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THE
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AND
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St. Aldemar Commandery, St. Louis, has for its treasurer a brother named "Cash."

It may not be recollected that the Grand Lodge of Manitoba last year changed its time of meeting from February to June to take effect this year.

The *Tyler*, Grand Rapids, objects to representatives to Grand Lodge drawing ten cents per mile as mileage when the railroad fare averages but three cents. The objection is, we think, well taken.

The *Master Mason*, of St. Paul, says: "Judge John H. Brown, Past Grand Master of Minnesota is no more. He died at his home in Willmar on

Monday, January 20th, and was buried under the auspices of the Grand Lodge, on the 24th.

Bro. Joseph H. Hough, Grand Secretary of the Grand Lodge of Connecticut, has entered on his fifty-second year of secretarial service. He is not only a venerable but a capable officer, and stands high in the estimation of the brethren in his jurisdiction where his manly qualities are known and appreciated.

Grand Master MacCalla, of Pennsylvania and editor of the *Keystone*, Philadelphia, does not spare himself when Masonic duties demand his attention. He is continually making official visitations and doing all he can to make Masonry progressive in every sense of the word.

At the recent meeting of the Grand Lodge of Michigan at Lansing, John S. Cross, of Bangor, was elected Grand Master, and Wm. P. Innes, of Grand Rapids, Grand Secretary. Grand Lodge donated three thousand dollars to the Michigan Masonic Home. The next meeting will be held at Grand Rapids.

The *South African Freemason*, says: "Masonic charity should look at one

thing, and one thing only, the present necessity of the applicant. If we depart from this principle we go grievously astray.

“There is an entire sermon in the above brief sentences which should be carefully digested by those who pretend to distribute relief, and the digestion should begin in Toronto.

Continued ill-health, and a constitution far from robust, compel me to withdraw for at least some months from the editorial management of THE CRAFTSMAN. Even if the work has been a pure labour of love this step is taken with reluctance, for when a labour of love however, is too frequently associated with a throbbing brain or a feverish pulse then it becomes a tedious grind, and is manifested in various ways. I hope in the near future to renew pleasant acquaintances thus suddenly sundered, and around which cling such recollections as will afford me pleasing day dreams while the process of recuperation is progressing.

W. J. HAMBLY.

Past Grand Master Spry, as Grand Master Workman of the A. O. U. W. was a decided success last year, and presided at the recent annual session in this city in his usual suave and impartial manner. Another member of the Craft who merits mention is Bro. D. F. MacWatt, of Barrie, who is as highly appreciated by the members of the A. O. U. W. as he is by those of the Masonic fraternity.

The following item recently went the rounds of old country papers, “Her Majesty the Queen has graciously consented to become a Patron of the Grand

National Masonic Bazaar, to be held at Edinburgh at the end of this year, for the purpose of raising the sum of £10,000 towards the extended scheme of Scottish benevolence. The arrangements of the bazaar are being carried out under the direction of the Grand Master, Sir Archibald Campbell, Bart., and the Hon. Lady Campbell.

Some years ago Bro. J. G. Howard, of Toronto, whose death is chronicled elsewhere, offered the Masonic fraternity of Toronto a magnificent site, consisting of twenty acres of High Park, overlooking the lake, for the purpose of erecting a Masonic asylum and home. The only condition was that the building should be commenced and the land fenced in within a year. For some reason the fraternity failed to take advantage of his offer. To-day the property could not be purchased for \$300,000. The trouble in Toronto is that several brethren aspire to be the big toad in the puddle, and unless they father some scheme no efforts are spared by them to thwart the good intentions of others. The latest demonstration of this was when a proposal was made not long since to secure a site for a Masonic temple. Benevolent people die but mischief-makers and selfish brutes seem to live forever.

Grand Master Stearns favors the erection of a Masonic home in his jurisdiction (Quebec). A sensible proposition, but one that has not yet forced itself upon the lights in this province. Bro. Stearns in his recent address said:

“The formation and organization of a Masonic home would be a noble work of charity, and ought to receive special attention from the Masonic fra-

ternity of this jurisdiction. We cannot be too often reminded of our duty to the aged brother or his widow and orphans, and I do not think it out of place to again call your attention to this matter, trusting that ere long some practical plan may be devised to bring about the establishment of such a desirable institution by the brethren of this Grand Lodge."

It is aggravating enough for Masons to know that a brother has gone wrong without having such information hurled at him through the daily papers. Two instances of this kind occurred recently in Toronto. One of the items was evidently contributed by a non-Mason or an ignorant one, and the other by a more intelligent brother; as we read in the first case that the Lodge had expelled the offender, while in the other we were sagely informed that the law-breaker was recommended for expulsion by Grand Lodge.

An appeal was made to the Grand Lodge of Michigan, says the *Tyler*, at its last session in behalf of a widow who was left with a \$400 mortgage upon the homestead, and which she was in danger of losing if the payments were not at once made. Nearly \$300 was the result of the appeal. The thought uppermost in our mind at the time of the appeal was, why had the brethren in the vicinity neglected the widow of a worthy deceased brother?

The *Tyler*, of Grand Rapids, Mich., says: "THE CANADIAN CRAFTSMAN, the excellent representative Masonic publication of Canada, published monthly at Toronto, and ably edited by our esteemed Bro. W. J. Hambly, has donned a new dress. We congratulate our contemporary on its prosperity."

At the recent quarterly meeting of the Supreme Grand Chapter Royal Arch Masons of England, the Committee of General Purposes reported as follows, relative to the Grand Chapter of New South Wales: "The Committee have to report that they have received a Memorial from the Grand Chapter of New South Wales, reporting that they were regularly established on the 30th September, 1889, and asking recognition by the Grand Chapter of England, and that fraternal communication may be established between the two Grand Chapters. The Committee recommend that inasmuch as the Grand Lodge of New South Wales has been duly acknowledged by the Grand Lodge of England, the Grand Chapter of New South Wales be also recognized."

From the *Tyler*, of Grand Rapids, Mich., we learn that there has been a meeting at Columbus, Ohio, of Masons opposed to the position assumed by the Grand Lodge of Ohio on the Scottish Rite fight, with a view to formulating a plan and making arrangements for establishing a separate Grand Lodge. It is said its design is to be independent of both the Northern jurisdiction and Cerneau divisions of Scottish Rite Masonry. In other words, a Grand Lodge that will recognize neither body in the fight for supremacy.

The Grand Lodge movement in New Zealand is not progressing as unanimately as we at first anticipated. The last *Victorian Freemason* to hand says: "The M. W. Grand Master Designate of New Zealand (His Excellency Bro. Lord Onslow) having declined to accept this office at present, owing to the

want of unanimity displayed by the private lodges of that colony, the establishment of an independent Grand Lodge, which was announced to take place during the present month, has been postponed. The District and Provincial Grand Masters, in consideration of this concession, expressed their willingness to use their influence with the lodges of their districts to further the movement. The next meeting of delegates will take place in January next."

R. W. Bro. Roaf, will hold a Lodge of Instruction in the Masonic Hall, Toronto street, on Friday 21st March, at 7.30 sharp. The work of the three degrees will be exemplified as follows: 1st Degree by W. Bro. R. W. Hull and the officers of York Lodge; 2nd Degree by W. Bro. W. R. Clarke and the officers of Ashlar Lodge; 3rd Degree by W. Bro. W. E. Smith, St. John's Lodge. A circular has been sent to all the lodges in the district, and no doubt the hall will be taxed to its utmost capacity. It will be necessary for the brethren to be on time, as it is the intention of the D.D.G.M. to open at 7.30 sharp.

It is stated that the members of the Local Board of Relief have resolved to devote funds from that Board to defend those of its members who are now or have been defendants in the suit brought against them by Bro. S. M. Davis. Such a proceeding is entirely wrong. The lodges who contribute to the Board of Relief do so upon the understanding that their contributions are to be devoted to benevolent purposes, and the by-laws of the Board specify what payments shall be made

by the lodges and how monies so received shall be applied. We are of opinion that Bro. Davis should not have brought the brethren into a law court, and thereby supply opponents of Freemasonry with arguments of an uncomplimentary nature concerning our institution; but having done so, and committed what we must designate a serious blunder, we do not see that the Local Board of Relief is justified in committing a graver blunder, by misappropriating the funds of which its members are the individual and collective custodians. If the members of the Board of Relief are not disposed to pay law costs which were brought about by their own stupidity or carelessness they should appeal to the lodges, and we have no doubt but such an appeal would be responded to and the brethren indemnified for all costs incurred. Applying the funds of the Board of Relief to defraying the expenses of a delegate to the meeting of the General Board of Relief in Louisville, as we are informed has been done was bad enough, but this last proposal should not be tolerated. We sympathise with the brethren at the inconvenience to which they are being put, but our sympathies are not strong enough to countenance what is in our opinion is wrong doing.

H. R. H. the Duke of Connaught, at the Annual Communication of the Grand Lodge of All Scottish Freemasonry in India, held in Byculla, in replying to the toast, "The health of the Duke of Connaught, District Grand Master of Bombay," said:

"From what we have heard from the Grand Master, we know that our Gracious Sovereign is to be the Patron

of English Freemasonry, and that we have every hope that her Majesty will also be the patron of Scottish and Irish Freemasonry. I think you may look forward, if I may say so, almost to a new era of happiness and of brightness in the future of the Craft, if our Sovereign were to be at the head of the Freemasons of the United Kingdom of Great Britain and Ireland and her great dependencies, because it will then have a deep effect and carry great weight with all who belong to the Craft. I am certain that one placed as I am, the son of our Sovereign, I am sure I may say with safety and with confidence, that knowing as I do the very strong feelings that my brother, the Prince of Wales holds—the great respect that he has for Freemasonry—I am certain that with the Queen-Empress as our Patron, and the Prince of Wales as the Grand Master of the English Constitution, we will carry all the other constitutions together with us. I am most deeply indebted to you, brethren, for the very warm reception I have met with at your hands, and I am sure that I will never forget the great cordiality with which I have been received this evening, and especially not the roses.”

The Grand High Priest of the Grand Chapter of Michigan, in his recent annual address thus referred to the growth of that body:

“Forty years ago this Grand Chapter held its first meeting in Detroit. While but few of the companions of that convocation survive, that we are here to-day directing the destinies of 117 Chapters, bears witness to the wisdom of the companions who participated in these meetings of a generation or more ago. Ten years ago there were 98 chapters with a membership of 6,873, while we now have a membership of nearly 10,000. The relative numerical strength of the Royal Craft is to that of the Blue lodges as nearly one to three. Having, in a measure,

had charge of the Craft during the past year I am happy to report that peace and harmony prevail in the chapters, and that the lessons taught by the symbols of Masonry are bearing fruit.

The effort to secure a Grand Lodge in Queensland has evidently failed, as the following from the *Brisbane News* of December 5th, is emphatic:

“Those of our readers who have taken interest in matters Masonic will remember that some months ago there was an important agitation in favor of the establishment of a Grand Lodge of Queensland. A meeting was held at the Masonic Hall, Alice street, at which the question was debated at length, and nearly all of the speakers favoured the proposition. So far as the English Constitution is concerned, that view does not seem to be very popular with the various lodges working under it. Circulars were addressed to each of the 33 English lodges at present in existence in the colony, and replies have been received from 28 of these. It appears that 24 lodges have determined to remain loyal to the Grand Lodge of England; four have elected in favour of the Queensland Grand Lodge, and it is believed that the five remaining to be heard from will adhere to the old Constitution.”

SOVEREIGN GREAT PRIORY.

We have received from R. E. Sir Knight Daniel Spry, Grand Chancellor, a printed copy of the proceedings of the Sovereign Great Priory of Canada, Knights Templars, which held its sixth annual assembly in Montreal on October 22nd, 1889. The apparent delay in acknowledging Fratre Spry's compliment was the non-reception of the first copy sent us.

From the report of the Committee on credentials we learn that 27 preceptories were entitled to representation,

with 172 qualified Preceptors, making a total of 256 fratres entitled to seats in Great Priory. Of this number 15 preceptoreries were represented by duly qualified officers, 15 by proxies, and seven unrepresented. There were 40 Preceptors in attendance, with power to cast 100 votes.

We have already published copious extracts from the allocution of M. E. Sir Knight Col. MacLeod Moore, Supreme Grand Master, and will therefore pass over that portion of the proceedings, which was referred to the Grand Council to report thereon.

In the report of the Grand Council they "fully agreed that the military display connected with the Order was no part of the present system, which originated during the last century, and which is characterized by its unobtrusive and quiet dignity. But as the statutes of the Order recognize an outdoor parade, the policy and utility of such can hardly at this state be questioned." The Council regretted the severance of amicable relations with the great Priory of England and Wales, and hoped that "steps would be taken by the Supreme Grand Master, under whose governance the difficulties arose" to renew those feelings of amity which up to a late date existed. The Council was of opinion, that as the difficulty arose from a misapprehension of the jurisdiction of the Supreme Grand Master a settlement could easily be effected without sacrificing the dignity of Great Priory. The Council regretted the Supreme Grand Master's reference in his allocution to the mutilation of the previous year's allocution, claiming that it was with his approval certain paragraphs were suppressed.

In the report on the condition of the Order occurs the following paragraph: "It is difficult, of course, with so many organizations, in existence, to keep up a close and active interest in Templarism; yet, at the same time, efforts should be made to enliven meetings by discussions on the principles and history of the Order, that would awaken new zeal and encourage those

whose day-dreams are the final triumph and success of the Templary Order." The suggestion is worthy of consideration, but it reminds us of a statement made by a minister to the effect that Canadians were the greatest resolutionists he ever met, as two or three could not meet on the street corner without passing a resolution, and having done so they assumed self-important airs, evidently feeling that they had accomplished something. So they had let off some surplus steam. A "discussion of the principles" of the Order would be interesting, the principles of the Order are doubtless its foundation, and why discuss them unless a remodelling of the Order is aimed at. It would be more reasonable and profitable to discuss the work of the Order and ascertain if its principles were observed in practice as well as in precept. If the principles cannot be observed then by all means discuss them, and if need be bring them down to the level of the membership.

Further on in the report we learn something about the principles of the Order: "The aims and objects of Templarism are such as in other lands have endeared it to many Craftsmen. It receives encouragement and has the good will of all who work in the field of Masonic endeavour, and no reason can be advanced why on Canadian soil, the Templar tree should not flourish and shelter under its benign shade the best and brightest minds of this young nation. If, therefore, we have a mission why should we not, with true fellowship for those who are in kindred work, build up an Order on lines that will make its foundation sure, and give us a front place in the ranks of all fraternities, whose effort is to do good, and add a little to the sunshine of life, gladdening those who sorrow, encouraging those who grow weary by the wayside, and shedding the genial warmth of brotherly love on all, whether within or without the fold. Such principles as the above require no discussion, but are worthy of close observation.

The financial report shows the receipts, including a balance on hand of \$528.93, to have been \$1,510.53. The expenditure, \$1,006.83, leaving a cash balance of \$503.70, a slight reduction from the previous year.

A resolution was adopted as follows: "Resolved, that the Grand Chancellor be directed to acknowledge the handsome gift of a banner by the Grand Encampment of the United States, and to express the heartiest thanks of the Templars of this jurisdiction for the knightly courtesy of our American frates, and to assure them that we appreciate their kindness and heartily reciprocate their good wishes."

From the statistics we gather the following:

Preceptories on the Roll	27
Degrees conferred — Red Cross	66
Templar	85
Malta	68
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Members Dec., 31, '87	990
Admitted in 1888	82
Ceded to Victoria	74
Withdrawn	25
Suspended N. P. O.	18
Deaths	11
Present membership	944

Geoffrey de St. Aldermar Preceptory, Toronto, is the largest, having 121 members; Godfrey de Bouillon, Hamilton, comes next, with 99; Albert Edward, of Winnipeg, and Burleigh, of St. Thomas, following with 58 each. Moore, of Peterboro', and Harington, of Almonte, are the smallest, each having eleven members.

Before closing our review of the proceedings, mention should be made of Sir Knight Henry Robertson's report on foreign correspondence, which is prepared in his usual style, care being taken to compress into the limited space at his disposal a great deal of valuable information.

Col. W. J. B. MacLeod Moore, Supreme Grand Master, Prescott, Ont.

Daniel Spry, Grand Chancellor, Barrie, Ont.

R. W. BRO. T. S. PARVIN.

As Bro. Parvin, Grand Secretary of the Grand Lodge of Iowa, is known at least by name wherever Masonry has a foothold, we cheerfully transfer from the *Masonic Constellation* of St. Louis, the following sketch of his life:

Theodore S. Parvin was born January 15th, 1817, in Cumberland county, New Jersey. His father was a seafaring man, and was the commander of a vessel for a number of years. As his father's calling took him much from home, the early training of Theodore, fell mainly to his mother, a devoted Christian lady, of the Presbyterian faith.

In November, 1829, he removed with his father's family to the city of Cincinnati, Ohio, and soon afterward entered Woodward College, at that place, where he soon distanced all competitors, especially leaving some of the foremost a long way behind in mathematics. In the fall of 1833, having successfully and meritoriously passed through the college course, he commenced to be 'learned in the law.' Uniting the benefits of office study with the more illustrative teachings of the school, he entered the Cincinnati Law School, from which he was graduated in 1837, and immediately admitted to practice.

Young Parvin received and accepted the position of Confidential Secretary to Governor Lucas, in the spring of 1838, and took up his residence in Burlington, Iowa, then the capital of the newly appointed Governor. The position of clerk of the United States District Court was filled by Mr. Parvin from 1845 to 1855, previous to which he had held the office of Prosecuting Attorney and Judge of the Probate Court, and residing at Muscatine. From 1854 to 1870, Mr. Parvin held almost every position and office in the Iowa State University.

In May, 1843, Prof. Parvin was married to Miss Agnes McCully. They

have six children, two daughters and four sons, the eldest daughter and eldest son being married. The eldest daughter was one of the first three ladies to take the degree of A. B., in the State University, and, so far as we know, they were the first females to take this degree in the United States.

In 1850, Prof. Parvin united with the Presbyterian church, in which body he is as honored and useful as in any other walk of life.

Prof. Parvin's residence has been in Iowa City since 1860. He has an elegant cottage by the Iowa river and the railroad track. The murmurs of the river, floating on the still summer evening air, probably inclines one to poesy; but the engine bell ding-donging through the middle of a five o'clock morning slumber would most likely give occasion, in a profane temperament, for the hardest kind of prose. Here, amid domestic quiet, within hearing of the careless whistle of the oriole on the one hand, and the buzz of the city commerce on the other, surrounded by terraces of books, Prof. Parvin devotes himself to the collection of materials for history, and drives a facile pen in embodying the records of ancient Masonry.

In Masonry, companion Parvin first saw the light in Nova Cæsarea Lodge, No. 2, Cincinnati, Ohio, March 14th, 1838, and was raised a Master Mason the 9th of May following.

On coming to Iowa he took up his residence in Burlington, where, in 1840, he, with others, obtained from the Grand Master of Masons in Missouri, a dispensation, dated November 20th, for Burlington Lodge, No. 41, (afterwards on the registry of the Grand Lodge of Iowa as Des Moines Lodge, No. 1.)

He withdrew from this Lodge to assist in forming what is now Iowa Lodge, No. 2 at Muscatine, serving as Secretary and Master.

He was elected Master in 1843, represented it in the Grand Lodge of Missouri in 1842 and 1843, and in the convention that organized the Grand

Lodge of Iowa, in January, 1844, at which time he was elected Grand Secretary, a position he has ever since filled, save during his Grand Mastership. In 1853 he was again returned to the Southeast, which position he has since filled.

To the energy and unsparing labors of Brother Parvin the Grand Lodge of Iowa is indebted for its prominent position in the Masonic world. He laid the foundation and has built the superstructure of its library, which is among the largest and most valuable possessed by American Grand Lodges; and the example thus set has had much to do with the fashion of gathering Masonic libraries now so prevalent. Of this library, he, in 1873, published a catalogue comprising one hundred and forty-four pages, which is itself a valuable compend of Masonic bibliography; and the proceedings of the Grand Lodge, officially prepared and published by him, in six large volumes, the first two of which were reprinted in 1858, furnish a lasting monument of his love of labor and love of Masonry, and his willingness to perform hard work to advance the literary character of the Grand Lodge.

Companion Parvin, having been exalted a Royal Arch Mason in Iowa City Chapter, No. 2, January 2d, 1845, joined in a petition for a Chapter at Muscatine, in response to which Washington Chapter, No. 4, was organized September 27th, 1852, and he was appointed King in the letter of dispensation. On the 27th of December, 1853, he was elected its first High Priest after its charter was granted, and represented it in the convention at Mt. Pleasant, in 1854, which organized this Grand Chapter. Over this convention he presided, and he was chosen the first Grand High Priest. After filling this station one year he was chosen Grand Secretary and served two years, when he declined a re-election.

He passed the Circle of Royal and Select Master in Dubuque Chapter, No. 3, Sept. 27th, 1847 (the Council

degrees being then under control of the Chapter). He represented this Council in the organization of the Grand Council of the State, at Dubuque, January 1st, 1857, and was elected Grand Recorder. In 1860 he was elected Most Puissant Grand Master.

January 10th, 1855, Companion Parvin, visited Chicago, where he received the Templar Orders in Apollo Commandery. Petitioning for, and receiving a dispensation he, with others, organized DeMolay Commandery, No. 1, at Muscatine, March 15th, 1855. Of this body Sir Knight Parvin was named the Eminent Commander, which position he filled for several years.

In 1864 the Grand Commandery of the State of Iowa was formed, and the laying of its foundations was entrusted to him, he having been elected its first Grand Commander. He served two years; attended the Grand Encampments of 1856 and 1859; as Grand Commander that of 1865, and as Past Grand Commander those since. In 1871 he was elected Grand Recorder of the national body, which election was repeated in 1874 and 1877 and 1880. Into Scottish Masonry Bro. Parvin was admitted in 1859, he having in that year, received all the degrees up to and including the thirty-third. September 12th, 1867, he introduced the Rite into Iowa, and established bodies at Keokuk, Des Moines, Davenport and Dubuque, and subsequently at Lyons.

This brief and imperfect sketch of a few of the main points in the life of one who for fifty years has devoted himself assiduously to the duties and labors of Masonry. In this the trouble has been rather to know what to leave out than what to report. And so completely has he identified himself with the Masonry of that period in Iowa, that a full biography of the one would be equally a full history of the other.

ST. ANDREW'S LODGE BANQUET.

The members of St. Andrew's Lodge, Toronto, for several years past have held an "At Home" which were invariably very enjoyable affairs, but the recent edict of the Grand Master, prohibiting dancing in halls dedicated to Freemasonry, doubtless led them to change the programme this year, and their annual gathering took the form of a banquet, to which the lady friends of the members were invited. The banquet was held in the Toronto street hall on February 11th. The spacious lodge room presented a gay appearance, the presence of so many ladies in a room usually occupied by the sterner sex adding materially to the brilliancy of the scene. The chair was occupied by W. Bro. ex-mayor McMurrich, and the vice chairs by R. W. Bro. W. C. Wilkinson, W. Bro. Glanville and Bro. R. P. Ecnlin.

Among those present were the following brethren and the ladies mentioned: W. S. Lee and Mrs. Lee, Captain and Mrs. Manley, J. W. St. John and Mrs. St. John, N. T. Lyon and Mrs. Lyon, T. A. Stephenson and Mrs. Stephenson, E. Merritt and Mrs. and Miss Merritt, S. Becham and Mrs. Becham, S. Barrett and Mrs. Barrett, R. H. Humphreys, Mrs. Humphreys and Miss Humphreys, F. Macdonald and Mrs. Macdonald, E. W. D. Butler, D. Rose, Mrs. Rose and Miss Rose, R. Doane and Mrs. Doane, H. Plant and Mrs. Plant, A. Cringan and Mrs. Cringan, A. B. Smith, Mrs. Smith and Miss Smith, W. J. Hendry and Mrs. Hendry, Thomas Pells, Mr. and Mrs. Gundy, John Kent and Mrs. Kent, A. R. Macdonald and Miss Macdonald, E. Hales and Mrs. Hales, James Coghill, T. B. Cole and Mrs. Cole, Ald. McMullen, J. S. Lovell and Mrs. Lovell, Charles Bugg, T. H. Lee, D. Stocks and lady, J. W. Lang, W. C. Wilkinson and Mrs. Wilkinson, F. Phillips and Mrs. Phillips, Joseph Watson, Mrs. Watson and

The Grand Lodge of England now has 2328 lodges on its register, an increase of 38 during the past year.

Miss Watson, J. W. Dowd and Mrs. Dowd, Ins. and Mrs. Hughes, J. W. Stanley, Mrs. Stanley and Miss Stanley, E. H. Smith and Mrs. Smith, S. D. Fisher and Mrs. Fisher, Miss Lillie Fraser, Thomas Joyce and Mrs. Joyce, Joseph Walker and Mrs. Walker, W. H. Smith and Mrs. Smith, W. E. Turner, J. H. Seymour and Mrs. Seymour.

The banquet, a grand one in every sense was supplied by Bro. G. S. McConkey, and the Italian string band was present and played a number of airs.

The toast list was not too long, but it was an early hour before it was concluded. The toasts were: "The Queen," "The Grand Master and the Grand Lodge of Canada," replied to by R. W. Bro. E. T. Malone; "Symbolic Masonry," replied to by Bro. George Tait; "Our Visiting Brethren," replied to by Bro. St. John; "Army and Navy and Volunteers," replied to by V. W. Bro. Capt. Manley; "Canada our Home," replied to by W. Bro. J. L. Hughes. "The Press," by W. Bro. Daniel Rose of THE CRAFTSMAN; "The Ladies," by Bro. R. P. Echlin, closing with the Junior Warden's toast.

Responses to the toasts, however, were but a small part of the latter portion of the entertainment. Many of those present were accomplished musicians, and song after song was called for, and given by brethren who would do no shame to the professional stage.

GRAND TREASURER MITCHELL.

At the February meeting of St. John's Chapter, R.A.M., Hamilton, R. Ex.-Comp. Edward Mitchell, P.Z., and Grand Treasurer of the Grand Lodge and Grand Chapter of Canada, was presented with a gold watch, chain, and Masonic charm, by the members of the Chapter. Comp. W. J. McAlister, Scribe E., read the following address.

"To Right Excellent Companion

Edward Mitchell, P.Z.:—Dear Sir and Right Excellent Companion: For nearly five and twenty years you have been prominently identified with the history and varying fortunes of St. John's Chapter. Scarcely had the 'ineffable name of Deity' been communicated to you when you were called upon to lead others to the discovery of the lost word, and in quick succession you ascended the steps that led to the throne of the prince of the people. For three years you presided with eminent tact and ability over the Chapter and retired from office carrying with you the esteem and affection of all its members, and accepting at their hands the jewel which during all the intervening years you have so worthily worn. The Grand Chapter then honored you by confirming your appointment as District Superintendent, and by subsequently entrusting you with the custody of the funds, which latter office you still hold. During the year 1887 it became manifest to the members of the chapter that its affairs demanded the guidance of a captain endowed with more than ordinary skill and ability, and once again, after a lapse of sixteen years you were unanimously chosen for the position. The records of the Chapter bear ample testimony to the fact that the selection was well and wisely made, and though not perhaps with all the old-time physical vigor, yet with all the old-time fire and eloquence you have guided its destinies and have succeeded in removing the difficulties with which it was surrounded. Once again, then, your companions ask you to accept from them years upon years of ever-increasing love and affection—love which time has only given us the opportunity to increase, and affection which time has given us no chance to destroy, and to accept also the chain and seal—the one indicating the indissoluble links with which we are bound together, and the other bearing upon it the mark of a true-hearted man and Mason, to whom faith, hope and charity are not mere work, but who has year by year exemplified them in his own

life and has endeavored to implant them in the hearts of all around him."

Com. Mitchell replied in his usual happy manner. The members afterward adjourned to the banqueting hall, where an excellent repast awaited them.

DELEGATES' EXPENSES TO GRAND LODGE.

R. W. Bro. Thomas M. Reed, of Washington, expresses himself as follows regarding the payment by Grand Lodge of representatives to its meetings:

"The more we study this question the more we are thoroughly convinced that the modern system or practice of paying representatives to a Masonic Grand Lodge is a fruitful source of evil. It is anti-Masonic in its nature, growth and tendencies, and should be no longer allowed by any Masonic Grand Lodge. It fosters and cultivates a mercenary spirit destructive of the true interests and purposes of Freemasonry. It is a mistaken idea to suppose that Freemasonry is a *beneficial* institution. These benefit associations have their objects, and may serve a good purpose in their own way, and against such we have naught to say, but we mistrust that some of the *adhesive virus*, so to speak—the life element of those societies—has crept into our Grand Lodges, and the 'mileage and *per diem*' system is but the cankerous outgrowth. We prefer Freemasonry in its primitive purity, in its distinctive character of "Brotherly Love, Relief and Truth," divested of all selfishness; CHARITY being the topmost round in the mystic ladder. We say abolish the mileage and *per diem* system in toto. Every lodge imbued with the true spirit of Masonry which can, or *ought* to exist, will have no difficulty in providing means to insure its proper representation in Grand Lodge. In fact, this ability in a Lodge should be a condition precedent before a charter is granted, if we would conserve the genuine principles of the Order."

In Canada, most of the lodges pay the expenses of their representatives, Grand Lodge being called upon to pay the expenses of certain Grand Lodge officers only.

A MASONIC MARTYR.

In a late issue we referred to the condition of affairs in Brazil, and the part played some time ago by the Jesuits in their bitter hostility to Freemasonry, which ended in the downfall of Emperor Dom Pedro, an enthusiastic member of the Craft. Since then we have received a circular issued by Grand Commander Albert Pike, of the Supreme Council of the 33rd Southern Jurisdiction, which shows to what extent clerical persecution can be conducted. Bro. Pike says:

"I have to announce with very deep regret the death, at Rio de Janeiro in Brazil, of the Emeritus Member of Honor of our Supreme Council, the Bro. Visconde Luiz Antonio Vieira da Silva, Grand Master Grand Commander of the Grand Orient and Supreme Council of Brazil, the simple fact of whose death, without particulars or comment, has been announced to me by official letter from the Grand-Secretary-General of the Order, of date the 6th of November, 1889.

"I have had no means of knowing the history of his life; but I know how he came to his cruel death. He was the Minister of Marine of the Emperor Dom Pedro, himself a Mason of the 33rd degree; and with the news of a revolutionary movement and the establishment of a revolutionary government at Rio de Janeiro, and of the expulsion from Brazil of the Emperor and his family, by its new self-constituted rulers, came also the news that the revolution had cost but a single life,—that of the Minister of Marine, who had been killed. Soon after came the statement that he had not been

killed, but only wounded; and the public has heard nothing in regard to him since, although he died on the 3rd of November.

"Soon after came the information that the Ultramontane Archbishop of Rio de Janeiro, to whose malignity was owing, some years ago, the war of the bishops and clergy of Brazil against the Freemasons, had sanctified, by his special benediction, the revolutionary movement and government; from all of which it is strongly to be inferred, though it cannot be positively and certainly asserted, that the Minister of Marine was slain because he was the Chief of the Brazilian Masonry; and that the revolution had for one of its purposes the suppression of Masonic influence in the government.

"We shall know, by and by, when communications from Brazil are not subject to the scrutiny and espial of officials of the new government, whether the name of Vieira da Silva is to be inscribed on the roll of the martyrs who have died for Freemasonry; and by what instigation or procurement he was murdered. Meanwhile we know that he was a faithful and zealous defender of the Brazilian Freemasonry against Jesuitism and Ultramontanism, a lover of liberty and a patriotic citizen; as well as a man of honor, an accomplished gentleman and a capable man of affairs, and that by his death the Brazilian Masonry has sustained a grievous loss."

Craft Tidings.

CANADIAN.

Bro. James Fleming, a member of Builders' Lodge, Ottawa, died in Toronto, and was buried with Masonic honours on the 6th ult. The members of St. George's Lodge, Toronto, took charge of the funeral at the request of the W. M. of Builders' Lodge.

R. W. Bro. Roaf, D.D.G.M., Toronto District visited King Solomon Lodge at its February meeting; there was a

large attendance of visitors. Three candidates were accepted.

The remains of Bro. J. G. Howard, for years a prominent and leading citizen of Toronto, were interred in the family plot, High Park, on January 6th, a large number of leading citizens being in attendance. Bro. Howard was an esteemed member of St. Andrew's Lodge and was also connected with the Knights Templars, both bodies being represented as was also the Canadian Order of Odd Fellows, M. U., a society that Bro. H. took a deep interest in. The deceased made a number of bequests, among them \$1,000 to the widows' and orphans' fund of the Odd Fellows, and property valued at about two million dollars to the city of Toronto.

Bro. Ephraim Cross, reeve of Almarle township, was buried with Masonic honors at Colpoys Bay, on February 18th.

Bro. John McDougall, of Bowmanville, while returning to his home from the curling rink on the 16th February, dropped dead on the street from apoplexy. His remains were interred with Masonic honors on the 20th ult., many members of Jerusalem Lodge being in attendance. At the time of his death Bro. McDougall was Division Court bailiff and secretary of the public and high school boards. He also carried on an extensive milling business.

Jerusalem Lodge, Bowmanville, had a double funeral on February 14th, when the remains of Bros. Wm. R. and George Piggott, were interred with the usual ceremonies. George Piggott was manager of the Dominion Organ and Piano Factory, and his brother William was foreman of one of the departments. Both had been attacked by la grippe, which was followed by pneumonia, with fatal results, the brothers dying within three hours of each other.

The members of King Solomon Lodge, Toronto, paid a fraternal visit to Zetland Lodge at its February meeting.

The brethren of Napanee recently presented R. Ex.-Comp. James Walters, P. G. Superintendent of Prince Edward District, with a P. G. S's. regalia as a recognition of his services.

Bro. Biseel, of Strathroy, died recently and was buried with Masonic honors.

The Wesleyan Church property at Nanaimo, B.C., including the old church building, has passed by purchase into the hands of the members of the Masonic Lodge in that city. The property is beautifully situated.

Bro. Matthew Van Wormer, who died recently in Toronto, was one of the oldest Masons and Odd Fellows in America. In 1881 he invented what is known as the Van Wormer screw lever side dump car, which are now in use on many leading railroads in Canada and the United States.

St. Bernard Commandery, K. T., of Chicago, has indicated its intention of visiting Hamilton next summer, and preparations are being made by the Thirteenth Band and Godfrey de Bouillon Commandery of that city to give the Chicago Knights a fitting reception. The local Knights have appointed a committee consisting of Gavin Stewart, John Malloy, D. J. Peace and E. A. Dally to meet a committee of the band and discuss the matter. The *Spectator* says: "There are Knights Templar Commanderies in Toronto, Guelph, London, St. Catharines, Dunnville, Detroit, Buffalo and Rochester, which would all no doubt be glad to meet the Chicago men here."

Temple Lodge, Hamilton, at its last meeting received 23 applications for membership. The officers in that Lodge will not have an opportunity of becoming rusty, but they may be worn out.

Sergeant Hurrell, who created a scene in the Dominion Parliament a few days ago by interrupting members of the House while they were speaking, and he merely a visitor, was formerly a member of one of the city lodges. At

least one of the brethren here has cause to recollect Bro. Hurrell, as Bro. H. charged him with conduct unbecoming a Mason, and the case was tried in open lodge.

New lodges are in course of organization at Whitewood and Broadview, N.W.T.

Grand Master Walkem will continue his official visits during the present month.

Grand Z. Hungerford, will soon visit Belleville and other points in Eastern Ontario. The last week in February he visited the chapters of the Niagara Peninsula.

R. W. Bro. Ray, of Port Arthur, has received his commission as representative of the G. L. of New South Wales, near the G. L. of Canada.

Grand Master Walkem, during a recent visit to Montreal, addressed at considerable length the brethren of the English warranted lodges in that city, on the subject of the difficulty between the Grand Lodge of Quebec and England.

Victoria Lodge, No. 859, A. F. & A. M., Simcoe, opened their new Masonic Hall February 28. There was a large attendance of brethren, and a pleasant time was spent by all who had the pleasure of being present.

The members of Hamilton Sovereign Chapter Rose Croix, A. & A. S. Rite, recognized the efficient work done by Ill. Bro. W. G. Townsend, 32°, as secretary of the committee which made the arrangements for the re-union of the Ancient and Accepted Scottish Rite held there recently. To show their appreciation of his services the members presented him with several articles of silverware at the last regular meeting of the Chapter. The presentation was made by Bros. H. Murray, and W. H. Ballard. A suitable reply was made by Mr. Townsend.

The annual conversazione held under the auspices of the Masonic bodies of Hamilton came off on February 28th, and was a pronounced success.

Over 700 people participated in the evening's entertainment, and enjoyed themselves immensely. Bro. Edward Mitchell opened the proceedings with a pithy speech, and welcomed the visitors to the mysterious precincts of brotherly love. The concert given was very good, and neither too long nor too short. At its close dancing commenced, and the supper-rooms were thrown open. The magnificent robes of the Scottish Rite were often examined during the night, and one or two of the ladies were so struck with the richness of the costumes that they insisted on trying them on, and were afterwards politely escorted to the chairs and worshipped there. The committee of management deserves much credit for the arrangements, which were ample and complete.

Rehoboam Lodge, Toronto, is undoubtedly keeping up its record under its present W.M., Bro. W. J. Graham, for having its meeting both entertaining and instructive. At the last regular meeting, the Lodge was favored with a visit from the officers and members of Occident Lodge. After business was over the brethren returned to the refreshment room where a happy time was spent. Bro. R. H. Myers, of Bracebridge, favored the lodge with Canada's national air, "The Maple Leaf Forever." W. Bro. Dunn was in his usual happy mood, and with W. Bros. McDonald, Williams, Bromley, and Carkeek, entertained the members with songs and recitations.

Bro. John Willis, of York Lodge, Eglinton, was recently presented with a dinner and tea set by his fellow employees in McCausland & Sons stained glass factory, Toronto.

Bro. E. H. Body, of St. George's Lodge, Toronto, died on the 23rd February, from congestion of the lungs, brought on by an attack of la grippe. He was interred with Masonic honors.

The legal troubles of the Local Board of Relief, Toronto, are not yet at an end, as Bro. S. M. Davies has issued a writ against Bro. Alex. Patterson,

Secretary of the Board, and has applied for a new trial in his case against Bro. Dinnis, President of the Board. The trouble arose out of the publication by the Board of a list of those who had received assistance from it. Bro. Davies name appeared on the list, with the statement that he was a suspended member. This being untrue, he claims damages.

An official visit was paid to St. Paul's R. A. Chapter No. 65, by Rt. Ex-Comp. Geo. Wetherington, Grand Superintendent Toronto District, at the last regular Convocation, on Friday, 12th February. It was the intention of the E. Z. to have the three subordinate degrees exemplified for the District Superintendent, but as the work in the R.A. took up so much time, Ex-Comp. Allen explained that to work the three degrees would keep the Companions too late. The Mark Degree was worked by ex-Comp Shepley, and the officers in a manner that reflected great credit on this Chapter, and the praise given the ex-Comp and his officers by the Grand Superintendent and visitors was deservedly merited. Ex-Comp. Oliver and the Companions of King Solomon's Chapter paid St. Paul an official visit on this occasion.

R. W. Bro. Wm. Roaf, D.D.G.M., Toronto District, has been getting in some good work during the last four weeks, having visited Ionic, of Brampton; Markham Union, of Markham; Richmond, of Richmond Hill; Vaughan, of Maple; King Solomons and Occident of Toronto. Toronto District has not for many years had a more popular D.D.G.M. than R. W. Bro. Roaf, "judging from the reception accorded him on each visit." The brethren of Ionic Lodge, Brampton, gave R. W. Bro. Roaf and his Secretary, W. Bro. Ben. Allen a royal welcome. W. Bro. Manning and his officers exemplified the First Degree in a manner that left no room for criticism. R. W. Bro. Morton has lost none of his zeal for the Craft—judging by the interest taken in Ionic.

The work done in Occident by W. Bro. Charlton and his officers was excellent, although Bro. Charlton was suffering from a severe cold. W. Bro. Allen initiated the second candidate, and at the request of the D.D.G.M. gave the charge, which is too often omitted in nearly all lodges. The Hall Board should make the refreshment room more comfortable; on Wednesday, 19th February, it was frightfully cold, but the reception given the visiting brethren was not like the room.

UNITED STATES.

The Grand Lodge of Alabama has a membership of 7,590. There are 483 ministers of the Gospel returned, being an average of a little over two to a Lodge.

The Grand Tyler of the Grand Lodge of New York is paid \$200 per year, and is also the Grand Pursuivant. The Grand Lecturer receives \$2,000 per annum.

To keep up with the band wagon and divide plaudits of the children with the drum-major, is not Freemasonry.—Past Grand Master John C. Smith.

It is singular that the two most prominent and revered Masons on this continent should be so nearly of an age—within a week of each other. General Albert Pike was born December 31, 1809; Col. McLeod-Moore (of Prescott, Ont.,) on the 4th of January, 1810.—*Tyler*.

The following are the salaries paid to sundry of the Grand Officers of California, namely: Grand Master, \$200; Grand Secretary, \$3,000; Assistant Grand Secretary, \$2,000; Grand Organist, \$50; Grand Tyler, \$100; Chairman of Committee of Correspondence, \$250; and Grand Lecturer, \$10 per day, not to exceed \$1,000 per annum.

The Grand Lodge of Virginia has decided in favor of a Masonic Home, and authorized the appointment of a Board of Governors for the same. Bro. A. G. Babcock has started the Endowment Fund with a five thousand dollar subscription.

The Masons of Fargo have secured the entire upper floor of the Chapin block in that city, which will be fitted up for their exclusive use. All the modern Masonic improvements will be added, and it will be as complete as any temple in the North-West. A room will be fitted up for the Grand Lodge library; and it is expected all the Grand bodies will meet in Fargo this year.

The first installment of the purchase price of the site for the new Masonic Temple in Chicago, was paid on March 1st. The amount is \$150,000. The site is the coveted north-west corner of State and Randolph streets. The estimated cost of the structure is \$3,000,000. The building is to be 180 feet long, 130 wide and 210 high. It is expected the Temple will be complete at the opening of the World's Fair. This event will be marked by the largest and most gorgeous Masonic pageant ever seen in this country.

There are but five persons living in California, who helped to organize the Grand Lodge of that jurisdiction in 1850. Of the brethren who formed the Grand Lodge of Wisconsin, seven years earlier, Bro. John H. Rountree, of Platteville, is the only one known to the writer to be living.—*Masonic Tidings*.

At a recent meeting of the Masonic Grand Lodge of Nebraska, a rule was adopted prohibiting a saloonkeeper from becoming a Mason or remaining in the Order if he continues the business. It is now stated that Lincoln Lodge has begun expelling members in that business. Charges were preferred about six weeks ago against three prominent members of the Order who were engaged in the liquor business and at a recent meeting of the Lodge, after an all-night session, they were expelled from the Order. This is the first case under the rule, and it is understood that prosecutions will be begun all over the State.—*Masonic Chronicle*.

Following the charge to the newly elected Grand Master, Samuel Wells of

the Grand Lodge of Massachusetts, his predecessor, handed him a golden urn containing a lock of George Washington's hair, which had been in the possession of the Grand Lodge since 1801 and had been handed down through successive administrations from Grand Master to Grand Master; also, inclosed in a similar urn, a lock of President Garfield's hair, both of which he was instructed carefully to preserve and transmit to his successor in office.

The *Tyler* observes that the Grand Chapter of Connecticut has no mileage or *per diem* expense, and yet every Chapter but one answered to the roll call, and that one will be fined unless good excuse is given next year. Grand old Connecticut.—*Royal Craftsman*.

The Grand Lodge of North Carolina, met in annual session at Raleigh, January 14th. One hundred and fifty of the two hundred and thirty-five lodges represented, fourteen new lodges created.

On the 10th of September, 1889, there were nineteen lodges working under the authority of the Grand Lodge of Idaho. These lodges represented a membership of 748.

At a recent meeting of the Consistory, A. & A. S. Rite, of Northern Ohio, at Cleveland, the sum of \$20,000 was pledged to extend the Masonic Temple in Cleveland to Rockwell street. There were eighty candidates at the annual reunion and many visitors some from Hamilton and Toronto.

FOREIGN.

The Right Rev. the Bishop of Bathurst, Dr. Camidge, a most enthusiastic Mason, journeyed to Sydney to take part in the installation of Lord Carrington, and to Adelaide to take part in the installation of Lord Kintore as M.W. G.M. of South Australia. He considers it well worth a journey of 2,000 miles to witness S. Australian enthusiasm.—*Australian Keystone*.

Bro. W. H. Gray, an old member of the Craft in South Australia, donates

land worth £2,000 adjoining the town of Glenelg for the purpose of having houses built upon it for the reception of poor brethren, their widows and children.—*Australian Keystone*.

The Maharajah of Mysore has granted a loan of 10,000r. to the Freemasons of Mysore, for the purpose of erecting a Masonic Temple. It is reported that his Highness is anxious to become a Mason, and that he contemplated asking Prince Albert Victor to initiate him into the mysteries of the Craft when His Royal Highness visited Mysore.—*London Freemason*.

The New South Wales Board of General Purposes has just suspended a P.M. of one of the Lodges, for two years, on account of disorderly conduct and profane language in Lodge. Such conduct is happily rare, and ought to be made an example of.

Where was the Janitor? A paragraph has been going the round of the press to the effect that, while one of the Royal Arch chapters at Chester was in conclave, a daring, more than ordinarily daring, thief made his way into the adjoining room, and carried off about £40 worth of jewels and clothing. We do not understand, however, how such a depredation was possible, if the Janitor was at his post, as usual, so as to keep off all intruders. Or, as they sometimes arrange matters curiously in provincial towns, was the adjoining room on another floor—say the floor above or the one immediately below? Or, did the Janitor post himself in another part of the building? One thing is clear. If the robbery was committed, the Janitor must have been temporarily absent from his post, or he would have made mincemeat of half a dozen such sneaking intruders.—*London Freemason*.

In 1769 six Lodges met in the city of Limerick, Ireland, two of which had Catholic priests for W. M. and another had one for Secretary.

A reverend brother has made the astounding discovery that the prophet Jeremiah introduced Masonry into Ire-

land shortly after the Jews were taken captives to Babylon. This should make our Irish brethren very proud, if true.

A rather laughable incident occurred at one of the suburban lodges. A gentleman asked the W.M. of said lodge to propose him as a candidate, and wished to know if they required a goat at the ceremony, the reply being "Of course we do.". The gentleman kindly offered to send one, so as to save the lodge the expense. Nothing more seems to have been thought of the occurrence, but, sure enough, when the brethren were assembling, the present came, in the shape of a splendid specimen of a billy-goat, requiring two stalwart individuals to bring the stubborn animal, who was possessed of a fine pair of horns and was evidently of good bucking capacity. The question now arises, what are we to do with the goat? The presentation was gracefully conceived, well carried out, duly appreciated, and its appropriateness can only be understood by those who have never been properly initiated.—*Victorian Freemason.*

At a meeting of the Dover (England) Lodge, a presentation of two engravings was made to the Lodge by the Mayor of Dover. One of the prints was a portrait of the Hon. Mrs. Aldworth, of Newmarket, County Cork, the only female Freemason ever initiated. She was the youngest child and only daughter of the Right Honorable Arthur St. Leger, created first Viscount Doneraile, June 23, 1703.

The Worshipful Master has two fields for the exercise of his talents—in the Lodge when at labor, and in the banquet hall when a table Lodge opens, or the brethren are informally gathered to enjoy a feast of creature comforts and a flow of animal spirits. The Ancient Romans had a *rex convivii*, or an *arbiter bibendi*, to preside over their banquets, and encourage hilarity or check excess. These offices are rolled into that of a Worshipful Master. At the banquet table, as in the Lodge, he is Master—Master everywhere.

Miscellaneous.

THE CORNER STONE.

With life so brief, can man afford,
To waste its hours in hate?
'Gains' harmony to draw the sword,
And place lay desolate?
Ah no! in sweet fraternal love
All men on earth should live.
And teach their hearts, all things above,
"Tis manly to forgive!
So let the heart of man build up
A fortress of its own,
With walls that discord cannot scale,
And Love its corner-stone.
Chorus—So let the heart, &c.

From those distress and sore in need.
Should man avert his ear,
And turn aside from those that plead
With many a sigh and tear?
Ah no! he should with tender word
Assuage their pangs of grief,
And with a hand by pity stirr'd
Afford their wants relief!
So let the heart of man build up
A fortress of its own,
With walls that discord cannot scale,
Relief its corner-stone.
Chorus—So let the heart, &c.

The fairest gem that ever shone,
Since earth was in its youth,
Will find its lustre dimm'd and gone
Beside the light of Truth!
Ah yes! its rays the brightest are
That shine Creation o'er.
And it should be the beacon star
Of man for evermore!
So let the heart of man build up
A fortress of its own,
With walls that discord cannot scale,
And Truth its corner-stone.
Chorus—So let the heart, &c.

FIFTY YEARS AGO.—A VETERAN TO A VETERAN.

BY R. W. BRO. T. L. M. TIPTON.

Oh! John, it is fifty years ago,
That bleak, wild winter's night,
When together we went to old Hiram Lodge,
And first beheld "The Light?"
One long season of sunshine did life seem then
And hope in our hearts beat high,
Bright dreams of our youth! they are over now!
The ending is very nigh.

Where are all they who stood round us that
nigh.
Those strong men in their prime,
And the grey haired veteran sires who told
Such tales of the olden time?

All, all are gone, some we know not where,
Some have wandered in darkness away,
And some are laid in the old churchyard:
None save we two, are left here to-day.

Oh! John it is good in our age to return
On fancy's wing to those days of yore—
Yes, 'tis sweeter than dreams of fairy land,
To live in the past once more.
Dear brothers! dear comrades! dear spring-
time of youth!
I love to think on them yet,
They are gone, but fond memories still linger
here,
Like an after light when the sun hath set.

We had two sworn friends, they went with us
that night,
Full of frolic, and game and glee.
Now the one is sleeping his last long sleep,
Beneath the southern' sea:
The other, the bravest, the best of the band,
His life for his country gave,
As far on a distant battle-field,
They dug his soldier's grave.

And the spoiler hath entered our homes, John.
Ah! the partings were bitter and hard to
bear,
But still nearer and dearer a brother seemed.
When he came in our griefs to share.
'Tis merry, 'tis merry when blithe young hearts
Join and mingle in mirth and gladness,
But ne'er can two souls be right firmly linked
'Till they've drank together the cup of sad-
ness.

Ah! old father Time hath taught unto us,
The lesson he ever brings,
That to bloom for a season, then wither and
die,
Is the fate of all earthly things.
But the lights and the shadows are blended,
John,
As we've found through these fifty change-
ful years,
And in kindred streams from one parcht spring
Flow on forever the smiles and tears.

We've stood in the circle around the grave
Of many a dearly loved brother,
But down in the bitter waters we've learned
Closer to cling to each other;
Now' our sun sinketh low, all his splendors
fade fast,
Soon shall we be called to'rest;
I trust we shall see as we say "Good Night,"
A glory gilding the west!

For that Light that we found in life's morning
hours,
Shall forever with us abide,
It has shone on our path through the livelong
day,
It will not fail us at eventide.

No! 'twill shine forth undimmed while the
world shall endure,
Shine on like the stars above,
The light that dwells in a Mason's heart—
The beautiful Light of love!

Dunnville, Ont., Jan. 6th, 1890.

From the New York Dispatch.

MASONRY UNDER CANVAS.

In India there are many English
Masons, and the ceremonies power-
fully affect the popular mind says the
London *Standard*. The natives of
these countries abjectly believe in magic
of all kinds, black and white; and
when the dusky attendants are shut
out, and know that their masters are
engaged in some secret work, the wild-
est beliefs are whispered as to the
character of the incantations. On one
occasion a ceremony of a rather ex-
alted kind had to be gone through by
English Freemasons in India. Men
travelled many miles to a small Mofus-
sil station, and the only place where
the business could be transacted was a
large tent. Therein everything was
gravely and secretly prepared, and no
native servants were allowed to take
anypart in the work. This excited con-
siderable curiosity all round, and when
the night came and the sahibs were
seen to enter the tent and close it up,
the excitement of the people increased
to fever heat. Women whispered in
terror that perhaps one of their babies
would have to be sacrificed; others
looked for some awful calamity falling
on their own heads. Inside the tent
lights moved about; outside was a
crowd of awestruck natives drawn by
curiosity, but kept distant by fear. Sud-
denly wild cries arose from inside—
the tent had taken fire, and the sahibs
rushed out, arrayed in strange and di-
verse garments of the most unearthly
character and cut. The natives fled
howling, believing that this was part of
the rite, while the Englishmen, con-
vulsed with laughter, hastened to their
rooms to put off their Masonic cos-
tumes and reassume civilian dress.

Happily the accident led to nothing worse: the tent was burned to the ground but no life was lost.

THE SPIRIT OF MASONRY.

It is not enough, that one, to be a good Mason, upright and true, should punctually attend all communications, keep square with the Treasurer and live up to his obligations strictly according to the written letter of the law. A man may do all this and still be wanting in a vital element. The spirit of the law, the unwritten text, the esoteric principle, is what constitutes the true creed, and by this alone can one enter into the inner sanctuary, the spiritual sanctum sanctorum, outside of which no true Masonry can exist. A Mason can regulate his conduct by the square and plumb line, move to the extreme length of his cable tow in his ministrations to afflicted brethren, attend rigorously to all the various details of Lodge-room duty, and still be deficient. There are many ways in which a brother can manifest what is in his heart and many ways of doing the same thing. Relief may be given in a manner that wounds instead of heals, while the mere earnest pressure of the hand, or the utterance of a single word can speak volumes of sympathy and comfort and bring timely assistance, when mere eleemosynary assistance fails.

In brief, the spirit of Masonry is in the heart, and not in the mere outward act. The bond of true fellowship, which makes us kin, is an essence, not a substance; a sentiment, not a mere formula; and he may come nearest to the perfect type of Fraternity who lacks the means to contribute temporarily. When soul speaks to soul and hearts are attuned in the grand unison of kindred fellowship and trust; when the hand in its cordial pressure typifies that closer embrace in which heart holds heart; when our common humanity is voiced in the word spoken in season, then is the perfect bond. Acts that are formulated, duties that are rendered

perfunctorily, words that are empty, are but poor substitutes in the dark hour which comes to all for what the heart hungers for. True Masonry is summed up in the following exquisite stanza:

When each can feel a brother's sigh,
And with him bear a part,
When sorrow flows from eye to eye
And joy from heart to heart.

That is the real spirit of Masonry, brethren. Do you possess it? If not, set about its cultivation.--*New York Sunday Times.*

NOT REFRESHMENT, BUT LABOR.

In many lodges it is the custom to call from labor to refreshment when about to engage in the performance of public ceremonies. This is erroneous, and should not be done. A brother, reflecting on this subject, said: "A Lodge always is in one of the three conditions, namely, at labor, at refreshment, or closed;" and he then asked, "How can a Lodge be at refreshment and yet at labor?" When requested to explain his theory, he answered: "Whenever a Lodge is convened for the purpose of a public installation, or for attending a Masonic burial, or the Masonic laying of a corner-stone, it is first opened in form and then called from labor to refreshment, and I think that is improper." After some thought on the subject, we said: "It is physically impossible for a Lodge to be at refreshment and at labor at the same time. As well might one say that it can occupy two places in space at the same moment. The mistake is in not seeing that the labor of a Lodge is of a two-fold character, namely, esoteric and exoteric, and in not acting accordingly. You are therefore, right in thinking that it is improper to call a Lodge from labor to refreshment when it is about to engage in either of the public ceremonies you have named. It should be called from esoteric to exoteric labor, that is, from private to public business

and ceremonies, and when the contemplated public labor is completed it should be called from that to esoteric labor. Then, if no further business appears, it should be closed in form. Admitting this, you should modify your view of the conditions of a Lodge as follows: At private or at public labor, at refreshment, or closed." He then asked, "What is Masonic refreshment?" and we replied, "It is not publicly installing officers, nor Masonically burying the dead, nor Masonically laying corner-stones; it is in resting from Masonic labor, partaking of proper physical nourishment, and participating in Masonic 'feasts of reason and flow of soul'—lawful, social pleasures. On occasions of refreshment the Junior Warden has charge of the Craft; not so when the Lodge is at esoteric or exoteric labor, as, if he had, he would occupy the anomalous position of a supplanter of the Master, or acting Master, a precedent not to be tolerated, much less established." "I see," said the brother, "and hereafter will govern myself accordingly." Would it not be best for all Grand Lodges and Lodges to so see and act?—*Voice of Masonry.*

CHEAP MASONS.

As there are many, very many, true Masons, both in theory and fact, so too are there very many who should be classed as above. Every day we meet men claiming fellowship under the square who only impress us with the feeling "how did they ever pass the ordeal!" and these men honestly think and feel that the garb and title of our most honorable fraternity is eminently fitted to them and they to the Order and its symbols. One peculiar tendency of this class of Masons is to glorify the lesser at the expense of the greater—to exalt the detail and diminish the principle. They hold their Masonic work in greater esteem than that part which is seen of men, and lose no opportunity for parading, sometimes even beyond the bounds of safety, the signs

and symbols which should only be used sparingly and in the most guarded manner. The mysteries of the craft are to them of greater moment than is the sublime principles upon which the Order is based, and they most value the fact that they have the magic word which will open to them the mystic portals behind which all is hidden from the outer world. Could they carry out their highest ambition, they would do little else than walk up and knock—if the outside world were looking on—only to repeat and repeat continually. This may seem overdrawn and harsh, but it is a true citation, for we all remember instances in which this unworthy sentiment is manifested. It is a weakness, but it is a criminal one, and totally unfit its votaries to enter into the higher walk upon which true Masons have entered. When comes the hour of trial such Masons will seldom be found at the front, and he who leans upon them finds but a broken reed. Masonry builds on firmer foundation than mere form or symbol, and woe to him who mistakes the safeguard for the sentiment, the token for the theory, the symbol for the substance.

Sunday Times.

TOO PROMINENT MASONS.

Comp. Thos. H. Caswell, California, has his feet firmly fixed on Symbolic Masonry, and gives the so-called higher bodies a severe dig in the ribs when he says: "We acknowledge the Chapter, Council and Commandery to be component parts of the American system of Masonry. But the foundation and support of the whole is the Lodge. Without the Lodge as a basis there is no Masonry. Royal Arch Masonry is simply a continuation and elaboration of the three symbolic degrees, and cannot, therefore, be considered as outside of them. It is the habit of some writers to endeavor to belittle the Lodge, and some of them even go so far as to recommend the Chapters and Commanderies to cut loose from it. This

always stirs the 'Old Adam' within us, and we like to remind these stuck-up individuals that the despised Lodge made it possible for them to be where they are; that if they had the true spirit of Masonry in their hearts they would give some of their time and support to that body, where all *real* work is done, instead of wrapping themselves up in their Royal Arch dignity or Templar exclusiveness, and saying to the simple, plodding Master Mason, 'Go to; I am holier than thou.' We like to remind these high-toned Pharisees, also, that the Lodge holds them in a grip of steel; their scarlet robes and their Templar tinsel and feathers cannot decorate their lordly persons without the consent of the Lodge; let them fail to pay their dues, or otherwise act un-masonically, and the Lodge will soon spank their assurance out of them. In short, what we mean to say and stick to is, there is and can be no Masonry *without* the Lodge. There only is the raw material found; other bodies can elaborate it as they please."

THE RESPONSIBILITIES OF THE CHAIR.

Although every Mason before taking upon himself the duties of Wor. Master pledges himself to discharge the work of the office, we fear there are few who give more than a passing thought as to what that work may involve, or how far they are capable of performing it. In Freemasonry promotion goes, we are told, by merit, but there is considerable difference of opinion as to what really constitutes merit. We have frequently urged that the man who does his best, and works as far as he is able to satisfy those around him displays true merit, and fully entitles himself to advancement and recognition as far as it lies in the power of his Lodge to confer it. But there are others who gauge from a different standpoint. These would have us believe there is no real merit—sufficient to deserve promotion—without letter perfect know-

ledge of our ritual, disregarding all considerations as to whether the knowledge of the words of the ceremonies has made any impression on the mind or actions of the individual, or whether he is likely to do more than "preach" the gospel of Freemasonry.

We say few men who approach the chair of their Lodge give more than a passing thought to what its acceptance involves, and as evidence in support of our view it is only necessary to count the number of those who, on the eve of advancement, hold back from taking the final step; and further to consider the surprise which follows the retirement of a Senior Warden from the annual ballot taken for Worshipful Master. In some Lodges a hard and fast rule is made, that if, by any chance, the Senior Warden asks to be allowed to stand aside for a time, in the matter of advancement to the chair, he shall lose his turn, and not again be eligible for the ballot until he has restarted from the lowest of the minor offices. This is neither just nor politic, for it forces on the brother an office which he may conscientiously wish to hold back from, and to this cause may be attributed some of the failures which occur year by year among those appointed to rule over us. There is really no excuse for thus penalising the brother who does not feel fully qualified for the Master's chair, or who may have good and sufficient private reasons for keeping back. He may ask to remain in the office of Warden for another year without harming any one in the round of promotion. The Junior Warden gains a year, but not at the expense of those below him, for the Senior Deacon and his followers will reach the east just as soon as if they allow the Senior Warden to be passed over for a term as if promotion went strictly in order of seniority. Why, then, should injustice be done? and why should brethren make rules—unwritten though they may be—which so palpably act to the detriment of those who are effected by them?—*Freemason's Chronicle.*

THE TYLER.

We have somewhere seen the statement that the word Tyler is given to that Masonic Officer because he covers or seals in the lodge as if with tiles, closes it from the outside, the idea being also a Masonic one—he completes the Masonic building by tiling it, as roof covers in, protects and completes the house. It may seem strange, but it is nevertheless the fact that the two words “Tyler” and “detective” both come from the same root; not that the word Tyler means a detective, though the Tyler detects imposters seeking admission. The prefix *de* prevents that interpretation. The word “detective” comes from the Latin root *tegere*, to cover—while *detegere*, is to uncover or detect. Tile comes from the same root *tegere*, but by way of the Gothic or German, and Anglo-Saxon whence our ancestors got it. One of its meanings is to cover, but a more prominent one is to protect; presumably to protect by covering, not in the sense that we roof or protect a house by covering it with tiles or covers, but in the sense in which the word is used when we say that we cover a man with a pistol, or when a man is said to cover another with his body—that it stands between him and the danger, and so protects him. The Tyler is not the finisher of the complete Masonic structure. He is not furnished with a roofer's kit, as working tools or emblems of his authority. He is the protector of the Masonic body as his drawn sword would imply. —*Theo. C. Knauff, in Keystone.*

NON-AFFILIATION.

No subject is of more universal application: none has presented greater difficulties in its removal, than has this subject to all the Grand Lodges of the land. It is most clearly the right and privilege of every Mason to withdraw from membership in the Lodge at his pleasure. There is no such thing in this country as forced or compulsory membership in Masonic bodies. But the Lodge has

rights as well as the non-affiliated member; they may, in their discretion, deprive him of the privilege of visiting the Lodge, or of the enjoyment of Masonic intercourse in his vicinity; they can deny him the right of Masonic burial, exclude him from Masonic processions, but they can go no further; they can not inflict upon him, in addition, a punishment for remaining without.

The Grand Lodge of Tennessee, we believe, taxes all non-affiliated Masons within its jurisdiction, and upon their refusal to pay such a tax, inflicts upon them the punishment of suspension or expulsion. This is in direct violation of all the laws, common or Masonic. Neither the Grand Lodge of Tennessee, or any other Grand Lodge, has any right to impose such penalty. They may levy a tax, provided the privilege returned for the payment of such tax shall be right to visit, etc. If the tax be not paid, then such privilege may be withheld, but to punish a brother for the refusal to pay such arbitrary and tyrannical levy is beyond all Masonic jurisdiction and Masonic right. We are surprised that in these latter days of the nineteenth century any Lodge should take such a broad step backward. —*T. S. Parvin, in The Master Mason.*

BLUE, RED AND BLACK.

The colors of Masonry are distinctively blue, red and black, and seem to have been so recognized by Masons toward the middle of the last century, as we perceive from inspection of aprons, preserved as heirlooms in many English families, among whom it is a custom to regard the Masonic clothing and jewels of a deceased parent as precious among the household treasures. We discover among these venerable and venerated aprons several bordered with strips of silk, or velvet, in color, blue, red and black. This adornment has been a source of perplexity to writers, giving a description of the articles without being able to afford an explanation of this apparently incon-

gruous combination of symbolic hues. It would appear that, immediately after the Masonic revival of 1717, it was not the custom with brethren to wear aprons, membership being designated by a blue ribbon and a jewel, worn the same as knights of chivalric orders carry decorations at the present day. The officers displayed their jewels, suspended from a wide ribbon *en sautoir*, *i. e.*, around the neck. When aprons came in vogue and the Royal Arch and the degree of the Temple appended to Ancient Masonry by some capitular lodges, wherein all the degrees were conferred, an extra color was added to the apron's edging to denote the exaltation the wearer had attained. Consequently, red, in conjunction with the blue, showed the brother to be a companion of the Royal Arch, while an additional black announced him to have received the chivalric degree of the Temple. —*Tyler.*

REJECTION OF UNWORTHY CANDIDATES.

There is no better settled principle in Masonic government and practice, than that an unworthy man is not a proper subject for initiation. That such persons may not gain admission through the fears of the timid or the partialities of friendship, the members of every lodge, equally in their individual and associate capacities, are vested with extraordinary powers, the free and irresponsible exercise of which is secured by extraordinary guarantees. To the same end also the Master is clothed with powers more arbitrary than those of an oriental despot. He holds an absolute veto over the unanimous decisions of his lodge; and this he is bound to exercise on all proper occasions. He may not, through fear or favoritism, withhold it, when it is clearly demanded by the interests of his lodge, or the general welfare of the Institution. It is placed in his hands as a conservative power, and he is amenable to his Grand Lodge alike for

the neglect and abuse of it. It is one of the highest prerogatives of his office, and though the exercise of it may sometimes be attended with unpleasant consequences, it is no more to be neglected on that account, than the performance of any other less disagreeable duty. The true Master in his chair can know neither parties, prejudices, nor favoritism.—*Tyler.*

JUDAISM AND FREEMASONRY.

The spirit of universality which is the characteristic of Freemasonry, and the toleration it shows towards all classes of the community—and, we may add, the toleration it receives—has led to some peculiar incidents in the history of the Craft. Probably the banner of Freemasonry is the only one under which such mixed gatherings are possible as are sometimes witnessed in Masonic Lodges, and it would indeed be strange if, at times, some little friction was not caused between the various bodies congregated together. An instance has recently occurred fully illustrating this, and proving that it is absolutely necessary to sometimes adopt our ritual to circumstances, rather than to maintain a rigid observance of the actual letter of our ceremonies. It appears the corner stone of a new Synagogue was to be laid at an American town, and the Masonic Order was honoured in being asked to perform the ceremony with Masonic rites, the Grand Master of the District himself undertaking to conduct the work. All went well, observes one of the Jewish journals, "until the presiding official came out with the following declaration:—'To the glory of God, and under the patronage of the holy saints—Saints John the Baptist and the Evangelist—I declare this stone to be well formed. &c.'" Here was a serious mistake to be made in Freemasonry, although, perhaps, the official concerned would justify himself by saying he had strictly adhered to Masonic ritual. But does he suppose that Freemasonry is so

bigoted as to prohibit a departure from mere form under such circumstances, or is he such a strict disciplinarian as to refuse to obey the spirit of Freemasonry even at the cost of its outward form? What is possible for our Jewish brethren to do under such conditions? If they are true to their creed they can hardly complete their Synagogue on the foundation thus laid, and no one could blame them for going back, and trying to cancel, as far as possible, the proceedings of that Masonic celebration. They have unfortunately been led into error which they can be excused for not providing for, but the same can hardly be said for the Mason who pronounced the blessing on the stone. He, at least, knew exactly what he was working for, and unless the words were uttered unintentionally it certainly proves he had not made himself master of the situation.

This calls to our mind a somewhat similar occurrence that took place in a London Lodge some few years back. The Worshipful Master had a Jewish candidate for the first degree on the night of his installation, and as small discrepancies had crept into the ceremonies in this Lodge, when other Jews had been admitted or advanced, the new Master had prepared himself, and was determined to be exact as required by the peculiar circumstances of the case. His intentions were fully known in the Lodge, the members of which had been "lectured" on the subject more than once. In this case all went well until the Obligation. The Master was correct in asking the candidate to be covered, and, looking round to see the effect of his careful preparation, called upon the gentlemen before him for his "christian" and surname in full. The effect was electrical, and we have often wondered what was that brother's first impression of Freemasonry. The outburst that followed the Master's slip only lasted a few seconds, but it was sufficient to entirely upset the gravity of the situation. The brother who made this slight mistake was fully alive to the ceremony he would

be called upon to take part in, and had rehearsed the necessary ritual time after time, yet when the moment came he made the slip, and this may have been the case with the Craftsman who called for the patronage of the two Saints John for a Jewish Synagogue. On the other hand, as we have hinted above there are some men among us who would consider it wrong to omit such a portion of the ritual from any one of the Masonic ceremonies. Are they entitled to be classed as Freemasons? Certainly not, and it is most gratifying to think that the large majority of the Craft would not uphold them in their bigotry. Freemasonry is essentially free to all classes and conditions of men, and in admitting all sorts it is distinctly understood that in its ceremonies there is nothing which in any way interferes with the peculiar religious views of the members. All that is required is a belief in a Supreme Being, and under such conditions we are able to receive the Jew as the Christian, the Mohammedan as the Hindu—on this basis then it must be wrong to associate in our ceremonies the name of any saint, or anything that cannot be acceptable to all classes alike. Of course it will never be possible to wholly disassociate the names of the two Saints John from Freemasonry, but it is possible to reduce reference to them to a minimum—also to a vanishing point—such as is the system adopted in England, a system that might well be followed in some parts of America and other quarters of the globe.—*Freemasons Chronicle, London.*

THE DANGERS OF THE ROYAL ARCH.

The London *Daily Telegraph* thus refers to the unfortunate accident that occurred recently in a R. A. Chapter in the United States:—

The mysteries of Freemasonry have always fascinated the popular imagination. They have loomed large through a mist of ignorance, and have been re-

garded by the uninitiated with something approaching awe. Whispers have been heard of ordeals enough to appal the stoutest heart; of fearsome oaths that must be kept under terrific penalties; of elaborate ceremonials which few know and fewer comprehend. How much of this is founded on fact and how much exaggeration no profane outsider must know. A paragraph, however, just transmitted by cable from America, will deepen the apprehensions of the public mind as to the dark and perilous character of the rites that attend initiation into some of the higher orders of the great Brotherhood. It simply reads: 'Mr. Johnson, a Methodist Episcopal parson in the Southern States, has been killed while taking the Royal Arch degree. He dropped into the vault.' 'Killed!' that's all. No explanation is given. Who killed him? What killed him? "What is a Royal Arch degree? Were the ceremonies so severe, so excruciating, that flesh and blood could bear them no longer? Did some of the ministering subordinates make a mistake? Was the torture-chamber—if it is a torture-chamber—made too hot or too cold? Were they menacing swords—or are they daggers?—pressed too closely on the victim's breast? Then he 'dropped into the vault.' What vault? Romeo falls upon the ground, 'taking the measure of an unmade grave,' and criminals as they walk to the scaffold sometimes see their own grave dug? But why was there a vault? Is it to bury the secret or the man? Does it symbolize the speedy funeral of the postulant if he fail to fulfil the high and stern duties of the Royal Arch degree?

"Was the incident part of the programme? There are Roman Catholic ecclesiastics in America who will regard the event as a judgment. For 'the Church' is opposed to all secrets not confided to itself, and regards Freemasonry as one of its deadliest rivals and foes. No true son of Rome can retain allegiance to the mystic fraternity, and some sensation was caused a few years ago, when the Marquis of

Ripon, on becoming a Catholic, gave up the high position he had up to that time held amongst English Masons. It is quite possible that he might have not agreed in the view taken of 'the Craft' by his new masters; but prompt obedience is the first virtue of a Roman Catholic, and he renounced his connection completely and at once. Now all the bishops and priests in the United States will use the accident to the Methodist parson as a new text to emphasize their denunciations of Protestantism and Freemasonry as twin errors which, sooner or later, ensure a 'judgment.' For according to pious people the evil that happens to them 'is a trial,' while the sufferings of their neighbours and friends are 'judgments.'

"The incident in America is more painful; but we presume nobody but Freemasons will ever learn how a man climbing up to the Royal Arch Degree was killed by dropping into 'the vault.' Does this kind of thing occur often? Do many escape the ordeal? And if a Mason dies thus in the discharge of dangerous duty do his widow and orphans receive an extra allowance? In England there would be a coroner's inquest, and then we should know the worst. In the Southern States the thing will probably be hushed up, but it may serve as a warning to ordinary Masons not to aspire too readily to the 'bad eminence'—if it is an eminence—of the obviously rather perilous Royal Arch Degree.'

THE HOLY BOOK.

The seven Bibles of the world, notes a writer for the (*N. J.*) *Journal*, are the Koran of the Mahomedans, the Tri Pitikes of the Buddhists, the Five Kings of the Chinese, the Three Vedas of the Hindoos, the Zendavesta, and the Scriptures of the Christians.

The Koran is the most recent of the five, dating from about the seventh century after Christ. It is a compound of quotations from both the Old and New Testaments and from the Talmud.

The Tri Pitikes contain sublime morals and pure aspirations. Their author lived and died in the sixth century before Christ.

The sacred writings of the Chinese are called the Five Kings, the word "king" meaning web of cloth. From this it is presumed that they were originally written on five rolls of cloth. They contain wise sayings from the sages on the duties of life, but they can not be traced further back than the eleventh century before our era.

The Vedas are the most ancient books in the language of the Hindoos, but they do not, according to late commentators, ante-date the twelfth century before the Christian era.

The Zendavesta of the Persians, next to our Bible, is reckoned among scholars as being the greatest and most learned of the sacred writings. Zoroaster, whose sayings it contains, lived and worked in the twelfth century before Christ; Moses lived and wrote the Pentateuch 1,500 years before the birth of Christ; therefore, that portion of our Bible is at least 300 years older than the most ancient of other sacred writings.

The Eddas, a semi-sacred work of the Scandinavians, was first given to the world in the fourteenth century.

MASONRY AND DRUIDISM.

It appears to be somewhat remarkable that, while engaged in an endeavour to deduce an origin for Freemasonry in the mysteries of the ancient World, our explorers into antiquity, giving prominence to speculations touching its derivation from the occult ritualism of Egypt, of Greece, and of Asia Minor, should have omitted consideration of Druidism, whose spirit, dogmas and ceremonies bear a most striking resemblance to those maxims professed by our speculative Craftsmen.

The Celtic Druids undoubtedly migrated from Central Asia, bringing with them into Europe a creed of pure monotheism and originally of unex-

ampled morality. In fact, as late as the days of Plato, the Greek philosophers frankly admit that thence were derived all foundations for correct ethical systems, while the Christian father, Clement of Alexandria, commends the Druids as having been orthodox in religion, that is, as far as their dogmas were concerned. Beyond this we unfortunately know comparatively nothing regarding the practices of the Druids, as their monuments, still extant in Wales and in Brittany in abundance, are devoid of carvings or inscriptions, their cromlechs or dolmens being counterparts of rough ashlar, which have served primarily as altars, idols, or tombstones, for all we moderns can ascertain.

The Druidical creed was founded upon a triple basis—one God, the immortality of the soul, and rewards and punishments in a future life. The Supreme Being was called in their sacred tongue, Esus, meaning Lord, but was more popularly designated as Teut (God), whence we derived the word, afterward applied to a people—Teutons, sons or followers of Teut, conserved by their descendants to the present day, through describing themselves as Teutche or Deutsche. The entire Druidical catechism seems to have been compressed into three brief maxims: Serve God, Abstain from Evil, and be Brave.

The Druids were divided in three grades, the lowest: bards apprentices as it were chanting the poems in which they had been instructed to enhance the dignity of religious ceremonials. The second: prophets, divining future events from present phenomena, and then the highest degree—the Druid proper, who was at once priest, law-giver, soldier and schoolmaster, whose life was consecrated to the study of physical science and to the instruction of novices in the mysteries.

Unlike a majority of the Aryans, emphatically sun and fire worshippers, the Druids appear in their rites to have revered the moon, counting time by lunar observations, in preference to the

sun as an emblem for their deity, therein anticipating the Egyptians, who discarded Osiris for Isis, thereby exhibiting their adoration for the female sex as superior to the male in intellectual and moral strength. The Druidical influence varied proportionately as the Romans advanced in conquest; still it lingered until finally suppressed under the iron heel of Charlemagne.—*Selected.*

COMPASS OR COMPASSES.

Which is the proper word to be used in speaking of the implement so often referred to in Masonry, or rather, which is the correct pronunciation to be given when used in the ritual?

This is a question which has been, and is still being, more or less discussed among the Fraternity. To our mind there can be but one answer to this and all other questions as to the pronunciation of English words. Masonry in this regard has no patent of her own; she accepts the idiom of the language; and the authority of our best speakers and instructors. Upon this word there is to-day no diversity of opinion. Among those recognized as authority compasses is the only pronunciation given. True, Webster in his day and in the earlier editions of his dictionary, while giving both as correct, seemed to prefer compass; and gave some reasons upon which his opinions were based. Charles W. Moore, of Boston, in his monitor, "The Trestle Board," which was supposed to be published by the authority of the Baltimore Convention of 1843, and was quite extensively used in this and other of the Northern and Western jurisdictions, in a foot note on one of his early editions quotes this opinion of Webster, and thus gave it a *quasi* Masonic endorsement. One which was for the time pretty generally followed, though by many often protested against. Since Webster's death the publishers of the dictionary succeeding him have conformed with others, and only give the one pronunciation—compasses:

"He took the golden compasses prepared
In God's eternal store to circumscribe
This universe and all created things,
One foot he centered, and the other turned
Round through the vast profundity obscure,
And said thus far extend thus far thy bounds,
This be thy just circumference O World."
—*Milton.*

As the Grand Lodge does not presume to decide upon questions of orthography, but accepts the standard authorities, and the pronunciation of the word being in no sense a test of the genuineness of the ritual, we prefer to accept standard authority, and to say: "The Holy Bible, Square and Compasses." Others may follow Noah Webster, upon the same principle that the boy did who, because his father had done so, carried a stone in one end of the bag when going to mill to balance the corn in the other end. But we prefer a more rational plan, and accept the language of to-day as used in this country and its pronunciation in preference to that of other countries or that of centuries ago in this.

RITUALS IN DIFFERENT JURISDICTIONS.

ALABAMA—Has a Committee on Work which exemplifies it annually before Grand Lodge. Four District Lecturers visit lodges at the lodge's expense. Yet there is "lamentable ignorance" manifested!

ARIZONA—Uses the California work and has a Grand Lecturer.

ARKANSAS—Has a lecturer and the "Webb Work" as is claimed, called the "Reed Work," adopted 1850, but is in doubt as to what *the work* is because of a variety in rendering it.

BRITISH COLUMBIA—The work is English, York and Canadian—rather mixed, we should judge, but pronounced "thorough."

CANADA—Uses a work of their own preparation!

COLORADO—A committee "got it up." They have a Grand Lecturer.

CONNECTICUT—The "Webb-Preston" work as taught by P. G. M. Rob. Morris, has been the standard for twenty-

five years, promulgated by District Deputies, securing practical uniformity.

DISTRICT OF COLUMBIA—A committee and Grand Lecturer promulgate the ritual by visitation once every three months. They correct errors and report on the condition of lodges. Grand Lecturer exemplifies the work before Grand Lodge once a year.

DELAWARE—Has no Grand Lecturer, and work reported "Fair."

GEORGIA—Has "Rochwell, A. B., only." Has ten District Deputies who visit lodges and exemplify.

IDAHO—A Grand Lecturer teaches the California work, which may be accepted in course of time. There is no uniformity at present.

ILLINOIS—*Has an admirable system.* In 1867 it had no system, but Grand Lodge appointed a committee that seemed to have ideas as well as brains. It held meetings lasting for a week or ten days, and examined brethren, from different sections, in the lectures without making suggestions or hinting approval or disapproval. No two agreed in the details. A Secretary kept notes, by which the committee was enabled to select the most complete work as a basis, and upon this they worked until 1869 when they exemplified it before the Grand Lodge. This became the standard work. A Board of five examiners meet several times a year and compare notes, for no man can carry a ritual in his head without variation. In case of a difference the majority determines what it is. They hold Lodges of Instruction and lecturers are appointed after proving themselves correct, and before they can be re-appointed must submit to re-examination under the same rules. No key is permitted. There are thirty District Deputy Grand Masters who act for Grand Master (when called upon) in their respective districts, adjust local differences under direction of the Grand Master and make annual report.

INDIAN TERRITORY—Its ritual came from Arkansas, and a Grand Lecturer visits the lodges once a year.

IOWA—A "Board of Custodians" has the work. It is not considered first class! Grand Lecturer receives \$3,000 a year.

KANSAS—A Board of Custodians and assistant lecturers in each district have rendered the work satisfactorily.

LOUISIANA—A "Permanent Committee on Work" disseminates the ritual by private lectures, etc., occasionally exemplifies it before Grand Lodge and in Lodges of Instruction. There seems to be several rituals, and in five tongues, used, but the Grand Lodge is satisfied! A Grand Lecturer is authorized. Twenty District Deputy Grand Masters are requested to visit and instruct lodges.

MAINE—The ritual was prepared by a committee from a ritual one hundred years old, and is in charge of Grand Lecturer who furnishes a copy to lodge for cost of copying! Uniformity is assured and it is exemplified by Grand Lecturer before Grand Lodge when required. District Deputy Grand Masters visit lodges when their expenses are paid by the latter.

MARYLAND—Work believed to be that adopted by a convention in Baltimore (1843) and adopted by Grand Lodge. A committee was appointed (1862) to revise to conform to the ritual of '43. This was re-adopted. A Committee on Work composed of Grand Lecturer and two others hold weekly a Lodge of Instruction and thus teaches it orally. Grand Lecturer meets the country lodges once a year. Pay \$25 for each visit.

MICHIGAN—Work prepared by committee thirty years ago and in possession of Grand Secretary. Grand Lecturer receives \$700 and same mileage as paid to Grand Lodge members, also \$3 a day when in attendance on Lodges of Instruction.

MINNESOTA—Has the "Ceremonies." Efficiency not satisfactory. District Deputies visit lodges but have nothing to do with the work.

MISSISSIPPI—One copy preserved by a Board of Custodians and taught orally by Grand Lecturer and District

Deputies who exemplify the work at Grand Lodge, and rehearse it at special meetings of the Custodians. District Deputy Grand Masters visit lodges when invited and expenses provided for.

MISSOURI—Ritual is kept "in the head"—and the system declared to be perfect and satisfactory. A first-class lecturer is appointed as well as District Deputy Grand Masters.

MONTANA—The "Webb-Preston-Morris" work seems to be the recognized ritual, promulgated through Grand Lecturers. Salary \$750, and lodges pay part of the expenses. Four District Deputy Grand Masters are appointed.

NEBRASKA—Grand Custodians teach the Craft. Cost \$1,200 per year. Success good.

NEW JERSEY—A Grand Instructor teaches in a general way and in annual meetings in districts. Salary \$300. District Deputy Grand Masters visit and actual expenses paid.

NEW YORK—William H. Drew work taught with uniformity throughout the State. Grand Lecturer exemplifies annually before all the lodges. He holds District Conventions. \$2,000 salary. \$400 for traveling expenses. District Deputy Grand Masters visit lodges at expense of latter.

OREGON—Every kind of work prevails, brought from every section. Grand Lodge adopted a system but it is not in general use.

OHIO—Fifteen District Lecturers instruct in the work, examine records, etc. Actual expenses paid.

PENNSYLVANIA—Ritual pronounced to be obtained through English Masons over one hundred years ago, but varies. Thirty-six District Deputy Grand Masters cost \$2,600 a year. An excellent circular containing detailed instructions was sent by Grand Master, but did not touch esoteric work. It is a valuable document and could be read with profit by all.

RHODE ISLAND—A full written ritual was ordered to be destroyed in 1872. A Grand Lecturer seems to be a nom-

inal position only. District Deputy Grand Master attends elections. Cost \$50.

TENNESSEE—The Massachusetts work prevails, and is preserved and promulgated by a Board of Custodians. It is considered good. Special visitations, at expense of lodge visited, are occasionally made.

TEXAS—Delegates from each lodge send a Committee on Work one week before Grand Lodge convenes. Pay same mileage and per diem of members.

UTAH—A Grand Lecturer visits each lodge for instruction once a year; no pay.

VIRGINIA—Committee (of nine) on Work meet on Friday before Grand Lodge convenes. Expenses paid. They report any differences to Grand Lodge for adjustment. Four Lecturers (members of the Committee on Work) instruct in their districts notifying lodges of time. Pay \$5 a day and expenses of travel. If they go to a particular lodge, by request, the lodge pays the per diem, etc. \$1,000 is appropriated for annual expenses of Lecturers and bills of either can not exceed \$250. District Deputy Grand Masters are appointed. Their duties are given in Constitution, as is those of Lecturer.

WASHINGTON—Grand Lodge adopted a ritual which was agreed upon by a committee and exemplified. Promulgated by six Custodians.

WEST VIRGINIA—Grand Lecturer received the work from Virginia and is esteemed perfect. The Lecturer is to keep the work pure. Cost \$400. We suppose he instructs the lodges. District Deputy Grand Masters are appointed.

WISCONSIN—Got the work from Ohio (1849) through A. D. Smith, a pupil of John Barney, being the same as brought by M. L. Youngs from Michigan. Grand Secretary preserves a copy and the work is promulgated orally by a Grand Lecturer. The work is uniform. Annual cost \$500. Twenty-five schools holding two days each are convened by Grand Master annually.

Lecturer receiving \$10 a day. Beyond this lodges pay him when he is called to instruct them. -- *Masonic Home Journal*.

FICTITIOUS AND REAL VALUES.

An old adage says that 'fine feathers make fine birds.' No one will take exception to this sentiment. Feathers are nature's adornment of birds, and in many varieties are about all there is of them. This adornment constitutes their chief value, and the more gorgeous the feathers the higher the price for the bird.

Another old adage says: "Worth makes the man, the want of it the fellow." All ought to agree in this sentiment, but public opinion does not always sustain it. Money enables men to adorn themselves in fine apparel, which often serves as a passport to a position in society which they are wholly unfit to occupy. Birds and men are alike bipeds, but here the resemblance ends. They each have a different kind of value. The one lies in the adornment; the other is what there is beneath it.

Freemasonry has an adage which says: "It is the internal, and not the external, qualifications of a man that should recommend him worthy to be made a Mason." No one, Mason or otherwise, will take exception to this sentiment. The theory is all right, however much it may be disregarded in practice. A superb physical exterior may conceal a vile heart, and a fine suit of clothes is no index to the character within it. While, as Milton says, "Money brings honor, friends, conquest and realms," it is none the less true that among this favored class there are many who are like the man described by Pollock, "who stole the livery of the court of heaven to serve the devil in."

Appearance is often deceptive. Internal qualifications are hard to determine when a man seeks to disguise his true character. Masonic Lodges are

thus sometimes imposed upon by unprincipled, designing men, who apply for admission through mercenary motives. Having gained an entrance into the Lodge their purpose will be best served through advancement to its highest official honors. As a further investment in the same line all the "higher degrees" are taken in the shortest time possible, and a conspicuous sign is at once displayed upon his watch guard that the world may know that he is a "high Mason." He is usually conspicuous on all Masonic public occasions, and cuts quite a swell among more modest but better Masons.

Masons, as a rule, are discerning men. They can distinguish between the false and the true, and many in this day and generation are beginning to learn that there is wisdom in St. Paul's injunction to "Prove all things; hold fast that which is good." The best phase of Masonry is shown in the unostentatious simplicity of the Blue Lodge. Here it is Ancient Craft Masonry as it has stood the test of time, unadulterated by modern fashions and ideas. There is not much in it to a "show" Mason, but very much to one who has the inner qualifications of heart and mind which make him a worthy brother. The one is like the bird whose value is in its beautiful plumage. Pluck its feathers and there is nothing left. The other is an honest man—"the noblest work of God." The one is a rumbling stone in the temple of Masonry; the other the perfect ashlar which gives symmetry and durability to the noblest edifice that has ever been erected.--*Masonic Advocate*.

Brethren should remember that silence is absolutely necessary in a Lodge. It is grossly disrespectful and an evidence of ignorance to see brethren laughing and whispering when a degree is being given. It is worse still to see and hear the Secretary and Treasurer counting the dues, etc., when the W. M. is addressing the Lodge.

"FREEMASONS" AND JEWS.

A Paola friend, a few days since, asked us the question: "Why is it that so many Jews join the Masonic Order?" It is a fact that seldom you find a Jew that is not a member of the Order, and to an intelligent Mason—one that is posted in the rituals, and understands the meaning of the symbols used in Masonry—the reason why Jews are friends of the Order is well understood. There is not a symbol used in a properly furnished lodge that is not of Jewish origin. All the legends and ceremonies used in conferring the various degrees are taken from Jewish history and tradition. All the proper images or emblems are taken from the Bible (a book entirely written by Jewish authors), which alone contains the authentic records of ancient Masonry. It was to Moses, the great Jewish law-giver, that the first formal revelation was made of God's sacred Name at the burning bush, that it might be a password to induce the Israelites to believe that he had been really sent for their deliverance. This incident is typified in the Royal Arch Degree, and so on through the various degrees of Masonry. The formula, the language used in conferring the degrees, the legends and meaning of the ceremonies are all obtained from the Jews. The Jews are a remarkable people. Scattered as they are all over the world, they never become homogeneous with the people with whom they come in contact, either by marriage or otherwise. They remain distinct in race and religion, and in the midst of the most fiery persecution, the most cruel ostracism, ever remain faithful to the religion of their ancestors. They do not, like other people, lose their identity by adopting the religion and customs of the nations among whom they dwell, but cling as tenaciously to their race and religion as did their ancestors under the magnificent reign of King Solomon (the reputed founder of Masonry) over three thousand years ago. Is it then any wonder that a people who are so de-

voted to their race and religion, and hold in such loving veneration the traditions and history of their people, should love and support an Order based upon those traditions and history? From our standpoint all that is of Masonry is found in the first three degrees. All the so-called high degrees are but the ice cream and pie of the Order. The substantial are found in the Blue Lodge, and for that we are indebted to King Solomon, who, we are told, after a reign of forty years died, and with him expired forever the glory and power of the Hebrew Empire. Paola (Kansas) *Western Spirit*.

GRAND MASTER RUPERT'S DECISIONS.

Among the decisions made by W. Bro. J. J. Rupert, Grand Master of Michigan, at the recent meeting of Grand Lodge, were the following:

Section 10, Art. 15, G. L. regulations, does not forbid, but seems to permit the conferring of the first degree upon more than one candidate at the same time. I think this regulation should be changed.

A lodge may, in its discretion, give Masonic burial to an unaffiliated Mason, whatever the age of his dimit.

A lodge properly takes charge at a Masonic funeral, after all other services are concluded, after which no other services should be intermingled with the Masonic service, and the Masonic service should conclude the burial. This understanding should always be had in advance, so as to avoid friction.

When a brother is an habitual drunkard, and has been convicted in the courts of a state prison offense, and has been sentenced to six month's imprisonment, it is the duty of the Master of his lodge to order charges to be preferred setting up both offences.

The conviction in the courts does not affect his Masonic standing, but the Master should take notice of it, and order charges. The offense com-

mitted is not one affecting any individual Mason, but the good name of the entire Body of Masonry.

A certified copy of the record of his trial and conviction is evidence of his guilt upon that charge, but not conclusive, unless it appears that he pleaded guilty, in which case it should be considered as conclusive. In any case if any testimony is offered by the accused in mitigation, it should be received.

Slander is a Masonic offense, and when a brother claims that his character has been maligned, he has a right to prefer charges. In no other way can an investigation be had.

There is no law which disqualifies a Mason from presiding at a Masonic trial because of the relationship to the accused or accuser.

A lodge has no right to join in a celebration instituted by citizens, nor can the Grand Master grant a dispensation allowing them to do so.

A lodge cannot divide up its money's between its members for any purpose. Lodge funds are sacred to Masonic uses, and when it seeks to misapply them, Grand Lodge may interfere.

Dermott, the great Masonic historian, calls the Holy Royal Arch "the root, heart and marrow of Masonry." Oliver says that it is "indescribably more august, sublime and important, than any which precedes it, and is, in fact, the summit and perfection of ancient Masonry."

The first Senior Grand Wardens of the Grand Lodge of New York was J. Sudholme Brownrigg (this was in 1781.) He was an officer in the British army, stationed in New York at that time, and, as a curious coincident, General Brownrigg, an officer in the British army in Great Britain, and a grandson of New York's first Senior Grand Warden of the same name, is now Senior Grand Warden of the Grand Lodge of England.

NEWSPAPER LAWS.

1.—A Postmaster is required to give notice by Letter (returning a paper does not answer the law), when a subscriber does not take his paper out of the office, and state the reason for its not being taken. Any neglect to do so makes the postmaster responsible to the publisher.

2.—Any person who takes a paper from the post office, whether directed to his name or another, or whether he has subscribed or not, is responsible for the pay.

3.—If any person orders his paper discontinued he must pay all arrearages, or the publisher must continue to send it until payment is made and collect the whole amount whether it be taken from the office or not. There can be no legal discontinuance until the payment is made.

4.—If a subscriber orders his paper to be stopped at a certain time, and the publisher continues to send the subscriber is bound to pay for it if he takes it out of the post office. The law proceeds upon the ground that a man must pay for what he uses.

5.—The courts have decided that refusing to take a newspaper and periodicals from the post office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

SUBSCRIPTIONS RECEIVED.

The following subscriptions have been received since our last issue, and we shall be obliged if our brethren will favor us with notice of any omissions that may occur:

North Star Lodge, \$1.50; J. R. Croft, \$1.00; W. L. Boardman, \$1.00; John Cawthray, 3.00; Thos. New, \$1.50; T. Sheridan Sparrow, \$1.00; Wm. Ledly \$1.00; Edwin Newell, \$2.50; Captain S. Norris, \$2.50; J. E. Johnston, \$1.00; R. Davaney, \$1.00; R. A. Klock, \$1.50; Jas. T. McDougall, \$1.50; Samuel Douglas, \$1.50.

Two Michigan Lodges, A. F. and A. M., seem to be in a race for the 500 number. Union, No. 3, and Grand River, No. 34. The former in Detroit, reported 495 members, the latter in Grand Rapids, reported 492 members. One year ago, neither reached the seeming goal of their ambition, and we expect to hear from the *Tyler* when either or both, get there.—*Masonic Constellation*.