

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title on header taken from: /
Le titre de l'en-tête provient de:

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments: /
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below /
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>									

THE CANADIAN CRAFTSMAN,

AND

MASONIC RECORD.

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

"The Queen and the Craft."

{ \$1.50 per annum
in advance.

VOL. XVI.

PORT HOPE, ONT., NOVEMBER 15, 1882.

No. 11.

Written for THE CANADIAN CRAFTSMAN.]

THE WORSHIPFUL MASTER.

BY BRO. EMRA HOLMES, F.R.H.S.,

Author of "Amable Vaughan," "Notes on the United Orders of the Temple and Hospital," etc., etc.

(Concluded.)

CHAPTER VIII.

LOVE, THE DEATHLESS.

The following spring Lord Esme, as soon as Parliament was up for the Whitsuntide recess, paid a visit to Cornwall, and somehow found his way to St. Mervin. The old town was looking up. The projected hotel was nearly built; a handsome grammar school had been erected; a Masonic Lodge was being built; and a club had been formed which fifty or sixty of the county gentlemen had joined, and of which the young Lord was made an honorary member.

Sir William de la Wray, who lived at the Castle, and who was Knight Templar, had recently got a charter for a Preceptory to meet there, and a special meeting was held at the Porphyry Hall to receive Lord Esme into the Order of the Temple, he having expressed a wish to join the Sir Knights. It was called the Black Prince, in honor of the first Duke of Cornwall, who had once visited the Castle when residing at his palace of Restormel, some six or eight miles off.

The Knights, in their white tunics and mantles, adorned with the red cross, with the Beauseant and the

knights' own flags, with their armorial bearings blazoned on them, the impressive ceremony of installation itself, and that quaint mediæval hall, with the light streaming through the painted windows, had its effect even upon Lord Esme, who was accustomed to stately ceremonial.

The Eminent Preceptor, Sir William, afterwards entertained the Sir Knights in true hospitable Cornish fashion. The Rectory was close to the gates of the Castle, and, somehow, the member for Wessex soon found his way there. Assellya, now twenty-two, looked, if anything, more beautiful than when he had seen her three years before. In vain had he striven to forget her; in vain had he tried to like Lady Mildred Bottreux, the heiress of the Earls of Carnegal, whom his mother had wished him to marry, and who was, it was rumored, herself by no means averse to the match.

Come what would, or whether she would have him or not, Edith Penhaligon was the girl of all others he would wish to make his wife. Of course she was glad to see him—unfeignedly glad. She was not a girl to hide her feelings, or pretend to be indifferent when she was not. Mrs.

Penhaligon asked him to tea. They were primitive people, who always dined in the middle of the day; and the Rector being absent, attending a meeting of the Royal Institution of Cornwall, at Truro, they enjoyed themselves very much.

"I am sorry to say," said Asellya, after she had sung one of her new songs to him, at his earnest request, called 'The Distant Shore,' "that I must go now, as I have promised to walk to Klymiarven, to try over Miss Pentreath's accompaniments. She sings at our concert next week."

"May I go with you?"

"Yes, if you like; but I am afraid you will find it an awful bore."

"Not at all."

So they went over the Daglands, on to the Esplanade, and past the Castle Cove. The moon had just risen, and the Fort frowned blackly beneath them. There had been a storm outside, no doubt, for the waves were dashing over the rocks far below, and the white foam, gleaming 'neath the moonbeams, looked awfully suggestive of peril. They stood and gazed for awhile in silence, and at last he said quietly:

"Do you remember three years ago?"

"Oh! yes. I never forget. Do you know I think you must have seen Polly Foot that night," she added, playfully.

"And who was Polly Foot?"

"Shall I tell you?"

"Yes; pray do."

"Well, I will give it you in my grandfather's own words."

"Who, the dead poet?"

"Yes;" and then, in her mellifluous voice, she told the legend of the Castle Cove:

THE CASTLE COVE: A LEGEND OF ST. MERVIN.

[About a hundred feet below Belle Vue, Fowey, is a great chasm (the cliff covered with verdure to the water's edge) known as Polly Foot's Cove, where the tragedy occurred, many years ago, related in the poem. It is situated close to the old ruined fort built in the reign of Edward III., and

the view, looking over the gap up the harbor on a moonlight night, is very weird and picturesque. More than one suicide has taken place here.]

Would you see the autumn sunset with its glamor and its glory,

The lofty hills all purple with the heather in its bloom?

Will you listen while I tell you of the old, the olden story,

Of a love that never faded—of the love beyond the tomb?

Would you come where I can show you the fierce sea-horses leaping,

Tossing their white crests of foam against the sullen cliff?

Where the waves are idly plashing, and the foam is crawling, creeping

Where the moonbeams show a *something* lying cold, and stark, and stiff?

For not many years ago, where you and I are standing,

Looking at yon fortress, beneath the harvest moon,

A woman sprang with fearful leap, where foothold none nor landing,

Could ever serve to save from death, that death that came too soon.

She loved and was deserted, and with her babe she hastened,

One night, away from home in desolate affright;

For he was dead, they told her; by grief she was not chastened,

But only in despair she fled, that lovely autumn night.

He was a hardy seaman; perhaps he had repented;

But sailors, saith the proverb, leave a wife in every port;

This had been their trysting-place, be sure 'twas oft frequented,

And she had loved too well to know with him 'twas cruel sport.

The hungry sea it took him; her name he kept repeating;

They heard him call her "Mary!" before he sank at last;

And so, poor soul, her reason left her—him she would be meeting,

And through the iron gate of death she'd keep her tryst at last.

Perhaps 'tis but illusion, light through the mullions gleaming,

A shadow from the antique window all athwart the rocks,

But strangely like a woman lying where the gulls are screaming

Below us, where the waves beat, with their booming and their shocks.

For these two shuddering souls, they say,
do vainly wander
Amongst the caves and crannies within
the Castle Cove,
And may be seen where moonbeams glim-
mer. Hist! what is that yonder?
We'll leave this gruesome, haunted place,
and here no longer rove.

As she said the last words she touched his arm, and he half started, as though he really expected to see something.

"Why," he said, "you positively made me shudder."

They sauntered on to the Parade.

"Did I?" she said, laughing. "Mother says, sometimes, I ought to have been an actress."

"You ought to have been a Peeress. Asellya—Edith, I cannot let this opportunity pass without telling you I have come down expressly to ask you a very important question. I love you very dearly. Circumstances have prevented me declaring myself before, and, indeed, I have not been my own master. I have, indeed, striven to forget you, but I cannot do so. Will you try to like me a little?"

Asellya was silent.

"Do not refuse me, dearest. I shall never marry unless I may proudly claim you as my wife."

Asellya raised her beautiful eyes to his. He read his answer there, and then they sealed their compact with the first kiss he had ever snatched from those sweet red lips. No one saw them but the moon and the stars, for they had wandered on and on, up the steep pathway to the Wishing Gate, leading to the summit of St. Catherine's Hill, and where Love Lane ended.

"Dear me," our heroine said, half-an-hour later, after they ascended to the summit of the hill above the Castle, built in the reign of Henry VIII., and admired the view up the harbor by moonlight, and gazed out across the English Channel, where they vainly peered for a sight of the Eddystone. "Dear me, I quite forgot I had to go and see Mary Pentreath. What will she think of me?"

CHAPTER IX.

A SIGHT TO BE REMEMBERED.

Masonry was all agog; the Roman Catholics thought it was *in extremis*. The Marquis of Ripon had suddenly gone over to Rome; had abandoned Masonry; and thrown up his high office as Grand Master. The enemies of Masonry, and they are many and powerful, were delighted beyond measure, and thought that now the most powerful secret society in the world would surely fall. The Prince of Wales, who had previously been installed as Grand Master of the Knights Templar, when Lord Esme acted as one of the Aides-à-Camp, now graciously intimated that he himself would become Grand Master of the Craft, if the brethren thought fit to elect him.

Needless to say, this noble conduct of His Royal Highness was duly appreciated. He was unanimously elected by acclamation at the ensuing Grand Lodge, and, in the Albert Hall, on the 28th April, 1875, he was duly installed Most Worshipful Grand Master of England.

Dr. Penhaligon was there as Worshipful Master of the Lodge of Harmony, sitting next the venerable Dr. Oldham. Bro. Wroath came in the procession as a Grand Officer, as Grand Sword Bearer, and also Representative of the Argentine Republic.

Nearly ten thousand Masons were present: the Grand Officers in purple and gold, the Past Masters wearing their sky-blue colors, the Grand Stewards in crimson. The brethren were told they were to stand in silence when the Prince entered, and that, of course, he would be saluted afterwards in the usual way known amongst Masons. The names of brethren forming a deputation of the greatest noblemen in England, including the Marquis of Earsdon, were read out by Garter King-at-Arms, when those distinguished brethren proceeded through the serried ranks of Craftsmen, and conducted His

Royal Highness, amidst a fanfare of silver trumpets and the glorious strains of Sir Michael Costa's march, composed for the occasion and played on the great organ, to his throne in the East. Then the whole vast assemblage arose, and, as if pent up loyalty could no longer be restrained, a murmur of welcome, at first low, and then bursting out into a thunder of applause, rolled round the building and died away, only to be repeated, again and again.

The effect was thrilling. Every one was moved except the Prince himself, who stood bowing gravely and courteously, right and left, in acknowledgment of the greeting. Poor old Dr. Oldham was quite overcome, and sank down in his chair, weeping with emotion, whilst Penhaligon himself felt the tears start into his eyes as he thought what a grand thing, after all, Masonry was, and how noble it was of the Prince to come to the rescue when he did, and when the Grand Master had so basely deserted the Brotherhood. He felt very sorry his friend, Lord Esme, who was now Senior Warden of the lodge, was not there, as he could not fail to be impressed with the sight. He had written to him, about a month since, to say that his mother's sudden death had been a great blow to him, and altered all his plans, and he had since been abroad for change of air, having been somewhat out of health.

When the Prince had been proclaimed and saluted, and the wonderful Grand and Royal Sign had been given by ten thousand Masons—a sight never to be forgotten by those who saw it—and when the Earl of Carnarvon had duly installed the Prince, and the officers were appointed, what was the astonishment of Dr. Penhaligon to see Lord Esme answer to the call of "Bro. the Earl of Tranmere," and to see him inducted Grand Senior Warden of England.

The Deputy Provincial Grand Master, Dr. Penhaligon, and one or two

of the leading Masons in the province, dined with the Provincial Grand Master, in Belgravia, afterwards. He had been laid up with the gout, and was, consequently, unable to attend Grand Lodge.

There Dr. Penhaligon learned, for the first time, that the Earl of Tranmere had come into his mother's title and a rent roll of £10,000 a year. He wondered to himself how this would affect Asellya, who, he fancied, had a liking for the young lord.

The *Morning Post* announced, shortly afterwards, that the Earl of Tranmere, Junior Lord of the Treasury, second son of the Most Honorable the Marquis of Earsdon, was about to lead to the altar Miss Edith Asellya Penhaligon, a member of a good old Cornish family.

It is said that Dr. Penhaligon is going to be married shortly to Miss De Hamel. They have been a long time engaged, but neither seemed in a hurry, and his practice, until Dr. Carlyon's death last year, was not very lucrative. Lady Tranmere is very kind to her cousin, and when maternal cares allow, she comes down into Cornwall, occasionally to see dear old St. Mervin, as she calls it. Her father, who is old, has resigned the Rectory, but they still live there. Mr. Diggory Wroath has written one or two books—"very clever, but awfully sarcastic," so the ladies say. He is a confirmed bachelor—some say, a misogynist. Lord Tranmere has told Dr. Penhaligon that, as he has been asked so many times, he shall be very happy to act, if elected next year by the brethren of the Lodge of Harmony, as Worshipful Master.

THE END.

FREEMASONRY IN GERMANY.

BY BRO. N. K. GRIGGS.

In regard to the antiquity of our Fraternity, no one disputes that Speculative Masonry was given its first

historical organization in 1717, but many of our able thinkers claim to have found, in traditions and in histories of other ancient rites, sufficient evidence to convince them that it had an existence centuries before the date mentioned. With this view, however, our German brethren refuse to agree, claiming that no trustworthy evidence has been found going to show that it existed earlier than the year 1717. This is the reason that our Craft is never termed "ancient" by the Masons of Germany. Their view in regard to its origin is succinctly stated by Bro. Findel, of Leipzig, in his "Spirit and Form of Freemasonry." He says: "Historical research has discovered that the Masonic Fraternity has come forth from the building societies of the middle ages; and that the forms of Masonry are founded upon the judicial usages of the Germanic tribes. The three classes—Apprentice, Craftman and Master—were not known to those societies as three degrees, With them the Brotherhood consisted only of fellows—that is of *all* such as were admitted into the Guilds."

According to our German brethren, therefore, Masonry is definable as a comparatively modern speculative society, based upon the usages of ancient operative ones. They also hold that when the Fraternity was instituted in 1717, it had only one degree—the other two being added some three years afterward; and, also, that not only were the lectures and illustrations prepared years after the Fraternity was first established, but the allusions to the Temple and Temple builders, together with the Chapter degrees, were added to the work after the year 1732.

Such, briefly stated, is the reason why Masonry is not honored in Germany with the appellation of "ancient." So much I thought it might be of interest to say. To enter into any discussion in regard to the matter, however, it is neither my purpose nor my province to do.

Entertainments, called "Schwestern clubs," are given in some German Lodge-rooms, once each fortnight, during the winter season. To those, the members invite their lady friends. Intellectual food is the only kind served at such gatherings, and this, the ladies assist in providing; it rarely consists of Masonic "hash." It usually is made up of lectures, readings, essays, poems, etc., on miscellaneous subjects—interspersed with vocal and instrumental music. Long before the date fixed for such an entertainment, two brothers are appointed to arrange the programme and superintend the festivities. The same members are not asked to officiate more than once during a winter. The ladies bring some kind of fancy work with them and sit at tables extended across the Lodge-room

I cannot speak too highly of such gatherings. Indeed, I know of nothing more pleasing than to watch the kindly faces and flying fingers on such occasions. Why not transplant those German entertainments to our Masonic vineyard? They would surely root and flourish there. To insure their success, it would be only necessary for our brethren to insist upon the ladies coming with their work. "Schwestern clubs" without needlework, crocheting, or knitting, would be like life without song, or toasts without wine, or soup without salt.

Our Fraternity is honored by the membership of many of Germany's most illustrious sons. The Crown Prince was, for several years, Grand Master of the "Grand National Mother Lodge," of Berlin, and, while such, delivered a number of Masonic addresses. At the present time he is "Deputy Protector of Masonry"—the Emperor, himself, being the "Protector." If our Craft has reasons to be proud to-day of its adherents in the Fatherland, it can point with no less pride, to those who have gathered with it in the past. Not only has it been honored by the membership

of such rulers of men as Frederick the Great, and Blucher, but by such kings in the realm of mind as Goethe, Lessing, Wieland, Herder, Mozart, Fichte, and Ruckert. Truly may we say, that our fellow Craftsmen, by their running handiwork, have fashioned the very keystone of German greatness, and, by their wondrous skill, chiseled their names into the adamantean memory of mankind, and set their stars of fame in the resplendent galaxy of the world's imperishable sky.

"INCREASE AND MULTIPLY"

is not one of the unwritten laws governing Masonry in Germany. In this conservative land there is no desire to increase the Masonic membership—the brethren seeming rather to rejoice that their secrets are shared by comparatively so few; nor is there an excess of subordinate Lodges—a new one never being constituted unless the good of the Fraternity absolutely requires it. Here, the old Craft moves slowly along, with its well tried crew, spreading no sail and courting no gale to speed it upon the smiling, glittering, swelling, yet treacherous wave of popular favor.

In Germany no public demonstrations are ever made—the speculative workman of this country deeming such gatherings but gilded advertisements of his Craft. Here, no winning orator descants in public hall, upon the traditions and teachings of our Craft—the golden tongue of Masonic eloquence ringing and thrilling only in the well guarded recesses of the Lodge-room. Here, no apron-clad, funeral cortege troops behind the black-plumed hearse—the Brethren following their comrade's corpse being robed only in the sable habiliments donned by the outer world. Here, no boastful show is made of Masonic membership—the decorated breasts, in this land of orders and insignias, carrying no emblem of our Fraternity to claim the notice of the uninitiated.

"Mystery" is the one term which fully describes Masonry in Germany. Here, the profane can know but little more of the mystic fold than that it is. He may hear its name spoken, yet he can identify no one as being its adherent. He may hear of its secrets, yet he knows no one who boasts of being in possession of them. He may hear of its lessons of wisdom, yet he knows no one who says he has tasted of its lore, or drunk from its instructive fount. He may hear of its charity, yet he sees not the hand that casts its love offering into the lamp of suffering. In brief: regarding Masonic secrets and Masonic doings, our German brethren are almost as mute, in the presence of the outer world, as that stony sentinel (the Sphinx) which stands at the foot of the mighty pyramids—those mysterious mausoleums of the proud and pompous Pharaohs—*Proceedings G. L. Nebraska, 1882.*

BROS. COL. MACLEOD MOORE
MOORE AND T. B. WHYTE-
HEAD.

We have to thank our distinguished Bro. T. B. Whytehead, of York, England, for important Masonic documents and a most friendly letter, in which he says, in answer to a request of ours that he would occasionally favor us with some of his valuable contributions: "It would give me great pleasure to do anything for THE CRAFTSMAN, and I will try sometimes to write you a letter or otherwise assist in what I know too well are the arduous duties of an editorial life." Our brother writes to the *Freemason*, London, England, regarding the recent losses sustained by the Great Prior of Canada:—

To the Editor of the "Freemason," London, England.

DEAR SIR AND BROTHER,—I am sure all your readers will sympathize with me in the misfortunes sustained by my dear friend and our good brother, Col. W. J. Bury MacLeod Moore, of Laprairie, Canada, from whom I have just received the in-

telligence that, during a terrific thunder-storm, his house was struck by lightning, and within an hour was burned to the ground, the family escaping with difficulty. The whole of our brother's valuable library, papers, pictures, and manuscripts, have been lost, with the rest of his belongings. As a collector of all such objects as have been included in the conflagration, I can imagine nothing more heart-breaking than this event; and when we remember that but a few short months ago Col. Moore suffered from a double family bereavement, I think some expression of sympathy with him should be made. He has long been regarded as a rallying point for true Masons in the Dominion, and the very soul of chivalry in the society of that favorite colony.

I am, yours faithfully and fraternally,

T. B. WHYTEHEAD.

York, Oct. 3rd.

Bro. Whytehead will regret to learn, that at the *second* fire which took place at Laprairie, since the assemblage of Great Priory, Col. Moore lost the greater part of the balance of his effects which were stowed away there, and that in addition to this, the appointment which he was to have received at St. John's, has not yet been confirmed. We trust a generous assistance will be given to the head of the Templar Order in Canada, by not only the Sir Knights, but other branches of Masonry. Sir Kt. Spry, with his usual energy, will take this matter in hand and select a committee to attend to the same.

THE THIRD DEGREE.

It is taught in the lessons and instructions of the lodge-room that one, and perhaps the chief object in endeavoring to obtain the Third Degree in Masonry is that he who acquires it may be able to obtain higher wages, to *earn* more than he can by working as a Fellow Craft. His knowledge of the Art has been increased by study and practice, and his skill and abilities have been greatly improved. He has risen to a higher position among the workmen; additional light has dawned upon him, and he knows

more; add to this the increased skill acquired in the higher position, and by the more important work committed to his charge he will be able to accomplish the most intricate portions of the work required; while to the Fellow Craft is allotted the more laborious and ordinary labor in completing the vast designs and reaching the great end in view. There are the foundations of the wonderful Temple, there the almost completed structure. Around it there is something weird as well as sacred, a halo of light as from Sinai, shimmering about it. Its designs were dictated by Infinite Wisdom; it is to be consecrated to the oldest and most sublime of religious worship. In its most holy place will be seen the Divine Shekinah; from above its most sacred altars will be heard the voice of Jehovah. Within its courts and surrounded by its unearthly grandeurs, a nation will "bow down and worship." At eventide, amid the glamour of fading twilight, there will be heard such music as angels make; while future ages will point to Moriah as the religious landmark of the ages, gathering about it all that is glorious in conception and grand in achievement. What if the wasting ages do crumble its walls, and barbarous hands raise it to its foundation, and the Shekinah disappear and the voice from its altar be heard no more; yet future ages will dig among its ruins for sacred mementos, and carry them when found to all lands, to be regarded as more priceless than gold, because it was in contradistinction to all others, and, in a special sense, the temple of God.—*Bro. Cornelius Moore, A.M., in the Voice of Masonry.*

THE GRAND LODGE OF NEW SOUTH WALES.

We are glad to announce that Wor. Bro. Thomas Newton, the General Grand Representative of the Grand Lodge of New South Wales, has

reached Salt Lake City, on his way to England, where he hopes to convince the officials of the Mother Grand Lodge, that his Grand Lodge is the supreme Masonic authority for that distant colony. Already the Grand Lodge of New South Wales has been recognized by seventeen Grand Lodges on this continent, the aggregate membership of which is over one half of the affiliated Masons in the United States and Canada. The *Daily Tribune* of Utah, says: "Wor. Thos. Newton, of Sydney, Australia, was in the city yesterday, and registered at the Continental Hotel. The gentleman is an enthusiastic Freemason, and a Masonic writer of wide reputation. He is Grand Representative of the Grand Lodge of A. F. and A. Masons of New South Wales, and is on his way to England in the interest of the Masonic Fraternity of New South Wales. Mr. Newton came down from Ogden expressly to have a handshake, and a conversation on matters Masonic with Grand Secretary Christopher Diehl. The meeting was pleasant and agreeable to both, and will be of advantage to the Grand Lodges of New South Wales and Utah." We feel confident he will be cordially received by the brethren of Ontario and Quebec. The Grand Lodge of Nevada was the last to recognize the Grand Lodge of New South Wales. Let the good work go on.

DECISIONS OF GRAND MASTERS.

To the Editor of THE CRAFTSMAN.

DEAR SIR AND R. W. BRO.,—In your September number you have an article inscribed DECISIONS OF GRAND MASTERS, which, like many others from your esteemed pen, I have read with considerable interest. You suggest that the decisions of our Grand Masters, which have been confirmed by Grand Lodge, should be published as a code and regarded as law; and you say that "this plan has been adopted in other Grand Lodge Juris-

dictions, and are consequently of great assistance to District Deputies, Masters of Lodges, and other Masons who desire to become versed upon Masonic Jurisprudence of their own Grand Lodge. From this statement, it appears that you ignore the existence of such a code for the Grand Lodge of Canada; while the fact is, that in July, 1875, a work was compiled by the writer at the instance of the Board of General Purposes, which work gives "Resolutions of Grand Lodge and Rulings of Grand Masters of Grand Lodge of Canada, THAT HAVE THE FORCE OF LAW," and I doubt very much whether any Ruling of a Grand Master of our Grand Lodge exists prior to that date which is not to be found in that work. The mere publishing of the Decisions of Grand Masters which have been confirmed by Grand Lodge, would, in my humble opinion, be but a very imperfect assistance to officers and members of lodges, inasmuch as these form only a small portion of what these parties require to know, in order to become versed upon Masonic Jurisprudence. The decisions of the Board of General Purposes emanating from the various committees, and subsequently confirmed by Grand Lodge whereby they become law, as also resolutions and rules emanating from Grand Lodge directly, and which either explain clauses in our Constitution, or add some new law, are, by far, more numerous and embrace a greater variety of subjects than the Decisions of Grand Masters.

It is true that the work above cited contains additional information, besides such, which strictly speaking pertains to jurisprudence, but that does not cause any particular inconvenience while searching for a decision or ruling upon a certain subject.

It would, no doubt, be a desirable matter if all new rules and decisions could annually be added in print to the said work; but as this is impracticable, the brethren who desire to be-

come versed in Masonic Jurisprudence will have to extract from the Grand Lodge Proceedings subsequent to 1875 all new rules and decisions therein published and keep them as an addenda to the present work upon that subject, until Grand Lodge decides upon a new and enlarged edition of the same. One single evening's labor is all that is required in any one year to look over the Grand Lodge Proceedings of that year, and copy therefrom such new rules and decisions in a book kept for that purpose, or, which is still more convenient, copy the same on blank paper, interleaving in the work referred to, which is the plan the writer pursues.

You say "Many hold that the decision of a Grand Master, whether confirmed or otherwise, is the law of that jurisdiction until some action is taken upon the same by the Grand Lodge. Others affirm that it is only to be held as law until Grand Lodge meets, and is not to be regarded as a precedent thereafter." And a few lines further on you say, "Decisions have time and again been given of so diametrically an opposite character that Masons become confused as to the proper explanation to be given to questions asked."

I must confess that I do not at the moment know of any such two diametrically opposite decisions within our own jurisdiction, but taking it for granted upon your statement that such decisions can be produced, I beg to submit that this is the best proof of the correctness of the opinion of those who hold that a decision of a Grand Master is only to be held as law until Grand Lodge meets, and is not to be regarded as a precedent thereafter. For if it were otherwise, if a decision of a Grand Master were law for all time to come, until reversed by Grand Lodge, a subsequent Grand Master would be bound by it as well as any other member of the craft; there would be no necessity of submitting to him for his decision, a case upon which his predecessor had

already pronounced his decision; and if, notwithstanding this fact, any Grand Master should give an opposite decision, it would clearly and distinctly be an illegal act on his part; an act which I feel persuaded no Grand Master of the Grand Lodge of Canada will ever be guilty of.

For my own part, I fully agree with what you express to be sound Masonic doctrine, "That the ruling of a Grand Master stands good during the interim of Grand Lodge, then, if confirmed subsequently by Grand Lodge, it becomes the law of that jurisdiction, until such time as Grand Lodge sees fit to annul or amend it." And I would add, that in order to make the Ruling of a Grand Master given by him during the interim of Grand Lodge, *the law of that jurisdiction*, the confirmation thereof by the Grand Lodge should *not merely be implied*, as for instance where the Grand Master in his address speaks of some decision or ruling he has given during the interim, and where in the report upon that address no mention is made of such decision or ruling but passed over in silence. This silence should never be taken as consent or as a confirmation. *The confirmation should be positive*, plainly and distinctly expressed so as to leave no doubt as to its meaning and full bearing; and any decision or ruling of a Grand Master which is not thus confirmed by Grand Lodge, is not binding upon his successor in office but ceases to be of any effect at the same time his term of office expires, and a successor is duly elected and installed in his stead. If this were clearly understood as the nature of a decision or a ruling of a Grand Master, there would be no chance for Masons to get confused as to the proper explanation to be given to questions asked. There could never be more than one Grand Master's ruling or decision to guide them since all preceding rulings and decisions, not confirmed by Grand Lodge had become defunct,

unless then revived by the then present Grand Master.

The subject of "Decisions of Grand Masters," has been one which frequently has engaged my attention, especially after reading the very interesting report on Foreign Correspondence, by our talented R. W. Brother Henry Robertson, where the rulings and decisions of the Grand Master of a Grand Lodge in one of the States of the neighboring Republic are diametrically opposed to those given by the Grand Master of a Grand Lodge in one or more of the other States of that country; thereby showing that while Freemasonry claims to be universal, it by no means can claim to be *uniform* even in what are termed the fundamental principles of the Order. And I have long ago considered, that for the interest of our Grand Lodge, and for the brethren under its jurisdiction, it would be desirable that Grand Lodge declare distinctly, that the rulings or decisions of any of its Grand Masters only have force and effect during his term of office and are not binding upon his successor in office.

This declaration would at once remove any doubt now existing upon that subject, and I cannot see any valid reason against it.

Believe me to remain,
Fraternally yours,
OTTO KLOTZ.

Preston, Oct. 15, 1882.

ANOTHER ATTACK ON FREEMASONRY IN QUEENSLAND.

"To the Editor of 'The Mercury.'"

"SIR,—I have read with great interest those really instructive letters against Freemasonry which have lately appeared in your columns, written by 'A Catholic,' and 'A Christian,' terms, which is to be hoped mean the same thing, if not the same man. The opinions and facts so lucidly set forth in those letters, I strongly endorse, and wish to add my humble

testimony to theirs in denouncing what may be justly termed 'a giant evil.'

"A short time ago, I was myself initiated in the dreadful mysteries of the Masonic Craft, and in furtherance of C. and C.'s laudable object, I intend in this letter to expose the deviltries and unholy doings of that abominable crew of miscreants, who entrapped me by their plausible tongues into joining their villainous band.

"When I was ushered into the room where their nightly orgies were held, I was told to put my hands behind me and bow three times, in honor of 'Kabosch,' 'Nickim,' and 'Cuttielunt,' the wise men of 'Ecclefechan.' Immediately on doing so, I was seized and held firmly by several of the miscreants, my arms were securely pinioned, and I was led or dragged to the throne of the presiding, or Arch Mason, who was esconced in a sort of a wooden box, which came up to his chin, fitting him closely round the neck, and leaving only his head visible, the said head being grotesquely adorned with a false nose, and tufts of wool and feathers over the ears, the whole resembling very much in appearance a gigantic owl. In a sepulchral tone of voice the Arch Mason gave the command, 'Let the neophyte pass through the ordeal fire,' and instantly one of the ruffians commenced zealously applying a red hot poker to that part of my person usually described by anatomists as the seat of honor. This being done to the satisfaction of all but myself, I was asked by the conductor 'if I doubted in the existence of the holy poker,' and told to answer 'No,' which I did most lustily.

"A piece of beefsteak, weighing, I should guess, about five pounds, was then sewed to the back of my nether garment, and the attention of a ravenous dog, which one of the fraternity held in a leash, being directed to it, I was chased round the room ten

times. In the last round the dog, fortunately for me, managed to detach the beef, else there is no knowing what he might have devoured.

"At the command of the Arch Mason, I was then blindfolded for what he termed the chivalric or goat ordeal, and having been placed on one, which, from its size and aroma, I justly surmised was of the masculine gender, I was cantered several times round the room. This was my severest trial, as, in consequence of my first rite, I was not exactly in racing trim. However, I managed, with amazing fortitude, to hold on, until my apology for a steed and myself were suddenly precipitated into a large vat of cold water, from which I was dragged half drowned. The bandage was now removed from my eyes, and the Arch Mason, emerging from his box, declared me to be a duly elected and qualified Mason, who had firmly stood the triple test of fire, water, and bodily pain. I was then asked 'if I firmly believed in the principles and customs of Freemasons?' (and one of them whispering to me that if I said no I would likely have an eye poked out and lose an inch off the end of my nose), I responded loudly in the affirmative.

"I was then duly made acquainted with the sign and word of a Freemason, and the Arch Mason having declared that on the usual 'shout for all hands' being made, I should be welcomed by all as a brother, I forked out the dollars, and all having duly liquored up, the ceremony concluded.

"A week after I chanced to be at the Forth, and having heard that mine host of the Bridge hotel was a brother, I went boldly in and gave him the sign (which is to clap both hands over the parts operated on during the mysterious), at the same time giving the word (which is 'Senimay live'); but, sir, would you credit it, instead of asking me as a brother what I would have, the fellow said if I didn't be off he would kick me out.

So much for their vaunted brotherhood.

"Having determined on exposing their diabolical secrets, I made my intentions known, when several of the scoundrelly fraternity had the audacity to say that I had been humbugged, and in reality had never been initiated at all! But, sir, I know better, and so does my wife, who can vouch for the truth of my story, and who knows what I suffered for the first few days after my initiation.

"Hoping this *expose* will assist the gentlemen (who have been showing up Freemasonry in its true colors, according to their lights) in their Christian and Catholic efforts, I remain, yours, &c.

"N. W. Coast."

"K. N. C."

We are inclined to believe the above letter is a "skit." It is too ridiculous almost to take notice of, but as it appeared in the *Queensland Mercury* of June 22, and drew an able reply from Bro. Toby, we have thought to print it in the *Freemason*. — [Ed. *F. M.*, London.

A FAMOUS MASONIC RELIC.

February 22nd, 1860, the equestrian statue of George Washington, by that distinguished artist and Craftsman, Bro. Clarke Mills, was dedicated in Washington city. The Grand Lodge of Freemasons of the District of Columbia performed the rites of the Craft in the inspection of the foundation, after which the Grand Master, Most Worshipful Bro. G. C. Whiting, addressed Bro. James Buchanan, President of the United States, and Past Master of Lancaster Lodge, No. 43, of Lancaster, Pennsylvania, as follows:—

MR. PRESIDENT.—This gavel, prepared expressly for the purpose, was used by Washington, as President of the United States, and as Grand Master of Masons *pro tempore*, in laying the corner-stone of the Capitol of the nation, on the 18th day of September, 1793, and I now have the honor of requesting, in the name of the Fraternity, that you, his Brother and successor,

will likewise employ it in the crowning act of dedicating his statue.

The President received the gavel, and in appropriate language solemnly dedicated the "statue to the immortal memory of the Father of his country."

September 17th, 1866, this famous gavel was again employed in laying the corner-stone of the elegant Masonic Temple, on North Charles street, Baltimore. Here, again, the President of the United States attended as a Mason, in the person of Bro. Andrew Johnson, Past Grand Master of Tennessee.

Another famous relic was used on this occasion—a gold trowel that had been manufactured for use in laying the corner stone of the Masonic Hall, Saint Paul street, Baltimore, May 16th, 1814, and bore this inscription:

This trowel was presented to his Excellency, Levin Winder, Grand Master of Masons, at the ceremony of the laying of the corner-stone of the Masonic Hall, May 16th, 1814.

July 4th, 1815, this trowel was again used by Most Worshipful Bro. Winder, in laying the corner-stone of the Washington Monument, at the intersection of Charles and Monument streets, in Baltimore, and again on July 4th, 1828, it was employed in the Masonic ceremonies attending the inauguration of the Baltimore and Ohio Railroad, on which occasion the venerable Charles Carroll, of Carrollton, the last surviving signer of the Declaration of Independence, turned the first ground for this great undertaking.

Another valuable relic present upon the occasion of the laying of the corner-stone of Baltimore's magnificent Temple, was the apron worn by the Most Worshipful Grand Master, Bro. John Coates, which was made by Madame La Fayette, and presented by her to Bro. Gen. George Washington.—CURIO HUNTER, in "Voice of Masonry."

Our brethren in Florida are scourged with yellow fever, and need assistance.

MASONIC ITEMS.

M. Wor. Bro. Spry is making a number of official visitations, and has everywhere received cordial and courteous greetings from his brethren.

The oldest Lodge Warrant in existence is that of St. John the Baptist Lodge, No. 39, of Exeter, England, bearing date July 11th, 1732.

Rt. Em. Sir Kt. Henry Turner, of Chicago, has been elected Grand Commander, and Em. Sir H. Whitbeck, of the same place, Grand Recorder.

The Grand Lodge of Florida awards premiums for the best and neatest returns sent to the Grand Lodge. Fernandina Lodge bore off the highest prize.

Freemasonry in Hong Kong, China, is flourishing. St. John's Lodge, No. 618, Scottish Constitution, held a Lodge of Emergency on September 8th ult., when a Past Secretary's Jewel was presented to Bro. Robert Fraser Smith.

On October 21st, 1738, Frederick I. of Sweden, forbade meetings of Freemasons, under the penalty of death. The times have changed since then, when his successor is Grand Master of the Craft for that country.

The 113th annual meeting of St. Andrew's Royal Arch Chapter of Boston was held on the 4th ult. The report showed the Chapter to be in first class condition, with a membership of five hundred and twelve. Chas. P. Phinney was elected High Priest.

The Duke of Albany will be present at the Grand Mark Lodge on the 5th December, on which occasion the wedding present to himself and the Duchess of Albany, which has been subscribed for by the Mark Masons, will be handed to his Royal Highness by Lord Henniker, the Grand Master of the Degree.

Arabi Pasha has secured as his counsel, Bro. A. M. Broadley, the author of "Tunis Past and Present."

At the recent Masonic Fair in Dublin, Ireland, in aid of the Asylum for Widows and Orphans, 48,000 people attended. The receipts were about \$40,000. Eight cases of goods sent from California were assigned to the "Cosmopolitan Stall."

Bro. H. I. H., the Crown Prince and Princess of Germany's silver wedding will be celebrated on a grand scale next January. H. R. H. the Prince of Wales and H. R. H., the Duke and the Duchess of Connaught are expected to be among the guests.

The corner-stone of a new Masonic Temple was laid at Paisley, Scotland, on October 7th inst., by Bro. Sir Archibald Campbell, Bart., Provincial Grand Master of Renfrewshire. Many lodges of the district were represented, there being nearly two thousand Freemasons in line.

Bro. Robert Ramsay was, on October 12th, elected an honorary member of Ebar Lodge of St. Lawrence the Martyr, of York, England. The distinguished Masonic archæologist, Bro. T. B. Whytehead, for a long time presided over this body.

The Grand Lodge of Nebraska, on September 23rd, 1882, celebrated its quarter centennial, at Omaha. Ten Past Grand Masters were present. There was a procession of the Craft to Sulphur Springs, where, in Floral Hall, a Table Lodge was opened, and addresses were delivered by Grand Master Bro. E. F. Warren, and other distinguished brethren.

Bro. J. Ross Robertson, of the Toronto "Telegram," has presented the Masonic Benevolent Board of Toronto with a circular plot of ground in Mount Pleasant Cemetery. The plot is to be used for Masonic burial purposes. It is one of the largest and

handsomest plots in the cemetery, and has been beautifully ornamented by the donor. The plot is sixty-five feet in diameter, is a perfect circle, and is decorated with a thousand plants. The design is Masonic.—*Keystone.*

The Grand Commandery of Illinois, at its Annual Convocation on the 24th ult., passed a resolution prohibiting prize drills, to witness which an admission fee was charged, except in the case of St. Bernard Commandery. This exception is made in view of the fact that St. Bernard holds the prize banner, which is subject to challenge, and a contest for possession of the banner necessarily incurs expense.

Frederick the Great had the honor of introducing Freemasonry into Prussia. He organized a lodge at Reinsburg. In 1740, June 20, on his assuming the reins of government, he conducted the work at Chalottsburg. On the 13th of September, 1749, he organized a lodge at Berlin, which assumed the protectorate of all lodges in the kingdom, and was styled the Royal Grand Lodge.

The personality of "The Voice" is beneath contempt, and we are glad the brother so falsely slandered in a recent issue, has seen fit not to reply. To attack a brother because he happened at one period to have met with very heavy pecuniary losses, but who has labored in the interests of the Craft for years, and is held in the highest esteem by those who have known him long and well, is too scurrilous for a journal pretending to be Masonic and respectable.

After the proceedings of Grand Commandery of Illinois were closed, "the great competitive drill between Roper Commandery, of Indianapolis, and the celebrated St. Bernard, of Chicago, took place for the prize banner. Five thousand people witnessed the show, and again the Sir Knights

of St. Bernard Commandery were declared the victors, and missing, however, one movement and making one bad error in wheeling." They then marched off the ground bearing "an immense broom festooned with blue ribbons." We would rather see more charity and less parade.

At the last communication of the District Grand Lodge of Scotland, in New South Wales, the business proceeded as usual until the Grand Secretary had finished his regular sermon *re* "schismatics" and "so-called Grand Lodge of New South Wales," a subject the majority of the brethren had heard in the identical words every quarterly communication for the last four years, when, behold—no doubt much to the Grand Secretary's astonishment—one of the leading Grand Officers who, we believe, wears the jewel of cross keys, proposed that the Grand Lodge report as read be *not received* until those remarks anent the Grand Lodge of New South Wales be expunged. The same were expunged accordingly.

The "Voice of Masonry" says:—"After a long resistance, THE CANADIAN CRAFTSMAN admits that unity is good when less than twelve lodges are interested in forming a Grand Lodge, but still holds it impracticable when a greater number is to be thus *united*. Well, time will cure its fallacy. Illinois, and almost every Grand Lodge holds, that only by unanimity can a charter be surrendered, or lodges consolidated. Now, if unity is requisite in the lesser matters, why not in the greater? And then, what is forming and constituting a Grand Lodge but the act of unifying lodges under one government?" As usual, this journal willfully misrepresents our position. Who ever said "unity" was not good? But we maintain it is not necessary in the formation of Grand Lodges. We regret that any respectable journal should permit itself to so far for-

get what is due to an opponent, as to misrepresent or garble its statements.

NEW BRUNSWICK.—From a report of the proceedings of the last Annual Communication of the Grand Lodge of New Brunswick, we learn that there are two thousand and five-seven affiliated Masons on the roll of the Grand Lodge, *being five less than last year*. The following notice was given to amend the constitution:—

"The election shall be by nomination in open grand lodge, and when only one candidate is nominated the election shall proceed by show of hands. If a ballot be taken, every ballot cast for a brother not in nomination shall be counted in making up the total vote."

We regret to note that the Grand Secretary, R. W. Bro. Bunting has resigned his office after a long and faithful service. Suitable resolutions were unanimously passed.

The "London Freemason," in alluding to the proposed increase of Grand Stewards for the Grand Lodge of England, the same to be selected from the Provinces, says:—"There are some difficulties in the way of Grand Stewards from the Provinces, which we think it right to advert to. One is the expense. Few of our worthy brethren in the Provinces are, perhaps, aware that each Grand Steward pays about £25 per annum for the privilege of his office. The other is, attendance in London, which is necessary for the arrangements for the Grand Festival. These meetings of the Grand Stewards go on from February to June. There is also a compulsory attendance of Grand Stewards, by rota, at the Quarterly Communications." This appears strange to us, but so it is, and probably suits our brethren "across the big pond."

The following (by the Grand Secretary of the Grand Lodge of New Brunswick) is a good description of

some lodges to be found elsewhere than in New Brunswick: "Although a spirit of harmony and proper Masonic feeling appear to prevail in the lodges generally, there are in several of them the signs of a want of interest and vigor. One lodge is now making preparations for surrendering its warrant, and it is quite probable that one or two others may be compelled to pursue the same course, unless an earnest and fostering care be exercised over them. Drooping and weak lodges cannot be strengthened and properly nurtured by means of correspondence from a central point like the Grand Secretary's office. They require the occasional presence of a Grand Master, or other officer in authority, to enliven, to cheer and to encourage them. How pleased the brethren of a country lodge feel, and how anxious they are to attend a meeting, when a visit from the Grand Master is announced."

Masonry has taught all nations to speak one language by signs and symbols. She glories in age, without the least sign of dotage. She presents herself to-day in all the vigor of youth, and with the wisdom of manhood. She moves like an angel of mercy wherever suffering and want are known. Her countenance beams with the light of heavenly charity. Her garments are unstained, and her white banner floats upon the breeze of every clime, the admiration of the good and true of every country. And while she peacefully carries forward her heaven-blessed work, there are those who, filled with envy and hatred, would crush her out of existence, were it in their power. A few instances of this spirit may be interesting to you, and as the principal actors preach the total depravity of the human soul, they are entitled to the credit of consistency, as they practice what they preach. An organization exists in Chicago, the object of which is to oppose Freemasonry. They call themselves "The

National Christian Association, opposed to Secret Societies." They show their deep piety, on the start, by committing a fraud upon, and crime against, the postal laws; they sent their circulars to the "New York Independent," and, doubtless, other papers; and on the inside of the printed matter, snugly hidden, was a written letter to the editor.—Bro. GEORGE THORNBURGH.

THE LODGE OF ISRAEL.—This lodge is chartered to meet in Birmingham, England, and as its name implies, was erected by Jewish brethren, for the comfort of persons of their own religious faith. Its first Master was Bro. Michael Davis, whom many of the Boston brethren will remember as visiting Columbian Lodge in June last, and we are indebted to him for a copy of its By-laws, together with other interesting papers recently received. It is apparent that the government of this lodge is of very high character, and that its entire work is of the best quality. The charter is an interesting document and carefully locates the lodge. The By-laws are full, and provide for careful management. The fees throughout are high, the annual subscription being three guineas; except that brethren living more than twenty-five miles distant pay one-half that sum. The brethren are also required to appear at stated monthly meetings in full evening dress. One section in the By-laws requires that "All banquets shall be supplied with food prepared according to the Jewish rites. The W. M. and Stewards shall see that proper vessels be provided, and that 'Grace after Meat' be said in Hebrew, the Jewish brethren having their heads uncovered."

THE SOCIAL FEATURE.—As our lodges are now conducted, there is very little opportunity for sociability or becoming acquainted with each other. The Master is prompt, and opens his lodge at the time; the

brethren see each other, and perhaps exchange nods of recognition in the lodge; the work and business are done and the lodge closed, and the brethren separate. Only a few who are early have any opportunity for conversation with each other, save in the few minutes in which they are preparing for home, after the lodge is closed. Now, if the lodge is called off for refreshment during the session, the brethren would have the needed opportunity for social conversation. This is especially true in larger places, where most of the new members are comparatively strangers to most of the older ones. We were much struck with the remark of a pretty regular attendant upon Masonic meetings in the city of his residence, to the effect that he was better acquainted with the members of one of the bodies than with those of the other, because the collation it was in the habit of having gave him an opportunity of a social chat with them. It is a common saying that some members are never seen in a lodge except when there is to be "a set-down," and it has been as commonly said that these have no interest in Masonry except when it affects their stomachs; but isn't this a little uncharitable? May it not be, after all, that the social enjoyment is largely what calls them out? We believe so; and moreover, we believe if their interest was kept alive in this matter it would soon become an interest in Masonry.—J. H. DRUMMOND.

With a flourishing lodge, a competent, well-informed and moral Master, and well selected officers, all lodges may depend upon a perpetuity of existence, and an extended sphere of usefulness. Much of the trouble that has afflicted our few weak and comparatively useless lodges, can be traced, in the first place, to the fact that the Masters chosen have not been of that calibre mentally to enable them to be guides and teachers, and, on that account, the membership,

failing to have an objective point of elevation, continue on the same plane—there is no moral or intellectual improvement in store for them by looking to the East.—*Grand Master Marks, of Louisiana.*

The "Zirkel," of Vienna, has an interesting study upon Masonry in Japan. There exist seven lodges there. Yokohama has three, Tokio two, of which the Mission Lodge dates from 1870. Kobe is the seat of Rising Sun Lodge, No. 1401, founded in 1872, and of the Lodge Hiogo and Osaka, No. 498, founded in 1870. All the lodges are composed of foreigners, but an American, Gen. Legendre, is endeavoring to found a lodge of natives in Tokio.

When King Kalakaua, of the Sandwich Islands, was going to Europe, he applied to Grand Commander Albert Pike for introductions to distinguished brethren abroad. It seems now that he slighted the brethren referred to, and Grand Commander Pike has published in the proceedings of his Supreme Council, an apology to them for the grave error of asking their courtesies for a king, and says the like shall not occur again.

A chairman of one of the Grand Lodge Committees on Foreign Correspondence, being taxed with using an un-Masonic expression in saying that the Grand Lodge was "called to order," defends his action by saying: "It is generally pretty necessary to call the brethren to order before anything else can be done; and while it may be an innovation, we are not ready to acknowledge it a grave error, particularly as our Grand Lodges, as now conducted, are more like business meetings than anything else." To which we remark, too true, in certain jurisdictions; and the sooner these business meetings are changed into Masonic meetings, the better for the Craft.—*Keystone.*

The Canadian Craftsman.

Port Hope, November 15, 1882.

**M. W. BRO. DANIEL SPRY, GRAND
MASTER G. L. OF CANADA.**

M. W. Bro. Daniel Spry, son of Samuel Spry, who came to Canada in the year 1826, from Launceston, County Devon, England, with the Royal Sappers and Miners, under the command of Colonel By, the founder of the city of Ottawa. Mr. Spry retired from the army in the year 1831, and settled near Burritt's Rapids, in the County of Carleton, where M. W. Bro. Daniel Spry was born, on the 29th day of November, 1835,—his mother being Janet McLean, of Perth, Scotland. Shortly after his father's death, the family removed to Matilda, now the village of Iroquois, where they resided some time, and in the month of November, 1846, removed to the city of Toronto, where he attended the Model School, acquiring an education that fitted him to fill the various offices that he has since held, with such credit to himself and to the Craft. After being a short time in a law and land office, he turned his attention to mercantile pursuits. In the year 1854, he was appointed to the Toronto Post Office, and remained in the P. O. department fifteen years, where, by his strict attention to his duties, and his genial manner, he commanded the respect and esteem not only of his fellow-clerks, but also those in authority. He was promoted from one step to another—being for a time employed as a Railway Mail Clerk, and as a clerk in the office of Inspector John Dewe, until he was transferred to the Post Office Savings' Bank at

Ottawa, in the month of May, 1869. This place he soon found did not agree with his health, and in consequence resigned his situation, and entered into mercantile life in the city of Toronto, where he carried on business until June, 1876, when he was appointed Post Office Inspector of the East Toronto Division. In November, 1879, he was transferred to the town of Barrie, and placed in charge of the Barrie Postal Division.

Bro. Spry was initiated into the mysteries of Masonry in King Solomon's Lodge, No. 22, G. R. C., Toronto, on the 11th day of March, 1858, passed to the Second or Fellow Craft's Degree on the 8th day of April, 1858, and raised to the Third or Sublime Degree of Master Mason on the 13th day of May, 1858. In the year 1859, he was elected to the office of Secretary, the duties of which office he discharged so faithfully as to meet the approbation of every member of the lodge, and as a token of their approval, he was elected to the office of Junior Warden in June, 1860, and re-elected to the same position in June, 1861. In the year 1862, he was elected to the W. Master's chair, to which position, from his skill and ability as a ruler in the Craft, he has been six times elected, viz: in the years 1862, '63, '66, '68, '72, and '73, and on very many occasions he has been the recipient of handsome testimonials from his brethren, showing the respect in which he is held by them. In the year 1871, he was the W. M. of Rehoboam Lodge, No. 65, and to his exertion, to a very great extent, depends the resuscitation of this lodge, which had been dormant for some years, but which is

now one of the most flourishing on the Grand Register. He was elected W. M. a second time in the year 1877; and he was the first W. M. of Mimico Lodge, No. 369. He has been elected an Honorary Member of the following Bodies, viz: Rehoboam Lodge, No. 65; Zetland Lodge, No. 326; and Mimico Lodge, No. 369. In Grand Lodge he has held office almost ever since he was entitled to a seat in that Grand Body, having been appointed Assistant Grand Director of Ceremonies in the year 1862; elected to the office of Grand Registrar in the year 1868; appointed by the M. W. the Grand Master a member of the Board of General Purposes for the year 1870-71, and elected by the M. W. the Grand Lodge on the same Board for the years 1872-73, and re-elected in 1874 and 1877. For many years he was Chairman of the Finance Committee of Grand Lodge. In the year 1875, he was elected District Deputy Grand Master of the Toronto District, to which office he was re-elected in the year 1876; in the same year he was appointed the Representative of the M. W. the Grand Lodge of the State of Kentucky, near the M. W. the Grand Lodge of Canada. In the year 1881, he was elected to the position of Deputy Grand Master, and the following year was elevated to the chair of the Royal Solomon, to which office he brings a matured judgment, genial manner, and zeal for the Craft that commands the respect and love of his brethren, who will consider it a pleasure in aiding him in the discharge of his high and honorable duties as the Grand Master of the Grand Lodge of A. F. and A. M. of Canada.

In Capitular Masonry, M. E. Comp. Daniel Spry was exalted in King Solomon's R. A. C., No. 8, G. R. C., Toronto, the 17th day of January, 1859. The following year he was elected to the office of Scribe E., to which position he was re-elected in the year 1861. The following year he was elected to the chair of Second Principal H., and in the year 1863 was elected to the chair of First Principal Z. He was also the first Z. of York Chapter, No. 62, Eglinton, as also Orient Chapter, No. 79, Toronto, and subsequently elected an Honorary Member of the following Chapters: York Chapter, No. 62; Occident Chapter, No. 77, and Orient Chapter, No. 79. In the Grand Chapter, also, he has taken a very prominent position, as will be seen from the various important offices he has held. In the year 1860-61, he was appointed by M. E. the Grand Z. to the office of Grand Steward; in the year 1870-71, he was elected to the office of Grand Scribe N., and in the year 1872-73, he was elected to the position of Grand Superintendent of the Toronto District, to which position he was re-elected in the year 1873-4, and at the Annual Convocation, held in the city of Ottawa, in 1874, he was elected a member of the Executive Committee of Grand Chapter, for the year 1874-'75. At this same convocation he presented his credentials as the Representative of the M. E. the Grand Chapter of the State of New Jersey, and was received with Masonic honors. In the year 1876, in the city of Montreal, he was elected to the office of Grand Scribe E., which office he filled with great acceptance until the year 1878, when he was elected to the

office of Grand Second Principal H., and the following year he was elected to the office of Grand First Principal Z., to which position he was re-elected the following year. On his retirement from this office, the Grand Chapter was pleased, by a unanimous vote, to present him with a handsome, as well as a useful, testimonial, expressive of their kindly feelings towards him, as also a mark of their recognition for the able services that he had rendered to Capitular Masonry in the various offices he had so ably filled. He also represents the Grand Chapters of Quebec and the State of Vermont, near the Grand Chapter of Canada, in whose hands their interests will not suffer.

In Cryptic Masonry M. Ill. Comp. Daniel Spry, received the degrees of Royal and Select Master in Shekmah Council, No. 5, G. R. N. B., Orillia, on the 24th day of November, 1870, and subsequently assisted to organize Adoniram Council, in the City of Toronto, of which Council he was the first M. Ill. Master. During his term of office steps were taken to form a Grand Council for the Province of Ontario, M. Ill. Comp. Daniel Spry taking a very active part in the formation of this body, having drafted the resolutions which were passed by Adoniram Council, of Toronto, in 1871, calling the convention which resulted in the organization of the Grand Council of Ontario. On the 8th day of August, 1871, M. Ill. Comp. Thomas Douglas Harington, having been elected the first Grand Master, Ill. Comp. Daniel Spry was elected Deputy Grand Master; the following year he was elected to the office of Grand Master, and re-elected

in the year 1873, and again in 1874. He is now the efficient Grand Recorder of that body. He also holds the important positions of Representative of the M. Ill. the Grand Councils of the States of Vermont, New York, and South Carolina, near the M. Ill. the Grand Council of Ontario. R. Em. Sir Kt. Daniel Spry was installed as a Knight Templar in Mount Calvary Encampment, Orillia, on the 4th day of October, 1871, and at the same time also had conferred on him the degree of Knight of Malta. He is a charter member of Odo de St. Amand Preceptory, of the city of Toronto, and was the first Prelate of the same, and has since held the office of Marshal in the same Preceptory. He also held office in Geoffrey de St. Aldemar Preceptory, of Toronto, of which body he was the Eminent Preceptor in 1875; and also Eminent Preceptor of Mount Calvary Preceptory, Barrie, in 1880. In the Great Priory of the Dominion of Canada he has held the following positions, viz.: that of Grand First Aide-Camp in the year 1874; in 1875 elected a member of the Grand Council, and in the year 1876 he was elected to the office of Grand Chancellor, to which position he has every year since been unanimously re-elected, and to his earnest and faithful services, in a very great measure, does the present prosperity of the Great Priory of Canada depend, in which body he holds advanced opinions in favor of the independence of the Templar Body of Canada.

Sir Kt. Daniel Spry received the degrees of the Order of the Red Cross of Rome and Constantine in the year 1871, and was installed as Most Puiss-

sant Sovereign of Holy Land Conclave, No. 26, Toronto, on the 7th of November, 1874, and appointed Intendent General of the Toronto District for the year 1874-5, and has been the Grand Sovereign of this body. He is the Representative of the Grand Imperial Council of Scotland of the United States.

Brother Daniel Spry is also Past Grand Master of the Grand Lodge of Royal Ark Mariners of the Dominion of Canada.

III. Bro. Daniel Spry, 32°, received the degrees of the A. & A. S. R. up to and including the 18°, in Immanuel Rose Croix Chapter, Orillia, on the 4th day of October, 1871, and subsequently received the degrees from the 19° to the 32° in Moore Sovereign Consistory, S.P.R.S., 32°, in the city of Hamilton, in which body he takes a great interest, and now occupies the position of Grand Prelate. He is also a charter member of Toronto Sovereign Chapter of Rose Croix.

As this record shows, M. W. Bro. Spry has, from the day he first saw Masonic Light up to the present time, taken an active and lively interest in all the branches of Masonry, and still continues to do so; and from the golden opinions he is winning from all quarters, and the skill and energy he has displayed on the occasion of every visit he has made since he has occupied the high and honorable position of Grand Master of the Grand Lodge of Canada, we are confident his reign will be one of the most successful and profitable to the Craft. His efforts are highly appreciated by all, and his work is always so well done that it is not surprising he is proving one of the most popular officers the Grand Lodge has had at its head for many years.

MASONIC DUTY.

Volumes have been written and thousands of orations delivered, pointing out to the Craft the real, full and proper meaning of Masonic duty. Every neophyte has it impressed as he listens to the pure and simple ritual of the Entered Apprentice degree; the Fellow Craft "during his passage" notes that throughout the whole vein of the ceremonial runs a sober rivulet, teaching the Hiramite the meaning and definition of Masonic duty, and he who has entered the Sanctum Sanctorum and knelt in prayer before the altar, as did our ancient martyred Grand Master, and who, like him has tried to escape by the different gates, and witnessed the tragedy—that glorious symbol of the resurrection—cannot have failed to have been impressed with the sacred obligations, that he has not only taken in the preceding degrees, but especially in this. He must in his inmost soul feel that he has entered upon a career that demands much of him, and that to be a true follower of the Widow's Son, he must indeed be very careful and very faithful in regard to his Masonic duty.

There is much, very much, implied in these two little words. They comprehend a whole encyclopædia of virtues, honest maxims and truths, that it behooves every brother to study, and study thoroughly. There is no such word as "Sloth" in the Masonic tongue, and there is no such thing as "Idleness" in Masonry. A man applies for initiation of his own free will and accord, he states he is not actuated by "mercenary or other unworthy motives," and on these

suppositions, if he acknowledges his belief and trust in THE GREAT I AM, his petition is probably accepted; and having made such acknowledgment, and declared that he seeks admission because he is prompted to do so "by a favorable opinion preconceived of the Institution, a desire of knowledge and a sincere wish of being serviceable to his fellow creatures," it stands to reason that before he enters the portals of a lodge room he is fully aware that in becoming a member of the Craft he necessarily assumes serious and responsible duties, which his brethren will expect him to practice and fulfil.

Many Masons, unfortunately, seem to think that their Masonic duty commences when they "don" their apron in the ante room, and ends when they "doff" it after leaving the lodge. Nothing can be more absurd. The mere forms and ceremonies are the garments that clothe the beautiful symbolism, that should be the rule of our every day course of life. If Masonry is a mere routine of questions and answers, of lectures and grips, of signs and words, a mere piece of ritualism, it would be a shameless fraud, a miserable decaying skeleton. But it is not such, though there are thousands of Hiramites, whom if we may judge by their course of life, really view our glorious institution from this low and wretched standpoint. Such men really degrade the Craft and debase our Society. They may be, and often are, bright ritualists, glib in the tongue, ready with the set phrases of the Order; but there their Masonry begins and ends; they have no appreciation of Masonic duty.

The faithful Hiramite sees beneath

these forms—so beautiful and chaste in their design, and within the mystic symbolism and gorgeous ceremonialism of the various degrees, a hidden vein of truth that runs pure as crystal throughout the whole system. Yes, beneath it and within all, lie those precious secrets, secrets rich in purity, chastity, love, benevolence and truth, flowing as they do from the Fountain Head of Truth Himself. These are the secrets that awake the kinder nature and arouse within him to increased activity the still small voice of conscience, the echo of the whisper of the angel of God.

Masonic duty is not cramped, limited, confined; it is cosmopolitan and co-extensive with the existence of the human race. The Mason is bound by holy and sacred ties to uphold the honor of a Brother, to support him with all his strength and power and ability, to comfort him in his afflictions, to aid him in his distress, to cheer him when the dark and gruesome clouds of misfortune surround him with a lowering darkness. But he also is sworn before his Maker, and his brethren, to watch over with a brother's loving eye those that are near and dear to him who belongs to the Mystic Tie, to see that no danger shall assail them, that no breath of scandal shall taint the atmosphere that surrounds them, that no vile tempter shall with honeyed and deceitful words betray the love and confidence of virtue. These are a few of the points that the Hiramite remembers come under the heading of Masonic Duty, and yet they are far from all. The Mason's widow has to be cared for; if in want a home must be found, and work given her to do in

order that she may have the pleasure and satisfaction that every honest woman under such circumstances feels in gaining a livelihood for herself. The orphan, too, of a deceased brother, should be a precious legacy, to be loved and cared for, by the Craft. The son or daughter of a deceased Hiramite should always be adopted by the Brotherhood, educated and taught that there is plenty for hands to do and brain to perform, if such an one wishes to become an honest and upright man or a pure and virtuous woman. This is Masonic Duty.

Masonic duty, moreover, extends farther than this. Masonry does not limit her good deeds simply to those who either belong to the Craft or are connected to the fraternity by the ties of blood. The true Freemason sees the wretchedness and misery of life, and feels a pleasure in endeavoring to alleviate the same. It is not for him to judge regarding the cause of the drunkard's downward course, or to upbraid the errors of a fallen sister. It is, however, his Masonic duty to strive to lead back to the path of honor and rectitude him who, forgetting his family and himself, has sunk deep down in the miry morass that ever surrounds the victim of drink, the prey and carrion of obscenity, blasphemy and crime. So, too, should the follower of the Widow's Son ever bear in mind, when he sees vice in its most hideous and horrible form, flaunting its brazen, painted cheeks in the streets at noonday, and in gilded dens of sin at night, to exert every effort to save. The beautiful lesson of the Founder of the Moral Law, taught and exemplified in the

Jewish temple at Jerusalem over eighteen hundred years ago, still holds good. It is the noblest and purest sermon that the Gentle Nazarene ever enunciated, and all contained in God-inspired words, "Go, and sin no more." Masons should ever remember this holy doctrine. No one can tell how he or she may act when temptation assails them, and the prayer of the Hiramite should ever be, "Lead us not into temptation, but deliver us from evil."

Masonic duty is a pleasure beyond description to him who has locked up the secrets of the Craft "in the safe and sure repository of his heart." To help a brother in distress, to bathe his burning brow, to soothe his weary hours when he tosses on the bed of suffering, of agony, and perchance of death, to dry the widow's tears with hopeful words and kindly acts; to strain to his breast the infant babe of his departed Brother; to educate and clothe and feed the orphan; to reform the home of the drunkard, the blasphemer and the criminal; to snatch from the black and foul abyss of hell she who has fallen from her innocence by man's foul tongue and false and deceitful words; and above all, to learn to appreciate his fellow man, and reverence, adore and love him who recognises no creed or sect, but has declared, through His Apostle, St. James, "Religion pure and undefiled before God and the Father is this,—to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." This is Masonic Duty!

THE CANADIAN CRAFTSMAN only \$1.50 per annum. Subscriptions can begin at any time.

AN UNWISE DEPARTURE.

We have recently been reading the report of the proceedings of the Grand Lodge of Arizona, and whilst we heartily congratulate the brethren in that distant territory in establishing a Sovereign Grand Body with such harmony and good-will, we regret to say that we think there is one article in their Constitution which it would be advisable to expunge at as early a date as possible. We allude to "Part VI, of Trials, Appeals, Penalties, Article I," which reads as follows:—

"RELATIVE TO THE GRAND MASTER.

"SECTION 1. Charges may be preferred against the Grand Master for abuse of his power, violation of the Constitution or Regulations of the Grand Lodge, or other unmasonic conduct, by any three Masters of Lodges; which charges shall be in writing over their signatures, and shall be presented to the last Past Grand Master of this Grand Lodge who may be within the Territory, and who is a member of a Lodge within its jurisdiction.

"SEC. 2. Upon the presentation of such charges, it shall be the duty of such Past Grand Master to transmit a copy thereof to the accused, if within the Territory, at least thirty days, and if without the Territory, at least ninety days, before the time designated for the trial, together with a notification to attend at such time and place as he may therein name, which shall be one most convenient for the parties; and he shall also summon two or more other Past Grand Masters of this territory, who shall be members of Lodges therein, to assemble with him at the time and place designated, and shall notify the accused thereof.

"SEC. 3. The tribunal thus assembled, or any of its members, shall have power to summon witnesses at the request of either party; it shall

receive such testimony as in its judgment shall be proper, and shall determine finally upon the guilt or innocence of the accused; and the opinion of a majority of all its members shall be the judgment of the tribunal and shall be final.

"SEC. 4. The only penalty inflicted shall be deprivation of office; but, when thus deprived, the adjudged may be amenable to his lodge upon a charge of unmasonic conduct.

"SEC. 5. The Grand Secretary shall attend at the trial to keep a record of the proceedings and of the judgment, which shall be filed in his office and shall be presented at the next Annual Communication of the Grand Lodge.

"SEC. 6. The proceedings at such trial, not fully prescribed in this Article, shall, so far as may be applicable, be in conformity with the provisions of Art IV. of this Part.

"SEC. 7. All necessary travelling expenses of the members of such tribunal shall be paid by the Grand Lodge, in the same manner as those of Grand officers attending its communications."

Now, we deem the whole of this article improper and unwise. So far as we are aware the Grand Lodge of Arizona is the only Grand Body that has thought it necessary to have a special code for the trial of a Grand Master. We hold that the Grand Master is sovereign and supreme during the *inter regnum* of Grand Lodge; he exercises prerogatives also of which no Grand Lodge can deprive him; the power of suspension even rests in his hands, and in all the older jurisdictions, who work by the ancient code, he has the right to make a Mason at sight. During his term of office, he literally has no peer by which he can be tried, and to make the immediate Past Grand Master, as Arizona does, the judge

and arbitrator of¹a Grand Master's proceedings, is lowering the dignity and prestige of the highest office within the gift of the Craft.

Brethren who are selected for the exalted position of Most Worshipful Grand Master are, in ninety-nine cases out of one hundred, men whom the Brotherhood has known for years, and whose skill, experience and honor are untarnished and unquestioned. To have an article of this kind in the Constitution is to insinuate that bad men are apt to secure the gavel of the Grand East, and is a slight and a slur upon the first Masonic officer in the Territory.

If a Grand Master during his brief term of office should commit any heinous offence, which is most unlikely, the brethren only have to patiently wait till the Grand Lodge convenes, when they can at once depose him. Besides, what is to prevent the Grand Master of Arizona, or any other Grand Master, *suspending his accusers and judges if he sees fit*; for even according to the Constitution of the Grand Lodge of Arizona he can, by Part II., Art. I., Clause VIII, "suspend the Master of any Lodge from the exercise of the powers and duties of his office, for good reasons shown, until the next Annual Communication." If he can do this, he could certainly suspend his judges and accusers, and what would the trial amount to under such circumstances?

In the "Digest of the Masonic Law" of the Grand Lodge of Massachusetts, we find under Article VIII., Section I., the Grand Master "may suspend a brother or a lodge, until the ensuing meeting of Grand Lodge,

when he shall present the reasons for such suspension in writing." This may be regarded as the general law, and under these circumstances the Grand Master could upset any proceedings that might be brought against him. We think, therefore, it was an unwise departure upon the part of the Grand Lodge of Arizona, to cripple the hands or hamper in any way the powers and prerogatives that have been faithfully cherished and honorably maintained by Grand Masters from time immemorial.

SCOTTISH RITE DIFFICULTIES.

The Ancient and Accepted Scottish Rite seems as if it were absolutely necessary for it always to be in turmoil. We have recently received a manifesto from the Supreme Grand Council of the Northern Jurisdiction, in which we find that Ill. Bro. Folger, 33°, (the eminent Scottish Rite historian, second only to Albert Pike, and by many considered his equal), is expelled. also, Ill. Bro. Thompson Hopkins, 33°, formerly Lt.-Grand Commander; and Ill. Bro. Woodruff, 33°, P. G. High Priest of the Grand Chapter of New York, and one of the most prominent Masons in the Empire State. Naturally the reader inquires into the cause of these arbitrary proceedings. The answer is very clear and simple. These brethren, all, let it be noted, well-read Craftsmen and leaders in the Fraternity, became convinced that the Supreme Council for the A. and A. Rite for the United States of America, founded by Joseph Cerneau in 1807, was the legitimate and legal Masonic authority of the Scottish

Rite for that country, and consequently allied themselves with it—in fact, resuscitated it. For thus exercising the right of private judgment, these men have been branded as traitors to the Craft, by a set of self-elected and self-appointed rulers in Scottish Rite Masonry.

We regard this system of expelling men, and, by so doing, injuring the fair name of a brother, as a most high-handed and unwarrantable proceeding, and we regret to notice that the same system of tactics has been followed by the Supreme Grand Council of the A. and A. Rite of Canada. At the present moment we are not aware how many brethren have been thus branded, but we understand this august assembly ventured to expel Bro. Geo. C. Longley, 33°, of Prescott, although, we know, that from conscientious convictions he withdrew some time ago from the Rite, as he believed it to be a spurious and illegitimate body. Now, surely, it stands to reason that a man having separated all connection with a Rite, is at liberty to unite himself with any other, if he conscientiously believes that that other is legitimate.

In this article we do not propose to enter into the legitimacy or illegitimacy of any of the three Supreme Grand Councils of the A. and A. Rite 33° now claiming sovereign Masonic jurisdiction over the Dominion of Canada. The subject is one that we may hereafter discuss, but at the present time we wish to protest against these expulsions and the system of publishing the names of honored Craftsmen in the public newspapers as “expelled,” thus casting a

slur upon their Masonic character and integrity.

We are convinced that such men as Bro. L. H. Henderson, 33°, Sovereign Grand Commander of the Supreme Grand Council of the A. and A. Rite for the Dominion of Canada and the Province of Newfoundland, would not have allied himself with this organization unless he believed it to be a genuine branch of the Cerneau Supreme Grand Council, whose legitimacy was never questioned till of late years; nor do we believe for a moment that Bro. Geo. C. Longley, the Sovereign Grand Commander of the Supreme Grand Commandery of the A. and A. Rite 33° for British North America, would have severed his connection with the Supreme Grand Council of the A. and A. Rite 33° for Canada, if he had not, after due research, felt that that Body had no legitimate standing. For any one of these Sovereign Scottish Bodies to “set up” in the “expulsion business” is, to say the least of it, impolitic. The history of the Scottish Rite is not one that will stand the glare of the mid-day sun, and it is unwise to raise the dead or reveal the past. It is now very generally acknowledged, and there are many good men in its ranks, but we all know that a few years ago its degrees were peddled about the country by impecunious, and, in many instances, unscrupulous Masons. It is, therefore, most unwise to tear open the gaping wound that was almost ready to heal. We trust we have heard the last of this ridiculous, childish expulsion business.

San Francisco has a “Past Master’s Association.”

BANQUET TO THE GRAND OFFICERS OF THE GRAND LODGE OF ENGLAND, AND No. 1 LODGE, AT THE MANSION HOUSE.

We have great pleasure in taking the following from the "Freemason," London. From it, it will be seen, that Past Grand Master, Col. A. A. Stevenson, whom we are glad to learn has again safely reached his adopted home, was honored with an invitation to the Masonic banquet recently given by the Lord Mayor of London, at the Mansion House:

"For the second time within the last two years, the Lord Mayor for the time being has extended the hospitalities of the Mansion House to the officers of Grand Lodge and the lodge over which it was his good fortune to preside during his mayoralty. In 1880, Bro. Sir Francis Wyatt Truscott, the Grand Junior Warden, and W. Master of Grand Master's Lodge, No. 1, issued invitations to a banquet in the Egyptian Hall to the Grand Master the Prince of Wales, the Grand Officers, and the officers and members of his lodge, and the necessary dispensation having been granted, the banquet was held, H. R. H. the Prince of Wales and some 300 brethren honoring it with their presence. The gathering was one of the most brilliant and successful in the annals of the Craft, and proved a fitting close for the mayoralty of Sir Francis Truscott.

"On Oct. 28th, Bro. Sir J. Whitaker Ellis, Bart., who, by a singular coincidence is likewise, Masonic predecessor, both Grand Junior Warden and W. M. of Grand Master's Lodge, No. 1, entertained the officers of

Grand Lodge and the officers and members of his own lodge, and with an almost equal amount of success. True, the Grand Master's numerous engagements did not permit of his Royal Highness gracing the festive board on this occasion, but the brethren present were in every respect a body worthy to represent the grand old Craft in England."

"After due justice had been done to the viands, and the usual loyal and Masonic toasts proposed and responded to the Lord Mayor next gave, "The Sister Grand Lodges," remarking upon the great pleasure he experienced in having present such important officers as the Past Grand Master of Canada and the District Master of Bengal. As they all were well aware, the great principles of Freemasonry were brotherly love and loyalty to the State to which each Mason belonged. And in his opinion very much of their loyalty—which, happily, they found existing in this country and throughout our dependencies—was due to Craft Masonry. It was with extreme pleasure, therefore, that they found that at this moment the number of Freemasons was greater than it had ever been at any period in the past. Canada was a country not only large in extent, but it possessed great and free institutions, and it was with extreme pleasure that, notwithstanding evil elements, they found it still loyal to the mother country. As in England, so in Canada, he believed that very much of the loyalty was due to Freemasonry. (Hear, hear.) He referred in humorous terms to the fact that Bro. Colonel Stevenson, Past Grand Master of Canada, was an

alderman of the city of Montreal, where they had twenty-seven aldermen and no common councilmen. Bro. Col. Stevenson had also the proud honor of firing the salute when their Grand Master, the Prince of Wales, visited Canada.

“Col. Stevenson, in responding, referred to the universality of the Craft, stating that it was really the most important body, and had more influence on the government of the world than perhaps many of the so-called Governments really had. It was based on good-will towards all men, and, and he was proud to say that there were no material differences existing between any of the Grand Lodges, and certainly none which should separate the Grand Lodges of Canada. They were striving to build up that territory on the same principles as governed that of Great Britain, and were determined to demonstrate, without question of cavil, that even by the side of one of the greatest republics this world had ever seen, how a people could enjoy as much civil and religious liberty under a limited monarchy as existed in a great Republic itself. At present the Government of Canada cost Great Britain not a single sixpence, but they were pleased to enjoy the great privilege and satisfaction of having at their head a nobleman, the Marquis of Lorne, and the Princess Louise. At the same time Canada enjoyed the protection of the British army, and if Great Britain continued as true to Canada as Canada was true to Great Britain, Great Britain would find on the shores of America a nation which would be a source of strength to the British Empire.”

In conclusion, we might add that the present Lord Mayor is also a member of the Craft, and the two senior aldermen, who will probably succeed him in rotation, are also Masons.

EDITORIAL ITEMS.

The attempt at union between the Grand Lodge Symbolique, of France, and the symbolic lodges under the Grand Orient has fallen through.

The Sov. Sanct. of the A. & P. Rite, 33-96°, presided over by M. W. Bro. Geo. C. Longley, 33°, 96°, 90°, has been formally recognized by the Sov. Sanct. of Italy, presided over by M. Ill. Bro. Pessence, 33°, 96°, 90°.

M. W. Bro. Jas. Seymour, 33 96°, Past Grand Master of the Grand Lodge, and P. G. Z. Grand Chapter of Canada, has affiliated with the S. S. of the A. and A. Egyptian Rite of Memphis, and accepted a Past Grand Mastership in the same.

A correspondent of the London *Freemason* wants to know in case of one lodge visiting another, and in the entertaining lodge, the Worshipful Master being absent, who should be spokesman, if there were an I. P. M., an S. W. and a Secretary, who was also a P. M. Surely, the presiding officer at the time, but the difficulty in England as to the status of a P. M., complicates the most simple questions.

The *Masonic Reporter* of Aberdeen, Scotland, says:—“We recently sent our “Amateur Detective” through every street and lane of Aberdeen (Scotland), to make up a list of those who publicly displayed the square and

compasses, etc., and this was the result: 17 public-house keepers, 1 pipe-manufacturer, 1 tinsmith, 1 fruiterer, 1 china merchant, and a dancing master." Yet, when the matter was brought up in the Grand Lodge of Scotland, extraordinary to relate, the motion was lost by ninety-nine to sixty-five.

Bro. Morton is "going very lively" in the *Freemason's Chronicle*, (London) for the A. & A. Rite. He tells an anecdote of how, formerly, a number of candidates dressed in white robes, were led round the room by a Sublime Prince of the Royal Secret, dressed in fantastic style, with high jack boots strapped up to his waist, and then, "in a trice having twenty-nine degrees injected into them." It was rather a terror.

Bro. the Lord Mayor, Grand Junior Warden, will entertain his brother Grand Officers for the year, and the members of the Grand Master's Lodge, No. 1, of which he is now Worshipful Master, and other Masonic guests, at the Mansion House, on Friday, the 20th October. Bro. Sir Francis Wyatt Truscott gave a similar entertainment during his mayoralty, when he was Grand Junior Warden. On that occasion the Prince of Wales was the principal guest of the evening.—*London Freemason*.

The Cincinnati *Commercial* says: "According to the latest investigations, the French Lodge that lately shook the foundations of the Craft to the centre by initiating a woman in due and ancient form, was not under either the Grand Orient or the Supreme Council, but was one of those

peculiar associations which hang like barnacles on the Masonic chain of sunny France. The affrighted bachelor brothers of America can therefore reassume their wonted equipoise."

Bro. S. W. E. Beckner, editor of the *Corner-Stone* has stepped down and out from *les hautes grades*, pokes fun at the Templar parades, ridicules the pilgrimages of the Sir Knights, laughs at their parades and dares to tell his readers that "Bro. Findel, of Saxony, the acknowledged authority upon Masonic history, declares the Negro Grand Lodge of Massachusetts to have been lawfully constituted by Prince Hall, while the White Grand Lodge, constituted by Henry Price, was decidedly not." Go on, Bro. Beckner, but don't hurt the Palm and Shell, or damage the "Mystic Shrine" on which rests the Book of the Prophet, whose coffin is somewhere in the clouds between Mecca and Paradise.

The Ancient and Primitive Rite is spreading in all parts of the globe. We learn from *Kneph* that it has recently been introduced into India by V. Ill. Bro. M. V. Partman, 32°, and that several native brethren have already taken the degrees—the first three being Ill. Bro. Prosomno Coomar Dutt, 32°, Ill. Bro. Heerjeelihoy Rustomijee, 31°, and Ill. Bro. Antoine Louis Le Franc, 31°, who have been entrusted with a dispensation for work in Calcutta. Egyptian Masonry is thus spreading to the land that may truly be called the birth place of Masonry.

Some Irish brethren are anxious to crush out the Memphis Rite in that

country. We predict the effort will be futile. Grand Lodges in Europe are based upon truly liberal and Masonic principles, and not by iron-clad bigotry and intolerant prejudice as Massachusetts. What good did the edict of the Grand Lodge of Massachusetts do? It gave an impetus to the Memphis Rite and established a branch of the Cerneau Scottish Rite under the very shadow of the Masonic Temple in which said Grand Lodge met. The Masonry of Garibaldi should be good enough for Masons in Canada and the United States.

Comp. Drummond, in his Report on F. C. to the Grand Chapter of Maine, gives the following interesting statistics: "The total membership is 128,557 against 127,105 in 1881, and 127,025 in 1880; the exaltations are 7,424 against 6,733 in 1881, and 5,733 in 1880; the admissions and restorations are 1,868 against 1,900 in 1881, and 1,742 in 1880; the dismissions are 2,818 against 2,073 in 1881, and 3,183 in 1880; the expulsions are 75 against 85 in 1881, and 122 in 1880; the suspensions (including suspensions from membership) are 2,859 against 3,762 in 1881, and 4,203 in 1880; and the deaths are 1,633 against 2,496 in 1881, and 1,602 in 1880. We thus find an increase of nearly 1,500 in the total membership; and while it is gratifying to find that this increase comes in part (692) from an increase of exaltations, still the great cause for rejoicing is found in the decrease of dismissions, and especially in the decrease of nearly 1,000 in suspensions. It is evident that suspension for non-

payment of dues has reached its maximum, and we have, therefore, reason to look for an increase of membership in the future. The number of Royal Arch Masons in Maine, are 4,040, of whom 213 were exalted during the year.

What did the King do, that the direct descendant of Frederick the Great, who bequeathed to him on his death-bed the secrets of a Scottish Rite, and allowed him to actually see the constitutions of 1786? We fear King Kalamazoo, when he readeth the following, will cover his body with sackcloth, and wear ashes upon his bald pate. The King is very serious. "Read, mark, learn and inwardly digest it:"

"King Kalakaua, on his late tour of the world, did not seem to appreciate the courtesies extended him by various Masonic Bodies, and this fact has had the effect to draw the following from Albert Pike, Grand Commander of the Supreme Council, Scottish Rite, for the Southern jurisdiction of the United States:—

"It is due to the Eminent Bodies, and to the Eminent Brethren, whose courtesies and attentions we invoked for the Brother Kalakaua, that we should tender them this public apology for the scant courtesy shown them in return, and should solicit their pardon for the grave error which we committed in asking courtesies for a King; into the like whereof, we shall be careful not to fall hereafter."

The *Liberal Freemason* says:— During the session of the Supreme Grand Council A. and A. Rite, Northern Jurisdiction, one Emeritus and four honorary members of the thirty-third and last degree were declared to be expelled from all the rights, powers and privileges of Sovereign Grand

Inspectors-General. The names of these brethren, together with those of two others, ranked as of the 32° and similarly dealt with, were Ill. Bro. C. E. Pierce, who reported for the Boston "Journal," and published by that paper in its daily issues, including the preamble and resolutions. Seeing that the so-called expelled brethren are men holding high positions in other branches of Masonry, we should deem it rather an honor to be red-lettered by men who so far forget that Masons have a right to private opinions and private judgment on *all* Masonic questions, and if some believing conscientiously that the Cerneau branch of the Scottish Rite is the legitimate one, how dare others injure their characters by publishing so-called expulsions through the public press. These remarks refer to the Canadian Scottish Rite as well as the American.

It is striking, and at the same time affecting, often, to realize to what beneficent uses our great Charities are put, and what melancholy cases of sickness, suffering, bereavement, poverty they help and meet. In the inscrutable wisdom of T.G.A.O.T.U. many are the afflictions of our common humanity, many the unforeseen visitations, the inexplicable trials to which mortality is heir to here. Hardly a day passes over our heads, not a biennial election returns, but we are and must be, impressed with the extent of human suffering and the need, value and blessing of our Masonic Charities. The bread-winner struck down by some mysterious disease, in full activity; the mourning widow and the bereaved children; all

these cases come before us often in sad plenitude and succession, and they are such as seem necessarily to appeal to our Masonic sensibilities, to touch our memories and melt our hearts. This week, as we are again approaching another election-period, we may be well reminded of the serious necessity and beneficial outcome of our great Educational Institutions; and may the thoughts, thus realistic and opportune, stir us all up to even still greater exertions on behalf of these great Charities of ours, which appeal so strongly to our personal feelings, evince so markedly the absolute need of their existence, attest so forcibly the sincerity of our Masonic professions, and illustrate so truly the genius, the mission of true Freemasonry in the world and amongst ourselves at this hour."—*London Freemason.*

MASONIC ITEMS.

The *Keystone* speaks of "the Duke" of Lathour. Our worthy Brother was only recently created "an earl," which is two steps in the peerage below that of a Duke. It is seldom our excellent contemporary makes a mistake of this kind.

The Masonic Board of Relief of Ottawa lately detected another beat, giving the name of Daniel Miller, and claiming to hail from Acacian Lodge, No. 705, Ogdensburg. No such individual ever belonged to that lodge, a telegram having been received to that effect. As he has left Ottawa for other fields, the Craft are warned to be on the look out for him and pass him along. Beats fare badly at the hands of the Ottawa Board, as it has

been the means of exposing some of the worst cases of Masonic frauds.

Prince Alexander, of the Netherlands, has been, we are told by non-Masonic papers, elected G. M. of the Grand Orient of the Netherlands. We hope that the fact is so, and that our worthy Dutch brethren may, under his regime, be both prosperous and peaceful, flourish and progress in harmony and true Freemasonry. We trust they will avoid those "will o' the wisps," of change and the like in the landmarks of Freemasonry which the French Grand Orient has so unwisely set on foot, and which can only end in a complete sundering of our one great Masonic Cosmopolitan Family.—*London Freemason.*

The Aberdeen "Masonic Reporter" is a quarterly of thirty-two pages, issued by the Messrs. Lindsay, at Aberdeen, Scotland, for copies of the February, May, and August numbers of which we are indebted to our friend and brother, R. S. Brown, Edinburgh. It contains valuable information relating to the Grand Lodge of Scotland, and the Masonic bodies of Aberdeen, together with sketches of several of the old lodges, and editorial articles on topics of general interest. It is now in its second volume, is handsomely printed, well edited by Bros John Crombie, S. G. D., and Alex. I. McConnochie, P. M. We trust it may be abundantly successful.

TWICE "RAISED."—There is such a thing as opening a lodge and forgetting to close it—such we have seen—and at times there are other irregularities in working, in some lodges;

but there is one lodge at least, which meets not a hundred miles from Exchange street, Aberdeen, determined to "mak siccar." A brother who had some time previously received his third degree in due form, was raised again on his first appearance thereafter. The candidate (?) thought the ceremony was rather similar to what he had already passed through, but "persevered," thinking he would hear something new before he should resume his seat. Tableau at the conclusion!—*Masonic Reporter.*

GRAND LODGE N. S. W.—The regular quarterly communication was held Wednesday evening, June 7th, M. W., the Hon. James Squire J. Farnell, Grand Master, in the chair. Correspondence was read from the Grand Lodges in Ohio, Arkansas, British Columbia and California. The election of officers for the ensuing year then followed. M. W. Grand Master, the Hon. James Squire Farnell; R. W. Senior Grand Warden, H. J. Rowell; R. W. Junior Grand Warden, Bro. Dr. A. Burne; R. W. Inspector of Workings, Bro. J. Slade; R. W. Grand Treasurer, Bro. John Starkey; R. W. Grand Secretary, Bro. Nicholas Weekes; R. W. Grand Registrar, Bro. R. C. Wills. The M. W. G. Master announced the death of the R. W. Bro, Guiseppe Garibaldi, the Hon. Grand Master for life of the Grand Oriente d'Italie, and that the Italian brethren in the city of Sidney will conduct a solemn ceremony at the Garden Palace, and the Freemasons of New South Wales were particularly invited to attend. The report of R. W. Bro. Weekes, Grand Secretary, mentions the progress made by the Grand Lodge of N. S. W. during the

last six months to have been very satisfactory. A greater number of affiliations and intrants have been returned than during the previous eighteen months. Fraternal recognitions were to hand from four Grand Lodges, namely, Arkansas, Ohio, Montana, and Alabama. One new lodge was opened at Jerilderie on 9th March.

ENGLAND.—List of lodges for which warrants have been granted by the M. W. Grand Master of the Grand Lodge of England, since the last Quarterly Communication:—

No. 1971.—The Aldershot, Army and Navy Lodge, Aldershot, Hants.

No. 1972.—The Urania Lodge, Willowmore, South Africa, E. D.

No. 1973.—The Saye and Sele Lodge, Belvedere, Kent.

No. 1974.—The Saint Mary Abbotts Lodge, Kensington.

No. 1975.—The Charles Egan Lodge, Untata, South Africa, E. D.

OPENING OF A MASONIC LODGE IN SUVA, FIJI.—On the 2nd of May last, the Lodge of Fiji was opened in Suva, under the E.C., and the proceedings in connection therewith appear to have been "the event of the week." The report in the *Suva Times*—a copy of which was kindly sent to us, with the compliments of the W. M. and officers of the lodge—is rather ambiguous, and, therefore, we give the following extract literally:—"Of the first part of the ceremony we cannot speak. It consisted of dedicating the lodge room to the purposes of Masonry and installing the Worshipful Master-elect in the chair, and investing his chosen officers with the symbols of their office. Being conducted with closed doors and surrounded by all the secrecy that encircles the Craft these proceedings can only be guessed at. It is understood, however, that Messrs. Duffy, Moore, and Smith came specially for the purpose of assisting, and Mr. P. S. Solomon, who had arrived two days before, was also one of the Elder Brethren. Mr. George Smith, we understand, was

the principal in the ceremony of conferring the dignities of office on the Master-Elected, Mr. D. Cuthbert, one of the oldest of Suva's residents. There were present some twenty or thirty Masons of different Constitutions. In the evening there was a grand ball."

EARLY CALIFORNIA MASONRY.—A correspondent of the *Fraternal Record* writes:—"I arrived in San Francisco on Tuesday, January 11, 1850, and first visited California Lodge, No. 13, of the District of Columbia (now No. 1), on Thursday, January 20th, and found the lodge domiciled in Levi Stowell's building, situated on the east side of Montgomery street, between Washington and Jackson streets, the present number would be either 722 or 724, rather nearer to Jackson street than Washington, and almost directly opposite the old Metropolitan theatre, where it had met since October, 1849. The building was a two-storey and attic wood structure, and the Masons occupied the attic. I well remember the roof came down so low on the sides of the room that while one could sit on the rough benches—used for seats—he could not stand erect; and it was always necessary to advance two paces to the front to obey the requirements of the Master in opening and closing the lodge. I also distinctly remember that the rafters and sides of the room were covered with a gaudy pattern of chintz, fashionable in those days, wherein peacocks and China asters are the prominent figures. The room was lighted by candles, in tin sconces, on the side and ends; and at the office desks by blocks of wood, with three nails driven triangularly therein to hold the candle, a device familiar to all old Californians. In this humble room I met the men who have since done so much to give our beloved Craft a status and a name in its western home, but as I only deal this time with lodge rooms, I will not particularize, but will leave them and their labors to a future article."