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THE CANADIAN CRAFTSMAN,

AND

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EULOGY ON MASONRY.

By R. W. Bro. Hon. Geo. M. Carpenter, Justice of the Supreme Court of the State of Rhode Island. Delivered at the Laying of the Foundation Stone of the Freemasons' Hall, Providence, R. I., June 7, 1884.

MOST WORSHIPFUL SIR AND BRETHREN,—For the first time in the history of this town a Masonic ceremony is performed on ground which belongs to our society and its members. For an hundred and twenty five years, the rites of the craft have been here celebrated; but our assemblies have been held, until this day, in the possessions of strangers. The occasion calls for serious forethought, no less than for profound congratulation. We have now given security to this community for our continued life and growth. It is not too much to say that we enter upon a new era in our history. Our plans are devised with the best skill we can command; but we stand only at the beginning of our work, and we are not yet ready to demand the award of praise for designs well and successfully completed. And although these walls may rise, in safety and in beauty, founded in peace and crowned with justice, it will still remain our anxious task so to us: this structure that it may be useful to our fellowmen, and that it may do honor to the work of our hands. "Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain."

In pronouncing the traditional eulogy on Masonry, I count it no part of my duty to boast of the past or to forecast the future. Our business is

with the labor, the privilege, and the responsibility of the present. If we shall deserve praise, we wish that it may come from the lips of others, and be founded not on our words, but on our works.

But we do not omit to praise the foundation on which we build. The stone we have this day laid is fashioned, as exactly as our skill can fashion it, so that the length and breadth, and the height of it are equal; and it thus becomes to us a rude and imperfect symbol of the Heavenly City—the Perfection of Truth—whose foundation is builded of all manner of precious stones. Those foundations are no less than truth and zeal and fidelity, and all most excellent virtues. As they shine from the Eternal City, so may the virtues which they represent ever shine in the hearts and lives of all who shall come under this roof.

Ladies and Gentlemen.—On behalf of the brethren, I return our sincere thanks to those, not of our membership, who honor us by their presence at this ceremonial. We bespeak your friendly interest in our undertaking, and we trust that none may have cause to regret the prosperity of our ancient society.

And now, brethren, standing with you at the parting of the ways, and fronting the new duty of the hour, I take leave, briefly, to recall to your

minds certain of the ancient principles of our institution. By a firm adherence to the ancient landmarks, we shall best answer our own consciences, and best command the general confidence.

The Craft of Freemasons is not, in the dangerous and offensive sense of the word, a secret society. The roll of our membership may be known to all men. The principles of our organization, the rules and policy of our government, the spirit and method of our operation, and the nature of the objects we seek, are open to the critical observation of all who may be interested in the examination. These are all fully and at large set forth in our printed publications. The purpose of our society may be stated in a single word—it is to cultivate the knowledge of moral truth, and to recommend the performance of useful and virtuous actions, by the means of visible and ceremonial symbolism. We deem it proper and necessary to confine the knowledge of these symbols and ceremonies to our own membership, because we conceive that they can yield their fruit of instruction only to the careful and deliberate contemplation of the members of a society separately and especially devoted to that purpose. Beyond this, we have no secret mystery. We have no hidden purpose, for the present or for the future.

Nor do we seek to separate ourselves from the beneficent influences of modern thought and civilization. So far as wisdom and prudence from without can warn, instruct or admonish us, so far as it may be given to us to promote concord, justice, and the knowledge of the truth in the world about us, for the free passage of such influences as these, the gates of our mystic temple stand wide open night and day.

With the conflicts of political parties we have no concern, nor with any manner of plots or conspiracies against the established order in civil affairs. To the observance of this

rule we are bound by an unalterable, organic statute. We gratefully recognize the favor and protection we have received, and we desire for ourselves the character of good citizens in whatever station we may be placed. I have great confidence to say that no man could more surely forfeit the confidence and provoke the resentment of our members than he who should attempt to direct the influences of our society, in public affairs, for the advantage of any person or of any party.

But we are not without a settled opinion in political affairs. We believe that in rational liberty is the surest foundation of civil order; and when a steady denial of justice has made necessary the stern remedy of revolution, our brethren have not been wanting in the secret councils of patriotic conspiracy, or upon the open field of battle.

For yet weightier reasons we decline to be either the rival or the enemy of any church. We are unwilling that our teachings should seem in any degree to supply the place of the ministrations of religion. We do not presume to claim that our society is the channel of revelation of any essential truth; we but teach in our own way, truths which are the common heritage of all. We offer no sacrifice but the sacrifice of praise and thanksgiving to Him whom we revere as the Supreme Architect of the universe. In the words of our constitutions, "though in ancient times Masons were charged in every country to be of the religion of that country or nation, whatever it was, yet, 'tis now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves; that is, to be good men and true, or men of honor and honesty, by whatever denominations or persuasions they may be distinguished; whereby Masonry becomes the centre of union, and the means of conciliating true friendship among persons that must

have otherwise remained at a perpetual distance." We cannot, therefore, make ourselves the opponents of any creed or of any religious organization. We would gladly be in charity with all mankind; we would gladly be counted, in every place, as the friends of truth and the enemies of all injustice; but against no church do we protest.

Such, brethren, are the purposes, and such the limitations, of our society. These principles the fathers command us "carefully to preserve and not to suffer them, on any pretence, to be infringed." I pray you to join me in the purpose to be faithful to this trust.—*Freemasons' Repository*.

TEETOTAL LODGES.

The London *Freemason's Chronicle* says on this subject:—

We are inclined to think the parade that was made the other day about the consecration of the King Solomon Lodge was not only a great mistake, but, seeing that Freemasons are presumably governed in what they do and say by temperance, it was also a slight, approximating very closely to an insult to the Craft. No particular body of brethren, such as the charter members of this new lodge, have a right to ascribe to themselves, as their special characteristic, the exercise of a particular virtue. There are none among us who can truthfully affirm they have as it were had granted to them letters patent securing them the sole right to proclaim the merits of such virtue and enforce their observance. We are all of us, as a body, temperate men, and it is a libel on our fair fame to suggest we are otherwise. No doubt, Bro. Richardson and his associate brethren have been actuated by the best motives in what they have done; but even well-intentioned people should be put on their guard, lest in their anxiety to confer a benefit in one direction, they are so unfortunate as

to do an injury in another. Any slight good that might be effected on the outside world by the teetotal example of King Solomon lodge must be more than neutralized by the harm done to Freemasonry itself. There is no room in our fraternity for any of these numerous classes of extremists with which society has the misfortune to be encumbered. There is no difference in degree, whatever there may be in kind, between the intolerance of the religious or political bigot and the intolerance of the social bigot. Hitherto, we have succeeded in keeping our mystic circle free from the demoralizing influences of the former, but if the authorities are so unwise as to go on sanctioning the establishment of Masonic teetotal lodges, we shall sooner or later be subjected to the equally or even more demoralizing influences of the latter. Of all the tyrannies that were ever practiced of man, the most degrading, because at the same time the most revolting to our sense of justice and decency, is the social. We are only occasionally brought face to face with the religious or political tyrant, but the social tyrant is with us nearly always and everywhere. But what will become of our boasted good fellowship, which it is the object of the banquet to cultivate, if in certain lodges it is to be in the power of one man—the W. M.—to dictate to the guests what kind of refreshment they shall or shall not be permitted to take? It will of course be retorted that we are under no sort of compulsion to visit these lodges, but we have always understood that the interchange of friendly relations between the members of different lodges, as being one of the likeliest methods of promoting good fellowship, was one of the ancient landmarks of our society. In any case, if we are to have some lodges teetotal and others non-teetotal, we shall not only set up as it were an impassable gulf between them, but we shall do worse still, by establishing invidious distinctions be-

tween sections of a fraternity, whose primary object is to enable men of all conditions and classes to meet together and establish among themselves good feeling in spite of the distinctions which characterize them. By setting up teetotal lodges, we are in fact taking the first and a most effective step towards destroying that unity and harmony which it is our anxiety to secure.

Bro. Dr. Richardson, in replying to the toast of his health and success to the lodge of King Solomon, had a somewhat difficult task to perform, but he performed it well. He explained clearly and unreservedly that the fundamental rule in which the new lodge would be conducted was that of abstinence from all alcoholic drinks at their social gatherings. He said there were three points of view from which what he designated the temperance question was regarded. There were, in the first place, those who looked with absolute horror on alcoholic drink, from its baneful effects generally, but chiefly from the large amount of criminality which was traceable to its influence. Others took a utilitarian and somewhat selfish, yet not unworthy, view. These considered abstinence from alcoholic beverages would have the effect of lessening disease, promoting health, prolonging life, and increasing our personal, domestic, and national happiness. The third class, to which he himself belonged, looked upon it as a physical question. He could not discover from the scientific researches and experiments he had made that alcoholic drink did people any good, or in any way added to their physical health or well-being. On the contrary, he believed that in the case of those who abstained from all such stimulants, the body was stronger, and the mind more vigorous and capable, therefore, of greater and more sustained efforts. These three classes of opinion are perfectly unobjectionable, but we fail to see what more they have to do with Freemasonry or

Freemasonry with them now than at any time during the past history of the society. Freemasonry, to begin with, is a great temperance fraternity. On all occasions it proclaims temperance as an essential part of its system, as indeed temperance must, in the very nature of things, be an essential part of every system of morality.

But temperance and teetotalism, with which Bro. Dr. Richardson would have us confound it, cannot be synonymous terms. The latter not only pre-supposes the existence of intemperance of a particular kind, namely, intemperance in drink, but it also assumes that the best, if not the only, way of coping successfully with this evil is, to compel men to give up one extreme in favor of its opposite. The teetotaler says in effect that the only cure for excessive alcoholic drinking is to abstain from it altogether, but this at least is an open question, and, as such, calculated to excite serious disputation. But in Freemasonry the discussion of religious or political questions is forbidden, and if we would preserve in our ranks the harmony thus obtained from being converted into discord, we must be careful to include in the same category of things forbidden the discussion of all these social questions which are likely to disturb the pleasure of our meetings. Thus a teetotaler must no more be allowed to join or remain in Freemasonry in order that he may use it as a means whereby to preach teetotalism, than a Christian or a Jew may join or remain in it, in order the better to proclaim the merits of Christianity or Judaism. Freemasonry recognizes no distinction of religious or political faith. Men of all creeds are welcome, if they are found personally worthy, but there will be an end at once of our boasted principle of toleration, if we provide a place in our midst for the teetotaler, not because he is a right worthy good fellow, but because he is a teetotaler, and, therefore, despotically opposed to the use, as well as the abuse, of

alcoholic liquors. We venture to say there is not a single Masonic lodge in the country which will not discourage, by every means in its power, the presence at its meetings of any brother who may indulge in drinking to excess. If Bro. Dr. Richardson and his brother teetotalers of the lodge of King Solomon have made up their minds to fight the demon of drink, they must do so, not as Freemasons, but as individual members or a section of the great British Commonwealth. Their purpose is laudable enough, but their proposed plan of campaign is most objectionable, and wholly incompatible with the tolerant principles of Freemasonry. They proceed on the assumption that there is only one way of conquering the demon, that is, by total abstinence from all intoxicating liquors—which, by the way, are only intoxicating when they are taken to excess. In other words, these brethren—who it must be remembered are quite as intemperate by reason of their abstinence as their opponents are by reason of their excess, only their intemperance manifests itself differently and unobjectionably—we say, these brethren have the bad taste to place the temperate use and the intemperate abuse of drink on precisely the same footing. This idea of temperance and this mode of combating a particular form of intemperance are not provided for, either in the Ancient Charges or the modern Constitutions of Freemasonry, and we shall deeply regret if ever the day arrives when the perfection of those Ancient Charges and modern Constitutions is destroyed by the intrusion into the provisions of either of the teetotaler's creed. We have, as in duty bound, ascribed to these good brethren a most praiseworthy desire to promote the well-being of the community, but we are fully persuaded they have made a capital mistake in mixing up the pursuits of teetotalism and Freemasonry together, and the sooner they set about rectifying their mistake the

better it will be for teetotalism and Freemasonry, but especially for the latter.

A MASONIC SHAME.

It is assuredly harrowing to the feelings of a pure and sensitive Mason to peruse the last official report of our board of relief to the Grand Master, and to ponder upon the deplorable condition of the widows and orphans of deceased brethren. We quote from its text:—

“Could you, Most Worshipful Sir, see such cases of hardship and poverty of widows who are past the allotted three score years and ten, as have come to the notice of this board, we believe that you would at once see the necessity of present action. Many who are now suffering, will go to their silent home long before the income from this Temple can be applied to such purposes. If the corner stone of our institution is charity, should these helpless sufferers be made to wait until relief can be granted on a large scale?”

The board thus suggests the establishment of an asylum to be created by voluntary contributions, and maintained by a small annual assessment upon each member of the Craft. Now, when a man opens his mouth in denunciation of the shortcomings and abuses of our Order, and ventures to advocate reformation, he is at once set upon by a pack of baying hounds and stigmatized as an enemy to Masonry. Should he venture to insinuate that our fraternity has a canker at its heart, and practically belies its implied pretensions, he is forthwith taunted with a desire to do injury to the “most venerable and charitable of human institutions.” In this way is stifled all investigation, and the acts of our fraternity exist merely in the creation of imagination, claiming and receiving credit for that which has no basis in reality. In this century benevolence must have a living existence founded upon right

and not a mere exercise of courtesy, otherwise it degenerates into a specious fraud. Masons solemnly promise to assist a brother in the hour of his adversity and affliction, to care for his widow, and to ameliorate the condition of his orphan children. Such are our professions before the world, and an affiliate has a legitimate right to demand realization of our promises, while failure to do so degrades our brotherhood in the eyes of the brethren and of the profane. Need we then wonder, seeing our most sacred obligation practically repudiated, conscientious members desert our association, and contemplative outsiders hesitate as to placing reliance upon our charitable declarations, especially as we openly avow an inability to carry them into effect? It does require an individual to be a Mason to lay up a stock of faith or a superfluity of hope, but charity he may need and naturally expects it to be extended to him. Were not our money injudiciously invested in profitless temple buildings, or wasted in idle parades, we would have ample means for charitable purposes, and not present the pitiable spectacle of neglecting our sick or of turning the widow and orphan, ailing and starving, from our Temple doors. The reason for this is that in Masonry, as at present conducted, there is neither economy, system or provision in the management of our revenue, and the cardinal aim of our organization is sacrificed to displays of idle pomp and egotistical vanity consuming all our available finances.—*N.Y. Cor. Stone.*

NOTE.—So much for million dollar temples, and per diem and mileage expenses to Grand Lodge.—*Ed. C.*

PERSONALITIES.

“Brethren, love one another,” has been, and ever will be, the best and most beautiful inculcation of Freemasonry. We naturally love to linger and dwell upon these words, so full of peace, harmony, fraternal affection,

and so charged with the sentiment that, more than any other, has united us together into a brotherhood of united interests. Long enmities have been appeased by reflection upon the lesson it carries to every Masonic heart. It has reconciled more difficulties than all the laws Masonry has framed for purposes of legislation and discipline. To this inculcation the fraternity is vastly indebted for its prosperity and usefulness. In this brief sentence is contained the vital principle that gives to our institution its numerical strength, its stability, and its rank as the first of all human societies. The universal law of love for our kind has, in Masonry, become the sublimest duty and the greatest pleasure. As the constant dropping of water will inevitably wear away the hardest stone, so has the constant repetition of this admonition eaten its way into the heart of the institution we revere.

And yet, while the Craft is united in the fraternal bond of love, we find here and there exceptions to the rule. In every society made up of human units, we will find individuals who have no regard for their fellows, or for the society of which they form a part. These individuals make use of every opportunity to gratify a spleen that is as natural to them as the air they breathe, and are never more happy than when they are aiming malicious and bitter darts at those who do not agree with them. It is too much to expect that men who were brought up in gall, taught in wormwood and graduated in the school of defamation, could possibly be taught to regard the admonitions of Masonry as the highest in propriety. “As the twig is bent so is the tree inclined.” Warped in youth, in manhood there must be crookedness.

It is a source of great satisfaction to reflect that the good lessons taught in Masonry have been effectual in great good. Men who have the proper sense of virtue and right conduct become better by associating them-

selves with those of similar character. Men of constitutionally bad dispositions, though they are often improved by contact with better men, are frequently made worse by the example of virtue they are unable, by reason of their inherited or cultivated cussedness, to emulate. Thus it is we find Masons (in name only) constantly fomenting scandal, venting sourrility and breathing the vilest personalities, in every possible way and on all occasions. And yet we are told that the tendency of human action is toward happiness! If so, it must afford great joy to scandal-mongers to know they are contributing their proportionate share to the general end,

Personalities between brethren should meet with general condemnation, if for no other reason than that they encourage the worse elements of our fraternity as against the better. Of late years we have become accustomed to seeing and hearing certain of our brethren spoken of in highly slanderous and improper terms, and have forgotten our duty to make strong and earnest protest. The time is now come to make a firm stand against the villainous personal attacks upon the reputation of Masons that have become common, the time is come to shun and avoid the utterers of scandalous lies and low insinuations against the honor and probity of well-known gentlemen and brethren; the time is come to discourage and frown upon men who make Masonry a tool to gratify a malicious nature; the time is come to deny all detractors and falsifiers the rights and privileges due the deserving brother; the time is come to show these miserable creatures of mistaken charity, and to the world, that honest Masons do indeed love their honest brethren, and that they will no longer be allowed the use of their foul wills, by pen and by tongue, by press and by speech, to abuse, slander and defame the men who have served Masonry honorably and faithfully. Well may we ask ourselves the question: Why

do we permit the vicious of the fraternity to exercise their foul propensities in the view and hearing of all without vigorous defence? It may be said silence is better than repressive action; but silence sometimes becomes acquiescence, and failure to defend strongly and openly we are apt to be considered as giving some credence to the defamation. Let this no longer be the rule. Crush slander by putting upon it the foot of earnest protest, and if that fails try the remedies Masonic law permits.—*N. Y. Freemason's Journal.*

GRAND LODGE OF SOUTH AUSTRALIA.

To the Editor of the 'Freeman.'

DEAR SIR AND BROTHER,—As an old Colonist, I have been observing with interest the various movements that have taken place in Australia for the purpose of forming independent Masonic governing bodies. In New South Wales and Victoria the leaders of such movements have permitted their ardor to outrun their discretion, and the consequences have been most lamentable. When the so-called Grand Lodge of New South Wales was formed there were in all eighty-six lodges in that colony, made up of forty-seven under the English, thirty under the Scotch, and nine under the Irish Constitutions. Only twelve of these lodges, and not one of the English lodges, joined in the movement. In Victoria there were ninety-five lodges, seventy under the English Constitution, ten under the Scotch, and fifteen under the Irish. Only eighteen of these combined to form the so-called Grand Lodge of Victoria. Under such circumstances there could be no manner of doubt whatever as to the course to be pursued by the mother Grand Lodges of England, Scotland and Ireland, and the illegally formed bodies in Australia are occupying at this moment a most unenviable position.

The formation of the Grand Lodge

of South Australia has, on the other hand, been conducted on quite a different plan. In that colony there are thirty-three lodges, thirty of which resolved to form a Grand Lodge. The thirty-three lodges are made up of twenty English, six Scotch, and seven Irish lodges. Of the three lodges who were not content to join, two were Irish and one English, and one of these two Irish lodges was virtually extinct—at any rate, it was not working. The movement, therefore, in South Australia, has been practically unanimous, and I am glad to observe that there is apparently every chance of the new governing body receiving complete recognition by the authorities at home.

In reading your editorial notes on the subject on Saturday last, I observe, as has been the case on former occasions, an obvious reluctance to admit either the right or the advantage of our colonial brethren to become Masonically independent. I sincerely hope that there is no widespread feeling of this kind. The Grand Lodge of England is enormously strong, but the retention under its rule of any unwilling section of the Brotherhood cannot add either to its influence or strength. I do not know what the ostensible reasons for independence are which you declare to be utterly baseless and untenable; but I know quite well what are the real reasons which lead colonies to desire self-government in Masonic matters, and I am well aware that those reasons are exceedingly ample. You say that "a minority in each English lodge declined to join the movement." I do not see that this in any degree affects the question of recognition or otherwise. If it does, then we must proceed at once to expunge that portion of our printed charge which tells us that "a ready acquiescence in all votes and resolutions passed by a majority of the brethren" is the imperative duty of every Freemason.

But if recognition is to be accorded at all, it should be granted *uncondi-*

tionally. To make any reservations, as suggested by you, would be to sow the seeds of future discord and dissension in South Australia, just as such a course pursued years ago across the Atlantic has done in the Dominion. It does not require any large amount of worldly wisdom or common sense to perceive that to authorize an independent and practically irresponsible lodge to remain working in open defiance of the legitimate local Masonic authority in any country, is to court future trouble and disaster. If thirty lodges out of thirty-three are content to join the movement in question, the remaining three lodges should, if they are animated by a true Masonic spirit, cheerfully acquiesce in what is plainly the desire of the Brotherhood as a body.

In Masonry, as in all systems of society, there are, of course, always to be found a few cantankerous people who will for ever oppose everything and everybody to the bitter end; but these are the very folk that ought to be least encouraged. They will never be of any real service to the Craft, and if left in the position of being able to occasion perpetual irritation and annoyance, they will, as in the case of Canada, eventually turn out to be a "casus belli."

I am, yours fraternally,

T. B. WHYTEHEAD.

THE SUN, AT RISING MERIDIAN AND SETTING.

The beauty, brilliancy and power of the sun in the heavens are so apparent, that we are not surprised the ancient Egyptians worshiped this orb at its rising, meridian and setting, as a form of Deity, or rather, as personifying, in each instance, an attribute of Deity. Afterwards, it is true, this worship popularly degenerated into idolatry; but originally, the best scholars assert, the educated Egyptian priest believed, and taught, the unity of the Godhead—the supremacy of "the ONE maker of existence;" and

when worship was offered to the different gods, so-called, these were regarded as but forms or aspects of the One living and true God. There were nine deities of a solar character, but among these three were chief, viz.: Horus, the rising sun, sometimes styled Harmachis, or Horus in the horizon, whose hieroglyphic representation was a hawk; Ra, the meridian or mid-day sun, whose emblem was the solar disc, or a beetle; and Osiris, the setting sun, whose appropriate hieroglyphic was a human eye. All of these forms of deity were captivating to the mind, personifying, as they did, almost equally, leading attributes of divine power and glory. How wonderful, for example, is the rising sun! The triumph of light over darkness is complete. The shades of night are dispersed, and in their place we behold a full rounded orb springing from the horizon, that fills the earth with light, health and growth, to man, beast and plant, jewels the earth with flowers, and fills the air with aroma. The new heavens disclose a new earth; a prison-house becomes a gorgeous palace. Death-like sleep gives place to vigorous life. All nature is alive. We do not wonder that Horus was styled, in the "Ritual of the Dead," "King of the World," "Lord of Heaven," "Supreme Ruler of God and Men," "Beauteous," "Blessed," and "Self-existing." His anti-type in Freemasonry is the Grand Master of Masons, and subordinate to him, the Master of a lodge. The stations of the sun and the Grand Master, their duties and their authority, are in many respects analogous. Rightly, then, may Freemasons honor the rising sun, the emblem of their most honored officer, the symbol of glory, authority and power.

To the Egyptian priest and his disciples the meridian sun was representative of Ra, who, in the "Litany of Ra," was called "the Supremo Power," "the only one," "the master of light," "the revealer of hidden

things." Ra was worshiped especially at On, or Heliopolis—the city of the Sun; and at Thebes, where he was identified with Amun, and worshiped at Amun-Ra. Who can wonder that the midday sun was regarded by the ancients as a symbol of God? So mighty in power, so pervasive in influence, so dazzling in glory is the monarch of the skies when he stands highest in the heavens, that he compels obedience to his commands, so that the noon-tide hour has, in all nations, and among all peoples, been regarded as a period of rest. When the sun is most active he would have man to acknowledge his sovereignty by sitting quietly and contemplatively, as it were on his footstool. The officer in Masonry who most nearly represents the meridian sun is the Junior Warden, who watches over the craft during the hour of Refreshment, and calls them to duty again when the time arrives for Labor. Proud may he well be of the analogy which classes him with the solar orb when it is at meridian splendor.

There was another god of infinite perfections whom the Egyptians worshiped—Osiris, the setting sun, who descended at the close of day into the under-world, there to preside as the great deity of Amenti, or Hades, and judge the souls of men. He was the president of the dead. He was also the type, embodiment and exponent of one of the seed-truths of Freemasonry. Slain by Set, or darkness, he was buried, yet not forever, but only to rise again, the next day, rejuvenated, as "Horus of the horizon." Osiris was the dead sun, to rise again, and hence the god of the life eternal. He prefigured the resurrection of the body and the immortality of the soul—twin truths of momentous importance, often denied, denied to-day, but true yesterday, to-day and forever. Osiris, the setting sun, prefigured the Senior Warden of a lodge, who closes its Labor, and rewards its Craftsmen, as he who was

styled "the beneficent spirit," "mild of heart," and "fair and beloved of all who see him," was said to have done in the under-world, at the close of earth's labors, to the children of men.

Who is there that does not respect and admire the nobility of thought embodied in these beliefs of the ancient Egyptians, and more especially in the doctrines connected with them taught in the Ancient Mysteries, with which, in not a few respects, the Freemasonry of to-day is affiliated?

The Egyptians carried their worship of the sun into the noblest nomenclature of their language. The title "Pharaoh" is a true Egyptian word, signifying "the sun." More than this, the living king, or Pharaoh, was regarded as the manifestation on earth of Horus, or Ra, the rising or meridian sun. Hence, no one hesitated to worship the king, in his official capacity, as actually God. Indeed, on the monuments, the king himself stands as a worshiper before his own image, and offers incense to his divine nature. Thus the adoring king was entirely distinct from the being worshiped. He was the chosen of God, a ruler of divine right, and none might rightfully oppose his sway.

Much as we admire the setting sun in nature, sinking in a sea of glory, dyeing the clouds with vermilion and saffron and ruby, it is largely a sentimental admiration, one that is regarded as more appropriate to romantic creatures of tender years, than to the matured and thoughtful being in the meridian of his power. Opposites attract each other—the rising sun of youth most admires the setting sun in nature. But not so those who are matured. They know that the setting sun, all-glorious as it is in its canopy of regal clouds, is dying, and soon will be buried in night. No, give them the rising sun. It, too, rides in a gorgeous chariot, through the heavens, with prancing coursers. It, too, passes between the veils of purple and

blue and crimson. But its course is onward and upward, to glory and power, aiming at the supreme sovereignty that comes at "High Twelve," not downward to the perpetual shades, and the burial that takes place at "Low Twelve." Freemasonry has among its brethren and officers, those who personify in this respect the rising meridian and setting sun. The brother who is elected to the first,—that is the Junior station in the craft,—represents the rising sun—he is the Horus of to-day. All pay him respect and honor. He is the coming man. His future is bright. He will rise in the arc of authority. By-and-by he will attain the chief place, and illustrate the virtues which his predecessors in the Oriental chair made synonymous with the office. Then he will be the Ra of his time—the Supreme Ruler. But all things have an end, official glory with the rest. The Horus of yesterday, the Ra of to-day, becomes the Osiris of to-morrow. The setting sun, all beautiful as it is, passes away. Thus do our honors leave us, and we then stand alone, in our individuality, respected for what we are in ourselves, rather than for what we were when enveloped in the transient sheen of the rising or meridian sun. May the admonition not be appropriately given to every Masonic officer:—

"To live that when thy summons comes to
 join
 The innumerable caravan which moves
 To that mysterious realm where each shall
 take
 His chamber in the silent halls of death,
 Thou go
 Like one that wraps the drapery of his
 couch
 About him, and lies down to pleasant dreams,"
 —[*Keystone*].

"I think," said an exasperated bar-room orator, as he slowly elevated himself from the pavement to a perpendicular, "that a full-grown man who throws an orange peel on the pavement is no Christian." "Well," said a bystander, "what do you think of an orange-peel that throws a full-grown man on the pavement?"

DUTIES OF MASTER.

The office of Master of a lodge is elevated and responsible, and the most important in the whole system of Freemasonry, as the entire Institution is largely dependent upon that officer for its character, reputation and prosperity. It may be safely asserted, as a general rule, that the character and standing of the members of a lodge can be correctly judged by the character and standing of their Master. If he be a man of intelligence and high moral worth, we may be sure that his lodge is composed of "good men and true."

In view of the magnitude of the office, it is important that the powers, prerogatives and privileges of the Master should be well understood, both by those who rule, and those who are governed. The powers and privileges of a Master of a lodge are fully equal to the prominence and importance of his office in the Masonic system. No one,—except the Grand Master or his Deputy,—can preside in his lodge in his presence without his consent. He may call to his assistance any Master Mason he pleases, whose work in his presence he is alone responsible for, and is equally authoritative and binding as his own. Such Master Mason may even occupy the chair, and confer the degrees, and his work will be strictly legal, if the Master be present and consenting.

A Master is solemnly bound to support the by-laws of his lodge. He may command the attendance of his officers and members, at any time, by summons, and they are bound to obey. He may appoint all committees of his lodge not otherwise specially provided for; may decide all questions of order, or Masonic law; and his decisions are final, unless reversed by the Grand Lodge upon appeal regularly taken. He is not bound by the usages of parliamentary bodies, except as he may please to adopt them. He has the right to install his officers

after he has been himself installed, and also his successor in office.

The Master is, however, in all cases bound to conform to the Constitution and edicts of the Grand Lodge, the by-laws of his own lodge, and the ancient established usages and landmarks of the Order. He would not be justified in refusing to put any motion, regularly made and seconded, not conflicting with these. He cannot refuse to declare a vote or ballot, when regularly taken. Though he may call any brother to the chair in his presence, he cannot authorize any brother, not even a Past Master, to preside in his absence. In the absence of the Master, all his powers and privileges are vested in the Wardens, in regular succession, and cannot be delegated to any one.

But there is another and no less important light in which we should view the office. We mean the Master's part in conferring the degrees, as no member of the Order can have failed to observe the manner in which the degrees are communicated has a large influence upon the mind of the candidate for our mysteries. It is hardly too much to say, that the first impressions of a candidate remain with him through life, and in proportion as he is favorably or unfavorably impressed upon his first admission to the lodge, will be his future zeal and usefulness as a Mason. In view of this fact, how important it is that the Master of a lodge should not only be a man of unblemished character, but of impressive manner and speech. When delivered with deliberation of manner, and in distinct and feeling tones, the beautiful symbolism and moral teachings of Freemasonry fall upon the mind and heart of a candidate with tenfold power. Indeed, there is no resisting their force. Though they fall as gently as the dew, they penetrate as thoroughly as that silent messenger of heaven.—*Messenger and Times.*

The druggist is known by his phizz.

Correspondence.

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

PHYSICAL QUALIFICATIONS OF CANDIDATES.

To the Editor of THE CANADIAN CRAFTSMAN.

I am rejoiced to see and read your article entitled "*Stand by the Ancient Landmarks.*" It may be, and doubtless is, an unpopular view just now in America generally, as respects our Masonic legislators, but never mind, your view, and our view, as to the subject will yet prevail. I am really astonished that so much valuable time is wasted by so many intelligent and zealous Grand Masters in the United States, especially in discussing the physical qualifications of candidates. To come to the point, how many of them are "*perfectly sound?*" You speak of one having ruled, that if a man had a cataract in the eye he could not be admitted." Well, that is the most absurd decision I have yet met with, but if men are to be wholly physically sound, as candidates for initiation, then, of course, he was right and we are wrong. I have many times had a few words to say against such an absurd interpretation of what are called the "*Ancient Landmarks,*" and I think now of adding slightly to the discussion, by supporting your opinion that "*The whole thing is a farce, and an arrant humbug, and a remnant of the dark ages.*" Let us enquire how it originated and what possible justification can be urged for the "*physical qualification*" legislation of American Grand Lodges. The only authority for these physical tests is to be found in the "*Charges of a Freemason,*" which precede the "*General Regulations*" of the Book of Constitution, of 1723, and subsequent editions. I make bold to say that they were never intended to apply practically to the modern Craft, but are simply presented in each Book of Constitution of the Grand Lodge of England from 1723 to 1884,

as extracts from "*The ancient records of Lodges beyond sea, and of those in England, Scotland, and Ireland, for the use of the Lodges in London.*" To be read at the making of new brethren, or when the Master shall order it." Notwithstanding all the numerous alterations in our laws they remain practically the same in 1884 as in 1723, and there is not a Grand Lodge under the sun, that could adopt them as their Rules and Regulations at the present time. Some apply to the present, as of old, because, mainly, to do with the conduct of brethren; but others refer us more to the Craft now, than they did in 1723, having only to do with the brotherhood in ancient times, when Masonry was a monopoly, and chiefly, if not exclusively operative. These "*Charges*" are an abridgement, with additions and alterations by Dr. Anderson in 1723, of the "*Old Charges,*" of which we have now about fifty copies, ranging from the fourteenth down to the last century. A number of these I had printed in my "*Old Charges of British Freemasons,*" in 1872. Take one of the oldest as a sample of the others, viz: The York MS., of A. D. 1600: "*Such apprentice, sufficiently able of body and sound of limbs, and also of good birth, free born, noesalian, &c.*" Now, it would be unfair to take out this rule from the context and ignore the others, such as: 1. "*True to ye Holy Church,*" (probably Roman Catholic then.) 2. "*True allegiance to ye King of England.*" 3. "*Noe Mason shall be a common player at cards or dice,*" &c., &c., &c. I want to know why the physical qualification regulation should be retained, and the others passed out. But, say some, we have to do with the extracts of 1723. Now let us see what they say:—"No Master should take an Apprentice, unless he has sufficient employment for him, and unless he be a *perfect youth,* having no maim or defect in his body that may render him incapable of learning the art, of serving his

Master's Lord, and of being made a brother, and then a fellow craft in due time." Surely, this regulation, even in early days, would not have been considered sufficient to exclude from initiation, a man with a glass eye, one who had lost a portion of the second finger of his right hand, or one who had a cataract in his eye! So long as any defect of a physical character was not such as to render a candidate "incapable of learning the art, of serving his Master, or of being made a brother," he was not ineligible for initiation. But I go further and ask, why the many curious rules in these extracts are omitted, but the one as to "physical perfection" retained? A fellow craft, by these old charges, was eligible for election as a Warden, or even a Grand Master; all the tools used by the operative Masons had to be approved by the Grand Lodge, all the candidates must have had honest parents, have served his full time, according to the custom of his country, before being a fellow craft. All Masons must meekly receive their wages, and not leave their Masters until the work is finished. And there are also other curious rules, which no Grand Lodge could possibly observe at the present time. It is evident, therefore, that they were not intended other than as an abridged account of the old operative charges, and the Grand Lodge of England, from 1723, has never accepted them in any other sense. Therefore, I also say, "Away with it."

W. J. HUGHAN.

FIRST AMONG HIS EQUALS.

The following letter concerning him who stands at the head of the roll of Craftsmen, will be read with interest:—

PORT LAVACCA, TEXAS, }
June 10, 1884. }

STEPHEN BERRY, Esq., Portland, Me.

Dear Sir and Bro.:—On the 1st inst., by invitation, I dined with

Capt. Sylvanus Hatch,—who upon that day celebrated his ninety-sixth birthday, surrounded by his descendants to the fourth generation. He showed me his certificate of membership in Solomon Lodge, No. 1, Savannah, Georgia, issued June 6, 1809, thus making him a Mason of twenty-five years' standing. He is in fine health, never having been confined to his bed for one day from sickness since he was a man; talks fluently of scenes transpiring in those early days; also of the war of 1812. Was an Adjutant under Gen. Jackson at the battle of New Orleans. Came to Texas in 1828, where he has resided since. Speaks in glowing terms of the Texas War for Independence, and the many lively incidents connected therewith. Though his hearing is a little defective and his sight rather dim, yet he talks well and enjoys a joke as well as his juniors. Wishes me to convey his thanks to you for your laborious researches in Masonry, and for placing his name at the head of the list of Masonic Elders.

Thanking you for your excellent little token, and wishing you all the success you may desire, I remain as ever,
Fraternally thine,

J. M. BICKFORD.

Judge Garland, of Lynchburg, Va., (No. 8.) was ninety-two years old in June. He is blind, but his intellect is still clear.

We have a long list of candidates for a place in the List of the Twenty Elders, two of which, Benedict Aldrich, of Providence, R. I., initiated May 20, 1814, and John Armstrong, of Guernsey, England, initiated early in 1815, will find places. Bro. Aldrich is reported by Grand Secretary Edwin Baker; he will stand No. 16. Bro. Armstrong was reported by the London Freemason; he will stand No. 18.—Etc.

A man was tried in Dublin for polygamy. He was the possessor of five wives. The verdict returned was "insane with regard to his matrimonial engagements," and he was consigned to the asylum.

FREEMASONS IN AMERICA.

The following are Bro. Josiah H. Drummond's Masonic statistics for 1884, gathered from the latest Grand Lodge Proceedings:—

GRAND LODGES.	M'b'rs.	Raised.
Alabama.....	7,378	380
Arizona.....	355	44
Arkansas.....	10,209	602
British Columbia.....	293	13
California.....	13,579	839
Canada.....	18,442	1,258
Colorado.....	2,908	276
Connecticut.....	13,942	508
Dakota.....	1,533	217
Delaware.....	1,378	52
District of Columbia.....	2,904	152
Florida.....	2,117	162
Georgia.....	10,355	504
Idaho.....	438	27
Illinois.....	44,007	2,233
Indiana.....	23,700	981
Indian Territory.....	533	73
Iowa.....	19,715	1,475
Kansas.....	11,353	864
Kentucky.....	15,565	837
Louisiana.....	4,199	153
Maine.....	19,650	772
Maine.....	1,092	176
Maryland.....	4,759	110
Massachusetts.....	26,583	1,216
Michigan.....	27,181	1,379
Minnesota.....	8,065	647
Mississippi.....	8,897	299
Missouri.....	24,594	1,122
Montana.....	939	63
Nebraska.....	4,417	464
Nevada.....	1,247	44
New Brunswick.....	1,961	104
New Hampshire.....	7,987	303
New Jersey.....	11,946	546
New Mexico.....	321	47
New York.....	70,700	8,882
North Carolina.....	8,065	310
Nova Scotia.....	2,901	192
Ohio.....	31,359	1,818
Oregon.....	2,981	162
Pennsylvania.....	35,829	1,881
P. E. Island.....	454	11
Quebec.....	2,840	200
Rhode Island.....	3,654	130
South Carolina.....	5,201	240
Tennessee.....	15,434	579
Texas.....	17,514	998
Utah.....	468	24
Vermont.....	7,739	351
Virginia.....	9,053
Washington.....	1,390	132
West Virginia.....	3,500	226
Wisconsin.....	11,908	664
Wyoming.....	384	80
Total.....	587,321	30,620

Last year the membership was 579,826, the raised 28,374, showing an increase of 7,495, or 10½ per cent. on the membership, and 2,246, or almost 8 per cent. on the raised.

AUTHORITY OF GRAND MASTER.—
 “During the year I have had frequent applications to grant a Dispensation authorizing the conferring of two or more degrees at the same Communication, which I have invariably refused, because of the constitutional inhibition. In answer to one of my letters declining to grant the Dispensation, a brother, for whom I entertain the greatest respect, and in whose knowledge of Masonic law and usage I have much confidence, insists that the authority of the Grand Master is not limited by the provisions of the Constitution, and that he may, by Dispensation, authorize the doing of that which is expressly inhibited by the Constitution. To this assertion of the power and authority of a Grand Master I cannot give my assent. I know of no reason why constitutional limitations are not equally as binding upon the Grand Master as any Master Mason. If he can disregard one constitutional provision, he may as well disregard every other, and thus render the entire organic law inoperative at his will and pleasure. In fact, if he should see proper to do so, he could revolutionize the entire system of Masonic jurisprudence, as adopted by the Grand Lodge, and which the Masters of subordinate lodges must enforce. Possibly the authority of a Grand Master in whose jurisdiction there was no organized Grand Lodge, its organic laws, edicts, and decisions, are as binding upon him as upon the humblest member of the Fraternity—otherwise, the craft would be subject to an arbitrary and supreme,—possibly a weak, fickle, and vacillating will, whose love of authority may cause him to disregard every ancient land-mark, and leave the Fraternity ‘tossing helmless upon the weltering.

angry waves of ambition, with no blessed haven in the distance, whose guiding star invites us to its welcome rest."—*Grand Master Cobb, of Alabama.*

AN OLD WARRANT.

The Master Masons Degree was not originally conferred in subordinate lodges, but only in the Grand Lodge, both in England and the United States. The first lodge in Rhode Island was chartered at Newport, December 27, 1749, by the Grand Lodge of Massachusetts, Bro. Thomas Oxnard, G.M. This charter, however, only authorized the Newport brethren to confer the first two degrees. It appears that the members of the lodge at Newport misunderstood the extent of their prerogative, and proceeded to confer the Master's Degree. This fact came to the knowledge of the Grand Lodge at Boston, which immediately called them to an account. On being satisfied that these brethren had unintentionally transcended their powers, the Grand Lodge confirmed the Master's Degree to those who had received it, and then in the year 1759, gave a charter to hold a Master's Lodge. The text of the confirmation is as follows:—

JEREMY GRIDLEY, G. M.

L. S. *To all Free and Accepted Masters that shall inspect this Deputation:—*

KNOW YE, THAT WHEREAS a Considerable Number of Master Masons have from Time to Time congregated themselves at Newport, in the Colony of Rhode Island and Providence Plantations within our district as a Lodge of Master Masons, and have therein raised some Brothers of the Fellowship to Master Masons, not thinking but they had Authority so to do, and

have now petitioned us to confirm the said Degree, and to Form them into a Master's Lodge;

We, therefore, by the Authority given us by the Grand Master of Mason's, do hereby confirm the said Degree to which any Bros. have been raised, and do appoint Our Beloved and Right Worshipful Brother John Mandfley to be Master of a Right Worshipful Master's Lodge, to be held at New Port, he taking special care in choosing Two Wardens and other Officers for the due regulation thereof, and do hereby give and grant to the said Lodge all the Rights and Privileges which any Masters' Lodge of Free and Accepted Masons have or ought to have, enjoining them to send us an account of the time and place of their Meeting, and a List of their Members, and three Guineas for their Enrolment in the Grand Lodge Book in London. Given under our Hand and the Seal of Masonry, this 20th day of March, A. D. 1759, A.L. 5759.

By the Grand Master's Command,

ROBERT JENKINS, D.G.M.

WILLIAM COFFIN, S.G.W.

RICH'D GRIDLEY, J.G.W.

Witness: John Leverett, G.S.

EDITORIAL NOTES.

Several new lodges upon strictly testotal principles have been established, notably the Wolseley Lodge at Manchester; the St. George, at Plymouth; and last, the Solomon Lodge, No. 2029, London. The name of the last seems a misnomer, considering how delightfully King Solomon has sung the joys of women and wine, and did his utmost to carry the theory into practice.—*Keystone.*

The Grand Master of New York declined to grant dispensations for new lodges because he thought there were more than enough now. "Cheap Masonry," he said, "was the result of the practice of many lodges in which degrees were conferred for the lowest sum permitted by Grand Lodge."

The *Central Catholic Advocate*, in speaking of the Barons of England, says:—"And they were bound by Catholic oaths!" So-o! and yet because we poor Masons are charged with being "cath bound" we are excommunicated, sent straight to the bad without hope. O, consistency, thou art a rare commodity.

PAPAL VACILLATION.—A recent cablegram from Europe announces the fact, that Pope Leo XIII. has suspended, for one year, the enforcement of his pontifical edict against the Freemasons of Europe. We suppose small favors should be thankfully received, but had not His Holiness better "about face," and take ground to the rear?

Bro. the Prince of Orange's funeral took place at The Hague, July 17th inst., with great pomp. The procession which followed the coffin was headed by Bro. King William, the Grand Duke of Saxe-Weimar, Prince Albert of Prussia, the Count of Flanders, and representatives of all the Royal houses of Europe. The Prince of Wales sent a wreath, in his capacity as Grand Master of Freemasons.

The Grand Lodge of Illinois appears to be governed by certain forms which are prevalent in Spain and Cuba, but in few other Masonic jurisdictions. The Grand Secretary issued a circular for the last quarter, containing the list of suspensions, expulsions, reinstatements and rejections for that period. There can be no objection to the first three portions, but by what authority are the names of fifty-three gentlemen, who desired, in good faith, to become members of the craft, published, even in a document that is only "intended for circulation in the craft?" This custom is not only very unjust and a direct violation of Masonic teaching, but is often calculated to work great injury to innocent parties.—*Washington Capital*.

Mr. Stuart, the British Minister,

on Wednesday placed upon the coffin of the late Prince of Orange a wreath with the following inscription on the ribands attached to it:—"A tribute of brotherly regard and respect to Alexander, Prince of Orange, Grand Master of Freemasons in the Netherlands, from Albert Edward, Prince of Wales, Grand Master of Freemasons in England."

A Mason in the political arena, didn't want the *Journal* because he has no time to read it, and has so many calls upon him for money, therefore can't pay two cents a week to support the orphans' paper! A merchant aspiring to Masonic honors is in the same box! Let's "lift a collection" for their benefit. Still the *Journal* booms.

Companion H. L. Robinson, Grand Z. of the Grand Chapter of Quebec, will please accept our thanks for copy of recent correspondence in the matter of Quebec vs. England.

The *Freemasons' Journal* is the latest addition to Masonic literature. It is a neatly gotten-up paper of four pages, and is published in New York City. There is plenty of room for a Masonic paper in New York State, and we trust the brethren will assist in the support of our new contemporary.—*Mas. Chronicle*.

The grand work of showing the feeling held by the American Grand bodies in regard to the conduct of the G. M. M. M. Lodge of England in the Quebec matter, is going bravely on. The Grand Chapters of Connecticut and Vermont, have recently declared for non-intercourse. Let the good work go on.—*Mas. Chronicle*.

[NOTE.—And it will go on. The Grand Chapter of Canada at its annual session last month, gave the Grand M. M. Lodge of England six months' to withdraw their warrants from Quebec, which if not done in that time, non-intercourse will be declared.—*Ed. CRAFTSMAN.*]

*The Canadian Craftsman.**Port Hope, September 15, 1884.***M. W. BRO. HUGH MURRAY, M. W.
GRAND MASTER OF THE
GRAND LODGE OF
CANADA.**

The subject of our sketch was born in Paisley, Scotland, in 1849, and consequently is only now in his forty-second year. In 1860, he came to this country, and in course of time entered into mercantile pursuits. In 1878 he contested the city of Hamilton in the Conservative interest, but was defeated. He subsequently entered the civil service, and at the present time occupies a position in the Customs in the "ambitious City," where he has for the past 23 years, resided.

In 1868, he sought "light" in Acacia Lodge, No. 61, G. R. C., and during the year received the degrees. In 1869, he was elected Secretary in 1870, Warden, and was Worshipful Master for 1871 and '72. He still retains his connection with his mother lodge, being a life member of the same.

In 1874, in order to revive an interest in Wentworth Lodge, No. 166, G. R. C., Stoney Creek, which was then in a very poor condition, he, with some others, affiliated, and for the five succeeding years was regularly elected Worshipful Master of the same. It is quite unnecessary to add that under his supervision and careful guidance the funds of the lodge were nursed, and its membership steadily increased.

Bro. Murray is also a charter and life member of Temple Lodge, No. 324, G.R.C., Hamilton, and in order

to assist in the establishment of Doric Lodge, No. 382, G.R.C., in that city, he duly joined that body, and remained a member until its success was assured.

In 1877, our distinguished brother visited Scotland, and on attending the lodge of his native place (Paisley) he was duly elected an honorary member of St. Mirrens' Lodge of that place.

But although Bro. Murray has taken such an active part in Symbolic Masonry, and more particularly identified himself with its prosperity and interests, he has found time to penetrate the mysteries of the Royal Arch and Templar bodies, besides receiving the highest honors in the Ancient and Accepted Scottish Rite, and the Royal Order of Scotland. He received the degrees of Capitular Masonry in St. John's Chapter, No. 6, G.R.C., and the grades of the Temple and Malta in Godfrey de Bouillon Preceptory at Hamilton. He is also a member of Murton Lodge of Perfection, Hamilton, Sovereign Chapter Rose Croix, and Moore Sovereign Consistory, of the same city, in each of which bodies he has held office. In 1876, he was selected and elected to the office of Sovereign Grand Inspector-General, 33°, and is at present Deputy for the Province of Ontario. In 1875, he received the degrees of the Royal Order of Scotland, and is Provincial Grand Secretary for the Provinces of Ontario and Quebec.

We will now, however, briefly allude to his Masonic career in Grand Lodge, which is, of course, the feature of principal interest to the craft in general. When the Grand Lodge

of Canada met at Montreal in 1873, he was appointed Assistant Grand Secretary, and the following year, at the Annual Communication at Toronto, he was elected Grand Junior Warden. In 1877, at St. Catharines, and again at Toronto in 1878, he was nominated and duly elected D. D. G. M. of the Hamilton District. After the election of M. W. Bro. Daniel Spry to "the throne" at the session at London, 1882, Bro. Hugh Murray was elected to the important position of Deputy Grand Master, and after serving his year with great fidelity and conspicuous executive ability, was re-elected at Ottawa the following year to the same exalted position. He, in the mean time, was Grand Representative of the Grand Lodge of British Columbia near the Grand Lodge of Canada.

This year, however, the craft in Ontario determined to prove their unquestionable faith in the Masonic integrity, and the Masonic ability, of the distinguished President of the Board of General Purposes, by electing him to the throne of the Grand Lodge of Canada. The attendance at Grand Lodge last July, at Toronto, was one of the largest ever witnessed, and M. W. Bro. Daniel Spry, having positively announced that he would not allow his name to be brought forward for re-election, there was an almost unanimity of opinion as to the propriety of electing as his successor a brother who had so faithfully served in the ranks; who had so long and earnestly devoted himself to the interests of the craft; who had so thoroughly filled the various offices in Grand Lodge to which he had been elected, and who had ruled with such

impartiality and fairness as the executive chief of the Board of General Purposes. This feeling seemed to steadily increase till the hour of election, when the ballots being counted, Bro. Murray was declared elected Grand Master of the Grand Lodge of Canada by the overwhelming majority of over seven hundred, and amidst a continuous round of applause the Grand Master, M. W. Bro. Spry, rose and declared Bro. Hugh Murray, of Hamilton, elected "Permanent Grand Master of the Grand Lodge of Canada for the space of one year."

We have thus, in a very imperfect manner, given a brief sketch of the Masonic career of the distinguished brother who now occupies the throne of the Grand Lodge of Canada. We regret the material furnished us was so crude, and that we are also unable this month to furnish our readers with a wood cut of our chieftain. We can only say that Bro. Murray is a man well qualified for the exalted position in which the fraternity of Canada have placed him. He is a Mason of broad and liberal views, of a kindly disposition, of a generous nature, and yet firm and decided in his opinions. As Ruler of the craft he does not recognize any "Ritism," but simply Ancient Craft Masonry in all its purity. It is this freedom from all tendency to sectarian Freemasonry that has so endeared him to the members of Grand Lodge, and which gave him the largest majority ever accorded in the Grand Lodge of Canada to the nominee to the Grand East. That his rulings will be sound, and that he will guide the affairs of Grand Lodge with a sure but steady

hand, is certain, and we only express the sentiment of the Canadian craft, when we close this imperfect sketch with the words, "God bless the Most Worshipful Grand Master of Canada, M. W. Bro. Hugh Murray."

THE "MASONIC REVIEW" AND BRO. ENOCH CARSON.

We have been very much amused at the latest bullition of the Scottish Rite Potentate of Cincinnati, who, with all his ability, force of character, talent and energy, is so childish and thin-skinned as not to be able to bear the least criticism. Every one knows who knows Bro. Carson at all, that he is a remarkably narrow-minded individual; and when we find him rushing into print, paying his back subscription of four years' standing to the *Masonic Review*, because it dares to criticize the illegal and monstrous legislation of the Grand Lodge of Massachusetts and Grand Commandery of Ohio, and to quote from the *CANADIAN CRAFTSMAN*, which in the eyes of this *quid nunc* is a crime. Now, here are the facts:—

The Grand Lodge of Massachusetts and Grand Commandery of Ohio are attempting to legislate for sister masonic powers, over which they have no more authority than the High Court of Foresters. The *CANADIAN CRAFTSMAN*, *Masonic Review*, *Freemason* (London, Eng.), *Masonic Advocate*, *Freemasons' Repository*, *Corner Stone*, *Hebrew Standard*, *Masonic Token*, *Freemason* (Sidney, N. S. W.), and other Masonic journals, together with such authorities as Parvin, Morris, Macleod Moore, &c., have denounced this gross outrage upon the inherent rights

of individual masons. Bros. Carson and Drummond, with their ally Pike, cannot bear that any mason should have the least liberty of conscience, and unless he can worship this Trinity (the only trinity, by the bye, in which the two latter believe) they are to be driven out of the pale of masonry, and independent masonic journals that dare expose wrong are to be designated by this Scottish Rite Potentate as "disreputable, dirty masonic publications, assailing the Chapter, Commandery, and Scottish Rite system," and the first reference he gives in proof of this is the *CANADIAN CRAFTSMAN* (page 50), and this is what the *CANADIAN CRAFTSMAN* did say, and is prepared to reiterate:—

"The Ohio Knights Templar have stultified their Templar record by mixing themselves up with Scottish Rite squabbles. Let the Scottish Rites fight their own battles; for the Grand Commandery of Ohio can rest assured that the Templars under its banners will not submit to any dictation as to what masonic or non-masonic degrees they are to take; unless Ohio Templars are mere serfs who will not read and use their own judgments as to which is the legitimate rite in the United States."

And again Sir Knight Carson objects because we dared to say:—

"The Grand Commandery of Ohio holds that a subordinate commandery can revoke a dimit if the party has not used it. The law is bad."

Forsooth, it is coming to a pretty pass if the masonic press of the United States and Canada cannot express an opinion as to an absurd law or a ruling *ultra vires*. If the Grand Commandery of Ohio, or any other Grand Masonic Body can legislate for a sister Sovereign Masonic Body it must pos-

ness powers and privileges with which we are not acquainted. Does Bro. Carson pretend that the Grand Commandery of Ohio can summon the Chieftain of the Nobles of the Mystic Shrine before its executive and prove that one of its Past Grand Commanders has violated its regulations by allying himself with this Order, or subpoena the authorities of the Red Cross of Rome and Constantine to prove that one or more Past Grand Commanders of that same body have received these degrees, thus again rendering themselves amenable to their own laws.

We admit Bro. Carson's full authority in and over the Rite that he so ably represents in Ohio, and which Rite owes him an everlasting debt of gratitude; we admire, too, in particular, his sound views on the Trinitarian Doctrine in Templary, but we protest against his base and false assertion that the CRAFTSMAN is opposed to any branch of masonry, especially the Chapter and Commandery. We have advocated Capitular, Cryptic and Templar Masonry for years back, and fought their battles against many assailants. We expect to do so again, but because we do so, we do not propose to go blindfold into the arena of sectarian masonry, as represented by our able, but bigoted and narrow-minded brother of Cincinnati—the Ill. Bro. Enoch T. Carson, 38°, Deputy for the S.G.C. 33° for Ohio. We rather congratulate the *Masonic Review* on the manly stand it has taken in the defence of the inherent and individual rights of the Craft in Ohio. Such men as Carson will soon make it, if they have their way, Craft Masonry Independence *versus* Scottish Rite Tyranny.

THE GRAND LODGE OF MARK MASTER MASONS OF ENGLAND AND WALES.

As much interest is taken at the present time in regard to the invasion of the territorial jurisdiction of the Grand Chapter of Quebec by the above named supreme organization, it might be as well to place before our readers the exact status of that body at home.

The degree itself is one of considerable antiquity. A committee of the G. L. of Scotland, appointed to examine into its position in 1865, reported:—"In this country from time immemorial, and long before the institution of the Grand Lodge of Scotland in 1736, what is now known as the Mark Master's degree was wrought by the Operative Lodges of St. John's Masonry."

In the seventeenth century Mother Kilwinning Lodge made members choose their marks.

On January 7, 1771, the Bauff Operative Lodge resolved, "That in time coming all members who shall hereafter raise to the degree of Mark Mason * * * must be 'passed fellow-crafts,' and none to obtain to the degree of Mark Master Mason until they are raised Master."

Previous to the union of the two Grand Lodges in England in 1813, the "Mark degree was worked in many lodges," but "at the said union, the Mark degree was excluded from the system then adopted," the declaration of union declaring "Pure and Ancient Masonry consists of three degrees and no more, including the Holy Royal Arch."

The Mark degree, however, continued to be worked, especially in the Northern and Midland Districts, "the

lodges being held under immemorial constitution, derived from the Old Athol York Grand Lodge."

"In Scotland it is conferred under the authority of both the Grand Lodge and Grand Chapter."

In 1856, a committee of the Grand Lodge, appointed to report on the Mark Degree, gave the opinion that it was "not positively essential, but a graceful appendage to the Degree of Fellow-Craft."

The Masons of England at this time regarding the authority of these Mark Lodges in England of a dubious character, applied for and received Warrants for lodges (Mark) from the Supreme Grand Chapter of Scotland.

Before this, however, in 1856, some English brethren went to Aberdeen, and received the Mark Degree from Bon Accord Royal Arch Chapter. These brethren the same year applied to Bon Accord for a charter, and this subordinate body, without consulting the Supreme Grand Chapter of Scotland, granted one,—Bon Accord, London, England. The Grand Chapter of Scotland having this gross irregularity brought under their notice, "suspended the Chapter and office-bearers;" but Bon Accord, in England, continued to work.

Now we arrive at the point. In June, 1856, the first meeting of the Grand Lodge of Mark Master Masons of England was held in London, and this spurious and illegal body, was, according to Bro. MacKersey's statement at the conference of delegates in 1871, "confessedly the leading body connected with it." In his remarks, he says:—"Its *spurious* origin might have been got over, but (speaking for

the Grand Chapter of Scotland) the difficulty was to recognize a governing body which has no existence in any country in the world except England." The Grand Lodge of England in 1865 refused to recognize it, and declared "That the Grand Lodge of England does not acknowledge the Mark Master's Degree to be part of pure Ancient Freemasonry," and does not recognize the body styling itself "The Grand Lodge of Mark Masters of England, Wales, and the colonies and possessions of the British Crown," and a similar letter, merely altering the name, was sent by the Grand Chapter of England. The Grand Chapter of Scotland then declined to recognize it.

Bro. Binckes, at this same conference, admitted, in reply to a question, that they did not "consult with all, but with a large number of lodges," in the formation of the Grand Mark Lodge; and on being asked for his authority to establish a Grand Lodge, said:—"In connection with other members of other lodges we had a right to do so." The Rev. Dr. Portal, the Grand Master of Mark Masonry in England, at that time contended that the Grand Chapter of Scotland had no right to grant warrants for Mark Lodges in England, or invade the jurisdiction of the Grand Mark Lodge of England, although the Grand Chapter of Scotland had positively declined to recognize the legality of said body." Now, however, our reverend brother thinks his Grand Mark Lodge has perfect liberty to invade the jurisdiction of the Grand Chapter of Quebec, and he actually demanded an apology for her protesting against it.

The shoe is now on the other foot.

Canon Portal, however, holds a few extreme views; he says, "as these Mark Master Masons had no Supreme Governing Body in England, any seven had a right to meet and confer the degree without warrant or authority." With such extraordinary broad and radical views, we cannot wonder at the peculiar position assumed by this semi-spurious masonic organization towards the Grand Chapter of Quebec. Being irregular in its own formation, it apparently has no respect for masonic decency or masonic decorum.

LIBERAL MASONRY.

The following excerpt we take from the *Masonic Home Journal*, published by the inmates (orphans) in the interests of "The Home,"—the pride and glory of Kentucky Freemasonry:

"*Masonic Home Journal*,—Bro. Henry Robertson, of Canada, what do you think of the *Freedom of Masonry*?"

Bro. Comp. Robertson,—“We believe in the freedom of Masonry to the fullest extent; and if a brother likes the Chapter the best, or prefers the Templars, or the ‘Scotchmen,’ or the ‘Egyptians,’ to any other, by all means let him devote his talents to the benefit of his favorite system, and let the good work go on.”

This expression of opinion by the R. W. Deputy Grand Master, is only what Canadian Masons had a right to expect from one occupying so prominent a position in the Councils of Grand Lodge. In this country, we practice *Liberal* Freemasonry. We make no iron-clad oaths against any set or class of brethren, because they prefer one branch to another. In our eyes, and according to our opinions, any and every Hiramite has the inherent right (a right of which no Grand Master or Grand Lodge can

deprive him) to take any and every degree in Freemasonry practiced in the Dominion, so long as it is based upon the principles taught and inculcated in Ancient Craft Masonry, and insists that its members must be Master Masons in good standing.

We are well aware that R. W. Bro. Henry Robertson neither advocates nor opposes "the Scotchmen," or "the Egyptian." Grand Masters and prospective Grand Masters in the Dominion, are too well versed in the broad principles of equal rights, freedom of thought, and liberty of conscience, to ever think of dictating in such a matter to the *free* Masons of Canada. Our popular and able Grand Master, M. W. Bro. Hugh Murray, although a member—and a thirty-third at that—of the Supreme Grand Council of Canada, would never dream of alluding to Scotch Ritism from "the throne." There he is simply the exalted head of the Master Masons of Ontario, and as such would not deign to insult the craft, or degrade his high office by dragging into his addresses or opinions aught that would interfere with the untrammelled and unquestionable rights of private Masons.

The *Masonic Home Journal* may state that no prominent Mason in the Grand Lodge of Canada to our knowledge, would venture to introduce Ritism into the Parliament of Ancient Craft Masonry. Past Grand Masters Stevenson, Seymour, Henderson, Moffat and Spry,—together with those who have crossed the river,—would never have tolerated such an insult to the intelligence of the craft. Neither will M. W. Bro. Hugh Murray, or R. W. Bro. Henry Robertson.

NOMENCLATURE OF LODGES.

It is really a great pity, as well as a mistake, to designate our lodges after the name of the localities in which they happen to be located; or as a piece of fulsome flattery, after some Grand Master, Past Grand Master, Grand Lodge official, or even a local Masonic celebrity. This system we deem highly objectionable. Surely in our vast vocabulary of terms, phrases and idioms peculiar to the fraternity, there can always easily be found a name suitable for the "home of a Mason."

How much more appropriate are the terms Faith, Hope and Charity, than Smith, Brown and Jones! How much more suitable are any of the five columns of architecture, such as Ionic and Corinthian, than Skeboganog, and Mud Hollow! Are not the names of the Hiram and Solomon, more suggestive than Taylor and Robinson? But we need not enlarge upon the topic, only we fear this system of nomenclature, taken from locality, and selected from the names and titles of living Masons, is rather on the increase than the reverse, and we should like to see it quietly stopped. Let Grand Masters and Grand Principals refuse to grant a dispensation to any Masonic body, unless those seeking the privilege give it an appropriate *Masonic* name.

THE decision of P. G. M. Spry, allowing any brother to do the work and confer the degrees under the supervision of the W. M., except administering the O.B., will give an *impetus* to the younger brethren to get up the work. The ruling was good.

RECEPTION AND BANQUET.

On the 25th ult., a number of brethren assembled in Kerr Lodge, No. 230, Barrie, to welcome R. W. Bro. King, D. D. G. M. Georgian District, on his first official visit in the district. W. Bro. Downie occupied the East, and was supported by a number of Past Masters; the other places were filled by the regular officers. After the usual routine work, the D. D. G. M. was duly received with grand honors, and the work was well exemplified upon two neophytes for our mysteries. The lodge was then called from labor to refreshment, and the brethren, under the charge of the Director of Ceremonies, Bro. Nicholson, formed in procession and proceeded to the Barrie hotel, where a sumptuous repast of cold fowl, and all the delicacies of the season, awaited them.

W. Bro. Downie, W. M. of Kerr, occupied the chair, supported on his right by the guest of the evening, R. W. Bro. R. King; M. W. Bro. D. Spry, R. W. Bro. R. Ramsay, and W. Bro. John Gordon, P. M., Kerr, 230; Jas. Ward, P. M., Corinthian, 96; and G. T. Reid, P. M., Minerva, 304; and on his left by V. W. Bro. Chas. Sanders, W. Bro. Jas. Clair, W. M. Wilson, 86; R. G. McCraw, W. M. Minerva, 304; John Rogerson, W. M. Corinthian, 96; and P. M. Stell, of St. John's Lodge, No. 169, I. R., L'Original. Over sixty brethren did justice to the viands, and the cloth being figuratively removed, the W. M. gave "The Queen and the Craft." "God Save the Queen" was sung; Bro. J. C. Morgan presided at the piano, surrounded by the Kerr Lodge Quartette Club.

The next toast was "The Prince of Wales and the Royal Family." R. W. Bro. King sang "God Bless the Prince of Wales."

"The Grand Master and Grand Lodge of Canada" being proposed, the

chairman took the opportunity of eulogizing the Grand Master, at the same time expressing his regret at his absence.

Instrumental selections were now given most charmingly by the Kerr Glee Club, composed of Bros. Morgan, J. Henderson, Stearns and Barraud, after which M. W. Bro. Spry arose and said that it afforded him great pleasure to respond on behalf of the Grand Master, whose duties he regretted to say prevented him from being present this evening. He declared that it was a matter of very general satisfaction amongst the Craft that he had been elected by such an overwhelming majority, proving that the slurs and slanders hurled against him had no weight with the thinking members of the Fraternity, who, by the largest majority vote on record, placed him on the throne, and he assured them no worthier or more able brother than M. W. Bro. H. Murray, Grand Master Grand Lodge of Canada, had ever been elected to that proud position. In reference to Grand Lodge, he believed it the Parliament of Masonry that should protect and uphold its members. He defended the Board of General Purposes as a committee composed of the ablest men in Grand Lodge, and concluded his address by expressing the pleasure he felt in being present to do honor to his worthy and excellent townsman, the D. D. G. M.

P. W. Bro. Ramsay followed.

V. W. Bro. Sanders was particularly happy in his remarks, and in alluding to the Grand Lodge of Canada as the Parliament of Masonry, said that in that he fully concurred with Bro. Spry, since to it every brother could appeal, and before it any Mason was considered the equal and the peer of a Past Grand Master. He then referred to Bro. King's long and faithful services during the past quarter of a century, and expressed the satisfaction he felt at noticing the cordial welcome extended to him.

Bro. Rogers then sang "To all good ladies."

"The Guest of the Evening, R. W. Bro. R. King, D. D. G. M. Georgian District," was welcomed with great applause, and on rising to respond, that brother was received with loud cheers.

He began by stating that he greatly felt the honor accorded him, and referred to his long connection with the craft, and the many kindnesses and courtesies he had received from the same; expressed the pleasure he felt at noting old faces of friends of fifteen and twenty years' standing,—as Bros. Spry and Ramsay,—whose presence, with those from a distance, he highly appreciated. He said that he intended to discharge the duties of his office with courtesy and firmness, and this splendid "send off" would certainly greatly encourage him. He wished, if possible, to visit every lodge in the District, and hoped that by his experience and personal supervision, he would be able to confer some benefit upon the craft in the District. He alluded to Bro. Spry's remarks in his address to Grand Lodge regarding ritual, he said he fully concurred in the sentiments therein expressed; he claimed that to "omit" by mistake was no great fault, but to "add" to our beautiful ritual, he deemed such a course uncalled for and unpardonable. Before resuming his seat he expressed some very kindly sentiments towards Kerr Lodge, with its splendid management and work, and the many friends who had come to do him honor.

The next toast was "The Worshipful Masters and Past Masters," which, after a rather amusing recital in song, by Bro. Barraud, of the wanderings of the Hon. Edward Blake, M. P., whom he designated "Teddy" in the land "Where the Grass Grows Green," called to their feet W. Bros. Rogerson, Clair, Gordon, McCraw and Reid; all of whom alluded in courteous terms to the new District Deputy.

"Our Visiting Brethren," was the cause of a great flow of spontaneous eloquence from Bros. Wray, Smith, Dalh Ramsay, Barraud Cassan, and

Dr. Powell. Bro. Dickenson, too, was very pathetic.

"The Newly Initiated Brethren," was responded to by Bros. G. T. Mason and Wm. Turner, and a cornet solo having been given by Bro. George Henderson, the W. M. with a sigh of relief handed over the toast list to the Senior Warden, who at once aroused the enthusiasm of the members by a eulogy of the "Army, Navy, and Volunteers," which, after "Knocking at the Door,"—a perfect gem,—by V. W. Bro. Sanders and Quartette Club, eliciting a rousing encore, was replied to in a practical and interesting speech by W. Bro. Ward.

"The Press," gave Bro. R. Ramsay an opportunity to allude to the CANADIAN CRAFTSMAN.

R. W. Bro. King then proposed "Kerr Lodge," which being duly honored, was acknowledged by W. Bro. Downie, and Bros. J. F. Palling, (S. W.), and R. A. Douglas, (J. W.), after which Bro. R. Ramsay called upon Bro. King to give "Grandfather's Clock," which, of course, he did right well.

"The Ladies," was given in a style worthy of the occasion by the S. W., and drew forth in response sighs and tender sentiments from Bros. Blackstock, Jack, and Dalh Ramsay.

"Our Host and Hostess," was replied to by V. W. Bro. Sanders, and at last one of the most pleasant evenings we have spent for a long time was closed by the J. W. calling upon the Quartette Club to sing "Happy to Meet, Sorry to Part, Happy to Meet Again," which they did with full chorus.

THE *Freemason*, London, looks upon the invasion of the territorial jurisdiction of Quebec by the Grand Mark Master Masons' Lodge of England as a "silly question," a mere "tempest in a tea-pot," and a "laughable matter." We don't see it quite in that light.

LAYING THE CORNER-STONE OF ST. PETER'S CHURCH, NORTH AUGUSTA.

An Emergent Communication of the Grand Lodge of Canada, was held in the village of North Augusta, near Kingston, on Wednesday, 13th ult., for the purpose of laying the corner-stone of St. Peter's Church in that place, which ceremony was performed in the presence of a large assemblage by M. W. Bro. Jas. A. Henderson, D. C. L., Q. C., K. C. T., Past Grand Master, assisted by the following brethren:—

R. W. Bro. John Menish, D. D. G. M., as Deputy Grand Master; R. W. Bro. James Reynolds, P. D. D. G. M., as Grand Senior Warden; R. W. Bro. Jno. W. Pickup, P. D. D. G. M., as Grand Junior Warden; W. Bro. the Rev. C. L. Worrell, M. A., P. M., as Grand Chaplain; W. Bro. Langstaff, W. M., as Grand Treasurer; W. Bro. John Chapman, P. M., as Grand Secretary; W. Bro. J. P. Lamb, P. M., as Grand Registrar; W. Bro. J. Simpson, P. M., as Grand Senior Deacon; W. Bro. J. P. Saunders, as Grand Junior Deacon; W. Bro. John Carruthers, Superintendent of Works; W. Bro. A. L. Riddle, P. G. S., Director of Ceremonies; W. Bro. Alex. Macdonald, Sword Bearer; W. Bro. C. E. Brouse, Organist; W. Bro. William Johnston, Assistant Organist; W. Bro. George Gale, Grand Pursuivant; Bros. F. A. W. Brown, James Moore, Ed. Bagg, A. T. Dunn, E. G. Marshall, Stewards; Bro. Geo. Moffatt, Tyler; together with a large number of brethren hailing from Ancient St. John's, Kingston; Sussex Lodge, No. 5, Brockville; Merrickville Lodge, No. 55, Merrickville; St. James' Lodge, No. 74, Maitland; Central Lodge, No. 110, Prescott; Salem Lodge, No. 368, Brockville; Crystal Fountain Lodge, No. 389, North Augusta.

The Grand Lodge was opened in due form at 12, noon, by M. W. Bro.

James A. Henderson, P.G.M., in the lodge-room of Crystal Fountain Lodge, No. 889, G. R. C., who stated he had convened this Special Communication of Grand Lodge for the purpose of laying the corner-stone of St. Peter's Church (Church of England) about to be erected in the village of North Augusta.

A procession was formed in accordance with the regulations of the Order, and, preceded by the North Augusta silver cornet band, marched to the site of the church, where a halt was made and the ranks opened out and faced inwards, when the acting Grand Master, supported by the Grand Officers, passed to the north-east corner of the building, where a platform had been erected for the Grand Officers.

The opening ceremony was commenced by the acting Grand Chaplain, the Rev. C. L. Worrell, offering up a prayer. The acting Grand Secretary then read the scroll, which, with copies of the various newspapers, and current coins of the Dominion, were deposited in the cavity of the stone.

The Rev. A. H. Coleman, B. A., rector, presented a trowel to the Grand Master, who duly acknowledged the gift and spread the cement. The acting Grand Junior and Senior Wardens and the acting Deputy Grand Master having applied the plumb, the level, and the square to the stone, and having declared it well laid, the acting Grand Master applied his gavel and pronounced the stone "well made, well proved, truly laid, true and trusty." He then strowed it with corn, the emblem of plenty, and poured upon it wine, the emblem of cheerfulness, and anointed it with oil, the emblem of comfort. He then invoked the blessing of the G. A. O. T. U.

The plans of the building were then inspected and delivered to the architect, and the grand honors were then given, after which the acting Grand Master delivered the following eloquent address:—

Men and Brethren here assembled:—

With the ceremonies peculiar to

Freemasons, and under the auspices of the Grand Lodge of Canada, the corner-stone of St. Peter's Church, in the village of South Augusta, has been well and truly laid. The presence of the high officials of our time-honored Order having been requested by the authorities of the church, it was cheerfully accorded, as witness the assemblage of the Grand Lodge, supported by the representatives and brethren of so many lodges.

In this our favored Dominion, the craft is continually called on to lay the corner-stones of public, charitable, and stately buildings, and I am proud to add, of many edifices like the one now proposed to be erected intended for the worship of the "Ever Living God." The Masonic Order alone, of all organized bodies now in existence, has a prescribed form of ceremony for occasions like the present, and though now Speculative Masons, yet we are the true successors of those Operative Masons who reared as well the gigantic Pyramids, the wondrous edifices of Luxor and Palmyra, and the Temple of Solomon, as the glorious Cathedrals, and other sacred fangs. As Freemasons, we have retained all our ancient customs, forms, and working tools, and it must send a thrill of pleasurable emotion through the heart of every Mason, when he remembers that the same forms and ceremonies have been observed to-day with but little variation, allowing for changes incident to passing centuries as were performed in past ages by our ancient brethren. It is a commendable and proper pride which every Freemason has, that he can justly claim to be a member of the most ancient and of the largest of human institutions, numbering as it does sixteen millions of brethren. May we ever hold fast to the principles of Freemasonry, and never by our conduct sully its fair name.

It is a custom hallowed by antiquity, that on occasions like the present, some brief remarks should be made on one or more of the great

moral truths which our Order enforces; and the one I shall allude to, will, I feel, be peculiarly appropriate, as we have been engaged in rearing a building to be dedicated to the solemn worship of the Most High. The assertion cast at us by our enemies that we are a body wanting in religious principles, I proclaim is calumnious and false. The lodge is never opened but with prayer to God, asking His blessings on our undertakings, and never closed, but with the same acknowledgment of our belief in the power and goodness of the creator. The first great lesson taught the novice on entering the portals of the lodge, is the necessity of his serious contemplation of the volume of the Sacred Law, which is ever open, so that he may benefit thereby; in his onward progress he is charged to consider it as the unerring standard of truth and justice, and by the divine precepts it contains to regulate his actions. God's sacred name he is taught never to mention but with awe and reverence; in all his lawful undertakings he is reminded to implore the aid of the All-Wise Creator, and to look up to Him on every emergency for comfort and support, and so by imprinting on our minds, and enforcing on the every day actions of men the first principles of religion, may not Freemasonry humbly strive to be accounted "Its lowly handmaid?" Am I not justified in saying, that the requirements of our religion, and the foregoing tenets of Freemasonry, are in a great measure identical; and surely our entry into the Order must and does help us to recollect and consider our duty, first to God as our chief aim, next to our neighbor, and then to ourselves. It is our privilege to make known that there is nothing in the Order incompatible with the profession of our Christian belief. By fulfilling the behests of Freemasonry, we are but carrying out the great principles of Christianity so well expressed by the Apostle: "That pure religion and undefiled before God

and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

The language of Freemasonry is admittedly an universal one. Our ceremonies and symbols are understood in every quarter of the globe, and in these outward Masonic marks we as Christians see a reference to the Saviour of mankind, while our brethren of a different faith, beyond the universal meaning, claim a further application consistent with their religious views.

Let me ask if anything existed in our Order detrimental to the Christian religion, would we number, as we do among Freemasons, who are as sand by the sea-shore for multitude, the many hundreds of ministers of this world, from the lowliest laborer in God's vineyard to the highest dignitary in the church, all instructing us in the blessed truths and keeping us steadfast. Remember that no true Mason will ever set up the excrescences of our Order in the place of religious duties, but rather would he the more eagerly seek to follow the guidance of his spiritual pastors and teachers.

I must publicly acknowledge the liberality and energy which have characterized the members of St. Peter's congregation, who, headed by their worthy Incumbent, the Rev. W. A. Coleman, have commenced to rear for the service of the Almighty, an edifice which will be a credit to their zeal, and a testimony of their fidelity to the church. The new building rises fairer in design and larger in its proportion than the old St. Peter's, and so marking an onward progress. May the Great Architect of the Universe prosper the Incumbent and the congregation in their pious undertaking, and crown their praiseworthy efforts with great success.

This address was listened to with great attention. The Past Grand Master called for three cheers for Her Majesty the Queen, which was enthusiastically responded to.

The Grand Lodge was afterwards closed in due form.

In a charming grove, the ladies of the congregation of St. Peter's had laid tables bountifully supplied, to which the brethren of the Grand Lodge were invited. Several addresses were delivered, and received with applause.

The 18th of August will long be remembered as a red letter day in North Augusta.

Correspondence.

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

TRAITORS IN THE CAMP.

It is an old adage that delays are dangerous, and this old saying has recently received a sad illustration, perpetrated by the ring who runs the Grand Lodge of Quebec. Of course the time seems opportune to carry out such a disgraceful manœuvre, but I can't say that I was prepared for any such a degree of turpitude. It is now fifteen years, or thereabouts, since the formation of the G. L. Q. as the *Sovereign* Grand Lodge for this Province, and then no man connected with the movement had any idea of anything but supremacy—in fact it was a plank in the platform, and became a means of drawing lodges to participate in the movement, that otherwise could not, by any pretext other than allegiance to Masonry, have been induced to forego their allegiance to Grand Lodge whose legality was provided for already by our law made to suppress seditious and disloyal associations. Now that some fifteen years have passed away, and many of the intelligent brethren who understood the matter in all its bearings and who were then active masons, have left the province; others have been called to the Grand Lodge above, others have retired from the order, and others have ceased to take any interest in the matter, disgusted by the disgraceful manner in which affairs have been conducted. The time does seem opportune to stuff younger and

less informed brethren with the idea that it was always understood that those lodges working under England were to be permitted to remain here by virtue of the agreement between the Quebec and Canada (Ontario) Grand Lodges. The following extract from the proceedings of the fifth session of the G. L. Q., referring to the settlement with Canada, will be sufficient to dispose of this malicious, barefaced lie:—

“That in view of the arrangement made between the Grand Lodge of Canada and the Grand Lodges of England and Scotland, by which the former obtained the masonic recognition of the latter on condition of the lodges then working under the said Grand Lodges of England and Scotland being permitted to continue their work, the said Grand Lodges agreeing not to grant any further warrants within the Province of Canada, and having regard to the fact that there still exists within the Province of Quebec three lodges working under warrants from the Grand Lodge of England, and one lodge working under that of Scotland, in conformity with this arrangement it is agreed that while every effort shall be made to induce these lodges to surrender their warrants and come under the jurisdiction of the Grand Lodge of Quebec, the said Grand Lodge will recognize the arrangement hereinbefore recited, until the relations of those lodges towards the Grand Lodge of Quebec have been finally decided upon between the said Grand Lodges and the Grand Lodge of Quebec.”

From this (and a mere passing reference to the fact that in 1875 the Grand Lodge of Quebec would not entertain the recognition of the Grand Lodge of England containing a rider that these lodges were to be permitted to remain, as hertofore, sanctioned by the Grand Lodge of Canada) it is plain that Quebec never had up to this point any idea of permitting these lodges to remain here *in perpetuum*, and how any man can have the brazen

effrontery at this stage of our existence to promulgate any such doctrine is something that "no fellow can understand," unless he sunk to an equal depth of degradation as the promulgators of such a theory. At one time, no doubt, there was a feeling that these lodges could be enrolled under one banner without our losing any self respect, but of late years the practices of some of them renders the idea hardly tenable. It may suit some of the parties so sunk and degraded as to be beneath contempt, to raise the cry of illegality and induce respectable men who only partially know them to echo it, and it may, for the time being, answer the purpose of a government anxious to retain power at any price, to cater for the papist vote, necessary to retain power in a priest-ridden country, by retarding the passing of an amending exemption; but the fact still remains, and has been admitted by nearly all the Grand Lodges of the world, England, Ireland and Scotland included, that the Grand Lodge of Quebec has been formed in accordance with the laws of masonry in such case provided; and another fact that in other countries where the principles of papacy obtain and lodges of Masons exist despite laws to the contrary, that these Grand Lodges and their subordinates are recognized and fraternized with by the Grand Lodge that would now forsooth endeavor to read us out of the pale of masonry and law.

What about those lodges that are now working under warrants counter-signed or endorsed by the G. L. Q. but issued by the Grand Lodges of England, Scotland and Canada, which are specially exempt from the operations of the act referred to? Also what is the position occupied by the chapter of Royal Arch Masons working here under English authority; and how are the so-called higher degrees affected?

To such a degree does disgust prevail in this section that not infrequent conversations have taken place as to the expediency of looking to Europe

or Ontario for warrants to replace those now in use in the province.

According to the secular press a committee has been appointed to enquire into alleged abuses and suggest a compromise between England and Quebec. It might be remarked that this committee was not authorized by Grand Lodge, but the issue of an edict of non-intercourse was (after due notice), so that like the Episcopalians, "we have left undone those things we should have done, and we have done those things we should not have done." Two of the three composing the committee are A.&A. Rite men, and it might be mentioned here that a committee formed of men who had not for years been hobnobbing with English Masons of the so-called higher degrees would command fully as great an amount of confidence from the craft.

And what is responsible for the present unsatisfactory state of affairs in our Grand Lodge matters? Why nothing but running with the hare and keeping with the hounds on the part of our leaders. Brethren of the Province of Quebec, how much longer will you stand this double shuffle? It is not eloquence we want just now, but simple business capacity in the man at the wheel—one with intelligence sufficient to grasp the situation, and backbone enough to apply the authorized remedy. OSIRIS.

EDITORIAL ITEMS.

BRO. ENOCH T. CARSON has tilted his lance against the Masonic press in general, and the *Masonic Review*, of Cincinnati, in particular. It is said all the publications attacked propose to call a convention of editors, to draft resolutions of apology, for daring to differ in opinion from Ohio's Scottish Rite Mogul, and immediately afterwards, if not graciously pardoned by His Sovereign Grand Inspector-Generalship, they

will suspend the publication of their respective journals. Woe unto us when Carson frowneth! By the bye, is not Bro. Carson a member of the Royal Order of Scotland, which his Grand Commandery has just placed outside the *pale* of Masonry? Fancy it! A subordinate body,—merely a State Grand Commandery, under the jurisdiction of the Grand Encampment of the United States,—has declared the Royal Order of Scotland to be a spurious, clandestine and illegal body. It really is too ridiculous. A Templar body that has sprung from the loins of Cerneauism, imputing illegality to the most ancient and conservative high grade Masonic organization in the world.

A SIR KNIGHT TEMPLAR from Minnesota, writes us a long letter about the Scottish Rite war "on the other side," and wants opinions on the one hundred and one legal and illegal quibbles and squabbles regarding them. In reply, we would advise him to write for information to Bro. Col. Hutton, 38°, Supreme Grand Commander, S. G. C. of the A. & A. S. Rite for Canada, Montreal; Bro. Geo. C. Longley, 33°, Supreme Grand Commander of the S. G. C. of the A. & A. S. Rite for British North America, Prescott, Ont.; Bro. L. H. Henderson, 33°, K. C. T., and Supreme Grand Commander for the S. G. Com. A. & A. S. Rite for Canada and Newfoundland, Belleville, Ont., and he will, on receiving their replies, find the writer, and his Grand Council, the only legitimate one, and the other two wearing the *bar sinister*. So much for that question. Write Sir Knights and see.

SECRETARIES of lodges are requested to furnish us local news, and those doing so regularly, will receive the CRAFTSMAN FREE.

The cool weather is coming on, and lodges are beginning to resume labor. The D. D. G. Ms' must soon commence work.

ILL. BRO. E. H. D. HALL, 33°, is working up the Scottish Rite Consistory at Peterborough. This body is under M. Ill. Bro. Henderson, 32°, S. G. M.

PIKE is issuing his manifestoes against the Cerneauites again, and has received, in some instances, a "Roland for his Oliver." Why can't the Scotch Ritters be settled down and heal their schisms? Their Supreme Grand Councils in Canada are exactly two too many.

THE Grand Orient of Italy has invaded the jurisdiction of the Grand Lodges of Greece and Peru. We understand the Grand Representatives of Greece, M. W. Bros. Spry and Ramsay, near the Grand Lodges of Canada and Quebec, have officially drawn the attention of their respective bodies to this act of discourtesy. Such un-masonic acts should be immediately investigated. We in Canada have suffered ourselves, and should be the first to protect our sister Grand Lodges. This Grand Orient is at all events a "mongrel" body, differing entirely from the Grand Lodge of Italy,—National and Symbolique,—with its Grand East at Naples, and which only has under its jurisdiction lodges (*atiliers*) of the first three degrees.

PUBLIC installations, and one-eyed candidates, continue to give the nightmare to the Pennsylvanian Masons.

THE Grand Orient of Italy has invaded the jurisdiction of the Grand Lodge of Peru. The Grand Lodges of Canada must stand by Peru.

M. ILL. BRO. GEO. C. LONGLEY, of Prescott, still continues indisposed. His many friends are anxious to hear of his recovery.

THE *Victorian Freemason* for June has a wood cut of R. W. Bro. Henry W. Holloway, Grand Secretary Grand Lodge of Victoria. If he is as good as he looks he will do well.

BRO. H. McDougall, S. W. of Spry Lodge, U. D., Fenelon Falls, has courteously agreed to act as agent for the CRAFTSMAN, and proposes to get up a large club amongst the members of Spry Lodge, and Fenelon Rose Croix Chapter, which he and some others are now organizing.

M. W. BRO. W. COWGILL, one of the late Board of Custodians, and P. G. M. of the Grand Lodge of Kansas, has been paying Paola Lodge a fifteen days' visit of instruction. We fear the attendance at such a lengthy session in this jurisdiction would be very slim. In his address, he stated Prof. John Wherrell, of the Kansas Business Institute, and editor of the *Masonic Department of the Paola Republican*, the best posted Mason in the State. The compliment coming from one who has been engaged in teaching Masonry for the past ten years, is one of which any brother might feel proud.

It is only an error to leave out portions of the ritual, but it is a Masonic offence to add to our beautiful ceremonial.

THE Grand Commander of Templars of New York visited Hamilton lately, and was agreeably entertained by the valiant Sir Knights of the Ambitious City.

WE understand Bro. Geo. C. Longley, IX., S. M., proposes to organize a second college at Orillia, with Bro. D. Spry, VIII., as Chief Adjutant; Bro. Dalh. Ramsay, VI., as Secretary; Bro. J. B. Traves, VII., as Treasurer.

THE Eastern Star has established itself at Columbus, Ohio. This is a terrible source of alarm to the Templars of that State, who fear "the Broom Brigade" will eclipse their knightly manoeuvres. It is no joking matter to these plumed and belted warriors, who legislate for all the Masonic degrees in that State.

IF BRO. CARSON spoke of Brother Cornelius Moore after his decease as "an unworthy Mason," as asserted by the proprietor of the *Masonic Review*, he belied a good and true man, who died in poverty in a foreign land, after expending tens of thousands in advancing the interests of Masonry in Ohio. We cannot believe the head of the Scottish Rite in Ohio, would thus stamp with the mark of scandal a Sublime Prince of the Royal Secret of his own Consistory! We shall not condemn till we hear Bro. Carson's explanation of his "Scandal to the dead, and insult to the living."

THREE new lodges were consecrated by the Grand Master and Grand Officers of the Grand Lodge of Victoria in June. The work goes bravely on.

THE brethren in Gravenhurst are talking of applying for a dispensation for a lodge. There is plenty of good material there. Ditto at Beaverton and Rodney.

THE *Voice of Masonry* asserts Christ is T.G.A.O.T.U. Our Hebrew, Parsee, and Mohommedan brethren will hardly appreciate this species of sectarian explanation. Fortunately, however, it is only the opinion of the *Voice*.

KERR LODGE, No. 230, G. R. C., of Barrie, has a magnificent quartette instrumental and vocal glee club, under the leadership of Bro. J. C. Morgan. Bro. J. L. Tipping is organizing a similar one for Thorne Lodge, No. 281, G.R.C., Orillia.

A MASONIC Insurance Association, in connection with the Supreme Rite of Memphis, will probably be established shortly, on a principle combining the best features of the A. O. U. W., I. O. O. F., and Canadian Legion of Honor. The idea is a good one.

SOME of our Masonic exchanges are making the mistake that because certain Preceptories have, with the sanction of the Sovereign Great Priory, adopted the American Templar uniform, therefore it is our regulation dress. We rise to explain, that the vast majority still retain the old English Templar cloak and baldric, which to our mind is much more appropriate.

THE *Masonic Home* apparently thinks that because a Rite advocates "Peace, Tolerance, and Truth," it should not denounce "a swindler, perjurer, and liar." That is the very reason why it should.

MARK NOTES.

By V. W. Bro. HUGHAN.

(1) Mark Grand Lodge of England was formed in June, 1856, and comprises several lodges, which have worked the Mark Degree for about a century; some 13,000 members having been advanced in its 250 lodges.

(2) The Grand Lodge of England favored Mark Masonry, March, 1856, but failed to confirm its support at the assembly in June, 1856.

(3) The Grand Lodge of England recognize none of the higher degrees, but does not prohibit its members from belonging to them.

(4) The Grand Lodge of Scotland recognizes the Mark Degree as part of Ancient Freemasonry, and allows it to be conferred in a craft lodge on Master Masons.

(5) Many lodges in Scotland have their Mark Books, several dating back to the 17th century,—one being 1670.

(6) Until recently the M. M. Degree was given only to Master Masons, that of the "Mark Man," being conferred on fellow crafts.

(7) The Mark Degree is recognized by every Loyal Arch Chapter in the world, save in England.

(8) The Mark Grand Lodge is recognised by the Royal Arch Chapters of Scotland and Ireland, &c.

(9) The Mark Degree, as conferred in England, is the same as given abroad.