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# 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. XXII.

PORT HOPE, ONT., MARCH 15, 1888.

No. 9.

## FREEMASONRY RELIGIOUS, BUT NOT RELIGION.

The completion of the cathedral at Toronto reminds us opportunely, as Freemasons, of one of the most interesting episodes and public manifestations which has attended the progress of the Craft in our time and generation. We still can recall, with pleasurable emotion, how H. R. H. the Grand Master laid the foundation stone, with wonted Masonic ceremonial, of that interesting building, which, by zeal and munificence alike commendable and striking, has culminated in setting apart for religious worship and service a large portion of the intended structure. In seven years (a mystic Masonic number, by the way), this great undertaking has been carried out with great skill of workmanship and effectiveness of design. Though a good deal remains yet to be achieved, no reasonable doubt exists that the same sympathetic resolves, and the same hearty liberality which have characterized past efforts, will result ere long in a consummated work, in a perfected outcome. Thus the first cathedral built in our country for 800 years is now before us, reflecting the greatest credit on architect and workmen alike, and perforce reminding us of those older works, raised by lodges of Freemasons, which constitute the wonder of "Operative Masonry," and are not only the *chef d'œuvre* of constructive skill, but delight still the wandering student and the contemplative archæologist. We rejoice to think that our Royal Grand Master

laid the foundation stone Masonically in the "N. E. corner of the intended building," and we are also gratified and grateful to be reminded that, in the benign Providence of the Great Architect of the Universe, his life has been spared to be present at its consecration.

Our concern to-day is more, however, with the principles involved than with the work completed, as we deem the present a good opportunity to remove, if possible, some misconceptions, and to enforce some first principles of Freemasonry proper.

Freemasonry is not, and cannot be, a religion (Religio) in its strict meaning, literally, mystically, to any one.

Its very universality, elasticity, and freedom from dogma, forbid the idea.

We do not say that, in some far distant country, peopled by the "uncultured savage" or by some "residuum" of a race sunk in gross ignorance and debasing superstition, in its enlightening averments and didactic morality Freemasonry might not become a sort of religion to those so sunk and so degraded; but such are not really and truly, in the abstract or in the concrete, its professions or its mission to men.

Neither in its public proclamations, nor its safely-guarded "aporrata," is any such idea advanced, any color given to such a notion.

Our ultramontane antagonists have indeed objected to Freemasonry, so long ago as 1788, in the famous Bull of Clement, that it aimed at setting

up a sort of natural religion (*quasi honeste religionis*), among men, but such an allegation is as absurd as it is unfounded. Freemasonry is built up on the universal reception and toleration of all who honestly believe in and accept the Fatherhood of God and the Brotherhood of man.

It makes two exceptions in its wise-defined limits; it sternly excludes atheists, as well as those who affect to set up the so-called "Independent Morality."

But it does not, in any form, essay to avow a religion for men, or the Brotherhood.

It proclaims no dogmata, imposes no tests, interferes with no conscience, and antagonises no creed.

It is simply tolerant, charitable, and comprehensive in the truest and most proper sense, and seeks to hallow the universal recognition of the Most High by acts of unselfish benevolence, by labors of untiring goodwill, towards the fraternity and mankind. But though it does this, and does it always kindly and peaceably, Freemasonry is not anxious to bear the reproach of applauding, or encouraging any procedure alien from its acknowledged theories, and hostile to its avowed programme and platform.

It therefore avoids, as a rule, public display, except when connected with its own proper work, except when asked by lawful authority to participate in acts of public utility, charity, religion; or except, above all, when the ends to be attained, and the objects to be advanced, are admittedly and objectively good, wise, seasonable and useful.

Freemasonry is ever most anxious not to appear to commingle with the divergencies or shibboleths of denominational zeal; it eschews, above all, as it abominates anything like, partizan celebration or questionable loyalty; it resolutely sets itself against all words and acts which in any way infringe on that great principle of reverence for law and order which

runs through the entire teaching of our Masonic system from first to last.

But with all that seeks to advance reverence for the Great Creator and the peace and good will of men and brethren, Freemasonry ever keeps "the touch."

In anything that would promote the peaceful and elevating work of religion; in all that seeks to bring man nearer to his Great Creator and his brother man; in all that would lead up to a spread of culture, education, civilization, humanity, and goodwill among the nations of the world, among the children of the dust, Freemasonry always rejoices to avow its concern, and its concordance, its fraternal sympathies, and its ready interest.

But though it is not religion, as we said before, it is religious, very religious in its respect for religion; in its approval of all religious labors which tend either to the mental illumination or religious consolation of our fellow men.

With all these aspects of religion, as a handmaid of the Great Artificer of all, in pouring the oil and wine of humanizing and elevating and soothing religion into the ever open wounds of our poor suffering humanity, Freemasonry always expresses warm concern and living interest. Some have objected to any interference with building of churches and the like. But it is surely a superficial and un-intellectual view of the matter, and utterly opposed to the traditions, the teachings, the symbolism of Freemasonry. Erasmus said of old, talking of cathedrals—"Tanta magestatis sese erigit in cælum ut procul etiam metuentibus religionem inculcat."

Therefore, as our operative forefathers raised the many wondrous buildings we still admire, so we speculative Freemasons of to-day express our hearty sympathy with all such good works, which create art, advance civilization, and aid the dissemination of light, culture, and

truth; and the banishment far from us of that barbarism which degrades, and that vandalism which destroys.

Surely Freemasonry is ever right, and never more attractive than when it takes part in similar efforts and labors, whose object is to extend the influence of religion amongst all classes; to link in cohesive bonds of amity and good-will the now surging waves of human life; to pave the way for a reign of kindly feelings and brotherly love amidst warring nationalities, and to repeat, once and again, the soothing strains of the sublimest hymn of all—Glory to God on high, and on earth peace, good-will towards all men.—*Freemason's Chronicle*.

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### MASONRY.

Without doubt Masonry is the most popular institution of the age. Certainly the statistics, according to our thinking, prove it so. If numbers are a correct criterion, then we might stop right here and say that we have already proved our argument. We question if there is another society so large numerically speaking, and this is what gives it standing and power. Masonry, too, has another ingredient that gives it even more popularity than the quality above mentioned, and that is its antiquity. Its origin dates so far back that it cannot be traced, and the man is yet to be found who can delve so deep into the pages of history as to inform who is the real founder and in what period he lived. Either one of the factors that we have mentioned is a sufficient guarantee of the popularity and stability of Masonry; but its system of moral philosophy ranks for the ascendancy, and gives us the true key. We cannot conceive a more beautiful arrangement by which men may worship, and at the same time render that homage that is due their fellow-men. We cannot live for ourselves even if we are so inclined. There is a certain degree of dependency that surrounds

us, and we cannot throw it off even if we enjoy affluence in the superlative. Masonry teaches men how to live and how to act, and if by any means we could throw very much more of the good influence of its teachings into the daily routine of life we feel that society would be far better for it.

This is our conception of Masonry. We believe that it is destined for a far higher purpose than is now conceived. To accomplish this its votaries must take a more sacred view of it. They must be better Masons in all respects, and this will develop the real object and purpose of Masonry.—*New Zealand Journal*.

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### DIDN'T KNOW HIRAM.

A doctor who moved from Canada to a town in Michigan where Masonry was very popular, said to some of the members that he was a Mason, but never visiting the lodge, they expressed doubts as to his being a Mason.

One day an Irishman who was not a member of the Prohibition party, met this doctor in a hotel, where they were taking a social drink. Says he, "Doctor, they tell me you came from the same town I did in Canada; how long did you live there?"

"All my life."

"Was well acquainted, I suppose?"

"Yes, knew everybody."

"Did you know one Hiram Abiff?"

"Hiram Abiff? Hiram Abiff? I knew lots of Abiffs, but I have no recollection of ever meeting Hiram."

—*Loomis' Musical Journal*.

Good enough, but Canadian Masons are not generally so green.

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THE "DON JUAN"—Sir John, who founded the excellent Spanish Masonic journal, *La Acacia*, of Buenos Ayres, Argentine Republic, South America, was Juan Alejandra MacLean. The Scottish Highlander looks well as a Spanish noble.

### THE WARDEN'S COLUMN.

A correspondent asks: "What is the meaning of the Warden's Column?"

The origin of the Warden's column is connected with the fable that at the building of the "Temple" the workmen were under the supervision of two officers who were respectively stationed at the two columns of the porch, and in Masonic phraseology are termed "Wardens."

The word warden is from the Saxon *wardian*, signifying to guard, to gurrd, or watch. The French title for the same officer is *servillant*, the German, *aufscher*, the Spanish, *vigillante* are all significant and meaning overseer. So, according to the popular Masonic fable, the Senior Warden stationed at the pedestal of the column *Jachin* had the oversight of the fellow crafts, while the Junior Warden, at the column *Boaz*, overlooked the apprentices.

In the old rituals, and in the present lodges of the Masons of the Rite Modern, and of the Ancient Scottish Rite, this position of the Wardens in the Lodge is still observed, where they both sit in the west, at what is supposed to represent the pedestals of the two columns of the porch, and in the English and American Rites although the illusion is greatly impaired by the removal of the Junior Warden to a position on the South side of the Lodge room, there still remain on their pedestals, miniature columns representing the temple pillars of the porch, and which in all processions they carry as the proper insignia of their offices. Custom has established the practice in the lodges of American and English Rites, that when the lodge is at labor the column in the west shall stand erect upon its pedestal, while that in the south is recumbent, while the craft is at refreshment the contrary position is assigned them.—*Exchange.*

### OUR HOME.

In his annual address to the Grand Lodge of Kentucky, in October, 1887, Grand Master James W. Hopper said:—"The Masonic Widows' and Orphans' Home is justly the pride and boast of Kentucky Masons. It is a monument to their intelligence and liberality, beside which all the costly monuments of pride and power look dwarfed and insignificant." This fine charity has a net endowment fund of \$158,746.74. It is otherwise supported and endowed by donations, legacies, life memberships and gifts of more or less value. Lodges, chapters, commanderies or individuals may purchase life membership at \$100 each, and be entitled to one vote in person or by proxy, at all meetings of the members of the institution. We notice with pleasure that a large number of life memberships were purchased during the year ending August 31, 1887, and among these are our good friends and brothers, John Finger and C. C. Vogt. The average number of beneficiaries for the year was 188. The boys are taught in the printing office or shoe shop attached to the home, as seems best to the management, and so helped that when they leave they are fitted to be useful citizens. The girls are also carefully looked after and educated for usefulness and self-support. It is noticeable that the entire salary list, for superintendent, teachers and all other needed help is only \$3,028 for the year. The cost per capita for maintenance for the year was \$95.88. Indeed, the seventeenth report of the directors shows careful management and most commendable results. Grand Master Hopper was right.—*Liberal Freemason.*

BRO. SIR WALTER SCOTT was made a Freemason in the Lodge of St. David, No. 36, Edinburgh, on the 2nd of March, 1801. This Lodge dates from 1789 on the roll of the Grand Lodge of Scotland.

## EARNESTNESS.

Every true and worthy member of our time-honoured Fraternity must be continually stirring himself up to greater earnestness in every good work, to a more perfect discharge of every duty. Who does not feel that, without detriment to himself and his family, he could do more for his brethren than he has ever done yet.

It may be in the way of giving, to relieve their wants and to help them in the time of distress; it may be in seeking out those who are in need of relief, and bringing their cases under the notice of others more able to relieve them; it may be in showing sympathy, which often cheers the fainting heart and encourages the man ready to succumb in despondency, to fresh, and hopeful and successful exertion; it may be in any one of a thousand various ways, for there is no end to the variety of ways in which brotherly love may be displayed.

But let us see that it dwells in our hearts, and that we cherish it, and are governed by it, giving it free course to go forth to all our brethren, and in all our words and actions.

And well may we rejoice that we are members of an Order whose laws enjoin it so strongly, whose teachings do so much to cherish and promote it, and whose arrangements and working afford so much opportunity for its practice.—*N. Y. Sunday Times.*

HUNGARY.—We are much pleased to receive in exchange a copy of the *Orient*, Budapest, Hungary, Austria, for the month of October. It is a neatly got up and evidently well conducted little Masonic periodical, and is the organ of the Grand Lodge of Symbolic Masonry. Our Hungarian brethren are largely imbued with the true spirit of cosmopolitan Freemasonry. This is one of the few European Grand Lodges with which the Grand Lodge of Quebec interchanges Grand Representatives.

## POWERS OF A GRAND MASTER.

Bro. E. T. Schultz, of Maryland, in his review of *Indiana*, says:—"If the committee mean to say that a Grand Lodge can make a 'written constitution' that will control or deprive the Grand Master of powers given or recognized as existing in him, by the ancient charges and regulations, then we dissent in toto. A moment's reflection, we think, must convince any one who has given even a superficial examination to the subject, that a Grand Master has rights, powers and prerogatives that the Grand Lodge cannot take from him, without a violation of those fundamental laws governing the fraternity—the ancient charges, regulations and landmarks, concerning which every Brother, before he can be installed as Master, must solemnly assert:—'No man or body of men can make changes or innovation therein.' We cite some of these powers: The right to issue dispensations for the formation of new lodges, and, by analogy therefrom, the right to make Masons at sight, for surely he may do himself that which he may authorize others to do; the right of visitation and to preside over every assembly of Masons in his jurisdiction; for he is Grand Master of the entire Craft; the right to convene the Grand Lodge whenever he may deem it expedient; the right to arrest the charter of a lodge, the right to suspend the Master and other officers. These and others that might be mentioned, are powers that all must admit are inherent in the office of Grand Master, and cannot be taken from him. Why, then, do we hear so many writers declare that a Grand Master has no other powers than such as *may* be given him by the Constitution of his Grand Lodge?"

R. E. Sir Knight John J. Bell, Exeter, has been elected S. G. C., K. T., of New Hampshire.

## AUSTRALIA, VICTORIA.

It will be noticed that in this issue appears a list of lodge advertisements in high grade Masonry, which are well worth perusal, especially by those Masons who are in possession of degrees other than the Craft, as showing what warrants are now in possession of Victorian brethren. It would take up too much space to detail the efforts made by some of our brethren in order to obtain these privileges for Victoria and Australasia; suffice it to say that in every instance their endeavors were crowned with success. Perhaps the most important in the estimation of M. Ms. will be that of Holy Royal Arch—which includes the degrees of Mark, Past, and Most Excellent Master—under warrant from Canada. From the same Dominion comes also the warrant from the Sovereign Great Priory of Knights Templar, inclusive of Knights of Malta, etc. It will be remembered that the English Great Priory lately threatened Canada with a declaration of non-intercourse if this warrant were not withdrawn. Information has just been received, from an official source, that, at a communication held in July, Canada decided, by a large majority, that the warrant was constitutionally issued, and that they refuse to withdraw it; also, that Victorian Masons should have every support and assistance from Canadian Masons in every way desired.—*Victorian Freemason, Oct. 7.*

**DIDN'T PASS.**—An eastern paper tells of a man with a big "G" pined on his vest, who attempted to work his way into a Masonic lodge. The Tyler said to him, "What does that letter stand for that you display so conspicuously on your breast?" "Oh that 'G' That stands for Gernusalem, a sort of headquarters for us Masons." He didn't pass.—*Henderson Independent.*

## MASONIC UNITY.

The visit of Bro. Lord Carnarvon to Australia is an interesting Masonic event. His exalted position in Freemasonry as Pro Grand Master of England, gives him a status which carries with it a right hearty fraternal welcome to this great southern land. His status as a public man adds to his welcome, he having been Secretary of State for the colonies for a considerable period, in which high office he exhibited a warm and intelligent interest in the welfare of the colonies, especially those of this island continent. In Adelaide and Melbourne he has received an enthusiastic Masonic welcome, and his utterances at the festive gatherings held in his honor have been marked with a geniality of sentiment, and a tact of expression which evokes admiration for the distinguished guest, and largely adds to the warmth of the welcome which is being prepared for him on his arrival in this colony, during the month, as the guest of Bro. Lord Carrington. We tender our welcome to him, and earnestly hope that one result of his opportune visit will be an appreciable advance towards—MASONIC UNITY, the one thing needful to make the centennial year memorable in the Masonic life of this, the mother colony.—*Sydney Freemason.*

A CORRESPONDENT, writing to an influential London daily paper, observes that the new Lord Mayor (Bro. Alderman de Keyser), though a Roman Catholic, is an ardent Freemason, and he means to stick to his guns, and become Master of the Emulation Lodge, in spite of Papal Bulls, possible excommunication, the jeremiads of the Catholic press, and the scores of anonymous letters which he has tossed contemptuously into the "blazing" fire.—*Freemason's Chronicle.*

## AN OLD DIPLOMA.

The *Hingham Journal* says: Capt. S. S. Day has in his possession a curious relic of "ye aunciente time," being a manuscript diploma granted by Tyrian Lodge, A. F. and A. Masons, to Eben Tarbox, in 1787, of which the following is a copy:

And the Darkness comprehended it not. In the East a place of Light, where reigns "Silence and peace." From the TYRIAN LODGE, No. 1, held in Gloucester, New England: To the Right Worshipful Masters, Worshipful Wardens, and brethren of all regular Lodges of the aunciente and honourable society of Free and Accepted Masons, Greeting:

BELOVED BRETHREN:—This is to certify that the bearer hereof, our brother EBEN TARBOX, hath been by us entered an Apprentice, passed a Fellow Craft, and raised to the sublime degree of Master Mason, whose zeal for the royal craft induces us to recommend him to all the faithful wheresoever dispersed: And we have required our said brother to sign his name in the margin hereof, that the same may be demanded of him as a proof that these presents hath not fallen into suspicious hands.

Given under our hands and the seal of our Lodge, the 10th day of April, in the year of Light 5787 and Salvation 1787.

BARNETT HARKIN, Master.  
THO. SAUNDERS, S. Warden.  
DANIEL COLLINS, J. Warden.  
NATH. WARNER, Sec'y.

EBEN TARBOX.

## AN OLD WARRANT.

Hiram Lodge, No. 1, of New Haven.

To all and every the Rt. Worshl Brothers and Fellows of the Auncient and Honble Society of Free and Accepted Masons now residing at or about New Haven in the Colony of Connecticut in New England, or that may hereafter reside there; Thomas Oxnard Esqr of Boston in New England Provincial Grand Master of North America, Sendeth Greeting,

Whereas Application hath been made to us by Our Worthy and Wellbeloved Brother Capt. David Wooster, and Divers other Worther Brothers, now Residing in or about the said New Haven, Praying that We would Impower them there to Congregate and Form themselves into a Regular Lodge of Masons,

Now Knew ye,

That in Consideration thereof; and by virtue of the Power Committed to us by the Rt Honble and Rt Worshipful Grand Master of England We do hereby Appoint and Impower our True and Faithful Brother Capt David Wooster, to be the First Master of the First Lodge in New Haven aforesaid, and Do hereby Order that he Summons (as soon as may be) all the Free and Accepted Masons in or about the said Colony of Connecticut (taking especial care that they have been or shall be all Regularly made) to meet, and together make Choice of Two Wardens, that to them may seem meet, and that the said Lodge shall meet in a Convenient place in New Haven aforesaid on such days as shall be most convenient, and that the said Lodge do Annually on the Lodge Night immediately preceding the Festival of St. John the Evangelist Chuse from among their Members One Master and Two Wardens to Rule the said Lodge with other Officers necessary to the good Order thereof and Further that they Strictly Keep and Observe, all and Every the Rules and Regulations as Contained in the Printed Book of Constitutions (except so far as they have been altered by the Grand Lodge at their Quarterly Communications) with such other as they may Receive from us, or our Deputy Grand Master, or from the Grand Master and his Deputy for the time being, and that the Master and Wardens of said Lodge do Transmit to us in Writing a List of the Members of said Lodge, with the place of their abode and the stated Days and place of Meeting. Given under our Hand and Seal this Twelfth Day of November A. D. 1750 and of Masonry 5750.

By the Grand Master's Command.

HUGH McDANIEL, D.G.M.  
BENJ. HALLOWELL, S.G.W.  
JOHN BOX, S.G.W.

CHAS. PELHAM, G.S.

Registered in the Grand Lodge of Connecticut,

W. JOHN MIX, G. Secy.

The editor has asked me to say a few words about the Warrant, a transcript of which appears above. The facts are these. The Warrant was on 12th August, 1750, in answer to "the petition of several brethren at Newhaven in Connecticut, for the erection of a lodge there," as the "Book of Constitutions" of the Grand Lodge of Massachusetts, for the year 1792, declares (page 117.) As will be found, by reference to Bro. John Lane's "Masonic Records, 1717-1886" (page 57), the lodge was acknowledged

ed by the Grand Lodge of England, by being placed in their engraved and other lists from 1768 as No. 143. The numerical portion being altered in 1770 for 113, in 1781 for 93, and in 1792 for 85. It was kept on the roll, with most of the other lodges, until the "Union of Dec., 1813," when it was dropped. The lodge, however, took part with others in the formation of the Grand Lodge of Connecticut in 1789, and I presume accepted a new Warrant from that body in 1799, the old one of 1750 being returned to the members to be preserved as a heirloom.

Any such lodge on joining a Grand Lodge, or forming a new one (with other lodges), ceases to have the right to work by authority of the charter granted by its mother Grand Lodge, *de facto*: consequently the Hiram Lodge, No. 1, of the Grand Lodge of Connecticut, can only exist as a regular lodge by virtue of the Warrant or authority derived from that Grand Lodge, and when those rights and privileges are taken from it by a constitutional vote in that Grand Lodge, it can no longer be countenanced by regular lodges, and until its rights and privileges are restored by the same Grand Lodge that suspends or withdraws them, all Grand Lodges are Masonically, logically and honorably bound to protect and support the action of the Grand Lodge of Connecticut. The question as to the reasonableness or otherwise of the matter, we have nothing whatever to do with.—*W. J. Hughan in Freemason's Chronicle.*

THE symbolism of Freemasonry is laden with instruction of the highest import.

M. W. Bro. S. Stacker Williams, of Newark, Ohio, has been re-elected Grand Master of the Grand Lodge of Ohio, for the current year. He has shown himself to be a zealous, discreet, and able ruler of the Craft in that State.

## THE TRIADS.

(Vol. III, p. 102.) The triads are mentioned in the last volume of your magazine. I am led to ask if other series of triads were common in the ancient religions? J. P. SHIELDS.

There are a large number of triads in the ancient writings connected with the religious systems. The following are some of those mysterious co-existences of three deities which will be found interesting in unravelling ancient religions, symbolisms, mythological systems, and astrology:

1. Egypt—Osiris, Isis and Horus.
2. Orphic Mysteries—Phaenax, Uranus and Chronos.
3. Zoroasterianism—Ormuzd, Mithras and Ahriman.
4. Hindu—Brahma, Vishnu and Siva.
5. Cabiric Mysteries—Axieros, Axiokersos and Axiokersa.
6. Phoenicia—Ashtaroth, Milcom and Chemosh.
7. Tery—Belus, Venus and Tammuz.
8. Greece—Zeus, Poseidon and Hades.
9. Rome—Jupiter, Neptune and Pluto.
10. Eleusis—Iacchus, Persephone and Demeter.
11. Platonic Mysteries—Tagathon, Nous and Psyche.
12. Celtic—Hu, Ceridwen and Creiwy.
13. Teutonic—Fenris, Midgard and Heia.
14. Gothic—Woden, Frigga and Thor.
15. Scandinavia—Odin, Vile and Ve.
16. Mexico—Vitzliputzli, Tlaloc and Tezcatlipoca.—*The Bizarre.*

## THE UNITED ORDERS OF THE TEMPLE AND HOSPITAL OF ST. JOHN OF JERUSALEM.

Says the London *Freemason*, of January 28th:—"We learn from a contemporary that Bro. Emra Holmes, K. G. T., Fellow of the Royal Historical Society, Provincial Prior of Canada and Past Grand Provost of England, has resigned his office as representative of the Great Priory of Canada at the National Great Priory of England and Wales, which he has held for the past nine or ten years, in consequence of the action of the Canadian Knights Templar (who were lately absolved from their allegiance to the Prince of Wales, Grand Mas-

ter) in invading the territories under the jurisdiction of the Great Priory of England, and founding Preceptories of the Order in Australia, in spite of the energetic protests of the English Templars. We understand that the Great Priory of England has now unanimously and finally resolved to sever all connection with, and to repudiate the existence of, the Great Priory of Canada, whose representative here is unable to defend its action in the matter.

"A long series of notes on the United Orders of the Temple and Hospital, extending over many months, appeared in the *Freemason* in 1872 or 1873, from the pen of Bro. Emra Holmes. Bro. Col. McLeod Moore, G. C. T., probably the most learned member of the Order so far as its history and traditions are concerned, is Great Prior of Canada at the present time. It is understood that he is greatly opposed to the action of his Great Priory in invading the "occupied territory" of the English Knights Templar, and it is thought he will resign his office in consequence."

*Re* the above, we respectfully request any responsible English or Canadian Knight Templar, to furnish **THE CRAFTSMAN** with a statement, *supported by facts*, showing that the Great Priory of Canada has "invaded" the "occupied territory" of the "Great Priory of England and Wales and the *Dependencies thereof* (?)"

We deny it *in toto*.

And we say, further, that the resignation of Grand Master Moore (which we do not believe is contemplated) would not affect the position taken by the Canadian Templars one iota. They are composed of the good old British grit, which precludes their yielding to dictation from any source, and will stand bravely by their rights.

## KNIGHTS TEMPLAR UNIFORM.

The Grand Encampment of Knights Templars of the United States at its triennial conclave in St. Louis in '86 delegated the subject of establishing regulations pertaining to uniforms, with the exception of the insignia of rank, to the several Grand Commanderies.

It will be interesting to the members of the Order in the New England States to know of the following radical changes in the matter of uniform adopted by the Grand Commandery of Knights Templars of Maryland at its seventeenth annual conclave, recently held in Baltimore:

The Committee on Uniform made the following report, which goes into effect on Easter Monday next. The white feather is abolished from the chapeau and three black ones will be used in the future. The cap, pants, sword and gloves will be the same as now in use, while the cuffs will exist no longer as a part of the Templar uniform. The cuffs of the coat sleeves will be appropriately trimmed with silver or gold braid and red or gold crosses, according to rank. The baldric will be made of black silk velvet and appropriately trimmed with silver or gold braid and Knights Templar star, according to rank. The belt will be of black leather, with two straps, instead of metal chains. All belt plates or clasps will be alike with the exception of color and style of cross, Passion and Maltese, which designate the rank. Eminent and Past Commanders will wear gold braid on belt. There are to be two coats, dress and fatigue, which are copies of the full dress and fatigue coats of our naval officers. An Eminent or Past Commander will wear a double-breasted swallow-tail coat, nine buttons on each side in threes, buttoned close to the chin, with a standing collar slightly open in front. The Knights will wear a nine-button,

single-breasted, swallow-tail, with standing collar. The fatigue coat or blouse will be a sack trimmed with heavy black braid. Officers entitled to shoulder-straps will have same embroidered on each shoulder of the blouse.—*Boston Journal*.

### CANADIAN MASONIC NEWS.

On the 13th January, the Past Masters' Association of the town of Peterboro', entertained W. Bro. E. J. Toker, (for some years editor of the *Review*), whose removal to Toronto to take a position on the *Empire* is so much regretted, to a complimentary supper. The evening was most pleasantly spent, the supper being *recherche*, the speeches excellent, and the utmost good-feeling prevailing throughout.

At the meeting for the election of officers of St. John's Lodge, No. 40, G. R. C., Hamilton, held on the 15th Dec., 175 city members were present. This shews that a very commendable interest is taken in the doings of the Craft by the Masons of Hamilton. The D. D. G. M. complimented the lodge upon the work done. At the close of the meeting an invitation was extended to the visitors to join with the brethren in the enjoyment of the annual banquet. The invitation, of course, was accepted and the company spent a delightful time until midnight.

An instance of what a Brother can do for *THE CRAFTSMAN* by a little effort, is shown by the fact that W. Bro. Dr. J. S. Sprague, of Stirling, Ont., has sent us within a very short period eight subscribers, and in most cases cash accompanied the orders. If others would imitate Bro. Sprague's example *THE CRAFTSMAN* subscription list would soon show a decidedly large increase. We extend our most cordial thanks to Bro. Sprague, and hope he may have many imitators.

### INSTALLATIONS.

**STIRLING.**—Stirling Lodge, No 64, G R C, installed by R W Bro James Tulloch, D D G M, assisted by W Bro Dr G W Faulkner; W Bro Dr G W Faulkner, W M; Bros H G Ferguson, S W; G Kennedy, J W; James S Sprague, M D, Treas; John Shaw, Sec; W Reynolds, Tyler; W Vandervoort, I G; W Bro Albert Chard, P M, D of C.

**MOUNT FOREST.**—St Albin's Lodge, No 200, G R C, installed by W Bro M O MacGregor.—W Bro C A Jones, I P M; W Bro J N Cringle, W M; Bros T G Smith, S W; J C Carter, J W; J A Halsted, Treas; R O Kilgour, Sec; E B Bosally, Chap; C E Stevenson, S D; T J Began, Jr, J D; Wm Currie, I G; Alex Gow, Tyler.

**VIENNA.**—Vienna Lodge, No 237, G R C, installed by W Bro John H Teall.—W Bro John H Teall, W M; Bros Thomas Gegan, S W; Robert Marlett, J W; J H Teall, Treas; H G Weinhold, Sec; C Pratt, Chap; John Dean, S D; R L McCally, J D; J D Phillips, I G; Gerge Thornton, Tyler; R Truman, D of C.

**DRESDEN.**—Sydenham Lodge, 255, G R C, installed by W Bro J W Sharpe.—W Bros W H Switzer, I P M; W H Switzer, W M; Bros J B Carscallen, S W; J H Burnie, J W; C P Watson, Treas; S Hodgins, Sec; Rev T Tallach, Chap; John H McVean, S D; S Bently, J D; E Gunyong, S S; F Laird, J S; Wm McVean, I G; D G Huff, Tyler; R P Wright, D of C.

**ERN.**—Wellington Lodge, 271, G R C, installed by W Bro Wm Conboy.—W Bro C Overland, Jr, W M; Bros G F Sutton, S W; W A Richardson, J W; Wm McDowell, Treas; Wm Conboy, Sec; H Dunbar, Chap; J J Kerr, Org; D Campbell, S D; Adam Justice, J D; Thos N Wanshull, S S; R H Galbraith, J S; W Hull, I G; John D Campbell, Tyler; Jas Crozier, D of C.

**DUNDAS.**—Valley Lodge, 100, G R C, installed by W Bro Nathaniel Greening.—W Bros John Poole, I P M; Roy V Somerville, W M; Bros F A Latshaw, S W; Augustus Payne, J W; Joseph Riach, Treas; Joseph O Rooke, Sec; Rev E A Irving, Chap; Hiram D Binkley, S D; William Lawson, J D; Wm G Mallet, S S; — Dixon, J S; Wm O Herald, I G; John Dickson, Tyler; John Bertram, D of C.

**AMELIASBURG.**—Lake Lodge, 215, G R C, installed by W Bro Flaglar.—W Bros W E Delong, I P M; Donald Roblin, W M; Bros H G Stafford, S W; G E Roblin, J W; E Roblin, Treas; I Colman, Sec; F S Delong, Chap; David Gibson, Org; George Yott, S D; A G Roblin, J D; J G Johnston, S S; James A Vancott, J S; John Roblin, I G; A McConnell, Tyler; David T Stafford, D of C

**WATERLOO, QUE.**—Shefford Lodge:—W Bro John I Wallace, W M; Bros W R Peters, S W; James McCurdy, J W; Wm Monnford, Sec; L H Brooks, Treas; Rev J W Garland, Chap; Geo E Savage, Tyler.

**SMITH'S FALLS.**—St Francis Lodge, No 24, installed by W Bro Caras:—W Bro Caras, I P M; W Bro S N Percival, W M; Bros James McCrum, S W; Thomas Miller, J W; John Shields, Treas; Stewart Moag, Sec; Patrick Hart, Chap; Thomas Storey, S D; James A Lindsay, J D; George Marquet, I G; Henry D Chalmers, Tyler; W Bro Edw Chalmers, D of C.

**BATTLEFORD, MAN.**—Battle Lodge, No 38, installed by W Bro Sikes:—W Bro Sikes, I P M; W Bro George Applegarth, W M; Bros H Richardson, S W; John Cotton, J W; Jas Clinkskill, Treas; H McCleneghan, Sec; Rev T Clarke, Chap; J B Parker, Org; Rev J Pritchard, S D; H H Nash, J D; F A D Bourke, S S; William McKay, J S; Charles Smith, Tyler; H Gesborne, D of C.

**BIRNBOURNE.**—Harmony Lodge, No 57, G R C, installed by W Bro John Brown:—W Bro W D Kees, I P M; W Bro J Sauer, W M; Bros R Bell, S W; Thomas Powell, J W; W Bro W D Rees, Chap; W Bro Brown, Treas; W Bro Graham, Sec; Bros J Jackson and W French, Deacons; Jas Barclay and R Menzie, Stewards; J Thompson, I G; E Dartnell, Tyler.

**CARBERRY, MAN.**—Carberry Lodge, No 27, G R M, installed by R W Bro W Peters, D D G M of Brandon:—W Bro W J McAdam, I P M; W Bro M Collins, W M; Bros J Dickson, S W; Wm Dickey, J W; James McCrae, Treas, J Thompson, Sec; A W Dalton, Chap; Alex McIntosh, S D; James Craig, J D; J McLean, S S; A Switzer, J S; J Barron, I G; G Shields, Tyler; H A Farley, D of C.

**CHESTERVILLE.**—Chesterville Lodge, No 320, G R C, installed by W Bro Gillespie, assisted by W Bros Wood and Casselman:—W Bro J G Gillespie, I P M; W Bro Miles Brown, W M; Bros J P Bogart, S W; W Ball, J W; G W Bogart, Treas; W B Lawson, Sec; H W Knowles, Chap; R Casselman, S D; S Schwarzfogel, J D; D A Cameron, S S; James York, J S; W M Smith, I G; Alex Stallmayer, Tyler; C W Ford, D of C.

**WESTON.**—Humber Lodge, No 305, G R C, installed by W Bro George Tait:—W Bro W R Budge, I P M; W Bro W J Charlton, M D, W M, re-elected; Bros D Rowntree, S W, re-elected; Robert Wood, J W; Jacob Bull, Treas, re-elected; Fred Ineson, Sec; James Connon, Chap, re-elected; Farrar Ineson, S D; James McClinchey, J D; Thos H Simpson, S S; Robt H Leighton, J S; Wm Ineson, I G; Robt J Holley, Tyler; Geo M Lyons, D of C.

**PARIS.**—St John's Lodge, 32, G R C, installed by W Bro P Buckley:—W Bros P Buckley, I P M; W R Baker, W M; Bros C M Foley, S W; John Clegg, J W; A Campbell, Treas; Peter H Cox, Sec; Thos Webster, Chap; J Hackland, Org; Geo Davidson, S D; Thos Sleet, J D; Chris Edell, I G; Alex Peebles, Tyler; Robt Lang, D of C.

**THAMESFORD.**—King Solomon Lodge, 394, G R C, installed by W Bro M Day:—W Bros M Day, I P M; J G McNea, W M; Bros J McWilliam, S W; D McMillan, J W; W Bro C Brock, Treas; Bros E A Dundass, Sec; C Stewart, Chap; Wm Brock, S D; W W Day, J D, J A Young, S S; J M McKay, J S; C I arner, I G; L Lefaive, Tyler; W Bro M Day, D of C.

**NAPIER.**—Ionic Lodge, 328, G R C, installed by W Bro Calvert:—W Bros W J French, I P M; James Puohanan, W M; Bros Wm L Toohil, S W; Moses L Toohil, J W; Wm T Calvert, Treas; Harrison Thompson, Sec; John Morgan, Chap; H Thompson, Org; Wm McLean, S D; R Thomas Richardson, J D; Wm Dinng, S S; Thomas Richardson, J S; Alex Bowlby, I G; Neil McBain, Tyler; Jacob C Beer, D of C.

**BROCKVILLE.**—Salem Lodge, 368, G R C, installed by R W Bro Pickup, M D:—W Bros J D Smith, I P M; T A Stayner, W M; Bros P W D Brodrick, S W; W W McEathron, J W; W H Harrison, Treas; Wm Thomson, Sec; R W Bro Hamilton, Chap; W Bro Brady, Org; Bros Sam Connor, S D; A S Ault, J D; N B Coleock, S S; A wight Barnes, J S; Ed Pitt, I G; John Grant, Tyler; W Bro Gale, D of C.

**WELLAND, ONT.**—The following officers of Copestone Lodge, No 373, Welland, were installed on the afternoon of Tuesday, the Masonic festival of St. John the Evangelist: R W Bro I P Wilson, I P M; W Bro J C Seigelhurst, W M; Bros R A Page, S W; W G Somerville, J W; W Bro J M Dunn, Chap; W Bro James McGlashan, Treas; Bros T Mains, Sec; George Lee, S D; R Audley, J D; W Bro R H Dyer, D of C; Bros John Ferine, I G; C Ramey, Tyler; Geo Pierccas and Peter Ryan, Stewards.

**GLENCEO.**—Lorne Lodge 282, G R C, installed by R W Bro W G Lumley, assisted by W Bros G M Harrison and W S Rogers:—R W Bro W G Lumley, I P M; W Bro John L Charles, W M; Bros J Huston, S W; John Y Foster, J W; N Currie, Treas; R W Bro W G Lumley, Sec; W Bro W S Rogers, Chap; W Bro G M Harrison, S D; Bros John Thompson, J D; D Haggerty, I G; R Vernon, Tyler; R E Ferguson, D of C. After the installation, the brethren adjourned for the annual supper at the McAlpine House, when a most enjoyable time was spent.

WELLAND, ONT.—Merritt Lodge, No 168, installed by W Bro J H Burgur.—W Bro J H Crow, I P M; W Bro J F Hill, W M; Bros D R Purcell, S W; William Spearman, J W; W Bro T W Hooker, Treas; W Bro S J Sidey, Sec; Bro W M Garden, Chap; W Bro J H Crow, D of C; Bros A E Taylor, S D; George Wells, J D; C Stewart and Dr Waller, Stewards; J C Nixon, I G; C Ramey, Tyler.

HAMILTON.—Doric Lodge, No 382, G R C, installed by R W Bro Donald McPhie, P D D G M.—R W Bro J J Mason, I P M; W Bro James Cheyne, W M; Bros J A Lochhead, S W; Geo Purrott, J W; V W Bro R E Gallagher, Treas; Bros C V Emory, Sec; Geo Midgley, Chap; J W Schram, S D; Jas Balfour, J D; Geo Webb, S S; C W Speight, J S; Robert Douglas, I G; W W Summers, Tyler; W S Gilmour, D of C.

TAMWORTH.—Lorne Lodge, No 404, G R C, installed by V W Bro M J Beeman, M D, of Centreville.—W Bro James M Smith, I P M; W Bro George M Richardson, W M; Bros J H McLaughlin, S W; Jas Aylsworth, J W; John W Fuller, Treas; Jas T Sherman, Sec; Smith Gilmore, Chap; E R Robeson, Org; James E Perry, S D; T F Hodge, J D; H E Thornton, S S; Gilbert Harkness, J S; B T Smith, I G; C S Wheeler, Tyler; Geo Stinson, D of C.

BOISSEVAIN, MAN.—Doric Lodge, No 36, G R M, installed by W Bro Alfred Ashdown.—W Bro W W Ireland, I P M; W Bro S A Cornell, W M; Bros John Highman, S W; D M Butchart, J W; C J Forbes, Treas; James Rae, Sec; Samuel Oka, Chap; E B Tatchell, Org; J R Sturt, S D; A J Cameron, J D; F M Young, S S; G M Lang, J S; J D Bain, I G; Thomas Williamson, Tyler; C W Plummer, D of C.

BRANTFORD.—Brant Lodge, No 45, G R C, installed by R W Bro D Curtis, P D D G M, assisted by R W Bro Wilson, P D D G M.—W Bro J J Birchard, M A, P D, I P M; W Bro John Bishop, W M; Bros J S Heath, S W; M Malcolm, J W; W Bro Wm Watt, Jr, Treas; R W Bro D Curtis, Sec; Bros Rev Geo Fuller and Rev R Ashton, Chaplains; L F Heyd, Org; R J Fraser, S D; J H Cocker, J D; C Doeringer, S S; R Pearce, J S; Wm F Smith, I G; Wm Roope, Tyler; T Burnley, D of C.

THE HOD.—The history of Fortitude Lodge discloses the fact that seventy years ago the E. A's in that degree used to carry a hod. Among the lodge furniture there were at least a dozen of these articles.—*Freemason's Journal.*

## EDITORIAL ITEMS.

“LATE HOURS” are quite too frequently attributed to “the lodge.”

VOLUMES might be filled with narrations of the potent force of music (sound), upon men, the lower animals, vegetables, and even upon inanimate matter! Is it not very remarkable that hitherto no one has succeeded in utilizing “sound-force” as a “motive power!” Why not? It may be well for “Inventors” not to deem the foregoing idea as Utopian. Are “sound-force” and “cohesive-force” identical or opposant?

“A GRAND LODGE may charter private lodges in any territory unoccupied by a local Sovereign Grand Lodge, but the exercise of this right is, with propriety, restricted to unoccupied territories belonging to the country within whose domain the chartering Grand Lodge is situated, or to exterior countries within whose limits a Grand Lodge does not exist.”—*P. G. M. Bro. Graham.* It follows that the same is true regarding the exercise of the same right by Grand Chapters, Grand Councils, Great Pories and the like.

GRAND LODGE OF QUEBEC.—It was much regretted that of the four Past Grand Masters of the Grand Lodge of Quebec, P. G. M. Bro. Graham alone was present at the recent Annual Communication, and the only part which he took in the proceedings was to preside for a couple of hours during the unavoidable absence of the Grand Master, and instal the Grand Officers elect. Of all others, such Past Grand Officers should be regular in their attendance at Grand Lodge. Bro. Graham has been absent but once, and then from pressing business engagements, from the Annual Communications of the Grand Lodges of “Canada” and Quebec for twenty-five years.

"Are women companionable to men?" is the latest "orux" to the *quidnuncs*. Well, that depends.

WM. WHYTEHEAD, Esq., of York, England, died on the 20th January, at the age of 76. He was father of our good Brother T. B. Whytehead, so well and favorably known by all Canadian and U. S. Masonic pilgrims to York.

OUR sister Grand Lodge of New South Wales is setting an example to Grand Lodge of Victoria. "The fiftieth lodge, which has received a lawful and regular charter from the Grand Lodge of New South Wales, was dedicated and opened in the presence of the M. W. Grand Master, Dr. H. J. Tarrant, at Newcastle, under the most promising auspices." A true jubilee for New South Wales Grand Lodge.

We have received with pleasure the first number of the *Revista Masonica*, "periodico mensual Centro-Americano," published at Guatemala. It gives promise of being of much value to the Order throughout the Central American States and elsewhere. It is very gratifying to note the upbuilding and extension of the Masonic fraternity in nearly every country, state, and province, in North, Central and South America.

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

The *Orient*, of Budapest, Hungary, is a regular and welcome visitor at the office of THE CRAFTSMAN.

M. W. Bro. Grand Master Robinsons, of Waterloo, Que., is now sojourning in "the South," for the benefit of his health.

THE DIFFERENCE.—In our judgment the difference between a suspended and expelled Mason is clearly this: The membership of the first has not been terminated; he is still a member under disabilities. The membership of the second has been terminated. He is as definitely out of his lodge as if he had dimitted or died. The reinstatement of a suspended Mason involves only the resumption of what has been held in abeyance, including lodge membership; the restoration of an expelled Mason to membership involves the re-creation of that which has been absolutely destroyed.—*Masonic Record*.

THE LARGEST AND SMALLEST COMMANDERIES.—Pennsylvania has the largest Grand Commandery, having sixty-one subordinates, with a membership of 7,770; New York has fifty-five commanderies, with 7,755 members; Illinois fifty-six commanderies, with 6,854 members; Massachusetts and Rhode Island forty commanderies, with 6,818 members, and Ohio forty-four commanderies, with 5,738 members. The five smallest Grand Commanderies are: North Carolina seven commanderies, with 195 members; Louisiana three commanderies, with 307 members; Alabama six commanderies, with 195 members; Mississippi twelve commanderies, with 278 members; West Virginia eight commanderies, with 331 members. Arkansas, Dakota and Georgia have less than 500 members. 5,254 knights were made in one year. Maryland has seven commanderies, with 752 members.—*Baltimore News*.

## A STAGE ADVENTURE.

There were five men of us in one of the old Mariposa stage-coaches before the days of the railroad, and it was 5 o'clock in the afternoon of an August day. We were on our way to Stockton, and of the passengers one was a lieutenant in the regular army, another a tourist in search of health, a third a ranchman, and the other two were prospectors and miners. None of us had met each other previous to the start. Those were perilous times, and the first half hour was spent in sizing each other up. I don't know to what conclusion the others came, but I looked over the four men and said to myself:

"The lieutenant ought to fight in case we are attacked, but he seems too nervous to be gamey. The tourist is ill and has no sand, but the ranchman and prospectors can be depended on."

At that time the coach which was not stopped twice out of five trips was considered very lucky. In some few instances the robbers were driven off, but in most cases the passengers submitted to being "held up," and were glad to get off with nothing worse. I had with me over \$6,000 in bank bills and gold and I was determined not to part with that money without a fight. The ranchman had \$4,000 and the miner about \$3,000, as was afterward learned, and both had determined to fight. We had just forded the Merced river, and had come to a lonely stretch of road, when the ranchman pulled his revolver and examined the caps. It was not yet restored to the holster when we heard a shout, the report of a pistol, and the stage came to a full stop. I reached for my pistol, as did the miner, knowing that robbers were at hand, but before mine was out the lieutenant flung his arms around me and cried out:

"For God's sake make no move or we shall all be murdered! Let them take all we have!"

At the same time the tourist flung himself upon the miner, and neither of us had a weapon out when a robber showed himself at either door. The ranchman was ready however, and he killed the man on his side. He would have also killed the other, but his revolver failed on the second shot, and the robber pushed his revolver in and fired with the muzzle pressed

against the poor fellow's heart. A third robber then came up, and we were covered from either door and called upon to surrender. The jig was up and we climbed out, delivering our pistols butt foremost as we left the stage. There were four of us and only two robbers, but when a man has the drop on you and means business it's no use to kick. We were placed in a row, and while one of the fellows kept us covered the other went through each man in turn. The lieutenant shelled out a watch and \$40, the tourist a watch and \$400, and they got from the other two of us the sums I have previously named. I had my bank bills in my bootlegs, but as we were forced to strip to our shirts, they found every last dollar. While we were dressing the body of the ranchman was pulled from the coach and stripped and robbed.

I have no doubt that the robbers meant to shoot every one of us after securing the plunder in order to avenge the death of their comrade, but the unusually large booty put them in good spirits, and they underwent a change of heart. The one who searched us stepped over the dead body a dozen times without seeming to care whether it was a log or a man. When finally through with us he bent over the body and began robbing it, saying to his companion:

"Bill won't have any more use for money, and we might as well take his dollars along. Poor Bill! We shan't never play poker together again."

When they were ready to go they cut the harness so that the stage would be detained a couple of hours, broke up or carried off every firearm, and drank to our health from a flask the tourist had with him. They made off for the foothills to the east, having so little care for us that neither of them looked back. I was mad and no mistake, and the miner gave utterance to his feelings in curses which almost cracked the stones around us. We had been robbed of our last dollar, and, with the money, our every prospect. The tourist could get more at Stockton, and the lieutenant was out only a few dollars anyway. I was not yet dressed when he began to put on airs over us, claiming that if we had not been so hasty he would have managed the affair to the defeat of the robbers. This added to my anger, and I sailed in and pounded him until he yelled for mercy.

It was just sunset when the stage was ready to go on, but there were two of us who did not propose to go that way. We were unarmed, but determined, and while the stage lumbered off down the rough road we found a club apiece and set out on the trail of the robbers. Luckily for us, the miner had been long in the country and seen a good deal of the hunter's life. We therefore had no difficulty in following the trail until darkness came on. The fellows made directly for the foothills, and we had no doubt that they had some sort of a cave or stronghold out there. They took matters so coolly that they could not have been a great way ahead of us when darkness fell. I was then for resting until daylight, but the miner urged that we should push on. From the topography of the country he felt certain that a ravine or rift would be found not far away. We were then between the foothills and the true mountain, in a narrow valley, and a full moon had come up. Without this light we could not have made our way, as the ground was much broken and bowlders lay thickly scattered about.

We went ahead cautiously up this valley for about a mile, and of a sudden a rift opened to the left, and the glare of a campfire greeted our eyes. It was not over two hundred feet away, and after a minute we made out the forms of the two men as they seemed to be preparing supper. We had found them, but what of it? They had all the arms and we were defenseless. We crept back a few yards to hold a consultation, and the miner carefully studied the lay of the land. He was of the opinion that it was a short, dry, rift, with a cave at the far end. Three sides were enclosed by walls of earth and rock, and our only way was to attack the men from above. How high we would have to climb, or what the difficulties, we could not say. We were not three minutes deciding to make the attempt, and we prepared for it by leaving coats, vests, hats, and boots behind. We began the ascent about a hundred feet back from the mouth of the rift, and I do not believe two panthers could have done better. The side of the mountain was thickly covered with cedars, vines, and rocks, and progress was made almost entirely by creeping. Once we drew ourselves up a cliff full twenty feet high by a grapevine hanging down, and again we

made use of a tree to seek a higher elevation. We had been going up for half an hour before we bore off to the right in the direction of the rift. We then had to move far more cautiously, and I presume it was a full hour from the time we left the valley before we lay on our stomachs a hundred feet above the campfire and looked over. The men were directly beneath us, seated close together, and were smoking as they counted the money.

We had but one way to attack. Luckily for us it was a straight descent. I could have dropped a coin fair upon the hat of the man beneath me. We were out upon a rocky shelf, but there were loose stones of all sizes all about us. I selected one weighing about twenty-five pounds, the miner got one equally as large, and we carefully crept back to the edge with them. The fall of the smallest pebble would startle the men below, and we used as much caution as if our lives would pay the forfeit. After a bit we were ready. The men had not moved. For about a minute I lost my nerve. It seemed a horrible thing to do. Had I been alone I believe I should have relented. The miner seemed to read my thoughts, and he put his mouth to my ear and whispered:

"Remember how they shot the ranchman, and remember that they take our every shilling!"

We poised the stones on the edge of the cliff, and at a whispered "Now" from him we dropped them. I heard them strike, and drew back. He peered over, and after a moment recovered his balance and said:

"Now we can go down! Those chaps will never rob another coach!"

It took us longer to go down than to come up, but we made the descent in safety, and walked around to and up the rift. The fire had nearly died out. We replenished it, and then saw that both men were dead. It was a horrible sight and one I do not care to describe. Our rock had fallen squarely down upon their heads, and you can imagine the result. There was a dry, airy cave but a few feet away, and the gang had made the place a rendezvous for a long time. We recovered every dollar our coach had been robbed of and more than as much again which had been taken from others. The cave had a big supply of firearms, blankets, and provisions, and in a

managing hanging on the wall were ten gold and silver watches. We got altogether sixteen watches, five or six valuable pins, and firearms worth at least \$600. We not only secured the wealth, but we made an even divide and kept every dollar of it. An attempt was made in Stockton to compel us to "divy" with several people who had been robbed, but it was a failure. As the tourist was out of ready cash we gave him \$200, but we would not even sell the lieutenant back his watch at any price. It was told all over the slope that our haul amounted to \$25,000. If it did we earned every dollar of it, besides wiping out a bad gang and leaving the stage line clear for the next six months.—*New York Sun.*

**CORNER-STONE OF KING SOLOMON'S TEMPLE.**—The engineers of the exploration of the Palestine Exploration Fund, having sunk a shaft seventy-nine feet in the Temple wall, and illuminated the masonry by magnesium light, discovered the corner-stone, which was fourteen feet in length and three feet in height. This stone, at first, because of its hardness and unmanageable angularity, was "rejected by the builders," but was adapted for its place and shaped by the order of King Solomon.

THE Lord Mayor of London, Bro. Polydore de Keyser, was initiated into Masonry in the Emulation Lodge, No 21, on 9th May, 1862, and though his occupations prevented his regular attendance or taking office, he has remained a member of the lodge ever since. On one occasion he presented to the lodge a very handsome set of silver working tools (manufactured by Bro. George Kenning). His Masonic zeal induced him to become one of the founders of the Macdonald Lodge, No. 1216, in which he served for two years as Warden. He has also joined the Anglo-American Lodge, No. 2191, and is a Life Governor of the Boys' and Girls' Schools; as already announced he will serve the Stewardship at the approaching Centenary of the latter Institution.—*London Freemason.*

LA CHAÎNE D'UNION de Paris, France, says:—"Le CANADIAN CRAFTSMAN annonce qu'il vient d'atteindre sa vingt et unième année de publication. "Nous pouvons, dit-il, prendre rang désormais parmi les vétérans du journalisme." Il demande ensuite à ses lecteurs s'ils ont remarqué en lui quelque indice de décrépitude. Nous sommes persuadés que chacun répondra avec nous que notre vaillant Confrère Canadien n'a jamais montré plus de verdeur et de vigueur virile. Tous nos compliments et tous nos vœux au vaillant lutteur."

**FUNERAL LODGE.**—A Funeral Lodge in connection with the death of Lord Dalhousie, Past Provincial Grand Master of Forfarshire, was held on the evening of the 22nd ult., in the Thistle Hall, Dundee. Bro. James Berry, Deputy Provincial Grand Master, presided, and there were about 300 persons present, nearly all the lodges in the county being represented. Bro. John Heckford represented St. Peter's Lodge, Montrose. The orations were delivered by the Deputy Grand Master and the Rev. Bro. Crabbe, Brechin, the Provincial Chaplain. The whole service was of a very impressive character.—*London Freemason's Chronicle.*

**MASONIC SUSPENSION.**—There is just now much disaffection amongst the brethren of the Scotch Constitution in this colony, consequent on the unwise and illegal action of the District Grand Master, in suspending two old Past Masters for attempting to discuss the question of the establishing of a Grand Lodge in this colony. We say the action of the D. G. M. was unwise, because he ought to know that Freemasons are not to be "muzzled" into an abject subjection by any senile attempt to control their rights of free speech. Such tactics are never successful, and ever end in the discomfiture of those who resort to such unmasonic methods of stifling free discussion.—*Sydney Freemason.*

**The Canadian Craftsman.***Port Hope, March 15, 1888.***"THE CRAFTSMAN."**

We are, with good reason, much gratified at the hearty, fraternal response of so many brethren to our article in the January number of **THE CRAFTSMAN**. The words of cheer, the expressions of commendation, and the additions to our list of subscribers, are to us pleasing, tangible proofs that our efforts to place **THE CRAFTSMAN** among the foremost of Masonic periodicals are being appreciated. We now ask our good brethren to continue their efforts to extend the circulation of **THE CRAFTSMAN**. By so doing, they can in a very short period add at least *one thousand* readers to our present list, and thereby greatly benefit us, and also advance in every way the welfare and prosperity of the Fraternity throughout the Dominion.

Most of the present and past rulers of the Craft, as well as the brightest and most promising of the now ordinary members of the Order in Canada, are constant readers and careful students of **THE CRAFTSMAN**.

Our many subscribers beyond the limits of the Dominion, and the fact that so many leading journals of the Order throughout the world reproduce many of our articles, show conclusively how highly **THE CRAFTSMAN** is appreciated abroad as well as at home.

In few ways can a zealous Brother more benefit himself, his lodge, or the Fraternity in general, than by aiding to increase the circulation of **THE CRAFTSMAN**.

**K. T. GRAND REPRESENTATIVES.**

*A la R. E.* Sir Knight Emra Holmes, who has resigned the Grand Representativenesship of the Great Priory of the Dominion, at the Great Priory of England and Wales,—it will now be in order for the Grand Representative of the Great Priory of England and Wales at the Great Priory of the Dominion, to resign his position also, and forthwith return his commission to "England."

If there are any "Canadian" Sir Knights who hold "Honorary" or other like positions in the aforesaid Great Priory, their immediate duty in the premises is obvious and imperative.

**WORKINGMEN.**

Lodges and other like Masonic bodies, being now in the very midst of another season of labor, it behooves all officers especially, to see to it that they are faithfully and zealously discharging their many important duties. The duties of past officers and of ordinary members are, moreover, not less obligatory and imperative. Of all others, Freemasons should, in the highest and best sense, emphatically be "workingmen." Theirs are among the noblest of human labors, and the rewards of the diligent and faithful are great and sure. Brother craftsmen, whatsoever your hands find to do, do with your might. The "night" soon cometh when no man can work. Self-interest,—the good of our fellows,—the welfare of the Craft, and the needs of humanity—all say, go work,—now.

**SUPREME GRAND MASTER. K. T.**

The assumption by the "English" Masonic journals that the Supreme Grand Master of the Great Priory of Knights Templar of the Dominion, contemplates resigning his high office because the Great Priory has practically affirmed its indubitable Masonic right, in common with the Grand Templar Bodies of Great Britain and Ireland, to establish Preceptories in unoccupied territorial dependencies of the British Empire, is, we take it, gratuitous on their part. Perchance the wish is father to the thought. We have too high an opinion of the good judgment, sound sense, and due appreciation by him of his duties as the constitutional head of the Order in Canada, to suppose that he would seriously entertain the puerile notion of taking such a step for such a reason.

Although the Knightly Order is in a large sense "Military," our "Victorian Commander" knows full well that its system of general government is not military but constitutional and Masonic, and that he is but a constitutional ruler, whose duty it is to execute the decrees and statutes of the body of which he is the (elective) head, in addition to the due exercise of the prerogatives inherent in his high office, precisely as the Chief Rulers of cosmopolitan Freemasonry.

Moreover, our esteemed veteran Great Prior is now, in no sense, a representative in Canada of our M. E. Frater, H. R. H. the Prince of Wales, or of the Grand Master of the Great Priory of England and Wales, any more than he is of the Grand Master of the Grand Encampment of

Knights Templar of the United States of America. He is the peer of either of the two latter, as the Grand Body over which he presides is the Peer of any other Supreme Grand Body of Knights Templar throughout the world, and in all respects it behooves our Great Prior and our Great Priory to take due heed thereto, and govern themselves accordingly.

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**GREAT PRIORY.**

In any "Dependency" of the British Crown,—wherein a Sovereign Great Priory or Grand Commandery of Knights Templar does not exist,—the Great Priory of the Dominion of Canada is entitled to, and doubtless purposes to exercise the same rights and privileges, as the Great Priory of England, Scotland, or Ireland, of either of which the Great Priory of the Dominion is the Peer.

She may, and should, on due petition therefor, grant Warrants to establish new Preceptories in said Dependencies, Colonies or Provinces,—especially with the view of enabling the Fratres in all such "self-governing" Colonies to form therein independent and exclusively sovereign Great Priories, and particularly so, since it has become apparent that the Great Priory of England and Wales, and the Grand Lodge, and Grand Chapter of the same, are purposely obstructing the exercise by "Colonial Freemasons" of their inherent and inalienable Masonic rights of local Sovereign self-government.

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COSMOPOLITAN Freemasonry consists of what is designated Craft, Capitular and Cryptic Masonry.

## GRAND LODGE OF QUEBEC.

The Grand Lodge of Quebec is in sore need of a suitable hall in which to hold its Annual Communications.

The old Freemason's Hall, at the corner of Place d'Armes and Notre Dame street, is now greatly in need of repairs,—inaccessible by "elevator" and reachable only by "murderous flights" of "winding stairs." Other excellent Masonic Halls in Montreal are of too limited capacity, conveniently, to accommodate the increasing Annual Assemblies of Grand Lodge.

Perhaps the time is drawing near for the erection of a suitable Masonic Temple in the commercial metropolis.

It is thought by many that the recent limitation of the Annual Sessions of the Grand Lodge of Quebec, to one day, is not promotive of the best interests of that Grand Body. Insufficient consideration of vitally important questions,—and that worst of all Grand Lodge Masonic evils—"hasty legislation," are not the least of threatened dangers arising therefrom. This not unrenowned Grand Lodge, is not the only one which needs to be on its guard against other internal and external dangers imperilling the well-being of the fraternity.

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**"AUDI, VIDE, TACE."**

Few Masonic commandments are more important, or should be more implicitly obeyed than the above.

Among Freemasons the attentive ear, the observant eye and the silent tongue are deemed to be cardinal qualifications.

Hear, see, and maintain discreet silence should be indelibly impressed upon the mind and ineffacably engraven upon the heart of every novice.

## JURISPRUDENCE.

"Grand Lodges are organized in the following manner:"

"Three or more legally constituted lodges working in any state, kingdom or other independent political division, where no Grand Lodge already exists, may meet in convention, adopt by-laws, elect officers, and organize a Grand Lodge." (1.)

"The lodges within its jurisdiction then surrender their Warrants of Constitution to the Grand Lodges from which they respectively had received them, and accept others from the newly organized Grand Lodge, which thenceforward exercises all Masonic jurisdiction over the state in which it has been organized." (2.)

*Mackey.*

In substantial dissent from the foregoing, Grand Master GRAHAM of Quebec, enunciated the constitutions and lawful procedure of the Fraternity of Freemasons to be as follows, re the organization of Grand Lodges, &c.

(1.) "At least three duly represented private lodges must unite in the establishment of a Grand Lodge, and that the number of lodges thus co-operating should constitute a majority of all the regular private lodges existing within the territory for which the sovereign Grand Body is formed; and that the union and co-operation of all the lodges so situated, is supremely desirable, when practicable."

(2.) "Upon the formation of a Grand Lodge, it is not required to issue new warrants to the lodges which united in its establishment, or to those which subsequently become of its allegiance; but that an endorsement of the transference of allegiance may be made on the margin of the adhering lodge."

### HIRAM LODGE.

As our readers are aware there has for some time existed most lamentable antagonism between Hiram Lodge, A. F. & A. M., of the city of New Haven, Connecticut, U. S., and the M. W. the Grand Lodge of that State, on whose registry said lodge has *par excellence* been "Number One."

The ostensible cause of the unfraternal conflict, appears to have been the unwillingness of Hiram Lodge to depart from its time-immemorial method of giving a certain sign in the third degree, and adopt therefor that which was authorized and sought to be put in force by the Grand Lodge.

The refusal of Hiram Lodge to comply with the commands of the Grand Master, together with other matters connected therewith, and involved therein, led up to the condemnation of "Hiram" by Grand Lodge, and the issuing of an edict against the same, and an appeal to the sister Grand Lodges of the world, etc.

Having given some considerable attention to these deplorable matters, we are reluctantly compelled to say that we cannot much commend the manner in which certain Grand Lodge officials performed some of their duties *in re*, nor can we approve of much which has been said and done by officers and others of Hiram Lodge, or by the lodge itself. In fact, to us, as an unprejudiced onlooker, it appears to be the most unnecessary conflict between a Grand Lodge and one of its constituent lodges that has ever occurred; and it further seems to us

that the present Grand Master and other officials of the Grand Lodge of Connecticut ought to be able, at no distant day, to effect a perfect reconciliation, if not directly, at least by the mediation of one or more eminent brethren of experience and ability. May this be done.

We forbear, at this present, publishing at length our view of the situation, in the hope that the foregoing suggestion may forthwith be acted upon. We are of the opinion that it ought to be acceptable to "Old" Hiram, and we do not think it ought to be rejected by the Grand Master or Grand Lodge of Connecticut. So mote it be.

### ROSICRUCIAN.

This term is not, as some erroneously suppose, made up of the words "Rose" and "Croix" (cross); but it is derived from the Latin *Ros* (dew), and *crux* (crucis, genitive case) a rectangular cross—a hieroglyph of light, because its form exhibits the three letters  $\rho$   $\nu$  ( $\alpha$ )  $\chi$ , or *lux* (light.) Alchemically, *ros* (the dew) was esteemed the most powerful solvent, and hence a Rosicrucian philosopher is one who by the aid of "dew" seeks for "light."

M. W. BRO. GEORGE O. TYLER, of Burlington, Vt., an esteemed honorary Past Grand Master of the Grand Lodge of Quebec, was present during the recent annual communication at Montreal, and was as usual, most serviceable in the diligent and efficient performance of many duties. The time and "outlays" spent by him in promoting the interests of the Grand Lodge of Quebec have been many and great.

**"OLD CHARGES."**

B. W. Bro. W. J. Hughan, of Torquay, England, has published, with valuable comments thereon, in the London *Freemason*, a transcript of a copy of the "Old Charges," called by him the "Colonel Clerke's MS." (Illuminated.)

The date is 1686, the same as that of the now well-known "Antiquity M.S.," given in "Hughan's Old Charges of British Freemasons."

The original is now (in trust) in the valuable library of the Supreme Council of the A. & A. S. Rite, 98<sup>o</sup> Golden Square, London.

It is written on two parchment skins, running together to nearly five feet in length, the width exceeding thirteen inches. It is artistically illuminated. This manuscript was found some fourteen years ago in an old chest in a village of South Wales, and presented to Col. S. Clerke, Grand Secretary; hence the name given to it by Bro. Hughan.

The initial paragraph is as follows:

"The Might of the Father of Heaven with ye Wisdome of the glorious Sonne through the Grace and ye Goodnesse of ye Holy Ghost that be three persons in one Godhead be with us at our begining and give us Grace So to governe Us here in our life that we may come to his eternal blisse that never shall have ending. AMEN."

Craftsmen of to-day cannot over-value the wisdom of the fathers of modern Cosmopolitan Freemasonry in preventing our fraternity from becoming a sectarian institution as some of the short sighted of two centuries ago desired or intended it to be, as is shown by the foregoing and other like paragraphs from the "Old Charges" of British Freemasons.

**CRYPTIC MASONRY.**

We are in receipt of a copy of the Proceedings of the Grand Council of Royal and Select Masters of the Dominion of Canada, at their Sixteenth Annual Assembly at Windsor, Ont., July, 1886, and at their Seventeenth Annual Assembly at Toronto, Ont., July, 1887.

There appear to be seven active councils on the registry in the Province of Ontario, and one in Manitoba. There is no information given of the state of the Rite in the other Provinces of the Dominion, except the appointment of an Inspector-General of the Division of Quebec. In his annual address, of 1886, Acting Grand Master Raymour, D. G. M., gave a well-merited resume of some of the more important Masonic labors of the then lately deceased Grand Master, M. Ill. Bro. Dr. Robert Ramsay, of Orillia, Ont., and pointed out the necessity for renewed exertions to build up and extend Cryptic Masonry throughout the Dominion. In his address at the Seventeenth Annual Assembly, he gave a gratifying account of his many efforts for the promotion of the Rite, and also gave assurances of seemingly well-grounded hope for its more rapid advancement in the future. So mote it be.

There are in the Proceedings fairly well executed wood cuts of Grand Master Raymour, Past Grand Master Spry, and Grand Recorder Robertson.

We sincerely trust that the able and zealous officers of this beautiful and instructive Rite of cosmopolitan Masonry, will fully realize their most sanguine expectations of increased

prosperity. The officers for the current year are:—

M. Ill. Comp. E. H. Raymour, St. Thomas, M. Ill. Grand Master.

R. Ill. Comp. P. J. Slatter, Toronto, Deputy Grand Master.

R. Ill. Comp. D. Taylor, Ottawa, P. C. W. M. Ill. Comp. D. McLellan, Hamilton, Grand Treasurer.

M. Ill. Comp. J. Ross Robertson, Toronto, Grand Recorder.

R. Ill. Comp. W. R. Howse, Whitby, Grand Captain of Guard.

R. Ill. Comp. James Douglas, Toronto, Grand Lecturer.

R. Ill. Comp. Rev. A. Antony, Caledonia, Grand Chaplain.

The following Ill. Companions were duly appointed by the Grand Master:

V. Ill. Comp. J. A. Nelles, Guelph, Grand Director of Ceremonies.

V. Ill. Comp. A. Chatfield, Ottawa, Grand Conductor.

V. Ill. Comp. R. G. Makins, Grand Sentinel.

V. Ill. Comp. George Gott, Amherstburg, Grand Steward.

V. Ill. Comp. Alexander Bruce, Guelph, Grand Steward.

V. Ill. Comp. Joseph Parks, Windsor, Grand Steward.

And, on the nomination of the Representatives of their respective Divisions and approved by the Grand Master, the following Companions are Inspectors-General of Divisions:—

R. Ill. Comp. W. B. Doherty, St. Thomas, London Division, Ont.

R. Ill. Comp. S. R. Moffatt, Guelph, Hamilton Division, Ont.

R. Ill. Comp. G. J. Bennett, Toronto, Toronto Division, Ont.

R. Ill. Comp. S. C. Fairtlough, Kingston, Ottawa Division, Ont.

R. Ill. Comp. I. H. Stearns, Montreal, Quebec Division, Que.

R. Ill. Comp. E. E. Sheppard, Toronto, Georgian Division, Ont.

MEMBERS OF EXECUTIVE COMMITTEE.—M. Ill. Comps. D. Spry, J. K. Kerr and J. B. Nixon.

The next annual assembly of Grand Council will be held in the third week of July next, at the city of Toronto, at such day and hour as may be named by the M. Ill. the Grand Master.

## CHARITY APPROPRIATIONS.

Charity is universally recognized as the crowning virtue of a true Freemason's heart. Individual Masons, lodges, boards of relief, and the like, if within their power, seldom fail, as far as practicable, to relieve the wants of their needy and deserving fellows, and of those being or having been dependent upon them—and that, too, in general, from whatever jurisdictions their suffering brethren may hail. This has ever been one of the glories of our ancient, honorable and benevolent institution. In the practical working of systematic Masonic relief, the question necessarily sometimes arises, are there any restrictions or limitations thereto, other than those of ability to do and the necessities of the deserving poor and needy—and if so, what are they? As is frequently the case, we not only consult our own hearts, the regulations and rules of our own lodge, and of our own Grand Lodge, but we often betake ourselves for instruction and guidance thereant, and on other like matters, to the "Constitutions of the ancient fraternity of Free and Accepted Masons under the United Grand Lodge of England."

On page 61, article 120, of the January 1st, 1884, revised edition of the constitution of the Grand Lodge of England, is the enactment that—"No lodge shall be acknowledged, nor its officers admitted into the Grand Lodge or a Provincial or District Grand Lodge, nor any of its members entitled to partake of the fund of benevolence, or other Masonic privilege, unless it has been regularly constituted and registered." Hence, it appears that none of the members of a lodge in England, which is not enrolled on its registry, and consequently not of its obedience, are "entitled to partake of the fund of benevolence or other Masonic privilege."

JURISPRUDENCE.

Has a lodge with seven or more brethren present been *duly formed* while the Deacons' chairs remain *vacant*? Would the business transacted be legal?

For obvious reasons we are of the opinion that all such debatable occurrences in constituent lodges, should be referred to the Grand Master for his decision. Will our esteemed correspondent be pleased to do so and forward the ruling of the G. M. thereon, for insertion in *THE CRAFTSMAN*?—  
Ed.

GRAND CHAPTER OF VERMONT.—The printed proceedings of the Grand Chapter of Vermont, U. S., held at Burlington, June 17, have been received. M. E. Comp. Kittredge Haskins, Grand High Priest, presided. In his address he sustains the doctrine of territorial sovereign jurisdiction, as against the Grand Chapter of England and the Grand Lodge of Mark Master Masons of England and Wales. This is to be applauded. All "the good and true" must unite to repel the "Invasionists."

A MASONIC Lodge is to be commiserated that has a narrow-minded and surly brother for its Secretary. He can make things generally uncomfortable for members, while strangers and visitors seeking for information will most likely be treated with scant courtesy. An officer of this sort, not in the jurisdiction where the writer resides, recently refused to give information entirely proper to solicit and give, while he went out of his way to make declarations showing the narrowness of his thought respecting Masonic affairs. If any officer of a Lodge ought to be courteous, liberal and broad minded, it is the Secretary; and, as a rule, we think men of that stamp fill that important position.—*Repository*.

Correspondence.

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

MONTREAL, Feb. 19th, 1888.

Editor of *THE CANADIAN CRAFTSMAN*.

DEAR SIR,—A very un-Masonic attack was made in the last issue of a pretended Toronto Masonic journal, against our Past Grand Master, and other dirty-gipes against our Grand Registrar. You should or ought to know what a cowan is in our Order, or among informers in Ireland. I will leave M. W. Bro. Walker to defend himself, but on behalf of R. W. Bro. Dunne the writer in your cotem. is in error when he asserts he will be an exception in reflecting credit on the Grand Lodge of Quebec. Bro. Dunne has occupied the most honorable position of Master of one Lodge for THREE years, of another for ONE year, and was recently elected an honorary member of one of the oldest lodges in this Province—which, thank God, is under the jurisdiction of a grand body unsurpassed on this continent. Bro. Dunne is also Past Z of a Royal Arch Chapter, and a past grand officer of the Grand Chapter of Quebec; a Past Grand Senior Warden of the Grand Lodge of Quebec, and now its Grand Registrar. He is to-day Treasurer of Zetland and Corinthian Lodges and of Mount Horeb Chapter, to all of which he belongs. Perhaps it might trouble the Toronto writer, who appears so anxious for the welfare of the craft, to produce a record that would be as honorable to him in particular or the craft in general.

P. A. CROSSBY, P. D. D. G. M.

*Editor of THE CANADIAN CRAFTSMAN.*

Some time ago your cotem., published in Toronto, raised the question as to my right to sit as a P. M. in Grand Lodge. I entertained the hope that some one else, who might be free from the imputation of having a personal interest in the settlement of the question one way or the other, might respond to the query then put.

Knowing that the practice in every Grand Lodge in the Dominion, outside of the Province of Ontario, is against discriminating between those who have regularly passed the Chair in one jurisdiction and those who have so passed in any other, so far as concerns any rights or privileges conferred upon Past Masters as a class; and knowing that the language of the Constitution of the Grand Lodge of Canada, setting forth the rank of officers and members of the Grand Lodge, to wit:—"The Masters, Past Masters, and Senior and Junior Wardens of warranted lodges, in the order of the numbers of their respective lodge warrants" shall take rank immediately after the officers enumerated, unless you read between the lines, in the light of a certain decision of the Grand Master, cannot be interpreted as indicating a practice different from that of all the other Grand Lodges in the Dominion. I did not imagine that the implied exclusion from the class of Past Masters, to whom certain rights in District and Grand Lodge are assigned, of all those who have passed the chair in another jurisdiction but have not presided for a full term as W. M. of a Lodge holding under the Grand Lodge of Canada, which the query of your cotem. contained, would be so generally greeted with the phrase *Cela va sans dire*.

That the way may be cleared for a discussion of the subject free from the introduction of limiting personal-

ities and individualism permit me to dispose first of the personal reference to myself in the query put by a correspondent in the organ which your Toronto confrere publishes in the interest of some of the craft.

I would gently hint that to confine the scope of his vision to what is being done in the District of Toronto, or even in the Grand Lodge of Canada or elsewhere, but only to-day, is not the course likely to conduce to a just conception of the universality of Masonry.

While I lay no claim to greatness or distinction as a worker in the Masonic quarry, still my work has passed inspection and obtained approval among those who have toiled in laying the foundations of more than one Grand Lodge on this continent. There are some, even among those who do not sound the trumpet (or any other loud tone of a *personal organ*) before them, not to know, or have heard of whom, nevertheless, implies that where they unostentatiously wrought you were yourself unknown.

After having served for several years as Grand Chaplain of Nova Scotia I declined re-nomination when the un-Masonic spirit of denominationalism was introduced and the onerous duties of the office were proposed to be assigned to several brethren, who, when the craft was assailed by representatives in their different denominations, were too cowardly to openly identify themselves with their Masonic brethren. I was unanimously elected one of the Grand Wardens, and had I not left the Province I had every reason to expect that the brethren, with whom I had labored in endeavoring to advance the interest of the craft and remove old causes of division and strife, would have shewn their confidence in me by assigning me more work than such an office entailed. Removing to Ontario, on receiving a call to St. Andrew's church, Stratford, I did not at once sever my connection with the craft in Nova Scotia. I visited the Grand

Lodge at St. Catharines where I was introduced by the late T. B. Harris and duly received as a Past Grand Chaplain and Grand Warden of Nova Scotia. Having affiliated with Tecumseh Lodge, 144, I took a fair share in the working of the Lodge, again and again presiding, at the request of the W.M., and exemplifying the work of the Grand Lodge of Canada in all the degrees. I took part in the installation, or acted as installing officer, at the induction of R. W. Bro. Waugh and others, who passed the chair, while I was a member of Tecumseh. I always understood that I was returned among the Past Masters of Tecumseh, 144, and was requested to attend the meetings of Grand Lodge, but other duties prevented. On removing from Stratford, I was for some time at a distance from any Lodge, but the brethren of Wingham know whether my services as a Past Master were called into requisition occasionally or not. On accepting a call to St. Andrew's church, Trenton, I found Trent Lodge not in such a condition as any lover of the craft could desire. I affiliated, however, and have rendered what assistance I could give (not, I think, unappreciated by the brethren) to bring about the happier condition of things which under W. Bro. Weddell and his able successor, W. Bro. Dench, has been reached in Trent Lodge, 38. The understanding in Trent Lodge has always been that I was returned as a member in good standing, having the rank of Past Master; and when the first opportunity occurred on which I could conveniently visit Grand Lodge I did so, never for a moment imagining that there was the least danger that in so doing the cry would be raised—"A stranger in the gallery."

Begging of you and your readers pardon for inflicting this uninteresting personal history upon them, which, however, the lone and form of the query put by your confrere compelled, I will now, with your permission,

proceed to discuss the question involved, in its more general aspect.

The Grand Lodge of Canada, like every other, has the undoubted right to say who shall be its constituent members. Though not infallible, it is supreme, and its decision, even though it should be erroneous, is final unless it should itself choose to alter it. The question who shall constitute the Grand Lodge must be answered according to circumstances.

(a) If the members of the craft be not too numerous in any jurisdiction the Masters and Wardens and all the Past Masters affiliated with any chartered Lodge, holding of the Grand Lodge, may, with propriety, be admitted to sit and vote, and any others in addition whom the Grand Lodge may designate may enjoy the like privilege.

(b) The number of Lodges may be so great that such a representation would make a Grand Lodge unwieldy from its numbers, and only the immediate Past Masters may be designated as entitled to a seat, or they may be required to cast a vote as a body, but not individually.

The question then to be discussed is not one as to the right of the Grand Lodge to exclude whom it pleases. Being supremè it has that right. Even if it chose to say that only bald-headed men shall have a seat, or men whose patronymic begins with a particular letter of the alphabet. Its decision would be law in its own jurisdiction.

The questions to be discussed are (1) What does the constitution of the Grand Lodge say as to who are entitled to a seat and vote therein, and (2) If, as some affirm, the Grand Lodge has decided that all Past Masters who have served the craft a full term as W. M. in this jurisdiction and are at present in good standing as members in one of its subordinate Lodges shall be entitled to a seat and a vote, but Past Masters whose term of service in the chair was given in another jurisdiction, although at

present in good standing in a Lodge holding under Canada, shall not be entitled, is such decision a wise one—is it in accordance with the fundamental spirit of Masonry, or in interest of the craft in this or any other jurisdiction?

From the Grand Master or Grand Secretary of over forty of the Grand Lodges on this continent I have replied to a query submitted to them on this subject, and shall be happy to furnish THE CRAFTSMAN with a tabulated statement shewing the practice prevailing in each grand jurisdiction. Suffice it to say that in only seventeen of them is there the distinction made between Past Masters who have served as W. M. in the jurisdiction of the Grand Lodge, and those whose term of service was given in another jurisdiction. In not one of the Grand Lodges of the Dominion outside of Ontario is the distinction made, and the propriety of doing away with it is being discussed in jurisdictions several where it has hitherto prevailed. I am,

Yours fraternally,

WM. THOS. WILKINS.

TRENTON, Feb. 23, 1888.

P. S.—When I penned the foregoing I had before me the Constitution of the Grand Lodge of Canada only so far as it appears in the printed proceedings of Grand Lodge for 1888. My own copy of the old constitution I had lent to some *good book-keeper* among the brethren, and could not conveniently lay my hands upon another copy at the time. Since my communication has been put in type, however, I have had an opportunity of consulting a copy of the constitution of date 1885, and admit freely that *Past Masters* who have not been installed as W. M. over a lodge in this jurisdiction, are expressly excluded from membership in Grand Lodge, unless they can claim the right on other grounds than that of their being Past Masters. This, of course, narrows the discussion to the simple question—Is it in the interest of the craft that such should be the case?—W. T. W.

## QUESTIONS AND ANSWERS.

D. D. Ont.—(1.) Who constitute the "installing board," mentioned in Section 182 of the Constitution? (2.) Can those who are only "Past Masters" of a Royal Arch Chapter be present thereat?

(1.) It consists of three or more "installed Masters," or "Past Masters." In Craft Masonry, brethren who have been duly elected, regularly installed, and have served one full year as Master of a lodge, are alone entitled to the appellation and rank of Past Master, or of those who have *passed the chair* of W. M. A "board of installed Masters," when assembled for labor, is sometimes incorrectly called a "Lodge of Past Masters." The "board" may be composed in part or wholly of W. Masters who are acting as such during their first year of such office.

(2.) In Capitular, or Royal Arch, Masonry, as understood and practised in the Dominion of Canada and in the United States of America, the degree of "Past Master," which next follows that of "Mark Master," confers no rank or title in Craft Masonry, and hence its possessor, because of being a Capitular Past Master without having been installed a W. Master of a Craft lodge, has no right or title to be a member of a "board of installing or installed Masters" of a Blue Lodge; and conversely, those who are "Past Masters" in Craft Masonry, must have conferred upon them the "Degree of Past Master" in Capitular Masonry the same as those who are Master Masons only. Capitular "Past Masters" are sometimes called virtual (not in fact) or *quasi* Past Masters, to distinguish them from actual Past Masters of Craft lodges.

G. N., Ont.—Why has the "circumscription" on the seal of our Grand Lodge not been changed to its present style and title, namely, "The

**Grand Lodge of Ancient Free and Accepted Masons of Canada, in the Province of Ontario?"**

Our correspondent should respectfully make enquiry of the M. W. the Grand Master, through the Grand Secretary, or bring up the matter at the next Communication of Grand Lodge.

**J. M., Que.**—Where should a Ward-**en** be seated when it becomes his duty to rule a lodge?

In a chair on the dais in the East, placed in front of the Worshipful Master's chair, which can only be properly occupied by an "installed Master," or Past Master of a Craft lodge, or by the Grand Master or other Grand Lodge Officer duly entitled to occupy the oriental chair of King Solomon.

**X. Y. Z., Que.**—Do you think the three months' notice mentioned in the following section (93, page 11) of the Constitution of the Grand Lodge of Quebec, to be sufficient, especially when it is borne in mind that the summonses for the annual communication are generally issued but a little over one month prior to the meeting: "93. No motion shall be introduced for altering or amending the laws, rules or regulations of this Grand Lodge, or for adding a new law, rule, or regulation thereto, without notice in writing, stating the amendment proposed, having been given to the Grand Secretary three months previous to the annual communication of Grand Lodge, and inserted in the summonses for that communication. No alteration or addition to the Constitution shall be made binding unless supported by two-thirds of the members present"?

We are of the opinion that "three months' notice, and which, in fact, is known to the Craft in general throughout the jurisdiction for about the space of one month only, is far from sufficient; and we also think that the last sentence of the foregoing section is very defective, or ambiguous, when it speaks of "two-

thirds of the members present." It should have read, as doubtless was intended, (see Sec. 24, page 10), "two-thirds of the votes present," whether ascertained by open vote or ballot, and the Quebec Constitution should be forthwith amended accordingly. We greatly prefer Section 44, page 30, of the Constitution of the Grand Lodge of Canada in the Province of Ontario *in re*, which reads as follows, but there should be added to it the clause, "and published in the Annual Proceedings":—"44. The Constitution of Grand Lodge may be amended or altered at any Annual Communication of Grand Lodge, by two-thirds of the votes present, provided that no motion for amending or altering the Constitution shall be entertained, unless notice in writing, stating the proposed amendment or alteration, shall have been given at the preceding Annual Communication of Grand Lodge." The Constitutions of the United Grand Lodge of England, further provides that any such alterations or amendments shall not become valid unless confirmed at the next Quarterly Communication after having been adopted, by vote thereon.

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**ERRATUM.**—In article under heading "Jurisdiction," section second on second column, page 58 of **CRAFTSMAN** for February, 1888, for the word "constitutionally" read "rightfully."

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On Wednesday evening, Feb. 22nd, R. W. Bro. Luke Slater, accompanied by W. Bro. N. W. Ford, of St. Thomas, consecrated and dedicated the new lodge room of Cameron Lodge, No. 232, at Wallacetown, by the authority of the M. W. the Grand Master of the Grand Lodge of Canada, in the presence of a large number of the Brethren of Cameron Lodge and from sister lodges of the adjoining district.

### THE WORSHIPFUL MASTER.

Worshipful was a mediæval title of honor and respect which our forefathers in the Craft justly deemed appropriate to the presiding officer of a Masonic lodge. In Shakespeare we find the term used thus:—

‘My father desires your worship’s company.’

“This is worshipful company.”

The title is not used in Masonry as a term of adoration, but of sincere respect and deference. It accords supremacy in the lodge.

To leave no doubt of the power of the lodge’s chief officer, he is styled not only Worshipful, but Master. He is a Master of Masters. All are Master Masons, but he is the Master of Masters—their Worshipful Master. His authority in the lodge is unquestionable—there, where he not only has no superior, but no equal. As the orb of day sweeps majestically and beneficently through the sky, the ruler of the material universe, with all the starry hosts of heaven silently and willing doing his bidding, so the Worshipful Master with equal regularity and wisdom rules and governs his lodge. And just as above that sun is the sun’s Creator—the Lord of all life and being, animate and inanimate, by whose infinity of wisdom the worlds were made, and in accordance with whose will all are governed; so above the Worshipful Master is the Right Worshipful Grand Lodge, with its Right Worshipful Grand Master—the constitutor of his lodge, and to which alone an appeal from his action lies.

The Worshipful Master of a lodge is infinitely more than the presiding officer of the Masonic society. There is no officer in sacred or profane usage that is his equal in privilege, power and honor. As a Master Mason all Freemasons are his peers, but he is the “first among his equals.” Elevated by his fellows, through their exercise of that universal suffrage which embraces every affiliated mem-

ber of the Craft, when installed in the Master’s station his authority in the lodge none there may question. Notwithstanding such absolute power is accorded him, we have never known a case where that power was exercised to serve merely personal ends. Misjudgments no doubt there have been, but malicious judgments never. The Brother who feels the weight of responsibility resting upon him, as every Worshipful Master must, has too much heart in his office to permit his head to go wrong. The most radical Brother on the floor often makes the most conservative Master of a lodge.

The Worshipful Master has two fields for the exercise of his talents—in the lodge when at labor, and in the banquet hall, when a table lodge is open, or the brethren are informally gathered to enjoy a feast of creature comforts and a flow of animal spirits. The ancient Romans had a *rex convivii*, or an *arbiter bibendi*, to preside over their banquets, and encourage hilarity or check excess. These offices are rolled into that of a Worshipful Master. At the banquet table, as in the lodge room, he is Master—Master everywhere. And here he is infinitely more than a mere presiding officer. We have many of us been at civic banquets, where, notwithstanding the fact that an eminent and honored citizen presided, he was powerless to maintain order. The tables have been mounted, the glasses tossed in the air, each end of each table became a law unto itself, having each its song and speech and would-be moderator, who had no power to moderate. Such a scene gives an idea of pandemonium. But did you ever behold pandemonium at a Masonic banquet? Did you ever see the Brother, however full of self-will, or anything else, that would not obey the sound of the gavel? There is no severer test of authority than a hundred or more men, armed with knives, forks, tongues, plates and glasses, and the wherewithal to re-

plenish them and keep them replenished. And yet the Worshipful Master is as supreme at the lodge banquet table as in the lodge room during the hours of labor. Chaos is impossible, and if it were, in a moment he could bring order out of chaos.

It is not surprising that brethren should feel a laudable pride in exercising the authority of Worshipful Master, and a laudable desire to reach his honorable station. He occupies the chair of King Solomon. Since his time a succession of worthies, in the State, the church, the learned professions, and all of the reputable vocations of life, have filled that chair. A Washington and a Marshall have graced it in Virginia, a Franklin in Pennsylvania, and besides these a host of others of world-wide renown, while abroad kings and princes have esteemed it an honor to be addressed as Worshipful Master. For this, as well as for many other reasons, let us maintain our devotion to our ancient and honorable fraternity, and our respect for the Worshipful Masters who preside over the individual lodges. King Solomon is dead, but his representative in the Masonic lodge never dies. King Solomon, all hail!—*Keystones.*

On Sunday afternoon, 29th ult., the members of Thorne Lodge, A. F. & A. M., G. R. C., with a number of Orillia Lodge and other visiting brethren, marched from their hall to Saint James' church, where a special service was held. As the procession entered the church, the hymn "Onward Christian Soldiers" was sung. Evening prayer was said with suitable lessons and hymns, and the choir sang an appropriate anthem. The Rev. W. H. French, of Coldwater, chaplain to the lodge, officiated, and preached a forcible sermon from the text, "Here have we no continuing city, but we seek one to come.—*The Packet.*

## FREEMASONRY IN IRELAND.

The publication of the "Calendar and Directory," by the "sanction of the R. W. the Grand Lodge of Ireland," for the year 1888, enables outsiders to judge of the condition of that body, about whose progress we hear and know so little. The work is undoubtedly useful, but might easily be made much more so, without entailing much additional labor. Some ninety pages are made to suffice for all the particulars vouchsafed respecting Craft Masonry, as well as the Royal Arch, Knight Templar, and Ancient and Accepted Rite Degrees, for all these are recognised, or, in other words, mutually recognize each other, to the exclusion of all other degrees whatever.

H. R. H. the Prince of Wales is Patron, his grace the Duke of Abercorn is Grand Master, R. W. Bro. R. W. Shekleton, Q. C., is D. G. M., and the other officers continue much "as you were." Eighteen Grand Officers are all that are elected and appointed for Ireland, and twenty-one Past Grand Officers form the total possible attendance of Present and Past Grand Officers, a number so small as to lead us to wonder. These thirty-four brethren might be outnumbered by its representatives from other Grand Lodges, for if all were appointed with whom the Grand Lodge "exchanges," the Grand Representatives would exceed forty.

There are apparently 376 lodges on the roll, being slightly less in number than for 1887, and these are distributed as follows:—87 lodges in the Dublin District; 268 in the Provinces (Antrim, 88; Down, 46; Londonderry and Donegal, 26; Armagh, 28; Tyrone and Fermanagh, 20; Munster, 17; Meath, 11; Midland Counties, 11; North Munster, 7; South Eastern, 7; Wicklow and Wexford, 7;

North Connaught, 5; and South Connaught, 5); 57 in the Colonies, &c.; and 7 in military corps (4th and 5th Dragoons, 12th Royal Lancers, and 20th, 23rd, 26th and 29th regiments). In Victoria there are 17 lodges; in New Zealand, 15; in Brisbane, 18; Tasmania, 8; and Ceylon, 4.

Of Royal Arch Chapters there are 147 on the roll, two less than last year, the Grand Officers generally being composed of different brethren to those of the Grand Lodge. The Hon. Judge Townshend, LL. D., is the "King," which corresponds with our Z. The High Priest is Dr. Griffin, and the "Chief Scribe" is Comp. Welland. The titles differ in part from all other Grand Chapters, the second in Ireland being the first in America. In no country, however, and in few so much as in Ireland, is there more attention paid to instruction by official sanction, both for the Craft and Arch. Of the K. T. Preceptories there are 41, twelve being held in Dublin. H. R. H. Duke of Connaught is the Great Prior. There are thirteen Rose Croix Chapters, seven meeting in Dublin. The names of all the members are given in the Calendar under each chapter, as also those of the 28th (Knight of the Sun), 30th, 31st, 32nd, and 33rd degrees. The 32nd is limited to 16, the 31st to 15, and the 30th to 30, exclusive, in each case, of those who belong to the degrees beyond. The "Ancient and Accepted Rite of Freemasonry," as respects Ireland, has some peculiar features, about which we may have a few words to say another time. The "Masonic Female Orphan School" was founded in 1793, there being now seventy-two pupils provided for. The "Boys," started in 1867, has now forty-five in the School. The Archbishop of Dublin, Grand Chaplain, is one of the Chaplains for each institution. The subscriptions are, in part, collected by honorary "local treasurers." An excellent plan, we think. — *London Freemason.*

## UNSECTARIAN FREEMASONRY.

It was undoubtedly a sound forethought on the part of those who founded the modern system of Freemasonry which induced them to exclude all discussions of a religious, political or controversial character from its gatherings; if it had not been so we question whether Speculative Masonry would have existed so long as it has done; while we are convinced it would never have attained its present high position as a power for good in the world. As Freemasonry is constituted it is possible for all creeds, all parties, all nationalities, and all classes of the community to meet on terms of equality under its banner, and nowhere can we find another institution which confers so many privileges upon its members, or allows so much freedom of thought and action among those who pledge adherence to it; indeed, the world does not contain another so beneficent in its aims, or so cosmopolitan in character. Masons can, and do, enjoy themselves among themselves, and if they choose to place a barrier around their doings, so as to keep away those who have not regularly sought a participation in their mysteries, they are not wholly selfish in their actions. While they strive to help all who need it within their mystic circle, they do not forget there are others outside, who have claims equally pressing, if not equally deserving of recognition. It is but natural Freemasons should consider that those within the Order have the first claim on their sympathy, although, as far as possible, they practice charity to the world at large, and if the Order does not attempt the relief of all distress, and the redress of all grievances, it is because it is impossible for its members to do more than a share, although we are justified in saying it already accomplishes more than would fall to its lot, provided an equitable distribution were possible.

We do not, however, wish it to be thought we begrudge what is done for those outside Freemasonry, or that we wish to boast of the little that has been accomplished; on the contrary, we regret it does not lie within the power of Freemasonry to do more, and such is the feeling of all who are associated with us by the ties of Brotherhood.

It will perhaps be considered we are wandering very wide of our subject in thus referring to the social side of Freemasonry, and to its benevolent action on behalf of those outside its ranks; but these are two points on which Freemasons are frequently assailed, and to which reference is often made by those who attempt to prove that they do not act up to their professions. There are some who see in every good deed or kindly action an unworthy motive; who will argue that any help rendered by Freemasonry to those outside its circle is done to secure either political, parochial, or other influence; and who will attempt to trace in every preferment or appointment the silent influence of Freemasonry. We ought perhaps to be proud of the power thus ascribed to the Order with which we associated, but as a rule the power is only accredited with having worked for evil, for it does not concern our adversaries to discover how much of the good that takes place around them might with equal justice be ascribed to the power of Freemasonry. They can only see things in the light they desire them to appear in, and that light is not favorable either to Freemasonry or its adherents, and hence it is we hear so little of Freemasonry's work for the good of humanity, as compared with its propensity for evil, from those who find a pleasure in criticising the Order. They appear to think it only necessary to bring in the name of Freemasonry to at once account for anything which has not gone quite right, either in public or private affairs; the simple expression, "Oh,

he was mixed up with the Freemasons," accompanied with a sly kind of look, being sufficient to account for almost anything that could happen to a man, or to any underhand transaction ascribed to a public body. That such criticism is both unjust and uncalled for, those within the Order best know, and it also rests with them, to a very great extent, to prove its injustice and to check its continuance.

Freemasonry is wholly unsectarian; it is allied to no political or religious class, nor is it associated with any particular section of the community to the exclusion of others; and in the maintenance of this principle, and its practice throughout the Craft, lies the best answer to the accusations of those who argue that its influence is used to benefit its members or advance the interest of those associated with them.

Members of the Order need to pay particular attention to this matter at the present time, for there seems to be a growing tendency, even within the Craft, to divide Freemasonry into sections or classes. We cannot believe the authorities are acting wisely in giving their approval to this system, and we do not think it will be long before they find out their mistake. We question the wisdom of granting warrants for lodges which are to be exclusive, open only to men of a certain trade or profession, just as we do the formation of lodges of a marked parochial or class tendency. It certainly is not acting up to the teachings of Freemasonry to say that no man shall become a member of a given lodge unless he belong to some particular trade or profession; on the contrary, it is inviting criticism from those who do not agree with us, and the past has amply proved how severe such comments may become, and what really strong arguments may be used in support of them.—*Freemason's Chronicle*.

## ANTI-MASONRY.

"The fact that throughout the British empire, in the United States of America, and elsewhere, so many of those in every grade of society, who are most vitally interested in conserving, ameliorating, and perpetuating what is most valuable and beneficial in the present civil, social and political order of things, are active and prominent members of our craft, proves that our beneficent fraternity is a thoroughly loyal institution. The fact that so many of the adherents and leaders even, of so many different religions creeds and denominations belong to our ancient Order, shows beyond question, that Freemasonry is a most tolerant institution. The fact that so many men of more than ordinary ability and culture, are zealous Freemasons, is proof that there is much in and pertaining to our fraternity, which is worthy the attention of the best intellects. The fact that so many good and pious men are devoted craftsmen, demonstrates that in their opinion and from their experience, Freemasonry is an institution honoring to God and beneficial to man. The fact of its time-immemorial age and its world-wide prevalence, shows that as to its moral principles, its social order, its system of jurisprudence and governance, its stability and permanence, its educating influence, its adaptability to the condition, needs and aspirations of a free and progressive people, its humanizing efficacy, its non-prose-lyting and non-partizan character, its practical and all-comprehensive voluntary charity, and in short, its *raison d'être*, and its *modus vivendi et operandi*, all show that it contains within itself the necessary and essential elements of a true, universal brotherhood, destined to exist and prosper world without end.

In view of all such and much more that might truthfully be stated, it is one of the perverse problems of mis-

directed humanity, which almost passes charitable comprehension, that in this age of the world, the persecuting spirit of anti-masonry should exist in the mind or heart of any tolerably enlightened individual, or be inculcated or practised by any sensible, prudent man or body of men. It is clearly the off spring of a short-sighted and unendurable intolerance whose inevitable reaction even, will speedily and certainly be to the detriment and discomfiture of those cherishing, propagating and practising it. Freemasons, however, stand in no awe, and have no fears of the immediate or final outcome of persecution in any form or from any source."—*G. M. Graham, Que., 1863.*

OUR welcome exchange the Lancaster Pa., *Daily Examiner* has honored THE CRAFTSMAN by reproducing in its "Column for Masons" our recent editorial on the "Masonic Calendar."

GRAND MASTER S. STACKER WILLIAMS, of Ohio, has issued in pamphlet form, his own rulings and the deliverances of his Grand Lodge anent their non-recognition of the Cerneau A. & A. S. R. bodies. Anti-Cerneanism is dominant in Ohio.

"CANADA," "AMERICA," AND "BRITISH."—The use of the word "Canada" for the "Dominion of Canada," "America" for the "United States of America," and "British" for "English," in the recent "Imperial" address from "the throne," and in the lately published draft of the Washington Fisheries Treaty, necessarily marks a new era in the popularization of these terms in the acceptation thus given to them. "Canada" is all right; "America" is amusing and significant; and "British!"—Well, it isn't "E'lish, you know!"