistance.

"Brethren, I do not understand from Masonic teaching that charity consists solely in dispensing pecuniary assistance to the distressed; I understand it has a wider signification. You may be constantly giving to the poor and still not be charitable, whilst your neighbor who is not able to give, by his kindness and attention, by his good wishes, by his compassionate and loving words, by his strenuous efforts put forth in order to get a needy brother a situation by which he can honestly earn the bread he eats, is far more charitable in my mind than the brother I have mentioned as constantly giving, but alas, giving with that haughtiness which makes it a reproach to the needy one who takes it, or giving in such an ostentatious manner that it is plain to see the true spirit of charity is not the moving inspiration. Such a one fits the character of the Pharisee of old, rather than that of the good Samaritan. Outside of the duty imposed on us to be charitable we owe it to our own happiness to take an interest in our fellow man, in proof of this let me quote from a celebrated writer:—'If we separate ourselves so much from the interests of those around us that we do not sympathise with them in their sufferings, we shut ourselves out from sharing their happiness, and lose far more than we gain. If we avoid sympathy, and wrap ourselves round in a

cold chain armour of selfishness, we exclude ourselves from many of the greatest and purest joys of life to render ourselves insensible to pain we must forfeit also the possibility of happiness.'

"Brethren, I stated that you should be prudent in dispensing charity. To be charitable does not require you to relieve the necessities of all who make a call on you. There are deserving and undeserving people. It would be a sin to give charity to a man who will not help himself; who is too lazy to work, or to look for work; who seems to consider it an obligation on you to support him in his idleness, and for no other reason than that he is a Mason. I do not understand that Masonry teaches or compels me to relieve such a case. I do not think that prudence has directed me or justice governed my actions, when I look around and see some lazy tramp spending my money in debauchery, or living contentedly at my expense, when the widows and orphans of a deceased brother are crying aloud for assistance; or when misfortune has overtaken some good honest brother, and that same money, which he is too proud to ask for, would keep his starving wife and children in bread, or perhaps give a fresh start in life, in consequence of which he may again have the pleasure of sitting around a comfortable fire with a happy family, and on lodge nights be able to take his place in his lodge and show to his brethren what Masonry has done for him. I do not mean to say that in the exercise of your charity you should be unmindful of the claims of those nearest and dearest to you. 'Charity begins at home' is an old saying, and no less a true one, and a man who would give money that his family is in absolute need of, deserves the censure and reproach of all Masons.

"Notwithstanding the extensive provisions made by Grand Lodge for benevolent purposes, I do not consider that as Masons, we in Ontario, are taking that position in the charitable world which is expected of us. True, a great number are relieved by our Benevolent Boards, but how many of the deserving needy are overlooked? To what great monuments of our charitable zeal can we point, when viewing the evidences of Christian efforts in the Boys' and Girls' Homes, and the various institutions for the relief of the aged and sick—lasting monuments that the behest of Christ the Master 'to love one another' has taken such root in this world's nature as to convince the greatest

skeptic that Christianity has come to stay until time shall be no more. But Masonic bodies in Ontario have none of those glorious monuments to point to, sure evidence that the true spirit of Masonry has not as yet taken possession of us. I was greatly pleased in a conversation with R. W. Bro. J. Ross Robertson, when relating to me his visit to Louisville, Kentucky, to hear his description of the Masonic Home which the Kentucky Masons have provided for the orphans of deceased brethren. How these children are brought up in the knowledge and love of God; how they are taught several trades, and sent out into the world as honorable men and women and ornaments to society. Is it not time that our Grand Lodge, and the brethren in general, should take some such step, in order to care for and make useful the little ones whom it is our duty to look after? I trust the day is not far distant when some such step will be taken, when we will have an opportunity to refute the arguments of our enemies and traducers by pointing out that we have done some good in this world. Truly it is said 'By their works ye shall know them.'

"Another duty imposed on us, and to which I would like to draw your attention for a few moments, is the following:—You are on no account to wrong your brother or see him wronged. You are to speak as well of a brother when absent as present. Should I touch on this subject? Is it necessary? We are bound by the most sacred ties to one another; we have sworn to faithfully carry out the above command. Surely then, no member of our Order, without proving himself a perjured man, would be guilty of such actions. Well, brethren, plain talk is always the best. If I were to deny such a state of existence, and try to impress you with the belief that we are a self admiration society, you would laugh in your sleeves at my innocence and lack of perception. Now let me make a plain statement, and I only do so in order to point out an evil, so that you may apply the remedy. I have found among Masons, men, who are as a by word and reproach to the institution; men who take pleasure in backbiting and slandering their brethren, who, instead of protecting the fair name of their brother, assist in dragging it in the dirt and defiling it; men who take pride in publishing the failings and defects of their brother instead of throwing the mantle of charity over them, or endeavoring by good advice and friendly assistance

to correct those failings and defects. I have also seen Masons who are jealous of the prosperity and advancement of their brethren, or take particular pride when ill-luck and misfortune attend a brother; who stand on every street corner and make the same public, and with all the wisdom imaginable shake their heads and say 'I told you so.' There is no use in denying the fact that such men have crept in among us, and as 'evil communication corrupt good manners' it is incumbent on me to point out the fact to you, who are not aware of it, so that you may gather your robes tightly around you and not touch the leprous thing when passing. I can be met with the argument that no human institution is perfect, that you find such men in the church of God, that in the greatest and noblest society ever inaugurated—Christ and His disciples—you found a Judas, and that consequently you must expect to find such men among Masons. I agree with a great deal you say, but it should be your duty to purge your lodge of such men. It proves to you the necessity of exercising care and caution in the admittance of members. See that the applicant is well known in his neighborhood, that his conduct as a citizen, as a religious man, as a husband, father or brother, is such as to entitle him to the respect and esteem of the community; that in fact he possesses all the qualifications which go to make a good Mason before you admit him among you."

Bro. Malone here emphasized his remarks by quotations from some writers on the subject of slander and backbiting.

In conclusion Bro. Malone said:—"The subjects I have dealt with are with you daily. You cannot but notice and feel the effects of them. Perhaps it is on account of our familiarity with them that we are apt to lose sight of their importance. If I have been the means of bringing the above matters more forcibly before you and awakening you to a sense of the duties imposed on you by our Craft, then I am amply repaid for the little trouble I have taken. I trust I may have been the means of, at all events, impressing on you that

"He who has a thousand friends
Has never a one to spare,
And he who has one enemy,
Will meet 'em everywhere."

Bro. Malone on concluding his able paper, which is certainly replete with food for reflection, was accorded a hearty vote of thanks by the brethren.