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AND

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PARLIAMENTARY LAW, AS APPLIED TO THE GOVERNMENT OF MASONIC BODIES.

BY ALBERT G. MACKAY, M. D.

CHAPTER XVIII.

OF INCIDENTAL QUESTIONS.

Incidental questions are defined by Cushing to be "those which arise out of and are connected with (though they do not necessarily dispose of) other questions to which they relate, and which, for the time being, they supersede."

It is evident that there must be a vast number of questions which will be continually springing up during the discussion of any proposition, and which are suggested extemporaneously, by points in the discussion. These are called incidental questions, because they are really only incidents of the debate. It is impossible to anticipate what are all the questions that might thus arise in the course of a discussion. Five, however, being of more frequent occurrence and of a more important character than the others, may become the subjects of our consideration. These are—

1. Questions of order.
2. Questions for reading papers.
3. Questions on leave to withdraw motions.
4. Questions on suspending a rule.
5. Questions on taking the vote by yeas and nays.

Each of these will constitute the subject-matter of a separate chapter.

Before proceeding to the separate consideration of each of these incidental questions, it must be observed that they are always in order, and for a time take precedence of and suppress the question before the meeting, provided that they refer to that question. Thus it is always in order, during the discussion of any proposition, to move a question of order, or to read papers, or to withdraw a motion, or to suspend a rule, provided that the point of order, the paper, the motion, or the rule has a distinct reference to, and a direct bearing on, the proposition then before the assembly.

These incidental questions are also subject to the operation of sub-

subsidiary questions. Thus it may be moved to lay one of them on the table, to postpone, or to commit it. As a general rule, however, the adoption of the subsidiary motion does not necessarily carry the main proposition under debate with it; but, the incidental question being laid on the table, or postponed, or otherwise disposed of by a subsidiary motion, the main discussion is resumed as if no such incidental question had been made. This rule, although general, is not universal, and the exception must be determined by the nature of each question.

CHAPTER XIX.

OF QUESTIONS OF ORDER.

In any assembly of persons met together for the purposes of deliberation and discussion, no satisfactory result can be attained unless the discussion is regulated by well-known and generally recognized rules. It is by such rules only that order and decorum can be maintained, discord and confusion prevented, and a concurrent harmony of opinions be reached. These are therefore the rules of order, and their importance is such that it becomes the interest of every member to see them enforced.

Rules of order relate to the present action of the body, not to any past or prospective proceedings. They prescribe the character of the motions that may be made, the time at which they ought to be made, and the precedency of one motion over another; they impose the necessary limits to debate, and indicate the bounds beyond which it is not lawful for a speaker to pass in his discussion of the question before the body.

Every permanent deliberative body adopts a code of rules of order to suit itself; but there are certain rules, derived from what may be called the common law of parliament, the wisdom of which having been proven by long experience, they have been deemed of force at all times and places, and are, with a few necessary exceptions, as applicable to Lodges and Chapters as to other societies.

These universal rules of order, sanctioned by uninterrupted usage and approved by all authorities may be enumerated under the following distinct heads, as applied to a masonic body:

1. Two independent original propositions cannot be presented at the same time to the meeting. If a Lodge is discussing a motion, no other independent motion can be entertained, although a subsidiary one may, until the first is disposed of.

2. A subsidiary motion cannot be offered out of its rank of precedence. Thus, when a motion has been made to lay any proposition on the table, it would be a breach of order to attempt to supersede that motion by one to commit or to postpone.

3. When a brother intends to speak, he is required to stand up in his place, and to address himself always to the presiding officer. It is a breach of order to address any other member or brother during the debate.

4. When two or more brethren rise nearly at the same time, the presiding officer will indicate, by mentioning his name, the one who, in his opinion, is entitled to the floor.

5. A brother is not to be interrupted by any other member, except for the purpose of calling him to order, nor while he is on the floor can any motion be made or question put.

6. No brother can speak oftener than the rules permit, but this rule may be dispensed with by the Master, if he sees good reasons for doing so.

7. No one is to disturb the speaker by hissing, unnecessary coughing, loud whispering, or other unseemly noise, nor shall he pass between the speaker and the presiding officer. All of these are breaches of decorum for which the offender may be called to order.

8. No personality, abusive remarks, or other improper language should be used by any brother in debate. If he do, he should be immediately called to order by the presiding officer or any other member.

9. If the presiding officer rise to speak while a brother is on the floor that brother should immediately sit down, that the presiding officer may be heard.

10. Every one who speaks should speak to the question. This is perhaps the most important of all the rules of order, because it is the one most necessary for bringing the debate to a satisfactory conclusion. To speak impertinently, therefore—that is, to speak to points not pertinent and relevant to the subject under discussion—is always viewed as a gross violation of the rules of order. But commensurate with its importance, is the difficulty of determining when violated. It is entirely within the discretion of the master of the Lodge to decide how far a member should be indulged in a line of argument not precisely within the scope of the question under discussion. The principle has been laid down by an experienced authority, Mr. Speaker Cornwall, of the English House of Commons, that “no matter introduced into a debate, which the question before the House cannot decide upon, is regularly debateable,” and this may be considered as a correct expression of the rule. No Subject should be introduced into a debate, the merits of which could not be decided by the question under discussion, and by that alone.

11. As a sequence to this last rule, it follows that there can be no speaking unless there be a question before the Lodge. There must always be a motion of some kind to authorize a debate.

These rules of order are so absolutely necessary to the decorous conduct of a discussion and to its successful conclusion, in the resolution and determination of the question which is its subject-matter, that every member is deeply interested in its observance. The duty of maintaining them belongs, it is true, in a peculiar manner, to the presiding officer, who should ever be on the alert to detect and check any breach of them. But it is also the privilege as well as the duty of every other member to exercise the same vigilance.

When a breach of order has occurred which has escaped the notice of the chair, or even before the chair may have had time to check it, any member may call the attention of the presiding officer to the violation of the rule. To do so, he will rise from his seat and say, “I rise to a point of order;” upon which the Master will request him to state his point, the speaker objected to having taken his seat, where he remains until the point of order is decided. The point being stated either orally, or, if required by the chair, in writing, the Master gives his decision, whether a violation of the specified rule of order has been committed or not. If the latter, he says, “The point is not well taken,” and directs the speaker to resume his argument. If the former, he says, “The point is well taken,” and either prevents the speaker from further discussion, if it is the discussion itself that is objected to as being out of order, or

directs the speaker to resume his argument with the necessary caution if the objection has been to the manner or scope of his speech.

In other societies, this decision of the presiding officer, although generally acquiesced in, is sometimes objected to by one or more of the members, when an appeal is taken from the decision to the meeting, who decide without debate whether to sustain or overrule the decision of the officer. But as has already been shown, there is in Masonry no appeal from the decision of the presiding officer on a point of order, and that decision is therefore conclusive.

CHAPTER XX.

OF QUESTIONS FOR READING PAPERS.

No member can be required to vote on any paper the contents of which are unknown to him. Hence, any member has a right to call for the reading of any paper—for instance, a report—which constitutes at the time the subject-matter of a proposition, if it has not yet been read.

But if the paper has already been once read, or if, although referring indirectly to the subject of discussion, it constitutes no actual part of the proceedings, then it can only be read by consent of the meeting, which consent must be obtained on a motion regularly made.

INDIVIDUAL INTEREST AND RESPONSIBILITY.

The experience of all business operations in every age has demonstrated most emphatically that, in order to interest people in *anything*, they must be compelled to assume a *monied responsibility*; or, in other words, people never care for nor value anything which costs them nothing. We feel perfectly satisfied that this idea was the foundation of Lodge fees and dues. We use the word "fees" as applying to the fee or price of degrees conferred, and the word "dues" as applicable to annual or monthly taxes or assessments. If every man *had* to pay a certain amount for the *privilege* of voting, whether he voted or not, we feel satisfied that nine-tenths of all citizens would exercise their franchise. If every person claiming to sympathize with a certain church were compelled by law to pay into the church treasury a full assessment, nearly all would attend. If every man who said he was a Democrat or Republican was compelled to pay his full proportion of all party expenses, nearly all would attend the meetings and claim the right to take part in the business of the party. We claim these to be self-evident propositions or rather axioms of human action. If John Smith is made a partner of a house doing a million dollars worth of business a year, without having to pay in a dollar, yet entitled to full division of profits, we will guarantee that Mr. Smith would never bother his head about any of the work to be done, or of the money to be raised in emergencies. This is human nature, and demonstrated by the experience of every day life.

Now let us apply this idea to Masonic Lodges. We have and do claim that the Masonic degrees are worth a great deal (not in a pecuniary sense alone), but in the character of the instruction given. A man who comes into a Masonic Lodge for the mere purpose of mercenary gain, should be put down stairs as soon as possible. He is as bad as one who would try to buy the blessings of God with money. He is

expected to come forth and pay a full price for the glorious privilege of being registered among the "Sons of Light," and that which he pays shall be placed to the credit of Poverty and Want. They thus become the co-workers of God in the administration of His beneficent charities. To the Freemason there is offered no assurance of a return in any shape or form, and we would never vote for a candidate that *expected* anything of the sort. If it ever comes to him at all, it comes like the mercy of Heaven unrestrained, it comes like the dew in the early morn, to water the famishing plants of Hope and gives them that life which they had no right to bargain for nor expect. Is there such another society in the world? We answer, without the fear of contradiction, "No!" The Jesuit order comes next to it in sacrifice of personal interests and devotion to the cause, but it fails to be the *equal*, for the reason that the latter order is a propagandist and Freemasonry is not. The Masonic institution has nothing on earth to gain by becoming strong, apart from the great good to be accomplished by its *unselfish* goodness. Freemasonry knows nothing of *POWER*. That word has no place in her vocabulary; she knows nothing of political or religious supremacy, but stands sovereign and independent in her grand and universal Morality and Charity. To say that men who labor and work through a laborious life-time in this noble and God-like field are not entitled to the common comforts of life is to say that good works are worth nothing. We hold that those who work and attend their Lodges should have all the comforts of a *Masonic home*. To expect men to meet in a barn without carpets and with none of the conveniences of heat and light, is to expect human impossibilities. In looking over the registry of weak and sickly Lodges, we find them always included among those where the candidates get the degrees for the lowest price allowed by the Grand Lodge and where the dues are merely nominal. We do not believe in an aristocracy in Masonry, but we do believe in the members paying enough to buy something besides a dry goods box for an altar, tin jewels, and long planks for chairs. Workmen are entitled to better accommodations than these things. Some men may growl about being compelled to pay a decent amount of dues, but in many cases it will be found that they spend as much in one month on drinks and luxuries as will pay for a year's dues and expenses in a Lodge. If every member had paid the necessary amount to get the walls papered, the floor carpeted, proper furniture and jewels, we say that they, having an interest in all these, will attend and assist in the noble work. Even if they do not attend (by force of circumstances) they will yet render a hearty support to all the works of charity and love, and will not begrudge the enjoyment and pleasure of those who do attend.

"Cheap Masonry" is the next thing to "cheap nothing." By the word "cheap" we mean something which a man gets without an equivalent. We hold that a Mason should pay his equivalent for being a Mason, and if he cannot afford to pay that, or is unwilling to do it, he is an unworthy candidate. We have heard a good deal of men who would "be an honor to the institution being kept out by the high price of degrees," &c., but we have learned that all that sort of stuff does not amount to a row of pins. Nine out of ten of such men become mere drones in the hive and have to be carried on the backs of the living and active members of the Lodge. They are of no use to themselves or anybody else.

When a member becomes poor and helpless after receiving the degrees, he should be helped to the full extent of the treasury; but when it comes to *taking in* those who cannot help others, the sooner it is stopped the better. A Masonic Lodge is not and was never intended as a hospital for broken-down humanity, either in morals or finances, but it was intended to be the grand repository of aid for those who are entitled to its support by virtue of *honorable service*. Every Masonic Lodge in this and other jurisdictions has found out by sad experience that those who got their degrees for nothing are the most useless of the whole lot, and who, in nine times out of ten, turn against the institution whenever a storm is raised. "Dead-heads" are of no account anywhere, and especially so in a Masonic Lodge. It may be laid down as a general rule that the more a man has to pay for anything he gets, the more he will appreciate and respect it. We therefore say that individual interest and responsibility is indispensable to Lodge success.—*St. Louis Freemason.*

MASONRY IN VERSE.

Among those things to which Masonry most lends itself, and yet the one which has been most neglected, is the art of poetry. Doggerel we have had by the wholesale, but genuine artistic poetry, lines expressive of sentiment, symbolism and feeling, but very few. Most of these are due to one author, and from his poems we propose to select such verses as shall tell the story we now offer, in such a way that after their perusal no one can say that Masonry cannot be expressed in poetry as well as in plain prose. Thus, in Masonry as in all other earthly things, we must begin by sowing the seed; some falls by the wayside; some upon a rock; some among thorns,

" But some in the good ground—
 God's precious mould—
 Where sun, breeze, dew and showers apportioned well;
 And in the harvest, smiling swains could tell
 Their hundred fold."

The natural result of such a planting is seen in the following:

" A place in the Lodge for me,
 A home with the free and bright;
 Where jarring chords agree,
 And the darkest soul is light;
 Not here, not here is bliss,
 There's turmoil and there's gloom;
 My spirit yearns for peace—
 Say, brothers, say is there room?"

The answer follows:

" Ask help of "Him" that's high,
 Seek grace of "Him" that's true;
 Knock patiently, the hand is nigh,
 Will open unto you;
 For all that "Ask," "Seek," "Knock" aright,
 Are welcome to our Lodge to-night."

The neophyte having been admitted, and the solemn instructions given, the fruition thereof is made manifest in his earnest endeavor to keep the word and spirit of his covenant, as is well expressed in the following:

"Never will I break the covenant
Plighted, brother with thee now!
One between us stands, attesting
To the fervor of my vow;
In his name, above his promise,
By his honor, for his cause
Here's my hand, the Lo. d confirm it—
I will surely keep my vows."

And again :

"In distant land in olden time,
The Acacia bore the mark sublime,
And told to each discerning eye
Of deathless constancy;
So may these green leaves whisper now,
Inform the heart, inspire the vow,
And link the chain fidelity,
'Twill, brother, you and 'ae."

Having thus been pledged, and about to enter upon his duties, the mission he has undertaken to perform is thus impressively placed before the true Mason :

"Come where sorrow has its dwelling,
Comfort bring to souls distressed;
To the friendless mourner telling,
Of the Rock that offers rest;
What would life be but for Heaven?
Come, to us the word is given.

"Band of brothers, every nation,
Hails your bright and Orient light!
Fervent, zealous, free, your station
Calls for deeds of noblest might!
Seek—the world is full of sorrow—
Act—your life will end to-morrow."

The man who freely takes upon himself the vows of the institution, who finds in its instructions and discipline the indications of a work to do, a burden to bear, a sacrifice to make; who sees in its ceremonies the outer courts of greater mysteries within, to be won only after patient vigil, to be exemplified only by earnest and self-sacrificing labor, will find his path laid before him in the following :

"By the hieroglyphic ten—
Wisdom, strength and beauty's plan;
By the mystic features seven—
Surely by the Master given;
By the covenant woven faith,
Strong in life and strong in death;
Every hope of foeman crushed!
Bow the back and pinch the flesh!"

So the brother who faithfully and earnestly strives to perform his duty, whose ear is never closed, and whose hand is ever open when the cry of the widow and the fatherless comes up to him, knows that in the infinite wisdom of the Father the hand of affliction may in turn be laid upon him, and those who had looked to him for assistance may some day be at the summit of fortune's wheel, and his feelings are thus expressed :

"I in life's valley, you on its crest;
I at its lowest, you at its best;
I sick and sorrowing, you hale and free;

Masonry in Verse.

What then, dear brother, binds you to me?
 THIS, the great covenant in which we abide;
 Hearts charg'd with sympathy,
 Hands opened wide—
 Lips fill'd with comfort,
 And God to provide."

This is the very essence of that mystic union by which men of every country, sect and opinion, high and low, rich and poor, are brought together and made to know the pleasures of friendship which but for this had never existed. Our poet well expresses it in the following :

"The loving tie we feel,
 No language can reveal—
 'Tis seen in the sheen of a fond brother's eye;
 It trembles on the ear
 When melting with a tear,
 A brother bids us cease to sigh."

And as thus we draw toward each other, and in the genial spirit of the Craft endeavor to promote the welfare of the Lodge and build up the walls of the temple, so that when our task is completed others may take our place and continue the work, we are reminded that

"Life's sands are drooping, drooping—
 Each grain a moment dies;
 No stay has time, no stopping—
 Behold how swift he flies!
 He bears away our rarest—
 They smile and disappear;
 The cold grave wraps our fairest—
 Each falling grain's a tear."

The Mason whose soul has opened to the real tenets of the brotherhood, in whose being, walk and conversation its principles are active and vital, will feel a desire to work while it is yet day, and lovingly yearn for the fellowship of those who, like himself, labor for the love of the cause, and his sentiment will be found well expressed in the following :

"One hour with you, one hour with you,
 No doubt, nor care, nor strife,
 Is worth a year as ages go,
 In all that sweetens life.
 One hour with 'you,' and 'you,' and 'you,'
 Bright links in mystic chain—
 Oh, may we oft these joys renew,
 And often meet again."

At last comes the time when wearied nature refuses longer to perform the accustomed toil, when the frosts of many winters bow the head "and years consume," then may the worthy Craftsman ask:

"Now dismiss me while I linger
 For one fond, one dear word more;
 Have I done my labor fairly?
 Is there aught against my score?
 Have I wronged in all this circle
 One by deed, or word, or blow?
 Silence speaks my full acquittance—
 "Nunc dimittis," let me go!

"Let me go, but "you" must tarry
 Till the sixth day's close has come;
 Heat and burden patient bear me

While your'e absent far from home ;
But a little, for the summons
Waits alike for each of you ;
Mine is sounding, spirits wait me,
"Nunc dimittis," let me go !

And the summons having been answered as becomes one who has faithfully performed his work, loving hands will place him in the "narrow house," and give to his resting place the last tribute of fraternal love and esteem :

"Wreathe the mourning badge around—
Once again that funeral sound !
From his friends and from his home :
Bear him, brothers, to the tomb !

"Dust to dust, the dark decree—
Soul to God, the soul is free !
Leave him with the lowly lain—
Brother, we shall meet again."

Nor will the brethren forget to keep his memory. Burying with his bones all the frailties and errors of this poor human nature of ours, they will enshrine in their hearts a memorial of his virtues ; and as they close up the ranks, in spirit they will unite in this pledge :

"We'll not forget thee, we who stay
To work a little longer here ;
Thy name, thy faith, thy love shall lie
On memory's page all bright and clear,
And when o'erwearied by the toil
Of life our heavy limbs shall be,
We'll come and one by one lie down
Upon dear mother-earth with thee."

[N. Y. Dispatch.

HAVE WE A SUPERIOR INTELLIGENCE AMONGST US ?

To the Editor of Mackey's National Freemason :

DocTOR:—In the Canada *Craftsman* for March I find that Bro. Leon Hyneman has been making some discoveries which may, in their elaboration, invest him with the attribute of a superior intelligence. He makes the announcement that "no more untruthful, unreliable, prejudiced books have been ever accepted by the members of any society than those same Books of Constitutions, published by authority of the London Grand Lodge prior to 1813." He acknowledges that in this assertion he uses strong language, but he is prepared to prove it all, and more too, in a little book he is going to produce, and which he is going to entitle "A Review of masonry in England from 1567 to the Union in 1813." "This review," he continues, "will embrace the relations of the Ancient York Grand Lodge and the London Grand Lodge." He does not state whether, by the Ancient York Grand Lodge, he means Laurence Dermott's erection in 1739, *et seq.*, or the apocryphal Lodge of that title in the old city of York ; but I take it that Laurence Dermott's Grand Lodge is the Ancient York Grand Lodge meant—that having been the *ignis fatuus* that Bro. Hyneman has been dazzled by since he first came into notice as one of the Masonic *literati* of America. In this exposition of what he is going to do for Masonry in this latter period of his connection with it, he ignores the fact that he is the author of a book designated by him "The True

and Unmistakeable History of the Society of Freemasons from the Time of Abraham to the Present Day." I should incline to the opinion, that the success of that book in the Masonic literary world would warn him that his crotchets would not satisfy any save himself, based, though they be, upon the crotchet of Philadelphia Masons, who, in 1760, or thereabouts, threw up their Lodge charters, received by authority of the Grand Lodge of London—for distinction sake I give him the benefit of his own title, as applied to the 1717 organization—and sought charters from Laurence Dermott's Grand Lodge, and which of course they received readily: for why not? It was all fish that came to the net of Laurence Dermott. But it is plain that when a crotchet once takes possession of our Bro. Hyneman it has him fast, and no amount of sad experience will divest his mind and conscience of it. He believes as firmly this day as he did twenty years ago that the erection of 1739 was the Simon Pure Grand Lodge of England, the lineal successor of those *Eboraci* whom Edwin, a relative of some kind, it is difficult to decide what, as the authorities are so conflicting, of King Athelstane, and who, as the legend which Bro. Findel, of Leipsic, has clearly exploded, says, first congregated Masons together and gave them a constitution.

Bro. Pike very conclusively presents the fact, in MACKER'S NATIONAL FREEMASON for April, that our present, or even very much earlier, manner of Freemasonry did not exist prior to the beginning of the 18th century. The *pros* and *cons* as to this have been discussed pretty warmly in England for some time, and were it not that the only paper in England that hitherto has given a place to this discussion has gone into the show business, as more profitable, possibly the discussion would not have ended as Bro. Pike very correctly states it now has. But it remained for Bro. Hyneman to unveil his work to the astonished eyes of the whole world with the announcement we have quoted, and to claim the result as an original discovery. This latter idea I do not believe any one will dispute. Certainly, as a reader of everything published anent Freemasonry during the past five or six years, I have never seen a line to prove, or read a paragraph to assert, out of Bro. Hyneman's books, this discovery, as being made by any other Masonic student than himself. By way of supporting his assertions and rendering them invulnerable, he avows, in the closing paragraph of this *Craftsman* announcement, that it was utterly impossible for twenty Lodges to have been in existence in London in 1723, because "we have only the word of Anderson for it! Upon the same principle he could dispute any condition that is set forth in either of the books of the Pentateuch, by saying, we have only the word of Moses for it. But, further, he says that Anderson did not say a word in his 1723 book, nor any other, until the 1738 book, that a Grand Lodge had been organized in 1717. Leaving the reader staggering under the force of this valuable discovery, he slips on triumphantly, smilingly stating that this and such are, however, mere *white* offenses against truth. His review that is to come will pile Ossa on Pelion in the matter of Bro. Anderson's offenses and derelictions of fact. Happy man! Age has its pleasures, no less enjoyable than those of youth, and they generally take the form of *hobbies*, otherwise crotchets. De Quincy says of Bishop Warburton, who wrote the Divine Legation of Moses, "The natural vegetation of Warburton's intellect tended to that kind of fungus which is called 'crotchet,' so much so, that if he ever had a just and powerful thought,

or even a grand one, (as sometimes he had,) by the mere perversity of his tortuous brain, it was soon digested into a crotchet. This native tendency of his was nourished and watered for years by his practice as an attorney. Making him a bishop was perhaps a mistake. It certainly stunted the growth of special pleading—perhaps ruined that science. On the contrary, it saved the twelve judges of that day from being driven mad, as they would have been by this Hermes Trismegistus—this born Titan in the realm of chicanery. Some fractions of the virus passed through the Warburtonian Commentaries upon Pope, corroding the flesh to the very bones wherever it alighted; but it was for the Hebrew law-giver, and all that could be made to fall within his field, that the centaur's shirt of Warburton's malignity was destined."

Bro. Hyneman is determined to prove that no Grand Lodge was organized in 1717, in London, because, he says, in the book printed six years after, or in 1723, there is nothing said about such formation. Give him time, and he will prove there was no Grand Lodge extant in London until Laurence Dermott's erection, which was ten years looking in vain for a Grand Master. In this again he reminds me of De Quincy's remarks on the "Divine Legation" by Warburton. De Quincy says:

"My reader, did you ever read the 'Divine Legation of Moses?' Are you aware of the existence of that mighty syllogism—that single block of granite, such as may be seen nowhere but at St. Petersburg—upon which that elaborate work reposes? There is in Wales, at Llanroost, the birthplace of Inigo Jones, a bridge built by that architect with such exquisite skill, that the people astonished me, (but the people were two milkmaids,) by protesting that invariably a little breeze-footed Camillia, of three years old, in running across, caused that bridge to tremble like a guilty thing. Thus proving that, so admirable was the equilibrium, that an infant's foot disturbed it. Unhappily for the proof, however, Camillia had sprained her ankle at that time, so the experiment could not be tried; and the bridge, to me, seemed to be not guilty at all, judging by its trembling, but as innocent as Camilla herself. Now, Warburton must have sought to rival the Welsh *pontifex* in this particular test of architectural skill; for his syllogism is so divinely poised, that if you shake the keystone of this great arch, as you certainly may, then you will become aware of a vibration—a nervous tremour—running through the entire structure of his Divine Legation—indeed, you will be absolutely afraid that the whole structure will fall and bury you in its centre."

Unlike the bridge at Llanroost, however, Bro. Hyneman says "*the ground is firm on which we stand.*" The emphatic manner of this sentence is his own, and, until De Quincy appeared, no doubt Bishop Warburton's admirers felt equally certain as to the ground supporting that gentleman. But mark you how De Quincy shakes it like a bog:

"The syllogism of the 'Divine Legation of Moses' may be stated as follows. Suppose the *major* proposition to be, that no religion, unless through the advantage of Divine inspiration, can dispense with the doctrine of future rewards and punishments. Then, suppose the *minor* to be, that the Mosaic religion *did* dispense with that doctrine. The *conclusion*, therefore, would be that the Mosaic religion was *not* divinely inspired. This conclusion it would never do to establish; so the Bishop of Gloucester had to tax his ingenuity in building a syllogism, not less than did the Llanroost architect in building his St. Vitus bridge. He

had either to prove that Paganism fought hard for the true doctrine of immortality, and thereby established its own truth, or he had to prove that Judaism fought hard for the false doctrine of mortality, and thereby established its own falsehood. Whichever favored the false was true, and whichever favored the true was false! Here was a position for a Christian Bishop! And how did he get out of it? Why, by dragging into the controversy, as proof, the poetic account of the *Teletia*, given in his sixth book of the *Æneid* by Virgil, and which the bishop translated and expanded into absolute history! The doctrine of immortality, Warburton insisted, was the chief secret revealed in these Eleusinian mysteries. And thus he attempted to prove decisively that, because it taught a capital truth, Paganism must be a capital falsehood!"

It is in some such manner, I opine, Bro. Hyneman determines to prove that all the Masonry that distinguished the 18th century, prior to the erection of Laurence Dermott's Grand Lodge of "Ancient York Masons," was false Masonry and the work of imposters; while that of Laurence Dermott was the genuine article, the old original Jacob Townsend's Sarsaparilla, and his Grand Lodge the first ever established in England. May we all live to mark his success.

J. FLETCHER BRENNAN.

CINCINNATI, OHIO, *March 31, 1872.*

LODGES OF INSTRUCTION.

EVERY instrumentality designed to promote a knowledge of, and increase the interest of the members in, Freemasonry, merits encouragement. Experience proves that the more men know of the Order, the better its members understand its nature, its peculiar aptitude for good, and the power of its mystical influence over men, the more do they appreciate its benign principles. Its magical power is not alone in its ritualism, but in its peculiar form of social organism, and the means by which it gathers men around a common altar, and moves them by a common interest. The chief reason why some do not take a deeper interest in Masonry, why they are not more frequently at the lodge, why they do not more extensively patronize its literature and study its philosophy, is because they know so little about it. Ignorance, gross, willful and inexcusable ignorance, is the great difficulty. Either they do not know of the rich mine they may work, and from which they may gather rarest gems, or they are so absorbed in more *material* matters that they have no desire for purer and better things, or they are too indolent to endure the labor, or too penurious to make the small needed expenditure.

But, whatever the *cause*, the *fact* is apparent to the most casual observer: many of the members *know* but little about Masonry, and as a consequence *care* but little about it. Rarely at the lodge, they are ignorant of its internal workings; fond of grosser enjoyments, the excitement of passion and pleasure is more congenial than the higher and nobler influences of Masonry. This is lamentable, and yet it is true: if it were not, our lodges would be filled with earnest, interested members; instead of which, frequently not half, and often not one-fourth of the members of a lodge attend its meetings regularly. They prefer the theatre, the club-room, or the political caucus, rather than

the pure teachings, exalted fellowship, and noble charities of the lodge room.

The question is presented—how may this evil be remedied? and this question is worthy of consideration by all who wish well to the Order, and especially by those who govern and influence our lodges. Men must be *thorough* Masons, or they will be very *indifferent* ones. In this institution we must

"Drink deep, or taste not the Pierian Spring :
Here shall draughts intoxicate the brain,
But drinking largely sobers us again."

In this city we have what is called a Lodge of Instruction for the special benefit of our younger members, who desire to become familiar with the ritualism of the Order. It has been in operation for a number of years, but suspends its meetings during the summer months. By invitation we recently attended its closing meeting for this summer, and found, greatly to our surprise, not over thirty members in attendance, out of some fifteen hundred Masons in the city. The labors of the organization are chiefly directed to acquiring a knowledge of the work, and the ability to perform properly the duties of the several offices in a lodge. In this, the members have realized success, and our best workmen in the lodges are found among its members. There is a laudable ambition among them to excel in this accomplishment, and the Lodge of Instruction furnishes the means and opportunity for success.

It is not enough, however, to have the *verbiage* of the work committed to memory. The manner of doing the work is of far more importance than mere verbal accuracy; a parrot can be taught to utter words and phrases, but it requires human intelligence and human culture to utter them *properly*. The time, circumstances, surroundings, style, manner, emphasis—all enter into the estimate of excellence, and all combine to make the work effective and impressive. All this requires study and practice,—such as the actor on the stage, or the vocalist on the boards, requires to attain eminence. Every Mason has not the ability.—the natural talent—to secure success in these duties: but many have, and in such, especially, the gift should be cultivated and improved by study and effort. The presentation and working of the different grades should be easy, graceful, serious, impressive and, above all, *natural*. There should be as little of the fanciful or imaginary about the work as possible; and in the legend of the third degree, especially, it should appear to be a reality. It is this which makes the degree impressive: without this, it is all a failure, if not a farce.

But these Lodges of Instruction are capable of more extended usefulness, as a means of masonic culture. There is no reason why their efforts should be limited to a knowledge of the rituals. The philosophy of the rituals, the reasons for them, and the objects to be attained by them; the symbolism of the degrees, its origin and end; the history of the Order in different countries, and in its different Rites; the nature and powers of Grand, as well as Subordinate Lodges; the jurisprudence and government of the Order; the constitutional or fundamental law; the old Charges and Regulations; the legislative, executive, and judicial functions of masonic government—all these, or most of them, should be on the curriculum of the Lodge of Instruction. The Lodge should be a *thorough school* for masonic culture: and the best minds and

ablest Masters in the Royal Art should furnish the instruction. By the law of most Grand Lodges, candidates for our mysteries are required to pass an examination in the degree taken, before they are permitted to advance to higher positions. But when the candidate has mastered all that is required in such examinations, he has only attained the rudiments of a masonic education. He has the alphabet, and may blunderingly read, but he has not yet penetrated beyond the surface.

In ascertaining the results of these efforts, there should be tests and examinations. The members should be required to write essays on different subjects connected with the Order—and read them. How few—*very few* of the Masters of Lodges can read or repeat, the charge, in conferring a degree. Those charges are beautiful, appropriate, impressive, and full of meaning and instruction; but as they are often delivered, they are a mere jingling mass of unmeaning verbiage. We have listened to some with positive agony, and wondered that the candidate had patience to “endure unto the end.”

The Lodge of Instruction should be encouraged and sustained by the approval and frequent presence of the Masters and officers of the different lodges, and especially by the old and more influential members. The Master of each lodge should frequently call the attention of his members to this means of acquiring masonic knowledge, and urge the younger brethren, especially, to attend it. In fact he should *go with them*, and give attention himself to the objects of study.

The government of the Lodge of Instruction should be in competent hands,—a learned, experienced and zealous craftsman. He should watch over it as a Master watches over his lodge, or the President of a college guards the interests of the school and labors for the improvement of his scholars. No outside matters should be permitted to intrude; no dogmatism should be allowed. Over the East should be written—“WHO CAN BEST WORK AND BEST AGREE.” There should be fostered among its members an *esprit du corps*, and an honorable ambition to excel in a knowledge of Masonry. There should be monthly examinations or exhibitions, when “specimens of work” should be presented, essays and dissertations read, and a general examination as to improvement and progress.

We trust that when the Lodge shall open again in October, it will be filled with earnest seekers after more light, and have the warm sympathy and support of the officers and members generally.—*Review, Cincinnati.*

A SYMBOL FROM JAPAN.—In the address made on 6th March, by Iwakura, the Japanese Ambassador, to the House of Representatives, occur some sentences which strangely enough may be applied, word for word, to the student who is seeking truth and progress in Masonry. Peculiarly striking and apposite, is the idea embraced in the words which we have put in italics: “We came for enlightenment and we gladly find it here. Journeying eastward from the empire of sunrise toward the sunrising, we daily behold new sunrise beyond the one we before enjoyed. *New knowledge arises daily before us*; and when a completed journey shall have passed in review an encircled globe, we shall gather together our treasures of knowledge, remembering that, *however we have advanced towards the sources of light, each onward move has revealed to us a further step beyond!*”

THE THIRD DEGREE.

It has been well said that "the natural work of Masonry is practical life," and every degree in the Order illustrates this profound, though not sufficiently appreciated, truth. The ceremonies of the Craft are not merely ceremonies, they are types of higher and grander mysteries and teach with eloquence, unsurpassed by any human code, the duties that man owes to his Creator and to his fellow creatures. Our great moralist, Johnson, has left us in allegory, conceived in the true Masonic spirit, in his recital of the journey of Obidah, the son of Abensina—a comparison of human life to the journey of a day. He tells us that the traveller started "early in the morning and pursued his journey through the plains of Hindostan, with fresh hope," "incited by desire," Obidah "walked swiftly forward." "Thus he went on till the sun approached the meridian and the increasing heat preyed upon his strength," till, tempted by the coolness of a shady grove, he left the beaten track and wasted in objectless wanderings the precious time at his disposal. But darkness soon approached, and the foolish traveller was fain to retrace his steps, while the "winds roared and the torrents tumbled from the hills." Finally, however, he finds a place of shelter and refuge in the cottage of a hermit, by whom he is entertained, and to whom he relates the occurrences of his journey. The hermit bids him remember that life itself is but the journey of a day. "We rise in the morning of youth, full of vigor and full of expectations; we set forward with spirit and hope, with gaiety and with diligence and travel on awhile in the straight road of piety toward the mansions of rest." The moralist then dwells upon the deviations of man from the paths of virtue, but extracts the pleasing consolation that "reformation is never hopeless, nor sincere endeavours ever unassisted, that the wanderer may at length return, after all his errors; and that he who implores strength and courage from above, shall find danger and difficulty give way before him."

In like manner the three degrees of Craft Masonry are typical of human life; beginning as neophytes, we gradually unfold the greater mysteries, and the grade of a Master Mason, as we have previously remarked, brings us face to face with the very shadows and darkness of the grave. In all the ancient mysteries the candidates were plunged in profound gloom before their admission to the light and, beyond doubt, the doctrine of the resurrection is plainly symbolized in all those primitive rites. Thus the aspirant was placed within the Pastos, or bed of darkness, where he remained for three days and nights. This, we are told, was a figurative death of the mysteries, or the descent into Hades. When delivered from this confinement the candidates were considered "regenerate," or restored to life. Nor could any man fill the office of priest until he had endured the seclusion and silence of the darkened Pastos. After this probation he was led into the chambers of divine light and permitted to participate in the sacred labours of the initiated. In this way the doctrine that death leads to a higher life was forcibly inculcated. We can but glance at the solemn bearings of this subject upon the third degree. No Master Mason can, however, fail to recognize the sublime and inspiring lessons of the ordeal through which he has passed; nor hesitate to pronounce the finishing scheme of Masonry, as revealed in the third degree, perfect in all its parts and honorable to its founders and originators. The legend of Hiram is but the framework of the picture which embodies

and preserves the central idea of man's resurrection from the tomb—although every incident of the tradition teaches important lessons and is in keeping with the grandeur of the subject. In the words of the poet, it is "not to the grave" that we "descend to contemplate," "the spirit is not there," but looking beyond the grave we adore the Lord of Life, who can trample the King of Terrors beneath his feet, and raise us to an immortality of peace and glory. By the inculcations of these truths, Freemasonry does not become a religious—or, more correctly speaking, a sectarian—system, although, doubtless, its elevated doctrines coincide with many of the dogmas of revealed religion. But Freemasonry can reach hearts which might otherwise be closed to the reception of wisdom and, by insensible degrees, lead them to respect virtue, love morality, and maintain the highest principles of beneficence and charity. Viewing Freemasonry in this aspect, nothing human can surpass it, and the badge of a Mason may truly be regarded as the type of a universal brotherhood. We are far from asserting that *all* who have entered our sanctum are worthy of the privilege; light is abhorrent to some minds, and concord an abomination to the sons of strife. But this is no argument against the worth and utility of the Masonic Institution; in every system, in every association of men traitors have appeared, and we cannot hope to escape the inevitable. The shrine and the altar have alike been desecrated by the ministration of knaves, and the mosaic pavement is, unhappily, not free from their unhallowed footsteps. Let us all strive, however, to accomplish, in our several stations, the true aims of Masonry: the extension of knowledge and the communication of happiness to every deserving object under heaven.—*London Freemason.*

FOOTSTEPS OF THE DEAD.—M. Mariette, the celebrated Egyptologist, discovered a tomb of the god Apis, which had never been opened. On entering, he says, for the first time he beheld distinctly marked on the delicate bed of sand which covered the soil, the impression of the footprints of the workmen who, three thousand seven hundred years ago, had placed the image of the god on his couch and then retired. The footprints on the sand of yesterday are of little moment, but these footprints, nearly forty centuries ago, of workmen who have left only this record of their existence, must have affected the mind of the modern intruder into the ancient tomb with strange emotions.

CELESTIAL BODIES.—The moon is our nearest celestial acquaintance, but it has the safe distance of 247,000 miles. Great as is the space between the earth and the moon, the sun could not pass through it; but perhaps a still better idea of the sun can be obtained from the fact that ~~if it should be entirely~~ hallowed out, and the earth placed in the centre, there would still be room for the moon's entire path, and an unoccupied space of 204,000 miles in diameter of the sun's 882,000 miles! No wonder David exclaimed: "When I consider the heavens, the work of Thy hands, the moon and the stars which Thou hast made, Lord what is man that Thou art mindful of him, of him, or the son of man that Thou Visitest him.

We are all sculptors and painters, and our material is our own flesh and flesh and blood and bones. Any nobleness begins at once to refine a man's features, any meanness or sensuality to imbrute them.—*Thoreau.*

LAYING FOUNDATION STONE OF ST. PAULS CHURCH AT
WASHAGO, WITH MASONIC CEREMONIES.

—
THE QUEEN'S BIRTHDAY.
—

At an early hour our streets assumed a gay appearance from the number of uniforms that were seen hastening to and fro. At about half-past nine, the Masons moved from their Hall, and proceeded down Mississaga street to the "Ida Burton" wharf. The Brethren all appeared in Blue Lodge Clothing, and were preceded by the Band, "The Merry Nine" B. B. Club in their artistic dress, the "Sporting Nine" in their gay apparel, and the Odd Fellows in full regalia. The procession was under the charge of Bro. Robert Ramsay, who was appointed by the Acting Grand Master as Grand Director of Ceremonics. On arriving at the wharf the brethren and their friends opened out and the Acting Grand Master, Rt. Wor. Bro. J. K. Kerr, 32°, D. D. G. M. of the Toronto, District, passed through with his Grand Wardens, Wor. Bros. T. S. Atkinson, and Robert King, followed by other Grand Officers.

In a few minutes

THE "IDA" LEFT

the wharf, freighted with as pleasant and happy a crowd as it has been our good fortune to meet for some time past. The boat was chartered by the Sons of Temperance, but as there had been some misunderstanding regarding the same, they very generously and courteously gave up the profits towards the erection of St. Paul's Church.

On arriving

AT WASHAGO

the procession re-formed, and the Band struck up the Masonic march, a few minutes rest was taken at "Mine Host" Ormsby's Hotel, after which they advanced with a large number of visitors to the site of the proposed building. Here the interesting ceremony took place, of which the following is a brief outline:

The Rt. Wor. Acting Grand Master with his Deputy and Wardens, the Reeve and others, advanced to the platform and the Brethren formed a circle round the stone. The Band having ceased, the Rt. Wor. Acting Grand Master stepped forward and after giving the following usual introductory remarks, delivered, an eloquent peroration upon our noble Fraternity:

"Men, women and children, assembled here to behold this ceremony: Know all of you that we are lawful Masons, true to the laws of our country, and professing to fear God, who is the Great Architect of the Universe; to honor the Queen; to confer benefits upon our brethren, and to practice universal benevolence to all mankind.

"We have amongst us, concealed from the eyes of all other men, secrets which may not be revealed, and which no man has discovered; but those secrets are lawful and honorable, and are placed in the custody of Masons, who alone have the keeping of them to the end of time."

The Rev. R. H. Harris, Acting G. Chaplain, then delivered a beautiful prayer to the Great Architect of the Universe, closing with the supplication that the Author of Life and Light, the great source of love and

happiness, would grant that this building, the foundation stone of which was to be laid to-day, might hereafter prove useful and be blessed for the all important purposes for which it was intended, and for the promotion of his Glory.

Brethren—So mote it be!

Wor. Bro. Robert Ramsay, Acting Deputy Grand Master, then read the following scroll:

“By the favour of the Great Architect of the Universe, on the 24th day of May, 1872, of the Era of Freemasonry, 5872, and in the 34th year of the Reign of our beloved Queen Victoria of Great Britain and Ireland and numerous Colonial Dependencies. (Whom may God preserve.) The Right Honourable Sir John Young, Baron Lisgar, in the Peerage of Great Britain and Ireland, and Governor General of the Dominion of Canada, John Regan, Esq., J. P., Reeve of the United Townships of Orillia and Matchedash, the Rev. R. H. Harris, B. A., Incumbent of St. Paul's, and W. Bro. T. S. Atkinson, W. Master, Orillia Lodge, No. 192, Most Worshipful Brother James Seymour, Grand Master of Grand Lodge of Canada. The foundation stone of this St. Paul's, Church of Washago, was laid by Right Worshipful Brother J. K. Kerr, 32°, Acting Grand Master, attended and assisted by a Special Grand Lodge of Free and Accepted Masons of Canada, in presence of a large concourse of respectable people, which may God prosper.

“COMMITTEE OF MANAGEMENT.—Bros. T. S. Atkinson, R. H. Cuzzens, W. Bingham, C. McKenzie, and R. Ramsay.”

The scroll was subsequently deposited in the cavity of the stone, together with By-Laws of Orillia Lodge No. 192, some silver coins, the “Poincer,” *Northern Light*, and other County papers. This interesting part of the ceremony being concluded, John Regan, Esq., J. P., Reeve of the United Townships of Orillia and Matchedash, stepped forward and presented Rt. Wor. Bro. J. K. Kerr, with a beautiful Silver Trowel, on which was the following inscription:

“Presented to Rt. Wor. Bro. J. Kerr 32°, Acting Grand Master, upon laying the Foundation Stone of St. Paul's Church, Washago, May 24th, 1872.”

The Reeve in presenting, said that he cordially welcomed the Acting Grand Master of Masons of Canada, and felt gratified to think that a Fraternity so generally respected and a brother so highly honoured, had seen fit to visit his municipality for the purpose of laying the foundation stone of the first edifice ever erected in Washago to the service of God.

Rt. Wor. Bro. J. K. Kerr, briefly responded, and after returning thanks for the present, assured the Reeve of the satisfaction it had given him to be present; and also alluded in complimentary terms to the rapid progress of this section of country and expressed the hope that as his municipality had the largest acreage of any in Ontario, so it might on some future day have a population in proportion.

The stone having then been lowered, the Band playing solemn music during the time the Acting Grand Master spread the cement, after which, turning to the A. G. Junior Warden, he asked:

“Bro. G. Jun. Warden, what is the proper jewel for your office?”

G. J. W. "The Plumb Rule," "Have you applied the Plumb Rule to the edges of the stone?"

"G. J. W. "I have Most Worshipful Sir, and the Craftsmen have done their duty."

The same question regarding the "level" and "square" were asked, and similar responses given respectively by the G. S. W. and D. G. M.

The Grand Master said :

"Brethren, having full confidence in your skill in our Royal Art, it remains with me now to finish our work. Here he gave three knocks with the gavel, and added: *Well made, well proved, truly laid, true and trusty.* And may this undertaking be conducted and completed by the Craftsmen according to the grand plan; in Peace, Harmony, and Brotherly Love."

Corn, Wine and Oil were then handed the Grand Master, by the Deputy, who poured each upon the stone, and said :

"I strew corn upon the stone as the emblem of Plenty; I pour wine on it as the emblem of Cheerfulness, and I anoint it with oil as the emblem of Comfort and Consolation."

The Grand Master then pronounced the following benediction :

"May Corn, Wine and Oil and all the necessaries, of life abound among men throughout the world; and may the blessing of the Supreme Architect of the Universe be upon this edifice and all connected with it."

General Response.—"So mote it be."

The G. M. then inspected the plans, which were presented to him by the Churchwarden, Bro. R. H. Cuzzens, and expressed himself duly satisfied.

The Rev. Bro. Harris, then addressed the assemblage, assuring them that although he belonged to the Church of England, he trusted that in Washago, all classes, creeds and dominations would attend, and he would use his best exertions with the blessing of God to inculcate the truths of the Gospel on that broad and universal basis, that would, he trusted, prove the sincerity of his work, so happily commenced here to-day.

Cheers were then given for the Queen and the acting Grand Master, Rt. Wor. Bro. J. K. Kerr, after which the profession re-formed and and repaired to Mr. Ormsby's where a capital collation awaited them.

One or two hours soon passed pleasantly by, and after the Band had serenaded Mr. and Mrs. Cozzens, who had exerted themselves so much towards the enjoyment of the day, the party again left for Orillia.

Bro. Kerr on leaving at the new wharf was heartily cheered, and the Brethren on arriving at Orillia repaired to their Hall, and after some very kind and fraternal remarks from Bro. Harris, the Grand Lodge was closed.

We might add that during the day some seventy dollars were collected for the benefit of the Church. The Brethren concluded their ceremonies by accepting of the hospitality of Bro. Robert Ross, where they partook of an excellent luncheon.

The following were the officers of the day:

Rt. Wor. Bro. J. Kerr, as Grand Master; Rt. Wor. Bro. R. Ramsay, as Deputy Grand Master; Rt. Wor. Bro. T. S. Atkinson as G. S. Warden; W. Bro. Robt. King as G. J. Warden; Bro. R. H. Harris as G. Chaplain; Bro. J. Hobley as G. Treasurer; Bro. R. H. Cozzens as G. Registrar; Bro. E. Bobinson as G. Secretary; Bro. Capt. DeGrassi as G. S. Deacon; Bro. E. B. Alport as G. J. Deacon; Bro. C. McInnis as G. S. of Works; Bro. T. W. Newton, as G. D. of Ceremonies; Bro. A. M. Empey as A. G. Secretary; Bro. R. Mortimer as A. G. D. of Ceremonies; Bro. Robt. Mainer as G. Organist; Bro. Geo. Berry as A. G. Organist; Bro. W. Morris as G. S. Bearer; Bro. G. H. Corbett as G. Pursuivant; Bro's. W. Ramsay, H. Sutherland, Wm. Kelsey. R. Ross, J. World, G. M. Wilson G. Stewards; J, R. Jupp G. Tyler.—*Northern Light*.

JURISPRUDENCE.

NEW JERSEY.

The following decisions, made by the Grand Master of New Jersey, were approved by his Grand Lodge:

The Committee on Jurisprudence, to whom was referred the decision of the Grand Master, reported, and the following decisions were approved:

1. Where Lodges hold concurrent jurisdiction, it is unnecessary for a Lodge out of such jurisdiction to obtain the consent of more than one Lodge, to receive and act upon the petition of a candidate residing therein.

2. It is unlawful for a Lodge to suspend a member for nonpayment of dues at a Special Communication.

3. A non-affiliated Mason, in good standing, may petition to any Lodge in New Jersey for affiliation, without the consent of a particular Lodge in whose jurisdiction he may reside.

4. The evidence of an expelled Mason cannot be received in a Masonic trial.

5. The Grand Master cannot by dispensation, authorize a particular Lodge to use the material belonging to another.

6. No member of a Lodge can legally demand of a brother his reasons for voting against a candidate for initiation or membership, and no attempt should be made to discover the brother who shall have cast a negative ballot.

7. The ballot should be strictly secret. A brother violates the secrecy of the ballot by stating how he voted, and should not be permitted to give his reasons for so doing.

8. Upon the rejection of a candidate, the Master should permit no discussion.

9. If a candidate is proposed and rejected, and subsequently becomes a resident of another jurisdiction, the Lodge wherein he was rejected does not lose jurisdiction over him. Such Lodge would not be authorized to receive and act upon his petition, although a non-resident, which could not be acted upon by any other Lodge, without consent of the Lodge wherein he was rejected.

10. A candidate rejected in a Lodge in this jurisdiction, and subsequently made a Mason in another jurisdiction, without consent of the Lodge wherein rejected, is illegally made.

11. Subordinate Lodges have exclusive control over the material residing within that particular jurisdiction; and have the right to grant permission to act upon petitions of candidates residing therein.

12. No officer of a Lodge can resign or dimit, during the term for which he was installed.

13. When a brother, who has been suspended for non-payment of dues, tenders to the Secretary the amount of his indebtedness, the money should be received and receipts given for the same. It would not be proper for the Master to order the money returned in case the Lodge refused to re-instate the brother.

JURISPRUDENCE, SELECTED FROM THE "NEW YORK DISPATCH."

ARDENT INQUIRER.—1. Is the report of a commission, appointed to investigate charges against a brother, a conviction when the charges are found proved, or simply a recommendation? 2. When the matter comes before the Lodge on the report of the commission, can the accused appear by attorney—a Master Mason—to plead in mitigation of sentence, or explanation, or for any other reason? If admitted to appear by the Master, after that officer has heard objections and overruled them, can the counsel be continually interrupted by questions of privilege?

Answer.—The report of a lodge commission is like the report of a lodge committee, simply a report, and nothing else, and it has no legal effect whatever until it has been passed upon by a vote of the Lodge, approving it or approving the report in some amended form, or finally rejecting it. The report of a commission is required to be a recommendation for the convenience of Lodge action, but the Lodge is in no wise bound by such recommendation. It may either accept, amend, or reject, as it pleases. 2. The accused has a right to appear by attorney in every stage of the proceedings, before the commissioner, the Lodge, and the appellate body or officer. The counsel does not speak for himself, but for his client. 3. A master who knows his business will not permit a brother who is acting as counsel to be interrupted, but will see that he has a fair field and no favor. A Master or a Lodge allowing counsel to be interfered with by questions of privilege, or by any other sort of interruption, ought, in our judgement, to be disciplined for its or his want of common decency.

TYLER.—A brother of one of our Lodges proposed a friend who was black-balled. Taking this in high dudgeon, our member asked for and obtained his dimit. He remained outside for a year or more, when, his passion having cooled, he concluded to come back. Now, we all know and respect him as an honest man and a good and zealous Mason—no amount of inquiry will make us any better acquainted with him; the question is; Must his proposition go to a committee and lie over, the same as if we had never seen or heard of him before?

Answer.—Just the same. When the brother took his dimit he severed all relation with your Lodge, and he must come back, if at all, just as a brother would whom you had never seen or heard of before.

TEMPLAR.—A friend of mine was elected, and took his first degree. When he presented himself for the second degree there was an objection raised, and he has not presented himself for it since. Now answer these questions: Does the objection hold good for more than one communication, and if the brother presents himself for the second degree, and there is no objection, will the W. M. confer the degree upon him?

Answer.—The practice on this subject is somewhat conflicting, the

Grand Lodge having decided in various ways. The summing up at this time seems to be that, where objection has been made to the advancement of a candidate, when he presents himself and no ballot is demanded, the matter must lie over for two weeks, when, if the objection be not urged, the candidate may be allowed to proceed.

The above answer comes from high authority, and it is at a venture that we present an opinion. The answer here given by our worthy Masonic jurist, Brother SIMONS, may be correct for the jurisdiction of New York, but it most assuredly will not apply to some other Grand Lodge jurisdictions. When the applicant petitions for Masonry, and if on a clear ballot he is to receive all of the degrees, then an objection may hold him at bay, from one communication to another, if the objector urges his objection. But in a jurisdiction where the ballot is spread for each degree, then the objection holds good until the objector removes it by withdrawing it. The objection has more power than a rejection by a ballot. The ballot is limited in its power, until the next regular communication of the Lodge, when another ballot can be taken for advancement. But if it is the law to ballot for each degree, then the objection stands good, and the Lodge cannot spread the ballot while the objector refuses to remove his objection.

Ed.

DISCIPLINE.—It is held that expulsion severs all relations, not only of membership in a particular Lodge, but with the craft in general. Hence, restoration to the rights and privileges of Masonry does not restore the membership, which can only be reacquired by the regular course—that is to say, by petition, committee, and ballot after the restoration.

SUITABLE PROFICIENCY.

BY THOS. E. GARRETT, G. M. OF MISSOURI.

Candidates for Masonry, when they start into the mysteries (or their friends for them), are often seized with irrepressible haste to get through. This may arise from regret at the long years they have passed in ignorance of the beautiful system unfolding, and a desire to make up for lost time; or, more likely, it springs from a suddenly conceived idea that Masonry may be a benefit to them in some contemplated enterprise. From whatever cause, the tendency to hurry candidates through their degrees is an old evil, which Grand Lodges have found it necessary to correct. Our own Grand Lodge has done it by requiring candidates for the second and third degrees to be examined as to their knowledge of they have already received, and forbidding more than one degree to be conferred at one meeting on the same candidate. It was supposed that undue haste would be prevented by these stringent rules. Not entirely so. The desire to make Masonry bend to the pressing necessities of a candidate for its mysteries, if not to evade the law, is still alive, as will be seen by the following:

QUESTION.—Can a Mason, who takes the second degree at a stated communication, receive the third before the next stated communication of the lodge, provided he is well informed in the preceeding degree?

ARGUMENT.—The question pre-supposes the possibility of a candidate being "passed," lectured in the second degree, examined in open Lodge, found proficient and elected to receive the third degree at the

same stated communication, for all our brethren know that examinations and elections of candidates must take place at a stated communication, and therefore that no meeting can be called to examine, elect and confer a degree. Now, there is no law in this jurisdiction that prohibits the putting in practice of the above proposition, in so many words, but the intention is evidently and decidedly against it. If the thing could be done within the letter and spirit of the law, there is no it would be lawful. In deciding the point, I was obliged to stand upon a conviction outside of the question itself—that it is impossible for any candidate to become so proficient as our laws contemplate, and our usage requires, in the very short time implied by the proposition. If there are rare, exceptional cases, they only prove the necessity for a rule founded in the average capabilities of Masonry and the true sense of "suitable proficiency in the preceding degree," according to our standard of a candidate's requirements.

DECISION.—A candidate cannot receive more than one degree at the same stated communication, nor can he be advanced before the next stated communication.

CHANGE OF JURISDICTION.

It sometimes becomes absolutely necessary for a Lodge to remove from its original place of meeting and seek some other abode. This necessity may arise from a variety of causes which lie at the basis of health and prosperity of the Lodge organization. Such a removal should never take place unless the continued existence of the Lodge depends upon a change of location, and then only by great unanimity of its membership and permission of the proper authority. Preliminary to granting a dispensation for a new Lodge the Grand Lodge regulations require a certain routine of preparation, embracing information concerning the community by which the new Lodge will be surrounded; also the distance of the nearest Lodge, character of the new Lodge hall, etc. In changing the place of meeting of a Lodge, it is equally necessary, that the Grand Lodge be placed in possession of all these particulars, which should make manifest the advantages of the new location. If these are clear, authority may be given the Lodge to move and the Grand Lodge will know where to find it, otherwise it might wheel along with a strong tide of immigration, or after a railroad, and be a little better than an army follower, or a travelling show moving its tent from town to town. When a Lodge moves the act carries with it a change of jurisdiction, such as would accompany the establishment of a new Lodge: it relinquishes a portion of its territory and takes possession of new, that formerly belonged to some other Lodge, the new home of the Lodge becoming the centre of its local jurisdiction.

CARE OF WIDOWS.

Our Lodges are required to give the widow of a Master Mason, who dies a member of the Lodge, a certificate of the Brother's good Masonic standing. It sometimes happens that the widows or orphans of a Brother Master Mason can be directly identified and vouched for by some of the members of the Lodge. In such cases a certificate is comparatively unimportant. It much oftener happens in appeals for charity that the claimants can not be identified by persons, and then the widow's certificate is the only lawful means of recognition in this jurisdiction. It constitutes the link of sympathy, points out a Mason's duty and forms

the channel of deserved and well-directed charity. Its powerful appeal should never be made to the Masonic fraternity in vain, no matter where the hard fortunes of the family of a deceased Brother Mason should be cast. The question should never arise in the Lodge; whose business is it to take care of the widow and orphan? The first impulse should be to take care of them. Suppose the widow removes from the jurisdiction of the Lodge to which her husband belonged into the jurisdiction of another Lodge in the State, to which Lodge may she be said to belong, or whose duty is it to take care of her in case she requires assistance? The answer is: It is first the duty of the Lodge of which her husband was a member to relieve her necessities, if it be able to do so; if not, or if it decline the charge, it is the imperative duty of the Lodge under whose jurisdiction she resides to honor her widow's certificate and see that she does not lack for the necessaries of life.

DECISION.—When a trial case is in general terms remanded back to the Lodge by the Grand Lodge for a new trial, it is competent in the trial ordered to introduce new charges and new evidence, and, in fact, make it an entirely new case.

DECISION.—A summons by the Master of a Lodge is legal, ordered either at the session of the Lodge or during its recess.—*St. Louis Freemason.*

CORRESPONDENCE.

GUELPH, June 1st, 1872.

ED. OF THE "CRAFTSMAN"

Dear Sir & Bro.—As manifested, I know you feel greatly interested in all matters pertaining to our Craft in general, it is therefore with great pleasure I write to inform you that Freemasonry was never in so great a state of prosperity as it is at the present time in this community, especially with respect to Speed Lodge, Guelph, and I may say that this happy state has in a great measure been propitiated and brought about by the untiring assiduity of our respected W. M. who carries on his work with true "Masonic fervor" aided nobly by his officers, who all evince courteousness to the brethren, and faithfulness in the discharge of their duties to the lodge, may the three fold cord be strengthened, and may our future Masonic intercourse be as pleasant and as profitable as it has been in the past. Our meetings are well attended, members appear enthusiastically alive to their duty and the new material which is being continually brought in and "squared" is of the right sort for the building up of that noble superstructure of which the true Craftsman feels so proud, but sir, I am wandering from the principal object I had in view in addressing you at this time, it is to call your attention to an alteration recently made in our By-Laws and in order to make it as public as possible, I can think of no better medium, than an insertion of the following notice in the *Craftsman* which I would most respectfully ask you to give; if complied with, I doubt not it will be appreciated by those to whom it may concern.

MASONIC NOTICE, ALTERATION OF TIME OF MEETING.—Speed Lodge, No. 180, A. F. & A. M., Guelph, have deemed it advisable to alter their nights of meeting: viz. "from the 2nd to the 1st Tuesday of every month," in order to give brethren of the Craft attending their monthly fairs, which is held on the 1st Wednesday, an opportunity, if desired, of visiting their Lodge meetings the evening preceding.

I am, Dear Sir & Bro., Fraternally Yours,

JOSEPH MIMMACK, D. of C.

PRESENTATION.

On Tuesday evening the 23rd April, the Brethren of St. John's, Cataraqui and Minden Lodges, of Kingston, assembled in the Masonic Hall, King street, to take part in the Presentation to Bro. J. S. Smyth, of a costly and elegant gold watch and chain. Bro. Smyth has been engaged in a noble work of charity for years, and it is pleasing to notice that his deeds have not passed unnoticed, or without some mark of acknowledgment.

V. W. Bro. R. M. Horsey was in the chair, and Bro. J. K. Oliver, M. D., Secretary of Cataraqui Lodge No. 92, and who had taken a great interest in preparing the testimonial, made the presentation in the following address:

BROTHER JOHN STUART SMYTH.—For and in behalf of the Masons of Kingston and by the desire of the Worshipful Masters of St. John's, Cataraqui, and Minden Lodges A. F. and A. M. Grand Registry of Canada, I have been deputed to acknowledge with gratitude the many acts of benevolence in which you have been engaged in this city for a number of years past, in collecting funds for the widows and orphans of deceased brethren and in other acts of charity.

Your Brethren have not seen unnoticed your many acts of self denial and philanthropy connected with the above schemes of our ancient Institution, and I have much pleasure in presenting you with the accompanying gold watch and chain as a slight testimony of the esteem in which you are held by the Brethren generally.

Dated at Kingston this 23rd day April, A. L. 5872 and A. D. 1872, on behalf of St. John's, Cataraqui and Minden Lodges. R. M. HORSEY, W. M., St. John's No. 3. A. McMILLEN, W. M., Cataraqui No. 92. P. GERAGHTY, W. M. Minden Lodge, No. 253.

To this address Bro. Smyth replied in very appropriate terms, and thanked the Brethren for their handsome testimonial.

Bro. Smyth has been, on previous occasions the recipient of acknowledgments from the Grand Lodge of Canada, the St. John's and Cataraqui Lodges, for his good works.

The watch is one of Russell's best double cased, specially ordered through Mr. Jas Johnston of this city, their agent. It bore the following inscription:

"Presented to Bro. John Stuart Smyth by the A. F. and A. Masons of Kingston—1872."

We hope Bro. Smyth will wear the watch for many years to come.

PRESENTATION.—At a recent meeting of St. Thomas Lodge, No. 44 W. Bro. John Midgley was presented with an elegant Gold Past Master's Jewel and an address. The address was written on parchment by the secretary of the Lodge, Bro. S. F. Chadwick, and was as follows.

"Having for a long time seen your love for Masonry, your constant attendance at every regular communication and emergency, and your kind and courteous demeanour to your brethren, we feel great pleasure in presenting to you this Past Master's Jewel, hoping that you may be spared to wear it for many years, and that this Lodge may have the benefit of your valuable services until you are removed to the Grand Lodge above."

Wor. Bro. Midgley replied briefly, but eloquently impressing upon the brethren the duty they owe to God the Great Architect of the

Universe, and their fellow beings, after which the brethren retired for refreshments, and spent a couple of hours in social enjoyment.

PRESENTATION.—At the Regular meeting of the Lodge of St. Mark, No. 38, R. N. S. Halifax, on the evening of Wednesday, May 15th, after the officers had been installed, the retiring Past Master, Bro. E. W. Howell, was presented by the members of the Lodge with a very valuable Past Master's Jewel, as a token of the high estimation in which he is held by the members of the Lodge. The Jewel is of Nova Scotia gold and pearls, of most beautiful design, and was the work of Bro. J. B. Herbin, of Halifax.

MILITIA TEMPLI.

GEOFFREY DE ST. ALDEMAR ENCAMPMENT AND PRIORY, TORONTO.—At the annual Assembly of the above Encampment held in the Templar's Hall, in Toronto, on the 10th May. The following officers for the ensuing year were installed and invested by Very Eminent Sir Kt. Samuel B. Harman, the Prov. Grand Commander for Ontario, assisted by E. Sir Kt. A. J. Houel and E. Sir Kt. G. T. Dartnell, (of Whitby:—)

Eminent Commander, V. E. Sir Kt. James K. Kerr; Past Commander E. Sir Kt. Aug. T. Houel; Prelate, Sir Kt. M. Crombie; First Captain, Sir Kt. Fred. J. Menet; Second Captain, Sir Kt. R. P. Stephens; Treasurer, V. E. Sir Kt. Samuel B. Harman; Registrar, Sir Kt. W. R. Harris; Director of Ceremonies, Sir Kt. A. De Grassi; Almoner, Sir Kt. Egbert A. Smith; Expert, Sir Kt. W. M. Jamieson; First Standard Bearer, Sir Kt. W. H. Howland; Second Standard Bearer, Sir Kt. A. R. Boswell; Third Standard Bearer, Sir Kt. H. C. Houel; Capt. of Lines, Sir Kt. James Norris; First Herald, Sir Kt. C. W. Bunting; Second Herald, Sir Kt. John F. Lash; Equerry, Sir Kt. John L. Dixon.

NOVA SCOTIA AND NEW BRUNSWICK.

MASONIC KNIGHTS TEMPLAR.

The Provincial Grand Conclave for Nova Scotia and New Brunswick, under the jurisdiction of the Supreme Conclave of the Royal, Religious and Military Order of Masonic Knights Templar and Hospitallers of St. John of Jerusalem, Palestine, Rhodes and Malta, in England and Wales, and the dependencies of the British Crown, held their annual assembly at the Nova Scotia Encampment, Halifax, N. S., on Thursday evening, May 16th—Provincial Grand Commander the very Em't. Frater, the Hon. A. Keith, 18^o, G. M. P., G. H. P., on the Throne.

The following Fraters were appointed Office bearers for the ensuing year:

Em't. Frater S. R. Sircom, 18th degree, P. G. M., G. H. P., Halifax, N. S., Deputy Provincial Grand Commander.

Frater-Rev'd. H. P. Almon, M.A., 18th degree, Windsor, N. S. Prov. Grand Prelate.

" Robert Marshall, 33rd degree P. P. G. C., St. John, N. B., Prov. Grand 1st Captain.

" David R. Munro, 32nd degree, E. C., St. John, N. B., Prov. Grand 2nd Captain.

" A. G. Hesslein, 18th degree, Halifax, N. S., Prov. Grand Chancellor.

" Thomas Short, P. E. C., Halifax, N. S., Pro. Grand Vice Chancellor.

" James Donville, 32nd degree, P. E. C., St. John., Prov. Grand Registrar.

" G. T. Smithers, 18th degree, P. G. W., Halifax, N. S., Prov. Grand Treasurer.

" Alfred D. Goodwin, 18th degree, St. John, N. B., Prov. Grand Chamberlain

" George Fraser, 18th degree, P. P. G. S., Halifax N. S., Prov. Grand Expert.

Frater Charles Upham Hanford, 18th degree, St John, N.B., Prov. Grand 1st Standard Bearer.

- " Arthur Fletcher, Halifax, N. S., Prov. Grand 2nd Standard Bearer.
- " Joseph C. Hatheway, M. D., 18th degree, St. John, N. B., Prov. Grand Almoner.
- " F. W. Fishwick, 18th degree, Halifax, N. S., Prov. Grand Captain of Lines.
- " James Tracey, Halifax, N. S., Prov. Grand Sword Bearer.
- " Wm. D. Foster, 32nd degree, St. John, N. B., Prov. Grand Herald.
- " J. M. Taylor, 18th degree, Halifax, N. S., Prov. Grand Equerry.

We are informed that Past Provincial Grand Commander, Robert Marshall 33°, agreeable to patent of authority, from the Hon. A. Keith, 18°, P. G. C., duly installed the Fraters of the Union DeMolay Encampment No. 104, E. R., St. John N. B., who had been appointed to office as above, but were not present in Halifax at the annual assembly.

NEW BRUNSWICK.—We have just learned that the Portland Commandry have decided to visit the Knights Templar in Montreal this summer instead of St. John as at first intended. This action is taken, we understand, in consequence of the Springfield Encampment having decided to visit the St. John and DeMolay Encampments of this city.

Six Knights D. R. Munroe, James Domville, H. Williams Chisholm, W. H. Thorne and W. D. Foster, all leading Masons and Templars, left yesterday morning to visit the Fraternity in Portland and Boston. The brethren travel in a special Pullman Car from Portland to the Hub.—*St. John "Tribune," 28th May, 1872.*

INSTALLATIONS.

"ATHOL." LODGE, No. 15, Halifax—Installed by V. W. Bro. Benj. Curren, Grand Secretary, 26th April, 1872.

R. C. Fraser, W. M., re-elected; Jeremiah Barnstead, S. W.; Wm. G. Laidlaw, J. W.; G. D. Fleck, Treas.; A. J. Rockwell, Sec.; Solomon Walters, S. D.; J. J. Steward, J. D.; Geo. Worth, D. of C.; W. C. Sarre and Chas. Warmunde, Stewards; John M. Taylor, P. M., Tyler.

"ST. JOHN'S" LODGE, No. 2, Halifax—Installed Monday, May 6, 1872, by R. W. Bro. W. A. Hesson.

John Milsom, W. M.; P. G. Valot, P. M., S. W.; — Calcraft, (R. Navy) J. W.; H. C. D. Twining, P. G. W.; Treas.; E. M. Veith, Sec.; — Griffiths, (R. Navy) S. D.; A. Marshall, M. D., J. D.; Hon. Jas. McDonald and Hon. W. H. Henry, Stewards; John M. Taylor, P. M.; Tyler.

ST. ANDREW'S" LODGE, No. 1, Halifax—Installed 7th May, 1872, by R. W. Bro. W. H. Crow, D. G. M.

R. C. Hamilton, W. M., re-elected; A. H. Woodhill, M. D., S. W.; James Dempster, J. W.; S. M. Brookfield, Treas.; N. L. Herbert, Sec.; W. N. Woodhill, S. D.; A. Caldwell, J. D.; Ed. Davey, I. G.; Thos. Trenaman, M. D., and Robt. Fitch, Stewards; Geo. Y. Young, Organist; J. M. Taylor, P. M., Tyler.

"BURNS" LODGE, No. 10, Halifax—Installed 1st May, 1872, by R. W. Bro. W. Taylor, P. D. G. M.

James Fortune, W. M.; W. A. Garrison, S. W.; S. Mosher, J. W.; J. Overy, Treas.; W. Taylor, P. M., Sec.; J. Hackett, S. D.; T. McAlpine, J. D.; D. Pottinger, D. of C.; — Semenski and D. Waddell, Stewards; John M. Taylor, P. M., Tyler.

"THE LODGE OF ST. MARKS," No. 38, Halifax—Installed 10th May, 1872, by V. W. Bro. T. A. Cossman.

W. F. Chase, W. M.; J. W. Howell, S. W.; Donald Robb, J. W.; G. T. Smithers, P. M., Treas.; Wm. McLeod, Sec.; S. D. not installed; P. McRae, J. D.; J. Jenkins, D. of C.; E. Evans and E. F. Redmond, Stewards; J. M. Taylor, P. M., Tyler.

“UNION.” LODGE, No. 18, Halifax—Installed 15th April, 1872, by R. W. Bro. Benj. Curren, G. Sec.

Peter E. McKerrow, W. M.; Saml. F. Roan, S. W.; Wm. B. Thomas, J. W.; G. F. Biddle, Treas.; James Jackson, Sec.; Peter Busherpin, S. D.; Chas. Cooper, J. D.; John B. Barron, P. M., D. of C.; James Skinner and Thomas Clayton, Stewards; J. M. Taylor, P. M., Tyler.

“EASTERN STAR” LODGE, No. 51, Darmouth—Installed May 14, 1872, by R. W. Bro. B. Curren, G. S.

John C. Cahill, W. M., re-elected; James W. Graham, S. W.; Wm. Pearce, J. W.; G. N. Roomc, Treas.; Thos. Short, P. S. G. W., Sec.; E. Young, S. D.; J. Simmonus, J. D.; A. Marks, D. of C.; P. Moland and J. Erwin, Stewards, I. R. Patterson Tyler.

“WELSFORD” LODGE, No. 26, Windsor, N. S.—Installed 10th April, 1872, by V. W. Bro. F. W. Dakin.

W. W. Rickards, W. M.; C. W. Dimock, S. W.; R. M. Sterling, J. W.; Rev. A. R. Garvie, Chaplain; Edgar D. Shand, Treas.; Thos. H. Timlin, Sec.; Geo. Pattison, S. D.; David McLeave, J. D.; S. H. Suggatt and John Sharp, Stewards; Geo. L. Gibson, D. of C.; Chas. Stockall, Tyler.

“SCOTIA” LODGE, No. 22, Halifax—Installed May 15th, 1872, by M. W. Bro. S. R. Sircorn, P. G. M.

John Lawlor, W. M.; S. E. Tremain, S. W.; A. Fordham, J. W.; H. J. Marshall, Treas.; D. A. Banaby, Sec.; G. T. McElwaine, S. D.; John Messeroy, J. D.; John Herbin, D. of C.; Thos. Fowler and McC. Y. Barry, Stewards; J. M. Taylor, P. M., Tyler.

ELOQUENT EXTRACT.

From the address of Bro. John E. Edwards, D. D., delivered by request of Lodge Francaise, No. 53, Richmond, Va. :

“After a careful study and survey of the whole subject, to which I have devoted no inconsiderable amount of thought and reading during the brief period of my preparation, I find that my chief embarrassment arises from the limited time in which I am necessarily compelled to compress my discourse this afternoon. The material which I have accumulated, even in my limited researches, has grown into such magnitude and bulk that I scarcely know how to work it up in the brief space of a single hour without such an abridgment and condensation as may render it unintelligible to those not conversant with Masonic history and literature, and thus, measurably at least, defeat the object of the discourse itself.

“I am frank to confess, that previous to my examination of *Fellow-Craft Masonry*, I had but a feeble and partial conception of what is comprehended in it. Nor, do I hesitate, at the outset of my remarks, and in this presence, to say that, in my judgment, not one in twenty of those who enter the portals of our sublime and beautiful Temple ever pass beyond the bare threshold, or do more than stand just within the gate, as curious and idle spectators of the mere *external* form of a magnificent moral enigma, the *secret* import of which is veiled from their vision. How much the Fraternity has suffered from this ignorance, and how far it has fallen short of the accomplishment of its great mission in the world by reason of this impediment, I shall not pause at this stage of my discourse to inquire.

“The learned J. C. Findell, who is thoroughly versed in Masonic lore, and who has perhaps given to the world the best and most reliable history of Freemasonry now extant, says: *A Society that does not know its*

own history is never safe from abuse." The remark is a wise and sagacious one. And yet, how few, comparatively, of the members of our Order are acquainted with the history of Freemasonry! It is not the fault of the system, but the failure of its adherents to comply with its requisitions. *Proficiency* in the lower degrees, as an indispensable condition of admittance to the higher, might tend to remedy the evil, and the consequent danger to which we allude. But while, by dispensation or connivance, members are allowed to be hurried from Entered Apprentice to Fellow Craft, and from Fellow Craft to the sublime degree of Master Mason, without the patient study of the lessons, lectures, and instructions by the way, we shall be exposed to the "abuse" referred to by Findell, to which *any society* is liable that does not know its own history." Many of the German Lodges, in times past, have required their members to study, long and carefully, the lessons of the different degrees, and even to hand in written lectures and these on the subjects submitted to their consideration, as a condition of advancement. This, however, is a topic to which I can but incidentally allude in this connection, and leave it as a mere suggestion to the minds of thinking Masons.

"It is not my purpose in the present discourse to entertain the audience with a disquisition on the *history* of Freemasonry. This is a subject which may be examined and studied privately by any one who desires to look into the matter. Elaborate and exhaustive books on Masonic history are accessible to all who wish to acquaint themselves with this department of Masonic literature. But I have a higher object in view than the mere gratification of a prurient or captious curiosity on this particular occasion.

"Leaving the question of the *very high* antiquity of the *origin* of Freemasonry (of which I personally entertain no doubt) to others, and to other occasions, I do not hesitate to state that, apart from its just and legitimate claims to a hoary and venerated antiquity, as to its *germ* and *origin*, there is that in *Freemasonry itself*, and in itself considered, which exalts it to the highest consideration on the part of every thinking, unprejudiced, and right-minded person. *Without* its boasted claims of being cotemporaneous with patriarchal times, or even coeval with the erection of Solomon's temple at Jerusalem, or the building of the pyramids by the Pharaohs, Freemasonry is sufficiently beautiful, significant and honorable in *itself* to challenge the admiration and approval of every generation.

"It *does* claim a high antiquity as to its origin and inception; it claims to spring from a germ embedded in the soil of humanity, at a point of time coeval with our race, and to have taken organic form at an early period, under one name or another, as the nations dispersed themselves abroad over the face of the earth, and builded their mighty cities, and reared those proud monumental structures, and planted those pillars and obelisks, and constructed those arches of gigantic span that have defied the ravages of time, and still lie scattered along the path of empire and civilization from the remotest points of sacred and profane history till the present hour.

"But, Freemasonry does not predicate its claims to confidence and respect on its mere *antiquity*. That *in itself* considered does not, and *ought not* to command our admiration, acceptance, or approval. There are *forms of error* that have grown gray with the lapse of mighty centuries that are only to be hated for their enormities, and repudiated and re-

jected for their absurdities. There are systems of *philosophy*, even, that are entitled to undoubted antiquity that have nothing to recommend them to our acceptance in the light of the present century. There are forms of *idolatry*, now in existence, which are older than *Christianity*, older than the *prophecies* of the Old Testament, older than Mohammedanism, which, through all the centuries of their existence have remained unchanged, and now stand before the gaze of the present, passing generation with the frost of age upon them, and yet are only worthy of our contempt, and to be despised for their hideous rites, and degrading systems of worship.

“If *all* that is claimed by the most enthusiastic Mason, as to the remote and shadowy antiquity of the *origin* of the Order were granted, the *antiquity*, in itself, could add but little, if anything, to the lustre and dignity of an institution that, confessedly, shone with conspicuous splendor in the depth of the deepest darkness of the middle ages, and whose roll of members is adorned with the names of the most illustrious statesmen, the most renowned of military chieftains, the most accomplished authors, the most learned divines, and with men of the highest rank, from nature’s nobleman to royalty itself.

“Modern *Speculative* Masonry is the legitimate outgrowth of ancient *operative* Masonry. It is the development and ripened maturity of the old associations of stone masons, architects, and builders, running back, it may be, to the old Roman building corporations or associations, which may possibly connect themselves with other similar institutions of older date, thus linking the moral and *Speculative* Masonry of our times with the ages beyond the foundation of Rome.

“Operative masons, builders, and architects, first formed associations for mutual assistance, co-operation and support. Among themselves they had signs and tokens of recognition. When scattered abroad on the completion of any great architectural pile, which had occupied many years in its erection, wherever they travelled they had claims upon their brethren whom they chanced to meet, and were received into these associations wherever found, and employment and wages were awarded them on the ground of a brother’s claims.

“The *Bauhutten*, and stone mason fraternities of Germany in the middle ages, grew out of these former associations of a similar character to which we have just alluded. Operative Masonry in *organic form*, was known at an early period in English history. The oldest abbeys, monastery buildings, and other church edifices in England, as well as on the continent of Europe, are indissolubly connected with the history of the Masonic Fraternity. It was not, however, until the year 1717, that the first *Grand Lodge* was organized in England, and from that country, by charter and constitution, modern *Speculative* Freemasonry has been distributed to every part of the civilized world. It has found its way to the continent of Europe, to Asia, Africa, America, and the Islands of the Sea, bearing with it everywhere the same distinctive characteristic features. It speaks the same language under every sun, in every clime, and amid all the babbling dialects of the globe. It everywhere proclaims the same great leading objects and aim: *Brotherly Love, Relief and Truth*. *Speculative* Freemasonry, as based on *Operative* Masonry, comprehends a *grand system of Doctrines, Morals and Duties*. These doctrines, morals, and moral duties are all embodied in the symbols, tokens, hieroglyphics, words, letters, and working tools of the Lodge. To the uninitiated they have no significance; and even to the

merely initiated they form a sort of chaotic map, not inaptly symbolized by the state and conditions of this earth of ours, just before the Great Architect of the Universe uttered that mandate of unspeakable sublimity, "Let there be light;" and there was light." This chaotic map of symbol and enigma as it presents itself to the novitiate, and even to very many who for years have been members of the Fraternity, needs some great master of the royal art to say: "Let there be light;" and then proceed, *step by step*, to bring order out of confusion, light out of darkness, and to display to the wondering gaze of the beholder, as the mists and films were brushed from his eyes, the *wisdom, strength and beauty* that, like the tree in the acorn-germ, or the blossom and the fruit in the closely sealed bud, lie encoiled in the apparently heterogeneous mass of symbol before him. If I were that master, as I am not, I would perform that office this day, as far as the sacredness and sanctity of the subject would allow, in the presence of a promiscuous audience.

"The present existence of a brotherhood of Ancient Free and Accepted Masons in the world is a marvel and a wonder. Coming up from a distant age, with the patronage of hard-handed laborers *alone* to foster and sustain it; disturbed at times by dissensions within, and violently assailed by enemies from without, it at least reached a point in its history, more than two hundred years ago, when *honorary* members were elected, and initiated; these honorary members increased with the growing popularity of the Order, and in time became known as *Accepted* Masons; and thus advancing, *step by step*, Operative Masonry was gradually transformed from an Operative to a universal, Speculative Society. Under its modern form, without protection or patronage from State or Church it has continued to grow and enlarge, until now the sun never sets upon the breadth of its empire. Masonic *odes* are sung in every cultivated language of the globe; Masonic *prayers* are offered from the tropics to polar climes; Masonic *charity* is dispensed as noiselessly as the falling dew on wilted flowers, in every community of the civilized world, and a band of brothers, hand in hand, with friendly grip, engirdles the earth, forming one of the strongest bonds of union that holds the nations of the world in the ties, and under the obligations of a *Universal Brotherhood*.

"Freemasonry is the *"union of unions,"* it unites all good men into *one family*, on the broad platform of Liberty, Equality and Brotherly Love. It proscribes no man for his religious or political creed. It receives to its fellowship, *if properly recommended*, Jew and Gentile, Christian and Mohammedan, republican or royalist."

—[*The Freemason, St. Louis.*]

CAUTION.—We are requested to state that at a recent meeting of St. Albans Lodge, No. 200, Mount Forest, a resolution was passed, to the effect, that William Evans, a twice rejected applicant for initiation in this Lodge, and proprietor of the "Anglo American" Hotel, Mount Forest, had, on a number of occasions attempted to pass himself off as a member of the Masonic Fraternity, and that, by plausible conversation concerning the state of the Craft in this locality, or by the use of information presumably obtained in the body of a Masonic Lodge, he had successfully imposed upon one or two indiscreet Masons from a distance; they therefore deem it a duty to advise the Fraternity generally that the said Evans has never received a Degree in Masonry, and that Brethren in their intercourse with him should observe strict caution.

THE DIMITTED MASON.

All sorts of projects have been set into motion to stop the tide of dimitting that threatens in places to overwhelm the fighting army by the hosts of deserters. Perhaps there is, after all, no better way to handle this subject than Brother Morris suggests in the following lines, viz: to invite the good ones back and let the balance go to the dogs, which they deserve.

A POEM

Composed and inccribed with fraternal respect to the Rev. C. Griswold, Deputy Grand Master of Minnesota, Nov. 1871.

BY BROTHER ROB. MORRIS.

[They went out *from* us, because they were not *of* us: for if they had been *of* us, they would no doubt have continued *with* us; but they went out that they might be made manifest that they were not all of us.—1 JOHN II, 19.]

Why have they left us? Did we not impart
Through Mason's ceremonials, noble thought?
Is there one doctrine, dear to generous heart,
We have not somewhere in our system wrought?
Faith hope in God—a childlike reverence
High brotherly trust, a very strong defense,
And patriotic zeal, and love for Art;
Such are the lines we printed on their heart.

Why have they left us? did they not perceive
Within our tyled retreats a holy thing?
Walls, floor and ceiling, all combined to weave
The pattern woven by Judea's king.
Bright types of truth immortal, old and quaint,
Things rare and common in strange union blent;
The Square, the Trowel, objects near and far,
The quivering Leaflet and the Orient Star.

Why have they left us? in yon hallowed graves
Are there not buried friends for whom they mourn?
How can they look where yon willow waves,
Nor long for those who've passed death's solemn bourne?
We laid them there with mystic signals given,
All earnestly connecting earth with heaven;
We'll join them there when the great Word shall come,
And with them rise when bursts the enclosing tomb.

Why have they left us? do they feel secure
That trials and afflictions will not come?
Can they suppose that earthly things endure,
That *nothing* is sure this side the tomb?
Fl. alth, wealth, prosperity are but a span
That mocks with transient bliss deluded man;
When sorrow shades us, oh how good to bend,
Our steps toward the Lodge, where friend meets friend.

Then let the good return and go with us;
Their vacant seats wait to be occupied;
Our shattered ranks have long bewailed their loss—
Worse the *deserter* than the faithful *dead*!
Return—go with us in our generous toil:
Return—sleep with us in our hallowed soil:
And when the well-pleased Master calls his own,
Stand by our side before his great white Throne.

—[Loom is Journal.