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The Fatherhood
of God.

Vol. 2.

SEPTEMBER.

1871.

No. 9.

The Brotherhood
of Man.

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THE GAVEL, And Freemasons' Journal.

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VOL. 2.

ORILLIA, SEPTEMBER 1871.

No. 9.

THE SIEGE OF DAMASCUS.

BY MARIA J. BISHOP.

Damascus had surrendered, and the frightened Christians, long deprived of help, had reluctantly lowered the Cross, as the Crescent flashed along the walls. The richer merchants and citizens had left the place, under a safe conductor from Saladin, and those who remained—chiefly the poorer classes and women—sought in vain to escape through the strongly-barricaded and guarded portals.

It was the evening of the conquest, when an Emir, whose jewelled turban and the rich baldric which bound his breast, proclaimed him a leader in the Saracen host, entered the pavilion of the Moslem monarch. His dark, flashing eye, and the perfect symmetry of his form and features were not unlike those of the former, while the restless glance and proud curl of the lip told of ambition more eager, if not more boundless than his brother's.

"How, Melek?" said the sultan, without lifting his eyes from the dispatches before him. "Do the Christians rally, or has the success which the Prophet hath granted subdued, at length, their proud spirit?"

"They sue for mercy, my Lord," replied the Emir; "and sooth to say, it pities me to see the poor and trembling to remain, yet unable to pay the tribute gold. I would give Damietta as their ransom?"

"Go Melek; let them take oath they have not the required gold; give them a drachma, and dismiss them at the gate."

The Emir bowed till his glittering turban touched the hand of his brother, and hastened to fulfil his errand.

All night the wretched fugitives poured through the city gate; old men tottering on the arm of some son or daughter; women, whose pale cheeks and unbound tresses told their distress; children, hand in hand, bowed their lips to the cross, and passed the heathen guard, receiving a piece of silver at the gate, until at length the tall spires of minarets began to glitter with the coming dawn.

"Back! back!" cried the guard, as the fugitives still pressed on, "the ransom is ended."

A wild shriek rose in concert from the throng, as, wild with terror, they saw themselves hemmed in by the scimitars of the troops.

As the sun rose clear, banners were seen advancing, and hearing his splen-

did guard, Saladin advanced, borne on his jet-black steed. His kingly eye swept for a moment the crouching throng of fugitives, then, turning to Melek, he said:

"Brother, you have performed your alms; now let me bestow mine." And waving his hand, he ordered the gate to be flung wide, bidding the crowd pass through.

"Placing a guard in the mosques and palaces, Saladin, in a few days, left the city, knowing his possession of the city would be contested. Meanwhile the Christians were not idle. A large body of Templars had moved across the desert, under their indomitable leader, Reginald de St. Aldemar, and leaving a few of their number to defend Jerusalem, had rapidly crossed the plains of the Jordan. While Saladin had drawn towards the mountains, the bravest of his Emirs, Mustapha, Achmet, with ten thousand Kurds and Saracens, hastened to intercept their path.

The plains around the city were crowded with Christian fugitives, when, like a black cloud, the Moslems swooped upon them. Rapidly the Saracens swept down from the surrounding hills, until the plain was white with the flashing turbans, their dark, swarthy brows and jewelled vestment moving strangely among the motley crowd of Jews and Christians. Suddenly on the heights which skirted the Lebanon Range the tall forms and mail-clad horses of the Templars appeared like a serried phalanx.

The terrified women and children saw their danger, and clung to one another in despair. The Templars saw it, too, and instantly staying charge, pressed back their horses until they reared.

It was a goodly sight to see them rank on rank, the noblest soldiery in Christendom, their long lances held in rest, and their noble countenances seen through the raised visor. The glittering cross of the order flashed in the beams of the morning, as it towered over the crested helmets below.

For a moment all seemed uncertain.

The crowd of helpless beings, at the mercy of the foe, blanched the brow of those who would have faced a thousand infidels.

A moment only intervened, and Mustapha, whose cruelty equalled his renown, ordered the helpless band to be massacred. As the death-shriek arose, the trumpets of the knights sounded. A shout arose that shook the rocks around.

"For the Temple! for the Temple! Ha, Beausant!" and in thundering charge they swept upon the heat-lien host.

Back and forward surged the tide of battle—swords met and mail rang on mail. The countless throngs of Saracens, borne back by the irresistible charge of the knights, again and again rallied, and hung like dark masses of clouds on the horizon.

Apart from the main tide of battle, one knight had long contended with unequal odds. Many a swarthy foe had fallen before his arm. As he turned to rejoin the ranks a cry of pain met his ear, and pausing near the spot, the tones of a female voice were distinctly audible. Advancing in the direction whence it proceeded, he beheld a being of singular beauty kneeling in the tangled shade of the forest. Her face, of exquisite beauty, was clouded by pain and fear, and the heavy masses of her hair, which veiled her slight figure were wet with blood.

Eustice de Vincent gazed for a moment on the sufferer, and then, to a few entreating words in Norman-French, promised the protection sought. Binding up, with the skill taught by the rules of his order, the arm of the maiden, he consigned her to the guard of his squires, with orders to convey her from the field, and remounting, galloped back to the host.

The day pressed hard upon the Templars, out-numbered six to one. They fought long and well, but as their war-cry grew fainter, the horde of Saracens yelled louder and louder. In vain they charged with sweeping blows the scattered front of the foe. In vain they struggled to fill the places of the fallen. Fresh

enemies assailed them, and the field heaped with slain, seemed yet alive with countless foes.

At length, facing the foe, with the guarded banner in the midst, slowly they began to retreat. Avoiding their charge, like that of a roused lion, the Saracens kept at bay, their unerring arrows from a distance making some steeds run masterless over the plain. One by one the companions fell, and their war-cry, "For the Temple!" quivered from white lips, as they were trampled under the horses' feet.

At length, Aldemar, with a band of twenty lances of the hundreds he had that morning led, arrived at the margin of a stream that wound its thread of silver through the sands. The "Ullahs" of the infidels rang faintly as they plunged into the wave, and, for a moment halting, looked again towards Damascus.

Among the survivors was De Vincent, who held the rank of Preceptor, and was accounted one of the bravest knights in Christendom. Turning to the leader, from whose side the blood flowed rapidly, he said:

"Yonder city, most noble Master, claims my vow. Christians are dying there—one I have pledged to save. With six lances, and alone, I must return to redeem my word."

"Go, my brother, if mercy calls thee," said the dying leader, as, falling from his horse, his eyes rested on the banner-cross, and then glazed in the fixed stare of death.

Trailing their lances in the dust, six knights followed De Vincent, leaving the remainder to guard the body of the fallen chief.

Winding through circuitous paths, a few hours brought them under the walls of Damascus, and at an angle of the wall where a sallyport had been left unguarded, De Vincent stationed his forlorn hope. Midnight had scarcely arrived when the postern was opened, and a young man, whose black hair and beard spoke Oriental lineage, stood before the knights.

"Silence, and the city is yours," he said. "Follow me!"

Swiftly leading the way up a winding stair, which opened on a churchyard, they found themselves in presence of the guard, who secure in fancied safety, were sleeping heavily. A thrust, quickly given, prevented all outcry, and from the door of a small tower emerging upon the rampart, the knights, closely following each other, sounded their terrible war-cry, and charged the astonished Saracens. A fierce conflict ensued, as the panic-struck foe fled before their dauntless assailants.

"Fly, Andreas, and raise the standard of the cross on the wall!" said the girl, as she stood listening to the clash of arms, which reached the most distant quarter of the city.

"Nay, brother, do you falter?" she added, as the youth who had opened the postern hesitated; "then will I."

She sprang to the rampart, and, with her arm bound by a scarf, seized a battle-axe, and dealt blow after blow on the heathen banner-staff. Andreas hastened to the aid of his heroic sister, and striking down a Turk stealthily advancing towards her, soon, by their united efforts the cross once more arose above the walls.

Cries of triumph soon echoed below, as De Vincent, opening the gates, welcomed back the Christians, who thronged to the aid of the Templars; and as the knight, now commander of Damascus, trod the rampart, he recognised in the form fallen before the standard his protegee of the battle-field, whose white garments had rendered her so conspicuous a mark for the heathen shaft; and as the soldiers raised the light form upon their breeches, a moan burst from the lips of all as they gazed on the still, marble face. The Greek girl was dead.

The Landmark.

Silence is more safe than speech when our enemies are the auditors.

To know well and to do well, are the two points belonging to virtue.

Observance of the Sabbath.

We are early taught in our progress in Masonry, that a good Craftsman will observe the Sabbath day. Our ancient brethren, we are told, worked six days, and rested on the seventh; the seventh day was therefore consecrated as a day of rest from their labors, thereby enjoying frequent opportunities to contemplate the glorious work of creation, and to adore their Divine Creator. It is not because any one day is more holy than another, or that we should reserve one day especially for the purpose of doing good. But rather, we ought to do good on every day, and every seventh we should consecrate to rest, and worship, particularly. That we should rest on the seventh day is demanded by the laws of nature, as well as by the Divine law, and no man can violate this law with impunity. We are taught our dependence upon our Creator, upon our first entrance into a Lodge of Masons, and to the Creator and Author of our existence, on whom we depend, and whom we trust we should devote one day in seven, at least, to His worship and the study of His laws and will. The Sabbath day, however, should not be hedged in with too puritanical ideas, and "Connecticut blue law." If on any day in the week, it is on Sunday we should be happy. We are no believers in a long-faced, gloomy religion, that looks upon God as our Father, and this bright and joyous world as the works of His hands, and for all of which He is entitled to one day of worship and praise and thanksgiving. The Sabbath is not, however, a day for riot, and wild licentiousness and revelry. This is not enjoyment, but rather a perversion of true enjoyment and happiness. Neither is the Sabbath a holiday. It is fully expressed in the term "Day of Rest."

It is a great fault in religious teachers, that instead of making religion attractive, beautiful and commendable to our reason and affections, as it should be, there is a disposition to shroud religion

in a gloomy, forbidden and repulsive garb, spreading the same gloomy mantle over our Sabbaths, until children, if not our own people come to abhor both as repulsive to every finer feeling of the soul. The Sabbath was not made as stocks to confine the people in as a punishment for their evil doing. The Sabbath was made for man, as a day of rest from his labors, and of rejoicing and thanksgiving and praise to the Creator for his manifold blessings. It is a day on which all of God's creatures should be happy, old and young, and not a day on which to be miserable above all the other days of the week.

When God commanded his people to do all their work in six days, and rest the seventh, he but reiterated one of his great laws of nature. It is absolutely necessary for man that he should rest one day in seven; and on that day he should throw off the cares of earth, business and labors of all kind, and consecrate the day to the Creator, in rational, innocent and religious exercises, in relaxation as well as worship and a hearty communion with nature, as well as with nature's God.

When mankind are educated, and civilized up to the proper standard, the Sabbath day will be observed as it should be, and as Jesus of Nazareth taught the people to observe it—in doing good—to the world and to themselves.

The Sabbath need not then be hedged in by statutory enactments, for a civilized and educated people will not indulge in "barbarous amusements."

No one can object to rational enjoyment—and we might go one step further and include innocent amusements. But anything that approaches the riotous, the barbarous, or the licentious, is neither rational nor innocent, but uncivilized and a perversion of the day. It is because the human family is still in a half civilized condition that law is necessary to restrain their evil dispositions and impulses. It is because of this want of perfect civilization that laws are necessary to keep in check the evil-disposed.

THE PASSION PLAY.

SCENES AT THE OBER-AMMERGAU SPECTACLE—THIS YEAR'S PERFORMANCE AND PERFORMERS.—It is impossible to give an adequate idea of the contrast between the grandeur of the surrounding mountains and the quaint simplicity of the theatre in which the "Passion Play" is performed. As I sit writing, just after the termination of the play, the mountains are almost hidden by dark masses of cloud, and the theatre is deserted, and a thunderstorm is rolling along the valley with splendid effect. These constant flashes of lightening come strangely across the glow of sunset from the western horizon, and the tremendous voice which is heard booming overhead form a fit sequel to the tragedy which has but now been enacted. The simple wooden theatre at Ober-Ammergau has served for as wonderful and as stirring a performance as it is possible to imagine. To many who have watched it with breathless interest, the performance may have seemed a mistake in point of the length to which its grim reality is carried. But all must agree that the actors go through their parts with an earnest devotion worthy of their theme. The central figure, the *Christus* of the Ammergau Play, is singularly gifted by nature for the part which has been allotted him. He is a tall, handsome man, with long hair and crisp curly beard. His movements are very slow and graceful, and his voice is strong without being at all harsh. After watching him for a little while, the audience begins to realize the majesty of the part which he plays—a part which no other actor can take in modern times. The story, so familiar to us all, so grand and touching, however it may be told, is well brought out by the Ammergau performer. They have seized the Oriental aspect of the life around Christ with great skill, but have rigidly adhered to their traditional outlines of the play. No effects founded on recent discoveries, no scientific grouping according to the rules of the stage,

will do for them. Such as their acting is, it is to be quite their own. They enter into the spirit of the characters they represent, and rather live the characters—as far, as they can realize them—for the moment, then act them. Peter and Caiaphas, John and Judas, are as intensely themselves as the noble impersonation round which they appear. How strong the impression of it all is. Why, men are talking close about me of the crucifixion, as if it had been real. The deep, affectionate interest which centres in the *Christus*, and grows stronger as his death approaches, has been roused to almost fever point by that awfully vivid scene, when the living actor is fixed on the cross in presence of the whole assembly, and is raised aloft where all can see him. He must be some fifteen or twenty minutes thus raised, and must be very resolute and well prepared to go through his part. Of course he is not nailed, but he looks as though he were, and the blood which flows from his side, a little later on, is terribly well contrived. Well contrived? We have been seeing an actual event, not a mere play. We have to look up at the great mountains and the darkening sky, to shake off the spell of this performance in the wooden theatre by peasant amateurs. The theatre is open, as in ancient Greece; and there is, as it were, the classical proscenium which occupies but a small part of the frontage, and leaves side scenes for the entry and retreat of the chorus. The peasant amateurs sing very sweetly. They have frequent meetings in the long winter evenings, and practice together for the great work of their lives. Yet they are only actors once in ten years; for their vow is to give the Passion Play at that interval of time. They have other occupations as a means of livelihood. Some are wood-carvers, some herdsmen, and some farm the neighboring land.—*Cor. London News.*

Write injuries in dust, but courtesies
in marble.

The Lord's Prayer of the Freemason.

TRANSLATED FROM THE GERMAN BY
JULIUS FRANKEL.

I call on Thee,
For whom a myriad suns are burning,
To whom a thousand hearts are turning,
I call on thee !
Behold in awe all wonders of Thy hand,
I view Thy Beauty, Wisdom, Strength,
Thyself I cannot see.
O Thou Eternal Spirit ! who hast e'er divined !
But yet I know that I can find Thee, Father,
In loftiest sanctuary, or by night or day ;
There I will seek Thee and Thy child will pray,
" Our Father who art in heaven."

I praise Thee.
Where is the name pronounced the Godhead's
own ?
Since Thou on earth by many names art
known.
And though they call Thee Isis, Allah, Bra-
mah,
Seraphim praise Thee in Jehovah Jireh,
A name embraces not Thy glory ;
And while in pious zeal the pagan's idols burn,
And Greeks in ardour for their Denyurgos
yearn,
So I, great builder of the firmament, would
call on Thee,
While on my knees lie bent, and pray,
" Hallowed be Thy name."

Lord, I implore thee !
Thou hast conferred the grace to see the right
By granting me the favour of Thy light.
Oh ! list to me !
Let all the brothers feel Thy glory and Thy
might,
That stronger grows the links that unite
To one great chain that death can not destroy ;
And if forlorn we walk on life's lone strand,
If on the icepole or in desert sand,
They all bow down before the living God,
And all the scattered brothers will at length
Devote their life to Beauty, Wisdom, Strength,
Oh ! let me pray, " Thy kingdom come."

I trust in Thee !
Show me the heights endowed by Thy grace ;
Within Thy compass let my foot take pace,
My guide be Thy omniscience ;
If selfish pride the heart yet holds in chain,
Then let me soon an humble one regain.
Humility's the Mason's noblest duty,
Its holy breath may lend us Strength and
Beauty ;
Therefore the prayer, " Thy will be done in
heaven and on earth."

What thine is mine should be.

I do not pray for earthly power and gold ;
They are but dust that leaves the heart so
cold.

Thou gav'st me much ; but where
Distress and poverty their voice would rise,
And pity pleads from wan and suffering face,
Where I the wants of suffering creatures see,
And hear the cries of those in agony,
Then to my arms the needful powers lend,
That with the Mason's trowel I spread ce-
ment ;

Oh ! let me give with open brother's hand,
Whatever in my apron gathered let me grant ;
And for the sake of charity pray.
" Our daily bread, dear Lord, give us this
day !"

Forgive us, Lord.

The paths of sin lie thick on every hand,
But give that in Thy strength we may with-
stand,
That nevermore my heart a bitter wrath may
fill,

Against a brother never let me bear ill-will ;
Let me his faults with a white lamb's skin
cover,
Let guardian angels ever round him hover ;
Whose heart is pure, whose life without al-
loy.

Thou hast with gracious love embraced us,
Now we call on Thee in prayer,
" Forgive us all our trespasses
As we forgive those who against us sin ;"
Let our hearts be purified within.

Guide us, O Lord !

The Mason's step, if life be dark or fair,
Must be within the compass and the square ;
Oft in our temple, with a hand profane,
The light we crave, nor let this be in vain ;
Lead us from sin, and from temptation far,
To fairer climes where all blessed brethren
are.

O Thou who art, who wert, who e'er will be,
Protect, we pray, our pure Freemasonry,
So mote it be !

Great Master ! Thy eternal pillars stand,
Though the great temple is not built with
hand ;
The structure reaches far beyond the land,
And million pulses beat beneath the firma-
ment ;

Onward by Thy guide Thou tak'st us to the
far-off Orient,
Where a J. : shall open the gates up to the
temple's hall,

Where worship evermore is our celestial call ;
Thine is the wisdom infinite, Thine the pow-
er, Thine the glory,
And from now to all eternity every creature
will adore Thee !
Amen.

A GRAND OCCASION.

So much interest is felt among the Masonic fraternity in, reference to the approaching Eighteenth Triennial session of Grand Encampment of Knights Templar of the United States, together with the meetings of other Masonic bodies, which will be held at Baltimore from 19th to the 21st of September, and such generous preparation and whole-souled efforts are being made by the Baltimore brethren, that we give below, from the Baltimore *American*, an account of their action, with a sketch of the programme for the occasion, and other interesting facts bearing upon the case :

“The Committee of Arrangements, who have been entrusted with the programme of events which are to characterize the Masonic Triennial which occurs in this city in September next, have decided upon the following programme :

Thirty Commanderies have notified the committee that they will attend the Convention and that they will be accompanied by twenty-five bands of music, which, of course, means that the “crack” bands of the United States will discourse sweet music day and night in Baltimore during the session of the august body of Sir Knights. The Convention will be in session four days, commencing on the 19th, and a large number of delegates will arrive at Baltimore on Sunday, the 17th. The two first days of the session will be devoted to the business of the Order, and on Thursday a grand parade and review of upwards of 5,000 Sir Knights, arrayed in all the regalia of the Order, will be had through the principal streets of the city, after which the procession will march to Druid Hill and a grand review be had at the new lake by the Grand Master of the G. : Enclpt. : of the United States, Wm. Sewell Gardner. While at the Park an address of welcome will be delivered by G. : M. : John H. B. Latrobe, of the G. : L. : A. : F. : and A. : M. : of Maryland,

after which an entertainment, will be proffered to the Sir Knights and their ladies and other invited guests. General James M. Anderson has been appointed Grand Marshal of the day.

An important feature in the procession will be the appearance of thirty mounted Sir Knights of the Red Cross, arrayed in appropriate regalia, and attended by mounted aids and marshals. The entire procession will be in charge of the Grand Commandery of Maryland, assisted by the subordinate Commanderies of the city. Three of the visiting Commanderies have already secured the Concordia, New Assembly Rooms and Raine’s beautiful hall for four days, and will keep open the house during the day, and at night will entertain their friends.

“In order that some of the visitors may not lack the society of the ladies, one Commandery has written to the Committee of Arrangements that forty married men of that particular organization will be accompanied by their wives.

“The Commanderies of Chicago are determined that their visit to Baltimore will be on as grand a scale and as convenient as possible, and to render the trip such, they have engaged four Pullman palace cars to convey them to and from Chicago.

“Excursions down the bay will be numerous while the strangers are in Baltimore, the Committee having already chartered three of the best steamboats belonging to this harbor.

“On the 22nd, the visitors will be handed over to the Commanderies of Washington, when a visit to that city and Mount Vernon will be made by such as desire to participate in the excursion. All in all the affair promises to be one of the most imposing civic demonstrations that has ever been seen in our streets, and it is estimated that in addition to the five thousand Knights Templar, who are to visit the city, that a like number of other strangers will accompany them.

"Nearly half a century has elapsed since the fraternity has been honored by the assembling of the Grand Encampment in Baltimore, and there is no question but the strangers will never regret their visit to the City of Monuments. Every convenience is being perfected for the accommodation and pleasure of the visitors, and it will be a proud day for Baltimore, when her streets are taken possession of for a short season by more than five thousand Sir Knights, whose soldier-like bearing and brilliant regalia will form a pageant so rare that its like may never be seen again.

THE VISITORS

Up to the present time the Committee of Arrangements in this city has been apprised that the following cities will be represented at the September Triennial. Commanderies; from Philadelphia and other cities in Pennsylvania; Camden, New Jersey; New York City and State; Boston, St. Louis, Mobile, Washington; Wilmington, Delaware; Providence, Rhode Island; Chicago, Cincinnati, San Francisco, Omaha, Dayton, and Springfield, Illinois. The latter Commandery will appear in the grand procession mounted, an arrangement having been perfected with the railroad companies for the transportation of seventy-five horses.

HOTEL ACCOMMODATIONS.

The following hotel accommodations have already been engaged by the visiting Commanderies: Barnum's City Hotel, will be the headquarters of the Grand Master Sir W. Sewell Gardner and General G. High Priest Austin; also of Grand Commander Charles H. Mann, and Grand High Priest Ohr, of Maryland; Kadosh Commandery, No. 29, of Philadelphia, and the large delegation from St. Louis, Missouri, have also secured quarters at Barnum's; St. John's, No. 4, of Philadelphia and Hentzelman Commandery, of Cincinnati, have secured the Eutaw House; Mary Commandery, No. 26, of Philadelphia, has secured the St. Clair; at Ren-

ner's new Hotel on Fayette Street, (now rapidly approaching completion), Philadelphia Commandery No. 2; and Morton Commandery of New York, will be quartered at the Howard House; the St. Omer of Elmira, New York, and Baldwin, No. 2, of Williamsport, Pennsylvania; Cyrene, No. 7, of Camden, New Jersey, and Ivanhoe, No. 7, of Bordentown, New Jersey, have secured the Fountain Hotel on Pratt Street; Pittsburgh, No. 1, of Pittsburgh, Pennsylvania, go to Guy's and the De Molay, No. 9, of Reading, Pennsylvania, to the Western Hotel; the Richmond and Petersburg Commanderies will put up at the Maltby House, and the Norfolk Commandery will probably stop at Pepper's Hotel; the Sherwood House has been secured by Mount Olivet Commandery, of Erie, Pennsylvania. Other Commanderies are also expected, for whom quarters will be provided, and many Knights and those accompanying them will be accommodated at boarding houses and in private families.

MISCELLANEOUS.

The escort to the Grand Master, Sir W. Sewell Gardner, will consist of Apollo Commandery, No. 1, of Chicago, Illinois. The Grand Commandery of Maryland has appointed as a Committee of Arrangements, Charles H. Mann, Francis Lincoln, E. Corbett, E. T. Shultz and M. Millar. The Committee on Music on the part of Baltimore Commandery, No. 2, is W. T. Adreon, John A. Hillberg and John D. Quincy, who have engaged the Fifth Regiment Band and Drum Corps. Wacker's Band has been secured by Monumental Commandery, No. 3. The head quarters of Maryland Commandery, No. 1, will be at Raine's Hall, corner of Baltimore Street and Postoffice Avenue; that of Baltimore, No. 2, at the New Assembly Rooms; and that of Monumental, No. 3, at Concordia Hall. The various committees are making extensive preparations for a grand reception to the Grand Commandery of Pennsylvania.

A HISTORY OF THE ORDER.

The Order of the Temple first originated on account of the Crusaders. Nine valiant and pious knights formed an association, uniting the character of monk and knight, devoting themselves to a life of piety and chastity at the tomb of our Saviour, and employing their swords in the protection of pilgrims on their visit to the Holy Shrine. Their resolution accorded with the spirit of the Crusades, and gained them the approbation of their king, Baldwin II., and the Patriarch. In the latter's presence they took three vows of chastity, poverty, and obedience, and a fourth to fight incessantly in the cause of pilgrims in the Holy Land against the heathen. They bound themselves to live according to the rules of the canons of St. Augustine, and elected as first master Hugh de Payens. In 1119, they were assigned quarters in the temple and called Militia Templi and Templars. In 1120 Fulk, Count of Anjou, on a pilgrimage to Jerusalem, to offer vows to the Holy Shrine, impressed with their sincerity, joined the society, and upon his return home, remitted thirty pounds of silver annually, which example was soon followed by many other noble princes of the West.

POVERTY OF THE EARLY TEMPLARS.

For nine years the Templars lived in poverty and gave all presents received toward ameliorating the condition of pilgrims, wore only such clothing as the hand of charity bestowed, and though constantly engaged in fighting the infidel, were so poor that Hugh de Payens and his friend, Godfrey of St. Omer, both rode the same war-horse. In 1158, the Order was confirmed by the Council of Troyes, and a white mantle prescribed as their habit to distinguish them from the Knights of St. John, or Hospitalers of Jerusalem, an Order differing from the Templars only in their mission, theirs being to minister to the sick.

THE RED CROSS.

In 1146, the Templars were ordered to wear constantly exposed on their breasts a red cross, as a symbol of their martyrdom, and to carry a banner bearing the humble inscription, "*Non nobis Domine, sed nomine tuo da gloriam!*" ("Not to us, O Lord, not to us, but to Thy name give the glory!") Hugh de Payens also added a rule that no knight should be admitted to the Order, except he first settled all feuds and amend his life. Now began the Templars' success. Valuable gifts came flowing in from all sides. In 1129, 300 knights, from the noblest families of Europe, enrolled themselves under the Templars' banner, and, followed Hugh de Payens to the Holy Land. From this time forward their history forms a prominent part of that of the Crusaders, and is familiar to most readers. Wherever the battle raged fiercest, or sword of Saracen threatened a Christian, there was found a Templar to avert the blow.

DEMORALIZED BY WEALTH.

In the latter part of the twelfth century, the Order became demoralized by excess of wealth obtained in successful wars against the heathen. Their annual income in 1175 is stated by Dugdale to have been \$20,000,000. The Christian power began to decline in the East. Saladin prepared to recover Jerusalem, and found discord in the Christian camp. The fight came—the terrible battle of Hittin—where the Templars and Hospitalers fought with desperation, where blood flowed like water, and 30,000 Christians laid down their lives.

JEALOUSY BETWEEN THE TEMPLARS AND HOSPITALERS.

A jealousy now arose between the Templars and Hospitalers, which terminated in open war. This jealousy was finally suppressed, in a great measure, by the Pope and the respective Grand Masters. The Turks soon after drove the whole Christian force from Palestine. The Templars held out to the last, taking refuge with their families in the fortress of St. Jean d' Acre. Here they had a terrible battle, which resulted in the almost extinction of the Order. Scarce ten knights survived this conflict, and they, with the remnants of the Hospitalers and other Orders, took refuge in Cyprus. Here they elected James de Molay, an estimable knight, Mas-

tor. Their numbers, wealth, and power again increased till the excited the envy of Philip the Fair, King of France, who is termed by Mills, in his history of the Crusades, "the monster of the age."

AN ATTEMPT TO CRUSH THE ORDER.

Philip, by various artifices, elevated Clement V. to the office of Pope, and these two determined to degrade the Order and crush it out of existence. De Molay was summoned to the presence of Pope Clement at Paris, ostensibly to consult with reference to another Crusade, but the real purpose was soon made manifest. A list of absurd charges were preferred against the Order, and on October 13th 1307, De Molay and all Templars were arrested under the most treacherous circumstances, and cast into prison. "Their real crime," says Mills, "was their wealth." They were subjected to a mock trial, tortured, condemned, and many of them burned at the stake, fifty-four at one time in Paris.

MARTYRDOM OF DE MOLAY.

De Molay was burned at the stake on March 13th, 1314, and with him, it was supposed, perished the Order; but, notwithstanding the efforts of the King and Pope, the Order was not exterminated. De Molay, in anticipation of his fate, appointed John Mark Lamienus as his successor in office, and from that time to the present there has been a regular succession of Grand Masters. The Order still exists in France, and ranks among its members some of the most influential noblemen of the empire. In Portugal, the name of the Order has been changed to that of the "Knights of Christ," and its Cross is frequently conferred by the Government as a reward of distinguished merit.

THE ORDER IN GREAT BRITAIN AND THE UNITED STATES.

In England the Encampment of Baldwin which was established at Bristol by the Templars who returned with Richard I. from Palestine, still continues to hold regular meetings, and is believed to have preserved the ancient costumes and ceremonies of the Order. This Encampment, with another at Bath and a third at York, constituted the three original Encampments of England. From these have emanated the existing Encampments of Great Britain and the United States, so that the Order as it now exists is a lineal descendant of the ancient Order of the Temple.

EUROPEAN GRAND MASTERS OF THE ORDER.

The following is a list of the Grand Masters of the Order in Europe from its inception 1118 to 1828, and the date of their elections:

Hugh D. Payens, 1118; Robert of Burgundy, 1139; Everard de Barri, 1147; Bernard de Trenelape, 1151; Bertrand de Blanchefort, 1154; Andrew de Montbar, 1165; Philip of Naples, 1169; Odo de St. Amaud, 1171; Arnold de Troye, 1180; John Ternicus, 1185; Gerard Ridefort, 1187; Robert Sablaeus, 1191; Gilbert Grailius, 1196; Philip de Plessis, 1201; William de Carmona, 1217; Peter de Montagu, 1218; Armann de Petragrossa, 1229; Herman de Petregrorius, 1237; William de Rupefort, 1244; William de Sonnac, 1247; Reginald Vichierius, 1250; Thomas Beraud, 1257; William de Beaujeau, 1274; Theobald Gaudinius, 1291; James de Molay, 1268; John Mark Lamienus, 1314; Thomas Theobald Alexandrinus, 1324; Arnold de Braque, 1340; John de Claremont, 1349; Bertrand de Guxelin 3571,; John Arminiacus, 1381; Bernard Arminiacus; 1392; John Arminiacus, 1419; John de Croy, 1451; Bernard Imbault, 1472; Robert Sononcourt, 1478; Geleatius de Salazar, 1397; Philip de Chabot, 1516; Gaspard de Maltiaco Tavaneusis, 1544; Henry de Montmorency, 1574; Charles de Valois, 1915; James Ruxellius de Granceic, 1651; Duc de Duras, 1681; Philip, Duke of Orleans, 1705; Duc de Maine, 1724; Louis Henry Bourbon, 1737; Louis Francis Bourbon, 1741; Duc de Cosse Brissac, 1776; Claude M. R. de Chevillon, 1792; Bernard R. F. Palaprat, 1804; Sir Sidney Smith, 1838.

GRAND MASTERS IN THE UNITED STATES.

The following is a list of the names of the Grand Masters in the United States from the organization of the Order in 1816 to the present time.

DeWitt Clinton, New York, from 1816 to 1828; Jonathan Nye, New Hampshire, 1829-35; James McAllen, New York, 1835-44; Archibald Bull, New York, 1844-47; William Blackston Hubbard, Ohio, 1847-59; Benjamin Brown French, District of Columbia, 1859-65; Henry L. Palmer, Wisconsin, 1865-68; William Sewell Gardner, Massachusetts, 1868-72.

A second seizure of arms, supposed to be a portion of a large consignment intended for Ireland, has just been made at Liverpool.

THE FREEMASONS.

A striking contrast between Freemasonry, as it is known in Great Britain, and Freemasonry as it is regarded in some Continental Countries, was furnished by yesterday's "Court Circular."

The installation of the Prince of Wales as Worshipful Master of the Alpha Lodge of Masons was recorded therein, and one more testimony given of the complete harmony which prevails between the constitutional government and the tenets of the craft.

It is the boast of Freemasons that their Order stands alone, and nothing offends a zealous brother more deeply than to affect to regard the Craft as an organization of similar character to the Foresters and Odd Fellows. That which is the boast, and the laudable boast, of the two latter bodies, Freemasons repudiate with disdain "We are not an insurance office. We are not self-seeking. Higher motives than mere worldly prudence govern us. No one is admitted into our ranks who does not declare himself uninfluenced by mercenary or other unworthy motives"—such is the outspoken creed of the brotherhood, of which the Prince of Wales is a ruler.

Those members of the general public which believe Freemasonry to be, in any sense, a benefit to society, might listen with advantage to the debates of the G. Lodge, which is presided over by the Marquis of Ripon as Grand Master, and attended by the leading members of the Craft.

Grand Lodge, it may be explained, is the Parliament of Freemasonry, and holds four regular meetings in each year. It is composed of Freemasons, who have attained, by services rendered, and the suffrages of their brethren, a certain defined position in private lodges to which they belong, and who meet and deliberate as representatives of the Order at home and abroad. Grand Lodge is, then, a strictly

constitutional body, with a sway which extends over the four quarters of the globe. At Simla and at New Brunswick; at Shanghai, Barbadoes, the Cape of Good Hope, Tasmania and Australia, are Freemasons' lodges, which are worked under the Grand Lodge of England, and the members of which are guided and governed by its decrees.

The debates of Grand Lodge are published in the Masonic organs of opinion, and it is certain that the doctrine that it lays down has considerable influence for good or evil on the mind and temper of the Craft.

It occasionally happens that discussions arise concerning the recommendations made by the various boards and sub-committees, and when a proposed grant of money to a distressed brother is the text, no doctrine is laid down more forcibly than that Masonic work and Masonic honours can not be held to purchase a right to relief.

The brethren are frequently warned against encouraging men to neglect their business for the acquisition of Masonic rank, and few things would astonish an outsider more than the gravity and importance with which the distinctions of Freemasonry are invested by their possessors and their aspirants.

What is termed "the purple" of the Order, in allusion to the hue of the insignia worn by those who have attained it, represents the Masonic peerages and its holders are recognized as leaders wherever Masons congregate.

The Alpha Lodge, of which the Prince of Wales has just been made Master, is composed exclusively of wearers of the purple—in other words, of a selected number of the Past and Present Grand Officers of the Order, and, unlike every other Masonic Lodge, its members are nominated, not elected. No new blood is brought into the Alpha Lodge, save by the special intervention of the Grand Master, who

nominates the brother he wishes to bring in, such nomination being equivalent to a Royal command.

Lodges, it may be explained, are congregations of Freemasons formed into separate clubs, who make their own bye-laws, ballot for a new member, and elect their own chiefs. Some of these have special privileges, dating from remote periods due to the fact of exalted Freemasons—Royal Grand Masters or what not—having belonged to them.

The first time the Prince of Wales visited a private lodge in this country was on the occasion of the Centenary Festival of the Jerusalem Lodge, a few months ago, when he won golden opinions from the Freemasons present, when he formally announced his intention of making himself a "working" brother, and when he was, with the Earl of Carnarvon, made an honorary member of that lodge.

Freemasons, it may be remarked, rarely enter into the particulars of "the work" to which they devote so much labour and time, but concurrent testimony proves it to be of an arduous character, and men are found who declare it to exact as much care and attention as the acquisition of several languages.

What all the world can understand are the charities of the Order, by means of which a vast number of boys and girls are educated, fed, and clothed, with as close and careful supervision as is attainable by parents in any class of society, and which are looked after and ruled by honorary committees with a watchful energy which it is impossible to praise too highly.

At Wood Green is the Freemasons' Boys' Schools, an establishment which is well worth a journey to see; for while in every detail by which the health and comfort of the lads are secured, it may challenge comparison with the best public schools in the country; its system of tuition is so carefully adapted to the individual characteristics and talents, that the annual ex-

aminations yield the most flattering results. One of the prizes given here every year is unique in character, and is bestowed by the boys themselves. The lad who is most popular among his school-fellows receives a handsome medal, such being voted by the boys, and awarded irrespective of scholastic proficiency or the good word of the master.

The Freemasons' Girls' School, on Wandsworth Common, is another establishment by which the craft may tent to be judged; while the Asylum for Aged Freemasons and their Widows is what its name indicates, and confers great benefits upon the indigent and old. This is nearly all that the most persevering inquirer can learn respecting Freemasonry, as it flourishes in England.

Some important alterations have been made recently in the rules of the two institutions, by means of which they will be more closely identified with the Order than before; but it is a little singular that the fruits of Freemasonry resolve themselves, so far as the outer world is concerned, into two excellent schools and a set of almshouses.

If the student turns to the various masonic publications, he will find elaborate controversies upon abstruse subjects. "Our Ancient Brethren," their sayings and doings are constantly referred to, and notes and queries of an antiquarian and archaeological character abound. A week rarely passes without familiar reference to King Solomon's Temple; while Knights of Malta, Knights Templar, Supreme Grand Councils, Mark Master, Rite of Misraim, and a host of other fantastic titles give rise to correspondence, controversy, and leading articles. For Freemasonry has branches and degrees which are not "recognized," but which yet include many of its leading authorities in their ranks.

If there could be a form of dissent which the Established Church, as such, ignored, but in which many of the bench of Bishops

held offices of honor, concurrently with their episcopal rank, it would furnish an exact parallel to some of the anomalies in English Freemasonry.

The Prince of Wales, for example, is a Past Grand Master and a Masonic Knight Templar; yet the degree of Knight Templar is not "recognized;" though no man can be a member of the Order, who is not first a Freemason proper.

What is called Mark Masonry furnishes perhaps, the most curious anomaly of all, for while in Scotland and Ireland it is held to be an essential portion of Freemasonry, in England it has a separate jurisdiction and a separate Grand Lodge.

One result is separate forms of charity, and the annual festival of the Mark Benevolent Fund, which is to be held in a private room at the Crystal Palace, on the 28th of this month, is an illustration of the varied forms in which the institution appeals to the kindly impulses of the initiated.—*Daily News, England.*

MASONIC UNITY.

Among the day dreams of a certain class of Masonic philosophers is the vision of Masonic unity, the desire to so reconstruct the different nations, that in each shall appear, not only the same understanding of the nature and design of the institution, but absolutely the same forms, rituals, and observances. Supposing that this were possible, the first step towards it would be a willingness to give up a part of one's own ideas, and to accept in their place the ideas entertained by others, and this is, not all others, just what the adherents of unity are not willing to do.

Assuming Masonry to have started on its travels around the world immediately after the revival of 1717, we shall find that, in whatever nation it was welcomed means were found to impress on it the peculiarities of the people, and that hence the ritual, even if at first accepted as it was promulgated by Anderson and his compeers, almost immediately underwent a change in form, so that the lesson sought to be inculcated was thought to be retained, but more clearly set forth in

the new shape given to it. On the continent of Europe, the first and second degrees bear no resemblance at all to ours and a bright American Mason suddenly transplanted to a French or German lodge room, in the midst of an initiatory ceremony, would be at an utter loss, not only to say what degree he was witnessing, but whether he was in a masonic lodge at all; nevertheless, the abstract idea taught a profane by Masonic initiation is just as much, and just as logically, the result of the German and French formulas as it is of our own. When Freemasonry was transplanted to America, it is probable that, for a time at least, the English forms were followed, with great exactness; but when the transcendent genius of Thomas Smith Webb dawned upon the craft, the spirit of change came over its dreams, and Masonry was thoroughly Americanized in form, ritual, observance, and sequence of degrees and orders, and this transition has kept on until, save in name, American Masonry is as far from the English, in one direction, as the French or German is in another. We take pride in being denominated Ancient York Masons, and we cling to what we term the York Rite with filial reverence; yet it is a fact that—except, perhaps, in Pennsylvania—the York Rite is entirely unknown among us. The three symbolic degrees of the York Rite, as it existed, say one hundred years ago, in England, could be reasonably conferred in less time than we now require to give the first or third. It follows that we have added, or allowed to be added, as much matter as would make an additional degree, all of which dating no further back than Webb, may be fairly carried to the account of innovation, and be adduced as evidence that, even between two countries speaking the same language, and the inhabitants of one owing their origin in a large measure to the other, there is in the forms of the institution not only no unity, but the widest divergence.

If we take the series of degrees, we shall discover even a more marked want of unity. Here, our Royal Arch system has four degrees, none of which has anything to do with the other, and they have not even the merit of a correct chronology. In England, on the other hand, with no other qualification than that of having been for one year a Master Mason, a candidate can be exalted to the Royal Arch, which is to say, in other words, that the degrees of Mark Master and Most Excel-

lent Master are of American invention, and not conferred in the English Royal Arch Chapters. So in the Commandery; here we have the Order of the Red Cross as a condition precedent to the Order of the Temple. In England the Red Cross is not practiced at all, and so in the two branches there is a hopeless incongruity. In the matter of government there is another divergence quite as marked in its way as either of the preceding. We stand on the old ways and hold on to the old laws with immovable tenacity, while in England, from whence we derive them, they remove what we regard as landmarks, as cavalierly as the average American disobeys the "Maine law." On the continent they know nothing of our system of jurisprudence, and have no knowledge of landmarks at all. Indeed the language fail to convey the idea in the sense in which we accept it. Their laws are, therefore, such as may be enacted by their governing bodies, and always without the slightest reference to the old constitutions, except, perhaps, where there may be an accidental similarity. Their degrees are philosophical, ours biblical; their laws of their own manufacture, ours the sequence and logical deduction of the oldest known formula published in the name of the Fraternity.

We may take another step and find that even among ourselves there is less uniformity than the untraveled and the unread are willing to suppose. Every Grand Lodge has now a system of work approved by itself, and authoritatively promulgated in its jurisdiction, but that these systems all differ, in some measure, we know by the fact that frequent complaint is made that the labor of inculcating the local system is constantly impeded by the presence of brethren coming from other jurisdictions, and bringing with them the forms and ideas prevalent in their original workshops.

Now, to disentangle all this mass of differences, and reduce all these differing systems to one common form, which should be the same in all countries, among all peoples, and in all languages is only one step removed from the undertaking of creating a language which will convey the same idea to every man on earth, and we may as well abandon it first as last.

Nevertheless, there is a unity in Masonry which neither time nor season, neither difference of customs and manners, language or climate has ever been able to

affect, and that lies in the principles on which it is erected, and the duties which it inculcates. In these things, Masons, wherever dispersed, agree, and, to a greater or less extent, carry into practice, and with these we shall have to be satisfied. Men will not consent to find their way to heaven by any given road—how much less shall they be forced to forgo their ideas in a matter of so much less importance? Let us endeavor rather to discover and exemplify these principles than to waste our strength in the vain endeavor to undo the work of centuries, and re-create the world, and all things therein contained.

THE GRAND LODGE OF QUEBEC.

The recent recognition by the Grand Lodge of New York of the rights of Quebec is a great fact, and one which speaks more for the approaching success of the "Seceders," as they have been foolishly called, than all the rhetoric which could be employed in their behalf. With a prudence which we can quite appreciate, under the circumstances, many American Grand Lodges—and amongst others that of New York—have hitherto refrained from the adoption of any definite decision upon the Quebec question, in the fond hope that the quondam Grand Lodge of Canada—now more fitly termed, Ontario—would itself take the initiative in generosity, if not of justice, by holding out the right hand of fellowship to its younger sister of Quebec. But the hope thus naturally awakened soon passed away in view of the cold, unfraternal attitude assumed by the leading(?) brethren of Ontario at their last Annual Communication. By a large majority, they determined to re-assert their repudiated authority over the neighbouring province, forgetting in this illogical resolve that Nova Scotia and New Brunswick, which are also integral parts of Canada, already possessed independent Grand Lodges, and that the right of the Quebec Masons to a similar autonomy was equally unquestionable. The result has been, that the doubt and indecision which may have prevented immediate action on the part of several American Grand Lodges have at length entirely disappeared. Recognition has followed recognition in rapid succession, and the adhesion of the Grand Lodge of New York now places Quebec in hearty and cordial communion with more than three hundred thousand American Freemasons. We congratulate our brethren of

Quebec, and especially their chivalrous leader, M. W. Bro. Graham, upon so important a result. We also congratulate them upon the patience, nay the forbearance—nay, the courtesy—which they have invariably shown to the Ontario brethren throughout a long and very trying ordeal. The germs of victory were perceptible to all but prejudiced eyes in those noble traits alone, for right and truth and justice can ever afford to wait in imperturbable majesty the coming of an inevitable triumph. Even as the really powerful swimmer cleaves the water with scarcely perceptible stroke, so advances, silently but swiftly, the cause that is righteous and just and honourable. Nor in our congratulations to Quebec must we forget the pleasing fact that *The Freemason*, at an early period in the movement for independence, welcomed the Grand Lodge of Quebec into the sisterhood of legal Grand Bodies with no mercenary warmth or insincere affection. It is not for us to boast of any peculiar perspicuity over our neighbours, but guided by the instinct of honour, and the dictates of common sense, we at once espoused the cause of Quebec, and we now rejoice to see it victorious.

Another source of gratification to which we may fairly allude is that our opinions on the subject reflected the opinions of nine-tenths of the English Fraternity, despite the incoherent babblings of certain ignominious scribes, whose pretentious prophecies of defeat are now remembered only to be derided. But it must also be borne in mind, that as we were actuated by no venal hope, neither were we inspired by any partizan venom. Looking at the conflict from a distance, unconnected, save by the common tie of brotherhood, with either one side or the other, we were enabled to form an impartial judgment, and from that judgment, when formed, we have never wavered.

The verdict of America has now been substantially delivered, for New York, with its seventy-five thousand members decides the scale, and it is a verdict which not only confirms our views, but ratifies for ever the independence of the Grand Lodge of Quebec. There may still be—we hope there are not—brethren in Ontario who may affect to pooh-pooh that verdict, and to reject the inexorable logic of events. To such men it were vain to address arguments, but to the great body of the Craft in that province we may say that their recognition of Quebec must be immediate and

unconditional; the time has gone by when it would have been a graceful act, but it is still a just one, and, moreover, a debt whose payment will brook no further delay. All English Masons are anxious that a thorough reconciliation should take place between the two rival Grand Lodges of Canada, and all desire to see the prosperity of the Royal Art assured by the adoption of such a noble and fraternal course.

The advice which we gave many months ago has acquired irresistible force by the march of events: "Let by-gones be forgiven and forgotten, let every section of the Canadian Craft unite in the good work of disseminating the true principles of Freemasonry, and advancing thereby the real happiness of the whole human race." —*Freemason, England.*

Second Annual Visit of the Grand Prior of Canada, Col. Macleod Moore to Orillia.

As Orillia has been termed "The Masonic Village of Canada" we may be pardoned for giving a brief account of the visit of the Grand Prior to this somewhat out-of-the-way-place.

On August 17th, Col. Moore, accompanied by the heads of the several masonic bodies in this place on their return from Grand Chapter, arrived here per *Emily May*, and during his stay was the guest of V. E. M. Frater R. Ramsay.

SIGNET CHAPTER NO. 34.

On Tuesday evening [the subordinate degrees were worked with much impressiveness in Signet Chapter. The Mark by Rt. Ex. Comp. R. Ramsay and Past and Most Excellent by Ex. Comp. Atkinson. Col. Moore, as Past Grand H. of the Grand Chapter of Canada highly complimented the companions upon the regularity and precision with which all was conducted.

MOUNT CALVARY ENCAMPMENT.

On Friday afternoon at about four o'clock, the Frates of Mount Calvary Encampment met at the Masonic Hall, to do honor to the head of this Lightly Order in Canada, Em. Fr. C. S. Elliott presiding, being supported by Frates Ostrander and Bridgland. The

several grades of the Temple were conferred upon three candidates with great solemnity, and Col. † Moore at the close of the evening expressed himself highly gratified with the same. After the Encampment was closed Sir. † Kt. † G. M. Wilson opened

GETHESEMANE CONCLAVE,

assisted by Fr. † Ostrander as V. † R. † and Fr. † Corbett as Prelate. The Novitiate Cross of this beautiful Rite was given by these brethren, assisted by the others in a manner that brought forth the highest encomiums from the Chief Inspector General, and which must have proved very gratifying to those who conferred the degrees.

At the conclusion of the ceremonies the Frater adjourned to the Refreshment Room, accompanied by some thirty brethren of other grades who had accepted the invitation of Mount Calvary Encampment.

Em. † Fr. † Elliot occupied the chair, supported on his right by the guest of the evening, V. † Em. † Fr. † Col. † W. † J. † B. † MacLeod Moore, 33°, Grand Prior &c. The Rev. † Canon Ramsay, Past Grand Chaplain. G. † L. † of Canada, Col. † Thorne, Wor. † Bro. † N. † A. † Gamble, Wor. † Bro. † F. † Kean, W. † M. † of Orillia Lodge, No. 192, and Rev. † Harris on his left, by V. † Em. † † Fr. † Robert Ramsay, 32°, M. † W. † S. † of Immanuel Rose Croix Chapter, Sir Wm. Colles, Em. † † Fr. † G. M. Wilson, M. † P. † S. † Gethsemane Conclave, Ex. † Comp. † T. † S. † Atkinson, 1st Principal Z. † Signet Chapter, No. 34, Wor. † Bro. † J. † A. † Ardagh, Com. † N. † of Olive Branch Lodge. Frater Ostrander and Corbett acted as Vice-Chairmen, Wor. † Bro. † Summers, Bros. † Carpenter, Denmore, Empey, Rawson and other visitors were also present.— A blessing having been asked by the Rev. Canon Ramsay, all set to with a will at the cold turkey, chickens, ham and other viands that fairly loaded down the table. Coffee, tea, iced water, and bottled Ale were in abundance, and if we may judge of the rapidity with which the edibles disappeared we must admit

that "mine host" Frater Robert Ross is no mean caterer on these occasions.— After ample justice had been done to the inner man, dishes &c. were removed and

TOASTS AND SONG

became the order of the day.

Em. † Frater Elliot gave first "the Queen and the Craft," which was followed by "God save the Queen," by Frater Bridgland.

The Chairman then proposed the Grand Master and "Grand Lodge of Canada," remarking as he did so, that under the guidance of the present head of Craft Masonry he trusted the clouds on eastern horizon would soon be dispelled. The toast was received with masonic honors.

He next gave "The Grand Lodge and Grand Chapter of Canada" and alluded in highly eulogistic terms to M. † Ex. † Comp. † Harrington, 33°, as one who had during a most difficult crisis in Canadian masonry steered the bark of the Capitular Branch safely through the breakers that at one time threatened to overwhelm the ship.

The chairman then proposed "the Grand Master and Grand Council of Royal and select Masters of Ontario." Ill. † Comp. † J. H. † G. Neidgemier of Toronto responded, followed by the Grand Recorder, Rt. † Ill. † Comp. † R. Ramsay.

Em. † † Fr. † Robert Ramsay then gave "The Toast of the Evening." Fr. † Ramsay in doing so alluded to the many acts of kindness and courtesy that the Brethren of Orillia had on several occasions received from the guest who had on the present occasion honoured them with his presence, and concluded by calling upon all to drink bumpers to "the Long Life, Health and Prosperity of Col. W. J. B. MacLeod Moore 33°, Grand Prior of Canada, and the Chief Inspector General of the Constantinian Order of the Dominion. The toast was received with the greatest enthusiasm and after the masonic honors, the Brethren insisted upon singing "For He's a jolly good Fellow" with three times three. The Grand Prior in responding,

complimented the Freres, Companions and Brethren upon the thorough manner in which they had "conducted their ceremonial both yesterday and to-day," reminded them that there was something higher and grander in Masonry and Templarism than mere ceremonial, and that was principle and honor. After expressing the pleasure he felt at seeing so many true men and brothers he resumed his seat amidst great applause.

Ex. Comp.: Corbett then proposed "Our Visiting Brethren," to which Rt.: Wor.: Bro.: Canon Ramsay, Sir.: Wm. Colles, and the Wor.: Bros.: Gamble and Summers briefly responded.

Song and Volunteer Toasts followed in quick succession, including some very appropriate lines, composed and sung by that venerable mason, Col. Thorne, which elicited great applause. At a little before "low twelve" the brethren separated, all expressing the pleasure they had experienced in meeting one, who may be looked upon as the connecting link between English and Canadian Masonry, and the words "God bless our beloved Chief," were on that occasion uttered with hearts full of deep reverence, respect and love for him who has so long upheld the true interests of Templarism on British soil.

On the following morning the Frs.: again assembled at the Hall to confer the Grade of Malta, Em.: †Fr.: Ramsay presided, after which Olive Branch Lodge of Royal Ark Mariners was opened by the Commander N.:, Wor.: Bro.: J. A. Ardagh—Col. Moore as Representative and Inspector General of the Order communicated the secrets of C.: N.: and conferred the honorary rank of Commander N.: upon the heads of the different bodies in Orillia, viz: Bros.: F. Kean, T. S. Atkinson, G. M. Wilson, C. S. Ostrander, and C. S. Elliot, also upon Rt.: Wor.: Bro.: Canon Ramsay and Sir Wm. Colles. He likewise created Wor.: Bro.: J. A. Ardagh an Honorary Sovereign of the Constantinian Order and Ill.: Sir Kt.: Elliot a K.: H.: S.: He also afterwards appointed the Rev. Canon Ram-

say, M. A., a Past Deputy Grand Commander of the Grand Priory of Canada, and thus terminated the most interesting masonic proceedings that have ever taken place in "The Masonic Village of Canada" and we feel sure we only express the sentiments of all when we can say that every brother from the youngest Entered Apprentice up, look forward to these annual visitations of the Grand Prior as one of the events of his life.

Drummond officiates vs. Gouley of Missouri in re Grand Lodge of Quebec.

BRO. BERRY: In the July number of the *Freemason* Bro. Gouley replies to an extract from my report on Correspondence, which he found in the *Keystone*. He evidently has not read the report.

He has claimed that changes in the civil law cannot effect the masonic law. I replied that when the masonic law adopts the civil law as a part of itself, it follows that a change of the civil law works a corresponding change of the masonic law. Among other illustrations I cited decisions that when several cities are consolidated into one, the lodges at once acquire a concurrent jurisdiction throughout the whole of the new city. Bro.: Gouley admits this to be correct, and gives an instance in Missouri wherein, by a change in the civil law, the jurisdiction of subordinate lodges was *ipso facto* changed.

Very well, we have one instance then in which a change in the civil law, at once and of itself, worded a change in the Masonic. If we apply Bro.: Gouley's "logical deduction" to this, it will follow by his reasoning that "political and not Masonic governments dictate the jurisdictional rights of subordinate lodges, and that, too, against the protest of the lodges themselves! If the legislature of Missouri should consolidate all the towns in that State into one, every lodge would have concurrent jurisdiction over the whole State; and if it should divide St. Louis into ten cities, the concurrent jurisdiction enjoyed by its lodges would be changed; these two propositions are certainly true, but the danger of its being done is not so great as to lead the Grand Lodge to change the law.

But he denies that the same principle applies to Grand Lodges, because "they determine their own jurisdiction," etc. Not at all; the Grand Lodge of Missouri may

"determine" till doomsday, but she cannot acquire exclusive jurisdiction over one foot of territory outside the State of Missouri. Why not? Because the international law of the Grand Lodges, to which she is subject in spite of her "sovereignty," says she shall not. Bro. Gouley overlooks the important fact that Grand Lodges, (like nations) are as much subject to the international laws as to those of their G. L. One of these international laws (and the one by virtue of which the American Lodges, after the Revolution formed our American Grand Lodges) is, that the Lodges in every independent State, etc., have the right to form an independent Grand Lodge, with exclusive jurisdiction in the State.

But Bro. Gouley says, my "premise is that the Government, State or National, controls and regulates Masonic boundaries without the consent of the orders themselves and even in violation of their protest." I have never advanced any such doctrine: and if Bro. Gouley can see no difference between this proposition and the one in the close of the last paragraph, it is hardly worth while to attempt to straighten his mental vision.

He thinks my citing the effect of changes in the civil law, fixing the boundaries of towns to change the jurisdiction of Lodges, to illustrate the effect of changes in the civil law in relation to boundaries upon the jurisdiction of Grand Lodges, is "ridiculous and puerile." I don't wonder, if he can see no difference in the principles above stated.

He then goes on with his 'logical deductions,' and one is, if the National Government should divide the States, so that we should have a thousand, it would give rise to a thousand Grand Lodges! A girl heating an oven burst into a flood of tears: her mistress asked her the cause: "Oh, Oh," says she, "I was thinking if I should grow up—Oh—and if I should get married—Oh—and if I should have a little baby—O-o-o-h—and if the baby should jump into the oven and be burned to death, how I should feel! Boo-oo-oo!"

Another is that if the National Government should unite all the States into one, all the Grand Lodges would cease to exist and all the Lodges be organised under one central power. This by no means follows. The law allowing the Lodges of an independent State in which no Grand Lodge exists to form one is not inconsistent with the idea of two Grand Lodges, with distinct jurisdictions, in the same State.

He gets his "logical deduction" (a very queer logic they have in Missouri), and then pronounces it a "modern heresy." Why, his own doctrine is the "modern heresy." The doctrine I have supported is the doctrine of the fathers, and he, some few years since, as he then truly said, "solitary and alone," started his new doctrine.

We were much impressed with the manner in which this principle was started in 1841, in a Report to the Grand Chapter of Virginia, signed by Comps. Stevens, J. Dove and James Evans. "We hold that three subordinate Chapters, no matter where or by whom chartered have the inalienable, indefeasable and Masonic right to come into convention whenever they think fit, and constitute an independent Grand Chapter, without owing allegiance to any body paramount to said Grand Chapter."

It is not the doctrine of revolution; it is a principle of law binding upon all American Grand Lodges, and all others which recognize the doctrine of exclusive jurisdiction. It is based upon the other principle that obedience to the civil law is the paramount duty of every Mason. To make this duty capable of performance, the principle we have maintained was fully and universally established immediately after the Revolution. And every one of the fifteen American Grand Lodges first formed in accordance with it, based their action upon it. I have given in my Reports the particulars of the history of the formation of several; and can give those of others. Bro. Gouley has never attempted to deny these precedents; and he cannot. Is he so much wiser and more Masonic than the founders of our Grand Lodges! Unless he is, the supporters of Quebec are right and he is wrong.

J. H. D.

"LOYAL" MASONS OF QUEBEC.—We are rejoiced to learn that the Rt. Wor., the Deputy Grand Master of Canada has called a meeting of the delegates of the "loyal" lodges for the 18th inst, relative to the unfortunate schism in Quebec. We trust Bros. Pickel and Racicot will there tell plain facts and breathe words of peace and goodwill. We hope then M. W. Bros. Bernard and Stevenson will endorse that action and then before the month is over all our brethren in that Province will be united in the Grand Lodge of Quebec. So mote it be!

The Gavel.

ILL. BRO. ROBT. RAMSAY, 32°, Editor.

ORILLIA, O.N.T., SEPTEMBER 1st, 1871.

THE GREAT TEMPLAR MEETING IN BALTIMORE.

This month, one of the greatest masonic events of the present day, will take place at Baltimore. We allude, of course, to the gathering of Knights Templar, to do honour to the eighteenth triennial assembly of the Grand Encampment of the United States. It will, doubtless, be the most imposing masonic parade that has ever been seen, and will attract the attention of the whole masonic world. Representatives will be present from every State in the Union; the Sir Knights of California will march in line with their companions-in-arms of the Atlantic States; men will be there who, six years ago, were ranged in hostile array on the battle field, with drawn swords and waving plumes and all the pomp of war, amidst martial music, marching under the same banner; representatives from our own fair Dominion, whose sworn allegiance is to England's Queen and the Grand Master of Knights Templar of England will be there to breathe words of peace, and good-will, and let us add, to show our love and respect for that great body of men, whose swords will only flash from their scabbards in defence of the holy christian faith.

The preparations that have been made by the Grand Commandery of Maryland, for the reception of the many distinguished Templars, who will be present on that occasion, is worthy of our chivalric Brethren of the State. Always have we known how true the American Sir Knights are to the tenets of our Order, but on this occasion expense seems to have been forgotten, and all are vying with each other in gener-

ous hospitality. It will be a proud moment for Baltimore, when her streets are taken possession of by five thousand soldiers of the Cross—men who are not allied for the purpose of crushing under foot liberal government and free institutions, but whose swords are ever drawn in defence of innocent maidens, destitute widows, and helpless orphans.

Well may all feel proud on such a day! In free America the direct descendants of the chivalry of the days of Richard Cœur de Leon of England, will show to the world their faith in the blessed Immanuel, whilst in that procession, there will also be a few with flowing robes and plain garments, representatives of the Grand Conclave of England, and her daughter the Grand Priory of Canada. What reflections will be called up in the minds of all. Throw masonry for a moment aside, and there will be England, America and Canada united as they ever should be—the heralds of Peace, Liberty and Christianity.

Look at it from a masonic stand point. This august body brings Freemasons from every part of the world—it unites men of all creeds—it even draws the tie, that binds masons together, closer. What Grand Lodge in the world can say "masons come to attend my sessions one, two and three thousand miles?" None! but masons as Templars will meet at Baltimore, who have travelled thousands of miles to attend this same convocation. Some are opposed to this Grand Encampment of the U. S. because it has no extraordinary powers. *So much the better.* It is, or should be, merely an Appellate Body, as the Grand Conclave of England is with us. The State Grand Commanderies *rule*, but by this triennial session of the Grand Encampment of the U. S., Sir Knights from all parts of America meet to renew old friendships, to form new ones, to allay little irritations that might have arisen, and to again pledge themselves to the holy trusts of their Order. The Grand Encampment of the U. S. then, we look upon as a most important body, and we should

grieve to see any attempt made to limit its powers or reduce its influence.

We propose, however, in the next number of the GAVEL to give full particulars of this magnificent re-union, so, in the meantime, we shall simply say that the Secretary of the committee of management at Baltimore, Sir Kt.: E. T. Schultz has secured rooms for us at the Levell House at the nominal sum of three dollars per diem, and that the Grand Master of Knights Templar of the United States has written us, expressing the great satisfaction he will feel in welcoming the Representatives of the Grand Prior of Canada. Any Frater desiring to join the deputation should at once correspond with Em.: † Frater Robert Ramsay, at Orillia, or Em.: † Frater J. K. Kerr, at Toronto. The following fratres have also signified their intention of being present: V.: Em.: † Fr.: T. B. Harris, 33°, Grand Chancellor; Em.: † Frater Henry Robertson, Grand Prior of the Grand Priory; Em.: † Frater James Seymour, P.: D.: Grand Commander; † E.: Fr.: Nelson Gordon Bigelow, and † Frater William Ramsay, of Mt. Calvary Encampment, Orillia. We hope yet to hear of many others.

WHAT IS LEGITIMATE FREEMASONRY?

This question has been brought under our notice owing to the peculiar position in which we find ourselves placed. The Supreme Grand Council of the Ancient and Accepted Rite of England and Wales insists upon all masons, who join that Rite, to sign a vow, pledging themselves to maintain her authority, but also demanding that they shall "hold no masonic fellowship, intercourse or communication whatever, with any masons or bodies of masons, who, at any time have been, or may hereafter be established anywhere by any authority whatever, except with such as are, or may be, duly recognized and acknowledged as being lawful and regular by the aforesaid Grand Council."

Now, at first sight this O. B. appears

perfectly right and just, but this Supreme Council, may in a fit of anger cut off communication with some other Masonic Body or Rite, to which we happen to belong. Suppose such to be the case, are we then to at once break our allegiance with that branch of Freemasonry? For example, not so very long ago the Ancient and Accepted Rite and Templar Organization in Missouri, talked largely and each issued childish, puerile, babyish edicts. Suppose then the Supreme Grand Council of England was to denounce the Grand Conclave of England, are we to quietly give up our sworn allegiance to the latter Supreme Body.—CERTAINLY NOT.

We hold this: "No one rite can dictate to its members as to what rites its members may ally themselves." The principle is clear that the Grand Lodge can only rule over Symbolic Masonry, the Grand Chapter over Capitular, the Grand Council over Cryptic, the Grand Conclave over the Templar Order, the Ancient and Accepted Rite over the degrees of its own Rite &c., &c. No one Rite has the *right*, nor has it the *power* to dictate to us concerning any branch of masonry to which we may choose to belong, so long as that Rite is not a spurious or illegitimate one.

Some time ago this Supreme Grand Council of England denounced as "unworthy masons," some of the Chiefs of the Constantinian Order. Now we belong to both. Our Grand Representative and Past Grand Representative are also rulers and Inspectors-General of this latter Order. Are they to throw aside their jewels of office and honor in the order of the Red Cross of Rome and Constantinian because the Supreme Grand Council says so. We should say not.

Again, in this country there are several Royal Ark Mariners' Lodges. Who are the men that have allied themselves with this branch of masonry? Col. † W. J. B. MacLeod Moore, 33° is the Representative and Inspector-General of the order. Bro.: Langley, of Maitland, is accepted for the Rose Croix degree

yet he is the first *Noah* of the *premier* Ark Mariners Lodge in the Dominion; We are the Past N. of the second (Mount Olive Branch, Orillia,) and are a 32° of the Ancient and Accepted Rite, the present N. is Wor. Bro. J. A. Ardagh, an 18° of Immanuel Rose Croix Chapter; Wor. Bro. Bigelow of MacLeod Moore Lodge at Toronto, is also an 18°. Now this body is not recognized by the Supreme Grand Council of England, yet it lays claim to greater antiquity and is known by those who have studied its ritual and history to be a grade well worthy of thought and skill.

The question now arises, should any one Rite attempt to bind down its members to any particular clique or organization or branch of masonry? If this O. B. is taken in a literal sense, then all we, who belong to the Constantinian Order and the Grand Ark Lodge and Grand Council of Royal and Select Masters have broken our allegiance. We write with no feeling of ill will towards the Ancient and Accepted Rite, it has always been our favourite, but we confess latterly, we have not so thoroughly appreciated its rulings. We claim the inherent right to belong to any and every branch of masonry that will accept us, and whose principles are based on sound masonic judgment and reasoning.

No one body has the right or power to call the other spurious. Many good masons belong to all these bodies, and there is no earthly reason why they should not cultivate any degrees they see fit. There are other rites as legitimate as the Ancient and Accepted. The Grand Master of Ireland has to be a Conservator General, 90° of the Rite of Misraim, yet he is an honorary member of the Supreme Grand Council of England and Wales, which declares this Rite of Misraim spurious, clandestine, &c. We trust then, our friends of Moore Consistory will urge upon the Supreme Grand Council the necessity of removing this most obnoxious clause; no man with self dignity can submit to it and we

hope our Hamilton friends will make an unanimous protest against a system which would soon do away with all the true principles of Ancient Freemasonry.

MASONIC BENEVOLENT SOCIETY.

We have on several occasions, through the columns of THE GAVEL, expressed our views relative to the advantages of Masonic Benevolent or Insurance Societies. We think it is the duty of every mason to insure in an Institution of this kind, it is not only a benefit for his own family in case of death, but by thus contributing the small fee required it insures a competence for the widow and orphan of many a poor brother.

Some time since, we wrote to our friend, Most Worshipful Brother Rice, P. G. Master of Indiana, who at once kindly sent us the necessary information relative to the great success that has attended his efforts in this particular, in that State.

The general plan upon which these societies are established is something as follows. Suppose that five hundred masons in good health organize themselves into a Mutual Life Insurance Company, binding themselves, on the death of any one of them, to pay to the Secretary, who hands the amount to the Treasurer, the sum of one dollar each. There at once is \$499 for the heirs of the deceased brother. Would any brother miss this trifling sum? The fees for admittance into the Society are generally five to six dollars, the interest on which, easily pays the trifling expense necessary for slight remuneration to Secretary, policies, notices, postage, etc. Other Societies again, on the decease of a member, call upon each member for one dollar ten cents, reserving the ten cents to defray the current expenses. Others combine both systems.

Some societies of this sort divide their membership into several classes, according to age, which, of course, is necessary when the number becomes large. Thus only calling upon those aged between

thirty and forty to pay their assessment upon the death of a member between those ages, and so on between forty and fifty and fifty and sixty.

But let us see what the Masonic Mutual Benefit Society of Indiana, numbering over four thousand members, has accomplished during the past year. We, at our annual communication of the Grand Lodge of Canada, gave nearly three thousand dollars to the widow, the orphan, and the indigent Brethren. The Indiana Masonic Benevolent Society paid over sixty thousand dollars to the widows and orphans of deceased brethren, during the past year.

Well may Indiana be proud. This is true Freemasonry, and we could accomplish just as much. *By means of such a Society we not only do good to those whom it is our duty to protect, but we at the same time insure our own lives.* What mason is there in Canada, who would not willingly place his hand in his pocket and give his dollar and ten cents to the widow or the orphan of a deceased brother. It is our duty to do so. Then if we look at it from the lowest standpoint, we must see that it is one of the most admirable systems of insurance in the world. The expense is so trifling. The labors of a Secretary would be merely nominal. No luxurious offices, and no board of pampered directors are required to keep up this Society.

In conclusion then, we urge upon the Brethren in Ontario and Quebec to at once put their shoulder to the wheel, and try some such organization as that proposed, and prove to the world that we are true to those glorious tenets that we so profess to admire. Remember that Charity, like her sister Mercy, blesses him that gives, as well as him that receives.

VIRGINIA.—The Grand Commandery of this state is, we regret to learn, anxious to separate from the Grand Encampment of the U. S. Surely our Fratres there should remember that "Union is strength."

LET MASONS BE TRUE TO THEIR VOWS.

We fear there are many men who join our fraternity simply because they fancy it to be a society of gentlemen, or on account of the social pleasures that may accrue thereby. With such men we have little or no patience. A Freemason's lodge is not a "club," where men can congregate for the sake of an hour's sociability—*it is far more than this.* In the lodge room the most sacred lessons are taught and the highest principles inculcated. How important then is it that every man, who allies himself with us should be a good man, a true man and a square man. Every Ashlar that is not perfect, which is used in operative masonry, lessens the value of the building and impairs the usefulness and destroys the symmetry of the whole. So with us, if we admit poor material, we endanger the very foundation upon which our structure rests.

Such being the case, "*Let masons be true to their vows.*" It matters not whether it is that seeks admission. If a mason thinks a man unworthy he should either say so to the Reporting Committee, or unhesitatingly use the black-ball. It is his duty to do so. Too much care cannot be exercised in the reception of material. As the first temple was erected without the sound of axe, hammer, or any tool of iron, so should we endeavour to raise our spiritual edifice separately and collectively "without wrangling, clash or jar." One unworthy member can destroy the harmony and peace that might otherwise exist in a lodge, break it up and perchance many good masons might become disgusted with the institution, cease to take interest in it, and finally become drones in the masonic hive. Then "*Let masons be true to their vows,*" and without fear, favor or affection, exclude all unworthy to be received within the unfinished sanctum sanctorum.

There is one other very common error and that is fancying so and so is good enough for the Blue Lodge, but unwor-

thy of the Royal Arch, or the A. and A. Rite, or any other branch of masonry. Now, this we unhesitatingly assert to be a *fatal error*. We believe any man, who is worthy of being received in the lodge, is equally worthy of being received into Capitular, Cryptic, or Scottish Rite Masonry. We would ask why a man with thirty-two or thirty-three degrees should say, "I am holier than thou?" The Profane who seeks admission within our portals, should either be worthy of these grades, or else he should not be admitted into our Order. The Master Mason should guard well the portals of his lodge, because the brother once admitted is certainly entitled to these so-called higher degrees. Then "Let Masons be true to their vows."

In conclusion, then, let masons prove to the outside world that there is really something in masonry. That our institution is founded on the purest principles of piety and virtue, and that worthy men alone are received within our ranks. If our Brothers would only remember how closely we are watched and how sacred are our vows, they would strive yet harder to uphold the dignity and honor of the Craft. But let us admit that after all there are only a few masons who are untrue "to their vows." No society is more free from *black sheep* than ours. The sanctity of the Church is cursed by such associates; the ermine of the bench is also at times polluted; so we can scarce wonder that under our banners are men who wear the lambskin for unworthy and selfish motives.

"Let Masons be true to their vows!"

THE GRAND LODGE OF QUEBEC.

The time is drawing very close for the annual communication of the Grand Lodge of Quebec, and yet, as far as we can learn, our "loyal" brethren in that Province have done little towards an amicable settlement of the difficulties which, for nearly two years, through the obstinacy of some, has done so much to injure the fair name of masonry; we

have no wish to tare open old wounds, but we are anxious to see some movement made before the Grand Lodge of Quebec meets. Bros. Racicot and Pickel again and again pledged themselves to do so, and it was upon that understanding that the Quebec party in the Grand Lodge of (Ontario) Canada, yielded to their solicitations, and supported their amendment to the amendment. Under these circumstances, we urge upon those brethren, who then pleaded so earnestly to be allowed themselves to settle the difficulty, and pledged themselves time and again, to strive to do so *immediately*—to move without delay in the matter, so that next month we shall be able to see every mason in the Lower Province united under the banners of the Grand Lodge of Quebec.

We write this calmly and dispassionately—we cannot disbelieve men who have held high positions in the Grand Lodge of Canada—we cannot credit the assertions of many that these brethren were not in earnest, and that it was only another "blind." We won't credit such innuendoes, but we long to see something done. Every Freemason in Ontario desires it. Why should we any longer attempt to rule over our sister province, when even the ordinary members of so-called "loyal" lodges only hang to our skirts for shame's sake? Let ultra men on both sides yield a little to those, who have not been so prominent. Such a course is not beneath the dignity of any. The good of the craft should be the first consideration of all.

We have, however, said enough upon this painful subject. We do not wish to upbraid any. All we desire is peace. But we must say that if naught is accomplished before the Grand Lodge of Quebec meets next month, that Grand Body must define its position, and the Grand Lodges of the world will support it. Either it is the Supreme Sovereign Body of that province, or it is not. It must assert its rights and see that its territory is no longer infringed upon. We do not believe that the Mos. Wor-

shipful, the Grand Master of Canada, has the smallest desire to do so, still the Most Worshipful, the Grand Master of Quebec must record the opinions of himself and his Grand Lodge upon the subject, and have the position of his jurisdiction distinctly defined.

RED CROSS OF BABYLON.

We do not think much of this degree and never did. At all events it should never have been introduced into the Templar Order. Our Fratres across the line have, however, done so, and under the circumstances it is necessary that our Sir Knights should be acquainted with the same. This can be done by *communication* with Eminent Commanders, under the authority of the Grand Prior of Canada, or better still in our Councils of Royal and Select Masters, where the degree is properly worked, and to which it properly belongs. We should not have alluded to this grade, which was literally stolen from the Ancient and Accepted Rite, only we find that the Grand Commander of Illinois has ruled that all Templars, from foreign jurisdictions, who have not received this *knife and fork* degree, must put in a petition, be balloted for, &c., &c., before receiving the same, and that he "cannot visit a Commandery" there, and furthermore, "of course, the regular fees for Red Cross, and for membership, should be collected." This would be a courteous and knightly greeting with a vengeance!

Now, we maintain this—Any frater from a foreign jurisdiction that does not have this grade, upon proving himself a Knight of the Temple and Malta, out of courtesy to his mother jurisdiction, should at once have the secrets of the wanting degree communicated to him *free of all expense*. Does it cost the Commanderies of Illinois anything to do so. No. If they visit Scotland and have not all the degrees required by that jurisdiction, would they like to be excluded? Certainly not. We think then that every Mason and Templar

should strive to assist a visiting brother and not to debar him because he does not happen to be versed on the *local* peculiarities of any particular jurisdiction. Such narrow mindedness is not masonry, but sectarian bigotry.

However, it points out to us as Canadian Fratres the importance of receiving these so-called degrees. This degree in particular should always be communicated in our Encampments, or, better still, where it is possible, candidates should be told to take it in our Councils. This lesson, though we think it a most bitter and unnecessary edict, also shows the importance of masons taking such grades as are given in foreign countries. We have always held this as very essential, and have often been astonished at the indifferent manner in which brethren view degrees and grades of a foreign jurisdiction. Surely there can be no harm in receiving them, whilst they make it so much more pleasant when visiting other countries.

We advise, then, since this degree is one in the regular ranks of the American System, that all Royal Arch Masons, where there is an Encampment, should establish a Council of Royal and Select Masters, in which body, in this country, the degree is worked *in extenso*; besides in one Jurisdiction in the U. S., the Cryptic Degrees are a prerequisite to the Templar, so it is decidedly advisable to have them all. Capitular Masonry is now extending far and wide throughout the Dominion, why should not that beautiful little branch known as Cryptic be recommended with equal favor?

FREEMASONRY AND CHRISTIANITY.

Too much has been said and written regarding Freemasonry and Christianity. Why should certain brethren argue so much regarding this point. Freemasonry is not a System of Religion. Far from it. Freemasonry simply inculcates certain truths—that's what the Great Creator himself communicated to Adam in the garden of Eden. Truths that

Enoch taught and Noah exemplified by his faith in God—truths that David sang and Solomon typified by his temporal temple, and which the gentle Nazarene taught to the wondering Jews on the plains of Galilee. Masonry is not religion; it is a System of morality based on truth and fortified by Charity.

Freemasonry does not for one moment pretend to interfere with the rights of any man. All our teachings inculcate a belief in the great fatherhood of God and the grand brotherhood of man.

We enter not into the merits of the dogmas of religious belief—to do so would make us sectarian.

Freemasonry is universally Catholic. The God of the Christian, the God of the Musselman, and the God of the Hebrew are alike respected by us.

We worship the one great God.

We bow to the one Omnipotent, Omniscient and Omnipresent Deity; the God of Abraham, the God of Isaac and the God of Jacob. The Father of mankind.

So mote it be!

Why then should certain branches of the Christian Church attack us?

We interfere not with the religious dogmas of any man.

We believe every man has a right to worship his Creator according to the dictates of his own conscience.

Thousands of us have ranged ourselves under the banners of the Knights Templar and there pledged our faith in a trine God.

But the Templar asks not his brother in symbolic masonry to declare a faith in Immanuel.

The Israelite is true to his principles and the christian on his death bed feeds on the body and blood of Christ.

Why then, or how then, dare certain sects attack us?

The answer is that they are narrow-minded, bigoted and intolerant. Their ideas are cramped, their thoughts muzzled, and their brains centred in a certain channel.

When God breathed the breath of life

into man he inspired him with freedom. Liberty to judge, to act, to work. Masters impose no chains on their brethren, but kneel together, hand clasping hand, around their altars soliciting only Obedience to God and Brotherhood towards man.

So mote it be.

MARK DEGREE IN ENGLAND & ROYAL ARK MARINERS.

We regret to learn that the proposed treaty between the Grand Mark Lodge and Grand Ark Lodge of England has not come to any satisfactory termination. We think there are faults on both sides, but we confess we cannot see why the Supreme Grand Commander of Royal Ark Mariners, Most Worshipful Brother Morton Edwards, is to yield everything to the Grand Mark Lodge. We therefore, fully endorse his action in the premises, and concur with him in his recent action relative to the admission of Master Masons in good standing. The Grand Mark Lodge has no right to usurp the authority of the Grand Ark Lodge, and by thus ignoring that body the Grand Master of Ark Mariners has placed the matter in a proper light before the masonic world. The following is the letter to *The Freemason*, (London):

(To the Editor of the *Freemason*.)

DEAR SIR AND BROTHER,—In your impression of the 22nd July, a letter appears signed Frederick Binckes, in which that brother talks very learnedly about certain matters connected with the Order of Royal Ark Mariners. This, Sir, calls for no reply on my part other than as a matter of courtesy to your readers and for their benefit, I beg to state that Bro. Binckes is not fully acquainted with the working of the Order over which I have the honor to preside, and therefore I do not feel justified, it being of a very superior grade, and having privileges and immunities not enjoyed by the Mark degree, to reply to any questions propounded by those of inferior standing.

I will also state that the treaty signed

by the duly authorized representatives of the Mark degree on July 6th, not having been ratified by the Grand Mark Lodge, on the 1st August, as stipulated in such treaty, the Royal Ark Mariner Grand Lodge is now an entirely independent body, and the degrees of the Order will from this date be conferred on all Master Masons in good standing who may desire to have them.

I am, dear Sir and Brother, yours fraternally,

MORTON EDWARDS, S.G.C. R.A.M.

Office of the Grand Lodge of Royal Ark Mariners, 7, Gower-street, Bedford-Square, London, August 2nd, 1871.

In alluding to this subject we may remark that three Royal Ark Lodges, established in this country, are all under the jurisdiction of the G.: Ark Lodge of England. Right Worshipful Brother Col. W. J. B. MacLeod Moore being Representative and Inspector-General for the whole of Canada.

The Premier Lodge "Morton Edwards" is established and in good working order, under Worshipful Brother George C. Longley, Com.: N., at Maitland; the second "Olive Branch U.D.," was established by Wor.: Brother Robert Ramsay, Past Com.: N., Orillia, and is now thoroughly organized under Wor.: Brother J. A. Ardagh, Com.: N., and the third "MacLeod Moore," is opened, and will soon be "under full sail and afloat" in Toronto, under Worshipful Brother N. G. Bigelow, Com.: N.

The degree is a pretty one, and now that the ship is fairly launched in the Dominion, we feel confident that there is a long and prosperous voyage ahead of her.

PROCEEDINGS OF GRAND BODIES.

CONNECTICUT.—We are indebted to Rt.: Ex.: Comp.: J. K. Wheeler, Grand Secretary of the Grand Chapter of Connecticut for a copy of the proceedings of that body for 1870-71. We find that our Companions of "the Land of Habits" are at all events fond of a

little holiday, as they manage to have the meetings of this G. Chap. about double as often as any other state in the Union, except poor old "Philadelphia," who congregates her R. A. masons together from her suburbs of Pennsylvania somewhere about four times a-year, and as much oftener as she likes. Philadelphia however, does not *sne* her little boys of Pennsylvania if they don't attend—Connecticut does. Funny! But to Connecticut. The address of the Grand High Priest is a purely business document of local interest only. The D. G. H. P., (t. K.), and G. S., all submitted a report which proved they had been faithful overseers. The Report of Committee on Foreign Correspondence is excellent. In alluding to Canada, Rt.: Ex.: Comp.: Lockwood criticises the proposal of our Grand Z.:, relative to Grand Chapter assuming authority over Cryptic Masonry, it is, however, all right now, Companion. Cryptic Masonry is on a firm basis here in Ontario, a Grand Council having been duly organized, with our Grand Z.: as Grand Master of the same, for as you truly remark, "The Canada Companions very sensibly believe in putting and keeping the right man in the right place." Nova Scotia receives favourable notice, and the writer says, "we predict a bright and glorious future." So mote it be! Connecticut has thirty-four Chapters on her roll, and a membership of three thousand eight hundred and thirty-five. M.: E.: Comp.: C. W. Stearns was elected Grand High Priest, and our friend Rt.: Ex.: Comp.: Wheeler, Grand Secretary. Long may he hold that honored position.

GRAND LODGE OF COLORED MASONS.

The several lodges of Colored Masons of California, met in convention, July 27th, and organized a Grand Lodge, with the following officers: Peter Anderson, M. W. G. M.; Wm. A. Smith, R. W. D. G. M.; Henry Tolbert, R. W. S. G. W.; J. G. Palfier, R. W. J. G. W.; Dawson Thomas, R. W. G. T.; Nelson Cook, R. W. G. Sect'y; Jas. Riker, G. M.; Joseph Jacques, G. S. B.; Robert McCleary, G. M. of C.; Rev Wm. Smith, G. Chaplain; James H. Bell, G. S. B.; J. E. Francis, S. G. D.; R. B. Schofield, J. G. D.; Henry Smith and R. A.

Hall, G. Stewards; G. W. Miller, G.S.B.; Wm. H. Hall, G. Orator; Wm. H. Blake, G. Organist; Ashbury Sterling, G. Lecturer; Nathaniel F. Williams, G. Pursuivant; Wm. Carpenter, G. Tyler.

Unfortunately, owing to the peculiar status in which our regulations places colored Lodges in this country, we are obliged to treat this organization as clandestine, as well as the several bodies which gave it existence. - Good Masons throughout the world are considering how this vexed question of recognition of colored Lodges is to be met. Can it be forever staved off? and if not, how is it to be disposed of? Is Masonry cosmopolitan, or is it exclusive? Is it confined to certain races and blood, or is it universal? Is it correct that "Masonry exists between the North and the South, from East to West, and from the lowest depths to the highest heavens, among all nations, tribes, kindreds and tongues," or is it a *caste* order, the doors of which are unlocked only by the key of complexion, blood and nationality? We say this question must be met and disposed of sooner or later, and the sooner it is done the better it will be for both colored and white Lodges. We cannot overlook the fact that there are a large number of colored Masons in this jurisdiction—made according to the Ancient Rites in due form—though, as we claim, clandestinely made, because their Lodges are not recognized. But suppose a colored Mason, made in a regular Lodge, seeks recognition—then what principle could be brought forward to debar him of the rights and privileges of Masonry? A Chinese Mason, not long since, visited the San Francisco Lodges, and proved himself not only bright in the ritual, but bright in the far more important moral teachings of Masonry. Now, what we think *should* be done is *this*: Let the Grand Lodge take these colored Lodges under the wing of its jurisdiction and supervision, that it may control their labors and direct their affairs, as it now does the white Lodges in its jurisdiction. We see no other way of disposing of a question, which, if left unsettled, may yet become vexatious."

Thus speaks the *Mirror*, and we admire the bold views therein expressed. We, in Ontario, have to deal with it too, and we see no object in "pooh-poohing" the question. These negro Lodges are the direct offspring of African Lodge, un-

der the colored Mason, Rt. Wor. Bro. Prince Hall, Provincial Grand Master according to the G. R. of England. We shall have more to say upon this subject at some future period, and would, in the meantime, invite a free discussion of the same through the columns of the *GAVEL*. The matter is worthy of the consideration of the members of the craft. In Nova Scotia there are colored Lodges on her Grand Register, and on her rolls are many bright honorable and intelligent colored brethren.

REVIEWS.

ENGLAND—KNIGHTS TEMPLAR.—We have received the "Calendar of the Orders of Masonic Knights Templar and Knights of Malta 1871-2" published under the authority of Sir Kt. William Stuart, M. Em. and Sup. Grand Master of England. The work is neatly got up, contains about fifty pages royal oct., and is printed in a superior manner. From this interesting publication we find there are one hundred and twelve Encampments on the Roll of the Grand Conclave of England, many of which are in Canada, Africa, Australia, Gibraltar, Bermuda, &c. The balance on hand is £598-12-2, £280-8-3 of which is placed to the credit of the benevolent fund. £184-16-3 was devoted to the sick and wounded in the late Continental War. Among the list of Encampments that have failed to make their returns, we regret to say, we find the names of four Canadian Encampments. The motion, "that the Registrar of all Encampments do send a copy of the usual summons to the Provincial Grand Commander of the District or in his absence to his Deputy, at least seven days before each meeting and that no candidate be proposed for ballot, who shall have been disapproved by the Provincial Grand Commander or his Deputy," was carried. Canadian Templars should bear this in mind. For our own part we can see no particular objection to the same as these high officials are men in whom the Grand Master or Grand Prior have great confidence and would not likely object or interfere "except for strong reasons and in the interest of the Order." The Templar Order is one of great importance and is peculiarly select and exclusive, we trust, therefore, that all encampments will see the necessity of attending to this important point in the statutes.

CORRESPONDENCE

THE QUEBEC QUESTION.

To the Editor of the GAVEL.

Dear Sir and Wor. Brother.—Referring to proceedings of the late session of Grand Lodge, called Grand Lodge of Canada, I perceive the cloven foot still peeping from under its soiled skirts, in the harangue and resolution of the W. M. of Sutton Lodge, (will these Brethren assume, if they have it not, decently, and acknowledge the fatal mistake) committed in the hour of wounded pride, and overstrained ambition? The Brethren of Ontario may not know that Wor. Brother Racicot is the advocate of one or two of the most nefarious acts committed by the said Grand Lodge during the past 12 months. The skilful Lawyer made out his case, and plead to it with all that ability and zeal for which he is justly famed, the majority, of his hearers never for a moment considering the true nature of the case before them, viz: that the advocate was bolstering up the two Illegitimate Bantlings, "Provost" and "Sutton," for whose existence he is somewhat, if not altogether, responsible, for like other unlawful issue it is hard to tell who begat them.

The evil day has only been put off for a few months, come it will, the sooner the better for the misguided Brethren who are only heaping difficulty upon difficulty for themselves to surmount to the perfect indifference of "Quebec," who in health and harmony keeps the even tenor of her way without casting a thought upon her wayward sister, except in sorrow.

I speak for the District of Bedford when I assure you Wor. Sir, that every line and letter of the position assumed by the Grand Lodge of Quebec will be maintained and enacted, and only such Brethren as are known to be strong upon this point will be returned to Grand Lodge.

Having every confidence in the justice of the cause.

I am respectfully and fraternally,
A WARDEN

ANOTHER LETTER ON ROYAL AND SELECT MASTERS.

To the Editor of the GAVEL,

Dear Brother,

I see by the *Globe* that a Grand Council of Royal and Select Masters has

been organised in Toronto. I should like to know if these degrees are recognised anywhere outside the States, and on what authority they were established in Ontario. Please answer through *GAVEL*. I remain,
Yours fraternally.

AN INQUIRER.

[NOTE.—The degrees originally were worked under the authority of the Supreme Grand Council of the A. & A. Rite for the Southern Jurisdiction of the United States, after a time they organised State Grand Councils in the same way as Grand Lodges were formed, although in some States, Nebraska for example, they still work under the authority just mentioned, although that Grand Body would prefer seeing them all organise Grand Councils and no longer grant warrants for the same. As to not being recognised outside of the United States, that is to a certain extent true, although as shown by Note to letter from *Royal Arch* it will be seen that M. Ill. Comp. Chase, is now in England introducing these degrees. The degrees in this Province were granted under the authority of the Grand Council of New Brunswick, a body recognised by every Grand Council in the World, and this Grand Council of Ontario will be at once duly recognised, as Grand Councils are not so narrow-minded as some Grand Lodges.

—ED. GAVEL.]

ROYAL AND SELECT MASTERS.

LONDON, Ont., Aug. 30th, 1871.
Rt. Ill. Comp. RAMSAY,

Editor of the *Gavel*,

DEAR SIR AND ILL. COMP.—As I notice by the last *GAVEL*, you are "Grand Recorder of the Grand Council of Ontario." I would ask how could we start a Council of Royal and Select Masters here? If these degrees are, as you have often advocated, a continuation or development of Royal Arch Masonry, and as they are greatly practiced in the United States, I should much like to receive them, and with some others, establish a Council. Please let me know your views through the *GAVEL*, as to what course I should pursue.

Yours fraternally,

"ROYAL ARCH."

[NOTE.—Our Companion can obtain the degrees by either going to Galt himself, or should he wish to establish a Council there, he should write to the Inspector-General of the Eastern Division, Right Illustrious Companion G. H. Patterson, of Galt, who, with one or two Illustrious Companions would at once visit London, confer the grades upon nine Royal Arch Companions, and recommend your petition to the M. P. Grand Master for confirmation. We by all means advise all Royal Arch Masons to establish Councils of this beautiful little Rite, which really is the development of Capitular masonry, and in the words of the learned Mackey, "completes the circle." The childish opposition of some, because it is American, is really amusing when we remember that our Most Illustrious Companion Chase, of New York, has been sent for to England to introduce the Rite there. For our part we like the grade, and hope yet to see as many Councils of Royal and Select Masters in Ontario, as there are Royal Arch Chapters. We fail completely to understand why any should be opposed to them, when we recollect that at the head of our Council are two masons, whose names are part of Canadian masonry, Most Illustrious Companion T. D. Harington, 33°, the Grand Z. of Canada, and Right Illustrious Companion Col. W. J. B. MacLeod Moore, 33°, the Grand Prior of the Dominion, whilst for Right Piusant Deputy Grand Master we have Rt. Ill. Companion Daniel Spry, of Toronto, whose voice is ever raised in the cause of Right and Justice, and whose pen is ever ready to defend the oppressed. Few Grand Councils have been started under better auspices, and we hope our Comp. will be the first to form a Council of Royal and Select Masters under the authority of the Grand Council of Ontario.—ED. GAVEL.]

KENTUCKY.—The Masons' Home in this state is now open for beneficiaries. So one U. S. Grand Lodge follows another.

ITEMS.

HOLLAND.—In Holland the Brethren still wear swords in their masonic lodges.

LODGE OF BENEVOLENCE, LONDON, ENG.—In July this Lodge granted £132, 9, 0, Stg. for the relief of nine applicants. The month before £130. This is true Masonry.

HAYTI.—The Grand Orient of the A. and A. Rite, of Hayti, was founded in 1823 and has full control of all the degrees from the first to the thirty-third and is composed mainly of colored men.

IRELAND.—Rt. Em. Sir Kt. Gouley asserts that "in Ireland there are thirty encampments, nine of which are in the capital." Surely there must be some mistake.

SUBSCRIBE.—We ask Worshipful Masters, Secretaries and others to endeavor to secure a few subscribers for us. We ought to have another thousand new names before the end of the year. We ask all to give us a helping hand.

PENNSYLVANIA.—The masons of Pennsylvania in addition to their other excellent institutions have started a Masons' Home. The Grand Commandery of the state donated three thousand dollars towards the same.

INTEMPERANCE AND PROFANITY.—The G. M. of Oregon, M. W. Bro. W. D. Hare, is "out" in a circular, addressed to the Brethren of his jurisdiction against "Intemperance and Profanity." He orders that his letter be read at the three successive meetings of every lodge in Oregon. We hope all will profit by the same.

POSITIVELY THE OLDEST.—Ypsilon, Alaska, contains the oldest Mason in the world in the person of a Russian, aged one hundred and fifteen years, who claims to have received the Master Mason's degree at the age of eighteen, by special dispensation, in a Lodge on the frontiers of Persia, more than ninety-seven years ago. The aged brother is quite feeble, but visitors say he still retains a thorough knowledge of Masonic work.

A. A. R. IN THE WEST.—Ill. Bro. J. C. Answorth, 33°, is doing good work in Oregon and Washington Territory. He has

lately organized a Chapter of Rose Croix at Portland; another body of the A. A. Rite is soon to be formed at Eugene City, and a Lodge of Perfection at Olympia, Washington Territory. The Rite is just entering upon an era of prosperity on this coast.

NEWFOUNDLAND.—The first District Grand Lodge of Newfoundland has been organized under a charter from the Grand Lodge of England. The Hon. James Shannon Cliff, of St. Johns, is D. D. Grand Master, and Wor. Bro. H. T. B. Food, D. G. Secretary, £15, 0/0 Stg., was voted towards a benevolent fund.

SUPREME GRAND CHAPTER, ENGLAND.—This Supreme Grand Body met on the 2nd ult. The amount of cash on hand is £544 stg. The doctrine was laid down as law that no warrants should be granted in any place where a lodge had not been in existence three years. No wonder Capital masonry drags its weary length along at such a painfully slow pace. None of the three Grand Principals were present. Comment is unnecessary.

ANOTHER TEMPLE.—The *Masonic Jewel*, of Memphis, Tennessee, in its issue for July 1, gives a fine illustration of the proposed new Temple of that city, the cost of which will be \$200,000, and for which the full working plans and specifications will be ready in two months. The brethren hope to complete, pay for and occupy it, in about two years from this date. When will the Masons of Ontario move in that direction?

THE ANTAGONISM OF MASONIC RITES.—We call attention to an excellent article on this subject, from the London *Freemason*, which appears in this number of the GAVEL. The writer objects to *self-nomination* for 33°. So say we. Let every Rose Croix Chapter, when its members number twenty-five, be entitled to one *thirty-third*, and so on *pro rata*. In the northern Jurisdiction of the U. S. a somewhat similar rule prevails. We want fair play in this particular, as well as others.

ROYAL ORDER OF SCOTLAND.—This order is now established at Bombay, under the Provincial Grand Mastership of Sir Knight H. Morlar. The following Sir Knights were recently exalted. The Hon. J. Gibbs, M. Balfour, J. Percy Leith, E. Tyrell Leith, Col. L. W. Penn, Captain B. H. Mathew, H. Maxwell, Hon. G. M. Stewart, A. F. Shep-

herd, Dr. Shepherd, Dr. Blanco, J. Thomas, V. Reid, G. L. F. Connell, K. R. Camp, J. D. Wadia, W. Cooper, J. Green, and C. Matthews.

THE MIRROR.—This excellent periodical of Californian Masonry commences its third volume to-day. We wish it every success and strongly recommend it to our brethren of the Golden State. Its synopsis of Grand Lodge reports, carefully culled decisions of Grand Masters and sound masonic logic render it invaluable for our Brethren of the Pacific Coast. Brethren, send in your dollars to Bros. Bishop and Sherman, San Francisco, and you will never regret it.

NEW JERSEY.—One feature of the Grand Lodge of New Jersey different from our Pacific Coast mode of procedure, is, that each elective officer makes a report to the Grand Lodge of his industry in the labors devolving upon him. It is a good feature and we recommend its adoption. Officers will then do something worthy of reporting—visiting Lodges, and doing good. Thus commends our friend of the *Mirror* and he is right if the officers would only report *exactly* how the work, &c., was conducted in various places.

AT REST.—Worshipful Brother James Hulbert, Past Master of St. James Lodge No. 74, A. F. and A. M., G. R. C., Herald of St. James Conclave No. 38, Knights of the Red Cross of Rome and Constantine, Maitland Ont., died 31st July, 1871, aged 39 years, after a long and painful illness, borne with great fortitude and resignation. He was buried with Masonic honors on 3rd August, 1871.

ADONIRAM COUNCIL, No. 2, G. R. ONT.—At the regular election of this Council of Royal and Select Masters the following officers were installed for the ensuing year. Rt. Ill. Comp. N. G. Bigelow, Th. Ill. M., Rt. Ill. Comp. Daniel Spry, Rt. Ill. M., Ill. Comp. F. J. Menet, Ill. M., Rt. Ill. Comp. David McLellan, Treas., Rt. Ill. Comp. T. Sargent, Recorder. The action of the Delegates at the Convocation and formation of Grand Council of Ontario was fully confirmed.

THE MICHIGAN FREEMASON.—This excellent masonic monthly comes to us greatly improved. We have not latterly received it for some reason unknown to us, but we can assure its able editors, Rt. Wor. Bros. Chaplin and Coffinbury that we miss it much. We trust therefore that in future it will not fail to make its appearance with due regularity

especially since this is the beginning of another volume and we keep these books to bind. We wish its able editors every success and can assure the Brethren of the Wolverine State that they make a tremendous error if they fail to liberally support so excellent and liberal a periodical.

SHEKINAH COUNCIL No. 1, G. R. R., ONT.—This Council of Royal and Select Masters met in Masonic Hall, Orillia, on the 31st ult., and after confirming the action of its delegates at the Convention in Toronto, elected Ill. Comp. C. E. Ostrander, 18°, T. Ill. M.; W. Lount, 18°, Rt. Ill. Master; and T. C. Noble, 18°, Ill. M.; F. Kean, 18°, Treasurer; and J. A. Ardagh, 18°, Secretary.

ZABUD COUNCIL No. 4, G. R. R. ONT.—The following officers were elected for Zabud Council No. 4, on the 25th ult. Ill. Comps. Porter, T. Ill. M., Watkum, Rt. Ill. M. Barnard, Ill. M. Wilson, Recorder, and M. McLeod Treasurer. We congratulate T. Ill. Comp. Porter, feeling confident that he will make his Council a working one. There is plenty of material about Bradford.

ANTI-MASONRY IN ILLINOIS.—Rt. Wor. Bro. Babcock, D. D. G. M. of the second District of Illinois states that his "District is the hot-bed of anti-masonry," that "even the doors of some churches are closed against good, loyal, christian men who are masons, and no occasion is omitted to villify and malign their character." Such creatures are not worthy a passing thought. Notoriety is their sole object and they should be treated with silent contempt. The minister of the Gospel who attempts to crush out Masonry is either ignorant of its tenets, or false to the principles he professes to teach.

A GOOD IDEA.—The following excellent proposal was unanimously carried in the Grand Lodge of Texas. Why can't we do something of the same. Every year some well-known face is wanting and now is the time for us to commence. Let us see about this next July. *Resolved*, "That a standing committee of five be appointed by the M. W. Grand Master, to be styled the Committee on Masonic History, whose duty it shall be to collect short biographies, of distinguished Masons' photo-

graphs, and all other historical facts and records as may be useful and interesting to the fraternity in Texas, and file the same with the Grand Secretary for further use and reference."

ITALY.—For years there have been serious discussions and diversions amongst the Craft in Italy. We are glad however to announce that at last these conflicting elements are likely to be harmonised, as the Grand Master and Deputy Grand Master of the Grand Orient have given way and a Convention of masons from all bodies, with one or two exceptions, is to be held at Rome in November next, when doubtless most of the Carbonari spirit which infested it under its previous rulers will be swept away, and once more Masonry, free, pure and liberal will raise her head in the land where hundreds of years ago its hidden mysteries were performed in the vaults by the Roman Artificers.

CONGRATULATIONS.—We have much pleasure in congratulating our much esteemed friend and brother, Rt. Wor. and Rev. A. Washburn, Grand Chaplain of the Grand Lodge of Ohio, and Rector of Grace Church, Cleveland, upon the recent honors conferred upon him by Marietta College. In the words of the *Herald*, "the recipient of this honor (D. D.) is a gentleman of fine intellectual culture and of extensive scholarly attainments, and the degree in this case has a particularly just and meritorious signification." Let the masons of Ohio not be behind the church in rewarding steadiness, merit and ability. Dr. Washburn should be elected Grand Master of that noble State at its next annual communication.

IOWA.—Again has our friend and brother, the obliging G. Sec'y of Iowa, M. W. Bro. T. S. Parvin placed us under obligations by favouring us with Vol. XXVII of his "Annals of Iowa Masonry," as however we propose shortly to review Iowa Masonry *ab initio* we shall now simply say thank you and at the same time, would remind our brother that we wrote him some time since for Vol. XXVI of his annals as it is the one at present wanting to complete the set with which he so kindly furnished us. Bro. Parvin do not forget and we will send missing numbers of the GAVEL as soon as they are re-printed. We wish your capital journal, *The Evergreen*, every success, and were glad to see the Grand Master in his address spoke so favourably of the same. The craft in Iowa should support you above all others.

"LOYAL" MASONS OF QUEBEC.—We are rejoiced that the Rt. Wor. the Deputy Grand Master of Canada has called a meeting of delegates of the "loyal" lodges for the 18th inst, relative to the unfortunate schism in Quebec. We trust Bros. Pickel and Racicot will there tell plain facts and breathe words of peace and good-will. We hope that M. W. Bros. Bernard and Stevenson will endorse that action, and then before a month is over all our brethren in that province will be united in the United Grand Lodge of Quebec. So mote it be.

Immanuel Rose Croix Chapter.—This Chapter was *duly* opened on the 21st ult. The following brethren were duly installed officers of the same, Ill. Bro. Robert Ramsay 32°, M. W. S.; Bro. Canon Ramsay, M. A., 18°, High Prelate; Bro. C. S. Elliot, 18°, 1st Gen.; Bro. G. H. Corbett 18°, 2nd Gen.; Bro. T. S. Atkinson, 18°, Grand Marshall. Bro. J. A. Ardagh, 18°, Conductor, Bro. T. C. Noble, 18°, Captain of the Guard; Bro. C. Corbould, 18°, Almoner; Bro. J. Ardagh, 18°, Registrar; Bro. F. Kean, 18°, Treasurer; Bro. J. B. Newton, 18°, 1st Lieutenant of the Guard. Bro. W. Kelsey, 18°, 2nd Lieutenant of the Guard; Bro. C. E. Ostrander, 18°, Chamberlain; Bro. A. Dulmage, 18°, First Herald; Bro. G. M. S. Wilson, 18°, Second Herald; Bro. Wm. Lount, 18°, Organist.

"LITTLE" TESTIMONIAL FUND.—The masons of England are showing their appreciation of our energetic brother Little. The Fund for the purpose of purchasing him some suitable donation already amounts to over \$1500, we wish it were double that, he is a brother, who by his untiring energy and great labor has done much to forward the interests of Freemasonry in that country. Many brethren we regret to say, have opposed this subscription in the most vindictive manner, because Ill. Bro. Little has so strongly advocated the "Constantinian Order." We would simply remind these brethren that Bro. Little previous to the time he took any active part in this beautiful branch of Chivalric Masonry, was and is still a *worker* in the Blue

Lodge and Chapter—which we fear the most virulent are not. We can only say we are pleased to think that the English Craft generally acknowledge the valuable services of our friend and brother, Grand Recorder Little.

THE TRIENNIAL ASSEMBLY OF THE GENERAL GRAND ENCAMPMENT OF THE U. S.—We are particularly gratified to announce that the Grand Prior has appointed a special committee to attend the General Grand Encampment of the United States, which will be held at Baltimore on the 19th inst. Several distinguished Canadian Frates have, it is understood, signified their intention of accompanying Eminent Frates Ramsay and Kerr, and we sincerely hope that all will see the propriety of a strict regard to the uniform and regalia of our Order. The American Sir. Kts. are celebrated for their attention to these matters, and the bearers of peace and goodwill from the Land of the Maple Leaf should not be behind their Brethren of the Stars and Stripes in this particular.

The following are the appointments made by Grand Lodge, viz: V. Wor. Bros.:

E. Racicot,	G. S. Deacon.
H. G. Summers,	G. J. Deacon.
Chauncey Bennett,	G. Supt. Works.
Jas. Gibson,	G. Dir. of Cer.
Jno. J. Mason,	Asst. G. Secty.
John Dale,	Asst. G. Dir. of C.
Peter Patterson,	G. Sword Br.
Rev. E. W. Beaven,	G. Organist.
N. L. Steiner,	Ass't G. Organist.
F. L. H. Staunton,	G. Pursuivant.
P. M. McTavish,	
W. Carey,	
W. L. P. Eager,	
T. B. Bain,	
S. B. Holden,	
W. S. Burnett,	
C. B. Nimmo,	
D. A. Creasor,	
Hugh O'Neil,	
Thomas Brook,	
G. S. Oldrieve,	
Jas. R. Ormond,	

Grand Stewards.

NOTE.—The G. R. Ark Mariners Lodge of England was working in 1793 by Royal Warrant. The Supreme Grand Council of England was organized by Dr. Crucifix and others in 1845.

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