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# THE CANADIAN CRAFTSMAN,

AND

## MASONIC RECORD.

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### WHAT MASTERS OF LODGES SHOULD DO.

An historian informs us, that as a Roman consul remained in office but one year he was usually anxious to distinguish his consulate by some remarkable event. This anxiety was laudable. The holding of office is a trust, and if every office-holder would seek to accomplish during his term something at once notable and noble in the line of his duty, something to which those over whom he ruled could ever recur with pride, something which history might embalm and all good men admire, secular annals would tell a different story from the average one, history would be worth reading, life worth living, and all elections would be pregnant with meaning, and indicative of happy results.

Ma-onic elections are annual ones, and there is good reason why every Master of a Lodge should be actuated by the high purpose of the Roman consul, to signalize his official term by the performance of some praiseworthy act, for the advancement of the best interests of his Lodge. We say his Lodge, since he is the head and front of it, its *Master*, responsible for its action, and for the individual action of all of its officers as officers.

The Grand Lodge and Grand Master know no one but himself. Bearing this weighty responsibility, he should govern himself accordingly.

Let us look into this matter; let us endeavor to arrive at at least a part of the duty of every Worshipful Master.

We shall not refer to such commonplace matters as his regular and punctual attendance at the Lodge, and his active effort to have every one of his elected and appointed officers follow his example in these respects, since all this goes without saying, and the veriest incompetent can at least do this much. But to be punctually present is a small part, although an important part, of the duty of a Master of a Lodge. If he be present, merely perfunctorily, to do what chances to offer to be done, any one else at all qualified to sit in his chair—such as a Warden or a Past Master—might do as well, or better. He should be *complete master of the situation*. He should have given anxious thought, from the close of the previous Lodge meeting, to the subject of making the next meeting peculiarly interesting and attractive. Let him lie awake at night thinking about it if necessary.

Let him do anything rather than nothing. In this age of enlightenment it is criminal to do nothing. Now that so many Past Masters are usually attentive members of their Lodges, and always ready to counsel with the present Master, always willing to give him advice; now that "the school-master is abroad in the world," and printed Grand Lodge Proceedings and Masonic journals are replete with information and suggestions on almost every proper Masonic topic, the Master of a Lodge who does not possess a fecund mind, a talent for thought, a capacity to originate, may supplement his own capacity or incapacity in a hundred ways, and give his Lodge the benefit of it every time. He *must* do this if he would be faithful to his trust. Let us give him a practical example of what we mean. We will say the stated communication for May has just closed. At once the Master should resolve, I will make the June meeting a memorable one, in every way that I can. I will turn over a new leaf then, and thereafter I will try to turn over a new leaf regularly at every recurring meeting. I will (1) be punctually present and open the Lodge "on time." If the officers are not "minute men" I will temporarily fill their places—the Lodge *shall open* at the hour fixed by the By Laws. Then (2) Since we have some work, I shall perform it to the best of my ability, so that it shall be as nearly as possible faultless, both in correctness and impressiveness. That done (3) I will take advantage of whatever shall occur in the interim between the present time and the date of our next meeting to bring it in an inter-

esting manner before the Lodge. If I find we are to have several applications for initiation and membership, I will be prepared to say an encouraging word to the Lodge concerning it—since during the past year work has been dull with us. If a member should die in the interim, I will speak to several of his intimate friends among the brethren, and have them pronounce brief eulogies upon his memory. If I know intimately some Master of another Lodge, I will consult with him and learn whether he, with his officers and some of his members, will not pay a fraternal visit to my Lodge. I will visit the members of my Lodge whom I know to be sick, and report the results of these visits to the Lodge. I will invite one or more or all of the Grand Officers to make a formal, or informal, visit to the Lodge. I will invite several Masters of Lodges whom I know intimately to visit us at the next meeting. I will invite several Past Masters of other Lodges to visit us, and notify them that I shall expect them to make a brief response when I call upon them. I will myself address a few words of counsel, advice and encouragement to my Brethren. I will—but space fails us to mention all of the possible "I wills." Let any W. M. practise upon only two or three, or even one of these resolves, diligently, ambitiously if you please, and earnestly, and our word for it the result will be that he will soon double the average attendance at his Lodge, double the number of applications for the degrees, double the pleasure and instruction afforded to all of his fellow-members, and make a name for himself in the annals of the Lodge, of

which his Masonic posterity, the Grand Officers, and all of his brethren will feel justly proud. The line of conduct we have suggested is within the ability of any Master, and no one can adopt it without adding largely to his own gratification, as well as to the healthy development of the Fraternity. Will not every Worshipful Master who reads this hastily penned, and feeble, and yet earnest appeal to their sense of official duty, their Masonic manliness, and their manifold opportunities to distinguish themselves as Masons, try some at least of the methods herein suggested for giving increased spirit, interest and value to their Lodge meetings?—*The Keystone.*

#### MASONIC DEAD-BEATS.

In the present situation of Masonry, having upon the rolls of membership of her lodges hundreds of thousands of brethren scattered over the entire habitable world and engaged in almost all the pursuits of life known to men, the calls for help are frequent, and the demands for charity require large appropriations of time and money. The open-handedness of Masonry has a tendency to make these demands larger and much more frequent than they otherwise would be. It also presents an opportunity for *dead-beats* and impostors to ply their nefarious vocation of living upon others by concealing their true character. It is a well-established fact that a large proportion of what has been given as Masonic charity, in the past, has gone into the hands of those not entitled to receive it. It was thus worse than thrown away, for it has kept upon the

road a vast horde of travelling impostors, who have lived upon this bounty, while needy brethren, or their widows and orphans, in many instances, have been left to suffer for want of even the necessities of life. The worst feature of this whole business is that these scoundrels, who are thus defrauding worthy Masons and their widows and orphans, are but seldom punished for the crime. The footpad who robs upon the highway is arrested and sent to prison, there to expiate his crime in penal servitude, clothed in a convict's garb. The fraud who robs a Mason, or a Masonic lodge, is no less a criminal, and should be made to suffer in like manner. He is a worse criminal than the highwayman, for the latter selects for his victims those to whom the loss of a purse is but a trifle, while he robs the poor as well as the rich. This condition of affairs, says the *Masonic Advocate*, makes it the imperative duty of Masons and Masonic Lodges to protect themselves, so far as is possible, against unworthy applicants for Masonic charity. The exigency of the case demands their most serious consideration and united co-operation. In the smaller towns, where there is but one Lodge, the usual plan of constituting the Worshipful Master and Wardens a Committee on Charity, with authority to draw from the funds of the Lodge, is perhaps as good a plan as they can adopt. But from a lack of proper facilities for detecting impostors, it is here that they are generally most successful in accomplishing their purpose. If these officers would be more vigilant, and withhold relief until they can obtain some proof of the worthi-

ness of the applicant, there would soon be but few frauds on the road. In cities the general plan of having a Masonic Relief Board, to which all applicants for assistance are sent, has been worked very successfully in many of them. These Boards are generally composed of prominent brethren of the several Lodges of the city. Here, brethren of experience employ every means possible to dispense charity in a systematic manner. The Board selects some brother for his peculiar fitness for the place, and makes it his duty to investigate all applications for relief, and the applicant is temporarily provided for, if necessary, until he is satisfied whether help should be extended or not. The charity fund is created by a small assessment per capita on the membership of each Lodge, made quarterly or semi-annually as the funds may be required. In this way the burden is pro-rated among the Lodges, and each bears its proportionate share. No better plan for helping the worthy, needy brother, detecting the unworthy, and distributing the burden so that each Lodge shall contribute its just share, could be devised.

FOR THE CRAFTSMAN.]

### MASONIC CHARITY.

BY A. BORNGASSER.

Charity is one of the cardinal virtues of Freemasonry, it is the light which reflects the life of a true Freemason. To stretch forth your hands to assist a brother whenever it is in your power, to be always ready to go anywhere to serve him, to offer up your warmest petitions for his welfare, to open your breasts and hearts to him, to aid him with your best coun-

cil and advice, to soothe the anguish of his soul and betray no confidence—he reposes in you, to use your utmost endeavours to prevent him from falling, to relieve his wants as far as you are able, without injuring yourselves or your families; in short mutually to support and assist each other, and earnestly to promote one another's interests, are duties incumbent upon every true Freemason; unfortunately they are too often forgotten and too frequently neglected. But there is no occasion for advocating charity to you, my brethren; are you not all Masons, the sons of mercy, and does not charity herself within your breasts plead her own cause? Does she not tell you to look upon the whole world as one family, and every individual has a just claim upon your kind offices; that the Divine Artificer has thus created you for the preservation of harmony in the system of things which his unerring wisdom has thought fit to establish; that it is not to your own immediate endeavours to which you are indebted for what you enjoy; that the diligence by which you have acquired, or the genius by which you have commanded the goods of fortune were given to you by the Supreme Benevolence; and given, not as emoluments to yourselves only, or only to be employed for your own advantage. Remember He is the Father of all, that he regards the whole human family as his children, nor excludes the meanest from his paternal care; that his mercies, however partially they may seem to be bestowed, are not given for the benefit of a few, but to the whole; if he should therefore, have dealt more favourably with you than with thousands around

you, equally the work of his hands, and who have the same claim to his Benificence, look upon yourselves as the happy agents employed by him for distributing his goodness to others; shew by your love of man, your gratitude to the G. A. O. T. U.; be truly thankful, and obey his precepts. He has commanded you to give your bread to the hungry and to clothe the naked. We are only the stewards of his unlimited bounty, and are therefore to look upon every human being as a brother and as the possessor entitled to some part of our abundance, as having a just claim to our kindness.

When charity has thus prepared us, compassion easily finds a way to our hearts and our ears are always open to the cries of the unfortunate, to the sad pleading of the fatherless, and of him that has no helper; she now leads us to the huts of cheerless poverty whose inhabitants which were born to no inheritance but that of trouble and wretchedness; she there shews us groups of miserable beings, destitute of both food and clothing; some groaning on the bed of sickness, all eating the bitter bread and drinking the nauseous waters of affliction. She bids us to carry to them the medicine of consolation, bids us to cherish and sustain them; directs us to remove the tattered rags from their cold limbs and replace them with warmer raiment; she bids us to pour some cordial drops into their cup and liberally to bestow upon them more palatable, more invigorating sustenance. She now conducts us to a gloomy cell, and bids us to behold a sorrowful and disconsolate being; prosperity once smiled upon him, and

then his eye was never turned away from any fellow-mortal that wanted his assistance; his hand was never shut against him; as far as he was able he poured comfort into the hearts of those whom misery had bruised; he has known the luscious sweets of plenty. Alas, how changed! misfortune has dragged him down to what we now behold him. Oh quickly try and speak words of comfort to his despairing soul; charity urges us to do so; the true Freemason always does as charity directs. By inspiring gladness into hearts oppressed with want we are but carrying out the solemn instruction of our ritual that charity blesses him that gives as well as him that receives, for the best way to enlarge our happiness, is by communicating it to others, the true Mason will always find a tear of tenderness ready to shed for the unfortunate; his hands are never shut when benevolence commands them to be opened.

Masonry tells us charity must be preceded by justice, and unless a distressed brother's calamities call for instant assistance you must not, when humanity prompts you to bestow bounties, or others call upon you to do so, be unmindful of those whom nature has more immediately connected to you; you must not forget the debts that are due to others. The man who loves his fellow-creatures, who sympathizes in all their miseries and who anxiously wishes it was in his power to relieve them, though his circumstances allow him to give no pecuniary assistance, is still charitable, whilst the rich, destitute of a proper temper of mind, may give large sums without being so

at all; if you cannot give alms, you may recommend them to those who can, you may bestow upon them the balm of pity, or in some way be of service to them, and whatever way we contribute our mites, charity with pleasure will accept of them; she will only consider the principles by which we are influenced, and if these are proper she will tell you that you have done your duty, that you have her applause and that in due time you will plenteously gather the happy fruits of your Benevolence.

### THE ISIAE MYSTERIES.

To the secret Society of Isis and Osiris, Egypt, of ancient days, owed her wonderful civilization. The very life of her people was fashioned from these ideals, whilst out of the rankest barbarism emerged order and an intelligence that wrought masterful results.

Forth from the tumultuous darkness issued a clear and steady light, whose quenchless rays have sifted down through the ages, resting even now upon the varied institutions of our day, including not only its religious customs, but the fundamental ideas of its governments. Isis and Osiris are represented as king and queen of Egypt, within whose souls were born divine conceptions, that they wisely wrought into the material well-being of their subjects.

At their bidding, Thebes with her hundred gates arose; within whose walls were celebrated the Sacred Rites, with priests to lead in the imposing ceremonies.

Thus was formulated a religion, overlaid, it is true, by rank absurdities, but based upon a grand faith.

God was regarded as one and indivisible, but expressed in different forms, each one standing for a separate attribute. To the priest and educated, these contributed a unity, but were held by the people as so many individual divinities.

These mysteries, like those at Eleusis, consisted of the less and the great. The first taught the truth of an over-ruling Providence, with a system of rewards and punishments, in the next world, based upon the acts of the present life.

During the initiation the candidate was required to cast off the sins and vices of the past and dedicate the future to strict purity and virtue.

The Great was an allegory founded on the murder of Osiris and the search of Isis after his body, the ritual being deeply dramatic and tending to inspire the mind with a sense of rare exaltation.

It is stated that much of the ritualistic law of the Jews was shaped from these ceremonies, whilst some of their highest formulas are identical with the most impressive and symbolic of those belonging to this ancient society.

It is true that these rites became corrupt and fell from the heights of their primitive excellence, but the real spirit of progress, disseminated amongst the people, sowed its seeds for all future time.

When Christianity invaded Egypt its spread was rapid, although the people failed to accept it in its entirety, but retained many of their own rites, included amongst which was that of embalming their dead bodies.

These were sanctioned by St. Augustine who felt that the convert-

would more readily accept the Christian idea if allowed to interpret it by their own method.

So it came about that Pagan conceptions were engrafted upon Christianity, some of them remaining even now.

The figure of the Virgin Mary upon the new moon as she enters heaven, was identical with the idea of Isis in her character of the dog-star rising in the same manner heliacally.

The tapers burnt in Roman Catholic churches to-day are like those used from earliest time in Egypt to light up the gorgeous altars in the darkness of their temples.

The division of the people into clergy and laity was never known in Greece or Rome until introduced by the Egyptians. The priests also borrowed the linen from the common dress of the people and shaved the crown of the head bald in imitation of Egyptian priests. Two thousand years before the Bishop of Rome ever assumed to hold the keys of heaven and hell, an Egyptian priest bore the title of Appointed Keeper of the two doors of heaven in the city of Thebes.

These are only some of the numerous facts pointing to the direct influence of one of the secret societies of ancient times.

It is no doubt also true that many of the laws of Egypt may be traced to the same origin.

Amongst some of them were the following: perjury was regarded as an offence against the gods and man, to be canceled only by death. A judge who condemned an innocent person to death, was guilty of murder and was punished accordingly.

Making counterfeit money or falsify-

ing public records was met by the loss of both hands.

Bossuet has said that Egypt was the source of all good government.—*The Pythian Journal*.

### FOOTPRINTS OF MASONRY.

Nearly five centuries after the finishing of Solomon's Temple, in the year 715 B. C., Numa, the second King of Rome, was on his throne. His subjects, being of various conquered nations, were divided in their sentiments, fostering a tendency to disunion. One of the aims of this king was to lessen the contending elements and build up a common national feeling. To do this he established a common religion, according to Krause, Mackay, and other authorities, and divided the citizens into curia and tribes, each of these being composed of Romans, Sabines and others. The artisans he distributed into various corporations called colleges. To each was assigned the artificers of a particular profession. On examining the form and organization of these colleges, they reveal a remarkable analogy to the Masonic lodges of our time. The first and indispensable rule was that no lodge or college could consist of less than three members. They were presided over by an officer called a "Magister," which is exactly translated by the English word "Master." Other officers, called "Decuriones," had duties analogous to our wardens. There was also a "Scriba," or Secretary; a "Thesaurenses," or Treasurer; a Keeper of the Archives, and a "Sacredos," or priest, whose duties were similar to those of a modern lodge chaplain. They were divided



into three classes, as the elders, or chief men of the trade, and the journeymen and apprentices. The partly religious character of these colleges of architects continues the striking analogy. History shows that a partly religious character was bestowed upon them at the time of their organization. Often their workshops were in the vicinity of temples, and their place of meeting was generally connected with a temple. The god to whom such temple was consecrated became the patron deity of their art. When the old religions gave way, Christian saints were substituted for Pagan gods, one of whom was always adopted as the patron of each guild, in the Middle Ages. Hence, the Freemasons derive the dedication of their lodges from a similar custom among their Masonic ancestors. The Roman Colleges held secret meetings. The business transacted at those meetings was the initiation of neophytes, and the giving of mystical and esoteric instruction to their apprentices and journeymen. Monthly contributions by the members served to support the college and maintain indigent members, or relieve strange brothers. "There also seems to have been a distinction resembling that known in Masonic jurisprudence as "legally constituted" and "clandestine" lodges, for those which were voluntary associations, not authorized by the express decree of Senate and Emperor, were styled *Collegia illicita*, while those established by the proper authorities were termed *Collegia licita*. The words *licita* and *illicita* were exactly equivalent in their meaning to "legally constituted" and "clandestine," as used by modern Masons. Candidates for

admission were elected by voice of the members. The Latin word expressing admission conveys the same meaning as the phrase "free and accepted" among the Masonic Brethren of our day.

"Finally," says Krause, on this subject, "these workmen made a symbolic or emblematic use of their tools; in other words, they cultivated the science of symbolism. In this latter fact more, perhaps, than any other, is there a close analogy between those ancient societies and modern Freemasonry." We do not doubt the statement, for as the society partook of a religious character, and as it is admitted that all ancient religions were eminently symbolic, as a natural sequence any society that cultivated the religious element must have cultivated the principle of symbolism. But we have surely presented enough to show that the resemblance between the colleges and speculative Masonry is more than accidental. This resemblance may have been the result of a slow but steady growth, or of a succession of societies arising out of each other, at the head of which, as we have been viewing it, stand the Roman institutions.

At this point the thought naturally arises: Where did the founders of the Roman get their admirable model? So nearly perfect that, although twenty-five hundred years have rolled away, similar societies in this so-called enlightened age, have made but immaterial changes tending to improve their forms and methods. Shall we believe that the King and his officers evolved the greater part of their secret principles, forms and mysteries out of their own minds, with no know-

ledge of pre-existing similar societies? Such a notion is too unreasonable to entertain. Not only man, but all of his institutions, as well as the globe on which he lives, are the result of a creative or developing process, impelled ever onward by the Great Spirit. It can hardly be doubted that the Roman organizers derived their ideas from the Tuscan or Etrurian architects. Ancient Tuscany or Etruria was in the years of its glory a vigorous, progressive, agricultural country. Solemn forests now stretch for many miles over areas once teeming with an industrious people. They had made much progress in many of the useful arts, which the Romans afterward applied to their own advantage. Artificial teeth have been found, it is asserted, in some of the ancient tombs of the Etruscans. This leads to deductions which we will not follow in detail, but they must have possessed a comparatively high grade of civilization. It is known that they were the inventors of the so-called Roman numerals, and had made advances in navigation and astronomy. The origin of this people is unknown, but they were yet thriving in the days of David and Solomon. Unlike the Oriental nations, and like the people of Teutonic origin, they believed that there was something divine in the nature of woman. And yet, unlike the ancient Greeks or the poet-hearts of all ages, their ideal was not the spiritual and the beautiful. Their genius was of an eminently practical turn. They believed in a comfortable if not a luxurious existence. In the antique world they were renowned for their temples, amphitheatres, sewers and bridges. In fact, from

earliest times, these were gigantic cyclopean. Such was their skill in architecture, that as Solomon called Phœnicians to assist him in the building of his temple, so the early Romans sought in Etruria the framers of their grandest Masonic structures.—*Examiner.*

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### SCRAPS OF HISTORY.]

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Lane's Masonic Records, 1717-1886, concludes that not four, but *five* and possibly six time-immemorial lodges concurred in the establishment of the Grand Lodge of England. As the term lodge is met with early in the fourteenth century, it is probable that Masonic Lodges antedate Chaucer. The Grand Lodge of all England, or York Grand Lodge, never chartered over a dozen Lodges, so that the York Rite Masons are really few. The "Ancients" or "Atholl" Grand Lodge did a considerable business, and they are erroneously called "Ancient York Masons." Bro. Lane's work contains the result of immense labor. He has published a list of all the English Lodges, 3,661 in number, arranged so as to assign them their rightful dates, besides considerable general information about them. This will greatly lighten the labor of Masonic historians. The full volume is too heavy to come by mail. Its price is \$8.

Charles de Valois was the 41st Grand Master in 1615. He was the Duke of Angouleme, a natural son of Charles IX of France, born in 1573. He was distinguished at the battles of Arques and Ivry (1590) with Henry IV of Navarre; was condemned to imprisonment for life in 1604 for a plot against that king, and released about

the time he was chosen Grand Master. He opened the siege of Rochelle in 1628, and commanded there until the arrival of the King. He displayed address and talent in civil and military affairs, but was accused of being devoid of principle. He died in 1650.

Bro. Wm. Hughan, of Torquay, England, has a catalogue of the Shanklin Exhibition of September 9th, to which he furnished valuable historical notes. Some of the articles will throw much historical light on interesting subjects. For instance: "76. Antique jewel, gold, miniature painting in center; cross and serpent on bridge; L. P. D. Lelia Pediono Destrué, French red cross of Babylon and priestly order," indicates that the possessors of what are now the Red Cross and Templar degrees, connected it with the Order of High Priesthood, and also with the societies formed in opposition to the Bourbons (for the Latin motto, "Down with the Lillies," was one of a revolutionary character.) "74. Silver Star of the Priestly Order of Melchisedek, Holy Royal Arch Knights Templar Priests," also connects the order with the Royal Arch and High Priesthood. "262 Old Masonic Rose Croix apron, with silver 'Death's head' and Cross-bones in Triangle," indicates a connection of the Temple with the Rose Croix. The exhibition was evidently of exceeding interest to Masonic scholars, and the same may be said of Bro. Hughan's historical notes.

Persistent research uncovers nothing of a definite nature to establish the origin of Masonry. There have been many prehistoric speculations, and fanciful theories suggested, as to the source from which it sprang. In this

short article will be treated only the comparatively authentic and generally admitted history of the craft since the revival or reorganization, which took place in England in 1717. Previous to that date, according to the best information obtainable, it was the custom of the members to assemble in chance gatherings wherever and whenever a sufficient number could be found. Before the reorganization the lodges had no names or numbers, but were distinguished by the signs of the taverns at which the meetings were held. In 1717 the "four old lodges," as they were termed—the Goose and Gridiron, Crown, Apple Tree, and Rummer and Grapes—met at the Apple Tree Tavern and effected the reorganization and constituted themselves into a grand lodge. A fresh impulse was thus given to the order, and under the authority of the Grand Lodge of England, Masonry spread far and wide, in foreign lands as well as at home.

The first warrant granted in this country under the authority of the Grand Lodge of England, since the reorganization in 1717, so far as any reliable evidence exists, was granted Daniel Coxe, Esq., of New Jersey, and dated June 5, 1730, appointing said Coxe provincial grand master of the provinces of New York, New Jersey and Pennsylvania, for a term of two years, though it is believed by Masonic students that the power granted in this warrant was never exercised.

The Hon. J. Belcher, governor of the province of New England in 1740, was (by his own statement) the first initiated Mason on this continent, having joined the order in 1704, or thirteen years before the reorganiza-

tion in England. Since its establishment, Masonry has been among the most prominent of secret societies, and the present day finds it stronger than ever and still growing.—*Ex.*

### OBLONG SQUARES.

An instrument made use of in operative masonry, for the purpose of measuring and laying out work and which in speculative masonry constitutes one of the working tools of the entered apprentice, is the twenty-four inch gauge. The twenty-four inches which are marked upon its surface are emblematical of the twenty four hours of the day, which, being divided into three equal parts, instruct the Mason to give eight hours to labor, eight hours to the service of God and a worthy distressed brother, and eight hours to refreshment and sleep. This instrument was bestowed upon the Entered Apprentice because it was one of the implements used in the quarries in fitting the stones for the builder's use in operative masonry, and has since been adopted by speculative masonry for the purpose of symbolical instruction. The oblong square is a parallelogram, or four-sided figure, all of whose angles are square, but two of whose sides are longer than the others. This is the symbolic form of a Masonic lodge, and it finds its prototype in many of the structures of our ancient brethren. The ark of Noah, the camp of the Israelites, the ark of the covenant, the tabernacle, and lastly the temple of Solomon, were all oblong squares.—*The Freemason.*

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### EDITORIAL NOTES.

THE seal of Irwin of Steinbach, A. D. 1275, is mentioned as the most ancient arrangement of the Compasses, Square and letter G in existence.

THE second anniversary of the opening of the Home for Free and Accepted Masons of Pennsylvania, was observed with appropriate exercises.

IN Germany there are eight Grand Lodges situated as follows: Three in Berlin, one in Hamburg, one at Bayreuth, one at Leipsic, one at Frankfurt, and another at Darmstadt.

R. E. SIR ALBERT G. GOODALL, Deputy Grand Commander of the Grand Commandery of New York, died on Saturday, the 19th January, and was buried with Masonic honors from the Grand Lodge room in New York City, February 23rd. He was President of the American Bank Note Company, and a 33° A. & A. S. R., as well as a most estimable gentleman.

BRO. THE EMPEROR WILLIAM, of Germany, is the Protector of the three Grand Lodges of Prussia, and an honorary member of the Grand Lodge of Scotland. The Emperor was made a Mason at Berlin, May 22nd, 1840, and his son, Prince Frederick William (the Crown Prince) was initiated November 5th, 1853, and is Deputy Protector of the three Grand Lodges. Frederick the Great, of Prussia, was the first member of the Hohenzollern family who became a Mason, he having been initiated August 14th, 1738.

## WOMAN'S LOVE.

CONCLUDED.

"How beautiful—how peaceful does it all look! But the moon is heartless; see how she smiles at me and my pain! It seems like ages and ages since I put down those calabashes to listen to what Te Ori had to tell me; and, oh, what wicked thoughts have been in my heart since then! I was planning, as I lay yonder, how I would smile on the bride when she came, and hasten to bring her food with my own hands, taking care that it was well seasoned with sweet-tasting poison; and then how I would take a dose myself, and go and lay my head on my children's grave and die. What shall I do? What shall I do? I must go away, Koturua; the wickedness is so strong within me that I know I should kill her!"

Koturua had only just succeeded in getting her home when there was a rap at the door, and Te Ori's voice asked if Miriama was there.

"Why do you wake an old woman from her sleep?" grumbled Koturua. "Yes, she is here."

"Do you lie?" he asked suspiciously, putting his head within the door.

"Te Ori is a great chief!" sneered the old woman, in a rage. "He insults the kinswoman of his wife! Am I a dog?"

"You are a prating old fool!" he began angrily, when Miriama's soft voice interrupted him.

"I am here, Te Ori. Say not hard words to Koturua."

"See that you stay there!" he answered roughly, closing the door with a bang and walking away.

The next morning Miriama was roused from an uneasy sleep by Koturua.

"Wake, my child, and be strong! Te Ori comes!"

A moment later he entered the *whare* and stood looking at her with a scowl on his brow.

"I am about to start. Have you any good wishes for me?" he asked moodily.

"What would you have me say, Te Ori?" she asked gently.

"Miriama was never the one to lack ready speech before."

"Miriama was never a deserted wife before," she reminded him gently. "It is not possible for me to wish you other than good wishes, Te Ori, for I love you so; but I feel like some tender creeper that has been rudely torn from the support of a sturdy tree where it has been twining in peace and security for years. There is nothing left for

it to do but to die, unless some gentle hand will wind it once more round its loved support. How quickly would it then put forth fresh tendrils, and maybe grow closer than ever! Is it too late, husband? Miriama was already proud; you can guess then how deep is her love when she stoops to plead once more. Ah, frown not so darkly; she pleads as much for you as for herself, for you are about to commit a great sin."

"Have done! 'Twas not for this I came to you. To-morrow evening I shall be home again. You will meet me with a smile, won't you, Miriama?"—and he held out his hand almost pleadingly.

"Will nothing I can say stop you from going?"

"Nothing," he answered curtly, the frown returning to his brow. "Remember my words of last night, and dare not to leave the *kainga*. Good-bye!"

"Good-bye, Te Ori," she responded quietly, though she was trembling so much that she could hardly stand; "but, before you go—while you are yet all mine—take me in your arms for the last time and say you do not quite hate me!"

He complied at once, drawing her in to a close embrace, and kissing her lips again and again, whispering as he did so—

"Don't be a little fool any more, Miriama, and grieve the heart of your husband. There—and there! I will take those kisses back when I meet you again;" and he turned away with a strange moisture in his brown eyes.

For a minute she stood as he had left her, then, with a low moan, threw herself down and lay motionless till Koturua entered.

"Come, child; we must go at once, for we shall be well guarded to-night, and now is our chance."

"Oh, Koturua, never to see him day after day! How can I go—oh, how can I?"

But she sat up and listened while Koturua planned their flight.

"That is all," concluded the old woman; "you must saunter away carelessly and wait for me by the *kauri* with the broken branch. Now go."

In a dazed dreamy way Miriama unfastened a green stone ornament from her neck, and, walking over to her own hut, placed it where it could not fail to catch Te Ori's notice as soon as he entered; then, giving one miserable farewell look around, she turned away in loneliness and sorrow from the home that had been hers for ten years.

A week later she was sobbing out her story in the sympathetic ear of her brother Flori, whose indignation at the

slight paid to his sister knew no bounds.

"Dog!" he muttered between his teeth. "Have you back, will he? Let him try!"

The next day however Miriama was seized with brain-fever, and it was many weeks before she could do more than lie in her hammock under the trees and watch the movement of those around her with her sad wistful eyes. But Time, the consoler, soothes all sorrows, however, and after two or three months she began to find employment among her brother's people. Were any sick, she nursed them; were any in trouble, then none could comfort them like Miriama, with her sensitive and sympathetic nature. She taught the women how to weave finer mats and neater baskets, how to embroider gay mantles and turbans; and in a short time the most popular person in the *kainga*, after the chief, was his sister Miriama. Her suffering had strengthened and purified her character; she thought no more of happiness for herself, but strove to find it for others, and in so doing earned contentment for herself.

While she lay ill, a message had arrived from Te Ori, demanding her return at once, and threatening extreme measures in the event of his request not being acceded to; but Hori had returned such an answer as must have satisfied him that it would plunge him into serious difficulties to persist—or perhaps his conscience told him he was wrong. Whatever the cause, no more was heard of him.

Eighteen months have passed away, and the deserted wife was still with her brother.

As Miriama was standing one morning with a huge white blossom of pampas-grass (*toi-toi*) in her hand, acting as a starter and umpire to a score of young urchins who were trying their speed against one another, Hori came up, and laid his hand upon her shoulder.

"Childish little woman! I wonder you are not racing with them. But I have a piece of news for you."

"What is it, Hori?"—and she looked at him with a smile.

His face darkened as he answered—"I hear Te Ori has a son. I wish—"

But she placed her hand over his mouth.

"No bad wishes for him, for my sake, Hori. May the good spirit keep him—and his little son!"

But she threw down the reed, much to the children's dismay, and glided away; and it was many hours afterwards before she appeared amongst them again.

As Te Ori had foreseen, she was sought in marriage several times, but to all she smiled and shook her head, saying—

"Nay, do you forget that Miriama is already married? Seek a wife in one of our bright young girls; there are many of them both pretty and good."

One day some months later Miriama, Koturua, and several girls were standing on the bank of the river near which Hori's *kainga* was placed. It had been a wild night, raining and blowing furiously; but now the sun was shining brightly, and the hurricane had subsided into a gentle breeze. The river was much swollen, and was dashing and eddying along with unwonted violence.

"Let us go in and have a romp with the current," suggested one of the girls—"twill be such fun!"—and one after another they all, except Koturua, plunged in.

A few minutes of it they found quite enough, and they came out laughing, but breathless and panting.

"Oh, but it was strong, Koturua!" said Miriama, twisting her hair into a thick rope and wringing the water from it. "I went too far, and could hardly get back."

"Yes, I saw, and nearly screamed with fear. Never do such a thing again, child. My heart is thumping yet."

"Ah, well, there's no harm done!"—and Miriama smiled at her affectionately. "I will— Hark! What is that?"

A feeble cry for help floated to their ears as she spoke.

"Some one in the river—and in danger! Ah, yes! I see—it is a man; there—about half way over! Ah, poor fellow, he is exhausted! Fly, girls, for Hori! Lose no time!"—and, flinging off some of her clothing, she plunged in and struck out in the direction of the drowning man.

Koturua stood on the bank wringing her hands in anguish.

"You go to your death, my precious one! Oh, come back—come back to me! Miriama, Miriama!"

But Miriama was straining every nerve to reach the man, and she was still a few yards from him when he sank. She dived at once, and succeeded in fastening her fingers in his hair and drawing him to the surface. Then, throwing herself upon her back, she drew the unconscious head upon her breast and began swimming as strongly as she could.

Some minutes passed, and she seemed to be making great progress through the water. She must be near the bank now, she thought—and it was time, for

she felt her strength ebbing away each moment. Oh, yes, she must be near!—and, raising her head, she looked around.

To her terror, she saw she was being rapidly swept down the tide.

"Then this is the end!" she groaned, for well she knew that in a few minutes more she would be able to swim no longer.

Ah, well, she could be spared better than some could—no home would be made desolate by her loss! Hori would mourn for a time, and Koturua—ah, yes, poor Koturua, her heart would indeed be empty without her child! She must swim as long as she could for her sake. Would Te Ori be sorry to hear of her death? No; he was happy with his wife and child. Who was this poor fellow whose head lay so heavily against her wildly-throbbing heart? Perhaps he was a dearly-loved husband and father. One more effort she must make to try and save him.

She was swimming feebly now and her breath coming in short labored gasps. Ah, what agony it was! Had her little Te Whoree suffered so? And at the thought a great wave of anguish swept over her soul.

In a few moments more a dreamy sensation stole over her. She was a child again, playing round Koturua's feet; then a bride; listening to Te Ori vowing the vow he did not keep. She fancied she heard Koturua telling her to rouse herself. Rouse herself! Why should she? Was she not in her hammock at home, and tired, after a hard day's work? No, she was not going to rouse herself; she was going to sleep. Ah, she remembered now! How could the man have been such a fool as to venture into the river when his head was made of lead and weighed tons and tons?

Then a shout faintly reached her ears.

"Miriam, be brave! I am coming—I am close to you! Courage—courage!"

Then the horrible weight was taken from her breast and she sank down to delicious rest.

When she recovered consciousness, she was in her own hammock, with Koturua bending over her, laughing and sobbing in a breath.

"Oh my child," she cried, seeing the hazel eyes open, "how blest am I to have you given back to me from the grave! How could you risk your life so? You know you are the light of these poor old eyes. I shudder when I think of it—all was nearly over!"

"Dear Koturua, I thought of you in the midst of my agony, and made another effort. But the man—is he living?"

"Yes. He'll be all right tomorrow. Oh, my brave, brave girl!"

The next morning Miriam rose from her couch very little the worse for her narrow escape; she suffered only from stiffness and pain in the muscles.

"My brave sister, I am proud of you!" said Hori, as she stepped outside of her *whare*. "Not another woman—and very few men—could have done what you did."

"Don't make me vain, Hori. You did it—not I. Where is he—the stranger? Is he well?"

"Quite well this morning. He has asked if you will see him alone; he is in that *whare*."

So Miriam opened the door and went in. At first she could see nothing; but presently, her eyes becoming accustomed to the gloom, she saw their visitor sitting in the corner, with his head bent upon his knees, in an attitude of the greatest dejection. The ready sympathy started to life in her heart at once. He was sad then, this poor fellow; she must try to comfort him.

"You wished to see Miriam. She is here," she begun timidly.

The man shivered, but did not look up.

"You seem sorrowful," she continued; "tell me your trouble, and perhaps I or my brother can help you."

"Yes, you can help me—you alone in the world," he answered, rising slowly to his feet and standing before her.

"Te Ori!" she cried, staggering back against the wall for support, while she looked at him with joy and pain in her eyes.

How good it was to see him again! How her heart went out to him in one great glad throbb! But she must not forget that he was now the husband of another woman. Ah, why had he come to disturb the peace she had struggled so hard to gain?

"Yes, Te Ori," he returned, with bent head; "and, oh, Miriam, he is ashamed to look you in the face! He has longed for this meeting—prayed for it, dreamt of it; yet, now he is here, he cannot speak; he is frightened, and trembling like a woman."

"I am glad to see you, Te Ori," and she moved to his side and took his hand, for the sight of his agitation had calmed hers. "Had I known whose head lay upon my breast yesterday, more strength would have been in my arms, more courage in my heart. What made you try to swim across during a 'fresh'? The Moraitai is always dangerous then."

"I was coming to you, Miriam, coming to you—poor, friendless, miserable,

heart-broken—coming to you to ask you to forgive me, dog though I am, and to take me back to your heart again, and try to love me once more.”

“Hush! You must not talk so. There are others now whom you must love and cherish;” and she turned slightly from him.

“Miriama,” he cried, dropping upon his knees at her feet, while the big, slow tears of a strong man’s pain chased each other down his cheeks, “I am suffering so! Don’t—don’t say you have learnt to look at me with indifference. If you want revenge, be assured you have had it. I have had nothing but misery since I came home that day and found you gone. Ah, I never knew how I loved you till then! I entered my *whare*, and the first thing I saw was the jewel my father had given you. I knew what it meant—that you gave up all claim to me from that time. I think I went mad! I raged and stormed at the men for letting you go. When the messengers came back with Hori’s answer! I told them I would take you by force; but imagine what I felt, Miriama—I whose slightest words had ever been obeyed so promptly—when one of the elders of the tribe, in the name of the rest, told me they would not move one step to compel you to come back against your will. You were not a slave, they said, to be forced to stand by and see another to take your place; you had done well to go to your brother. This was said by the very man who had so strongly advised the step I had taken. After that, I went about sullen, idle, and miserable. The woman I had married cared for nothing but eating and sleeping, and I grew to detest the sight of her stupid fat face, while yours was ever before me, mocking me by its intelligent beauty. All our prosperity vanished. The men laughed at my orders and disobeyed them; the women grew too lazy to cook our food. Then a horrible illness broke out amongst us, and many died. Wherever I went, scowls met me, while the men would ask with a sneer, ‘Where is she who could have healed us, with her great knowledge of roots and leaves? Where is Miriama, the flower of the tribe?’”

“Poor boy, poor Te Ori!” cried his wife, with the tears rolling down her cheeks. “Don’t tell me any more. How dared they treat you so?”

“I deserved it all—and more. I felt that all the time; and I think that was why I so completely lost command over them. But let me tell you all. After a time I too fell ill, and for many long days I thought I was dying; and, oh,

how I longed for you! I almost prayed for death, that I might have an excuse for sending for you—would you have come, beloved?—but I got better; and then they told me a son had been born to me. They thought the news would gladden my heart; but I hated the mother and could not love the child. I wanted only you. In the middle of last winter my wife died. When she lay ill, she bade me go to you as soon as she was gone, and ask you to take care of her child, for she had heard how good and clever you were. We did not tell her the child had died two days before, but let her die in peace, thinking him well. Oh, it has all been sorrow, Miriama, and my heart ached for you till I felt mad! It is only a few days since I heard Heni was your lover. I lost my reason then, and started alone, and without any preparation. My brain was on fire all the way; I thought of nothing but how I would kill you both if you had become his wife. On the night of the storm, as I sat beneath a tree, a branch was torn off by the wind and hurled down upon my head. I must have been insensible for a long time, for, when I woke, the gray dawn was fighting with the black night. I got up and toiled on, weak, hungry, and footsore, and when I reached the banks of the river, I plunged in, never nausing to think how strong it was or how weak was I; for the nearer I got the more my soul panted to be with you. You know the rest, Miriama. You know who was the noble woman who risked—nay, nearly lost—her life to save this wretched, useless being at your feet. And now—oh, Miriama, I tremble to ask you!—will you forgive and forget? Will you try to love me once more, be it ever so little?”

“No, Te Ori,” she answered, in a voice low and tremulous with emotion, as she wound her arms round his neck and drew his haggard face down upon her bosom—“no, I cannot promise to love you afresh, because I have never ceased doing so! I love you as much—nay, more than ever, for are you not unhappy? Ah!”—with infinite love and tenderness in her tones—“you did not know me then! You do not know me now. You cannot imagine the rapture of the thought that ’twas I who saved you, or the joy of being near you once more—of having your dear head pressed to this poor faithful heart, Miriama is so happy that she has nothing left for which to ask.”

So they remained for some blissful moments, till Miriama, feeling how the arms folded about her were trembling, said—

“Rise, Te Ori. You are weak, and need rest.”



"Call me 'husband' then," he whispered, with his face still hidden, "that I may know this is no bright dream that will vanish when I wake. Call me 'husband' and promise to return to me, to be soul of my soul and light of my people's eyes. Promise! I will not rise till you do.

"I do not know," and she looked troubled. "If your boy had lived—"

"I am glad he died!" he broke in passionately. "I had no love for him. Miriama, I cannot—I will not live without you! If you refuse to go back with me, I will ask Hori to take me on here as a slave, that I may be near you. Oh, Miriama—my wife—can you not forgive me?"

A moment more she hesitated, then, bursting into happy laughter, bent her face to his, while she whispered—

"Te Ori—my beloved—my husband! I will go with you whithersoever you will. And may the bright spirits send us a blessing this happy, happy day!"

\* \* \* \* \*

It is two years later, and Miriama is once more in her own home. She is leaning, laughing, but breathless, against a tree, for she has just been joining in the dance going on around her baby-son, who is one year old today. A glance reveals that she is happy at last. Presently her husband moves to her side, and putting his hand on her shoulder, looks down at her with loving, adoring pride.

"Vain little woman!" he murmurs. "You think the little one is perfect."

"So do you, Te Ori," she returns, rubbing her cheeks softly against his hand. "And how happy all our people look to-day!"

"Happy! Ay, from the time they set up that wild shout of welcome when they saw you returning, happiness and prosperity have reigned amongst them once more. 'Tis not Te Ori, but Te Ori's wife who sways the hearts of our people just at will."

"Nay, talk not so. Miriama wishes but to advise her husband, who is a great and good chief. Koturua, bring me my little Hori. There"—holding him up—"does he not grow like you?"

"He is like Te Whoree," said Te Ori, looking at the baby thoughtfully, "and like you, my beloved."

## QUEBEC-ENGLAND.

The following is so clear a statement of the difficulty between the Grand Lodge of Quebec and the Grand Lodge of England, that we give it in the words of Grand Secretary Diehl, of Utah. "The Grand Lodge of Quebec has applied to the Grand Lodge of England for recognition, which the latter is willing to accord, with the condition that the three Lodges be permitted to remain on the English Registry. The Grand Lodge refuses recognition under such a condition, claiming nothing less than exclusive jurisdiction over the whole Province. The Quebec brethren have suffered all sorts of annoyances, but no attention has been paid to their complaints by the Grand Lodge of England, and it is no wonder that "forbearance ceased to be a virtue," and that the Grand Lodge of Quebec resolved to take active measures toward resisting the insults which have been heaped upon them by these three Lodges. They even went so far as to confer the degrees upon candidates who had been rejected by Quebec Lodges, and, not satisfied with that, have threatened the Quebec brethren with criminal prosecution in the courts of the country, under some statute relating to secret societies. The plea of England that these three Lodges were included in the contract made with the Grand Lodge of Canada in its recognition, and that Quebec, being an offshoot of Canada, must stand by the contract made in 1857, Quebec repudiates, and says that she is not the heir-at-law of the Grand Lodge of Canada, and that the Province of Quebec passed from Canada by reason of change of political status, and by conquest."—*The Trestle Board.*

BRO. CAPT. N. G. PHILLIPS, P. G. Deacon of England, has been elected an honorary member of the Masonic Veterans' Association of New York, and presented with a handsome medal of the Veterans.

CHINESE Masonry is nearly 400 years old. The influence of the society is very great.

## The Canadian Craftsman.

Port Hope, July 15, 1887.

### THE PROPOSED NEW CONSTITUTION OF THE GRAND LODGE OF CANADA.

At the session of 1885, a resolution was adopted by the Grand Lodge of Canada, requesting the M. W. the Grand Master to appoint a committee for the purpose of revising the Constitution. M. W. Bros. Daniel Spry, Henry Robertson and Otto Klotz were appointed, and their report is now before the Lodges, with the proposed changes, which are numerous, and, in many instances, very important. We hope every Lodge in the jurisdiction will set apart a whole evening for the purpose of discussing the proposed changes, and making such suggestions as they may deem for the benefit of the craft.

The committee must have spent a great deal of time on the work entrusted to them, and though we do not acquiesce in some of the new features, we think M. W. Bros. Spry, Robertson and Klotz are entitled to the thanks of the whole craft of the jurisdiction for their painstaking labors.

We shall make brief reference to several of the new features, but cannot venture to touch upon all worthy of discussion.

The new title proposed—"The Grand Lodge of Ancient, Free and Accepted Masons of Canada, in the Province of Ontario," is not exactly what it might be, if it is decided to change it at all. "Having Jurisdiction in," &c., or "Exercising Jurisdic-

tion in," &c., or "For the Province of Ontario," would, in our opinion, be better,—though we must say we would prefer seeing the title altered to the style of "The Grand Lodge A. F. & A. M. of Ontario," with (in parenthesis) "hitherto known as the Grand Lodge of Canada." The addition of the words "In the Province of Ontario" gives the title an awkward appearance, and it sounds clumsy.

The change proposed in clause three is a good one, and will likely be unanimously approved. It provides that—

"The grand master or presiding officer, at the annual communication, shall appoint twelve scrutineers, whose duty it shall be to make a correct report to grand lodge, through the brother first named, of the result of the ballot. They shall act in sections of threes, to whom shall be allotted separate parcels of ballots or balloting lists, as collected by the stewards; and before entering upon the duties of their office, the scrutineers shall solemnly pledge themselves to perform the same truly and faithfully."

There appears to be no change in the mode of electing the officers, except that Past Masters have a vote in the election of the D. D. G. M., a motion to that effect having already been adopted. We must confess we cannot see why P. M.'s, more than other members of the Lodges, should have a vote in the election of that officer. In this regard, we think if the Constitution was so altered that instead of the D. D. G. M. being elected at the meeting of Grand Lodge, District Lodges were formed, with headquarters in a central part of each District, and a meeting held, during the winter, at which the D. D. G. M. was elected and installed, there would be a great deal more interest taken in the affairs of the craft. Such meetings would be

well attended, and as they would partake largely of the nature of Lodges of Instruction, practical benefit to the craft would necessarily ensue. We throw out the hint, and would like our readers to discuss the question through THE CRAFTSMAN.

Slight changes are made in sections seven and eight, and nine is amended by striking out "Grand Registrar" and "Past Grand Registrar," which positions are abolished; and the word "warranted" is substituted for "private" in designating the Lodges. Eleven is amended by striking out the word "private" in the last line and inserting "warranted."

In thirteen a very important change is recommended, and one that should be modified. We quote it in full:—

"13. The grand lodge may by a two-thirds vote constitute any brother of eminence and ability who has rendered service to the craft and who hails from a foreign jurisdiction, a member of grand lodge with such rank and distinction as it may deem appropriate, and may by a like vote, in recognition of eminence, ability and services rendered, confer upon any of its own members such rank and distinction as it may deem appropriate.

"13. A. The privileges of masonic rank under this grand lodge shall be restricted to those who have obtained rank under this jurisdiction.

"13. B. Any resident of the Province of Ontario who has been initiated into masonry by any body beyond this jurisdiction without the permission of the grand master, shall not be recognized as a mason."

Only in exceptional cases should past rank be conferred on members of Grand Lodge. If Grand Lodge desires to recognize the value of services rendered, there is nothing to hinder the election of the brother to the position the rank of which it is desirable to give him.

Sections fourteen to twenty-four contain no important changes, except that the word "private" (excluded in

previous clauses in lieu of "warranted") is inserted in twenty-one. We can see no reason for it, for Grand Lodge has only one class of Lodge under its jurisdiction—that is a "warranted" Lodge. We notice in the proposed new Constitution in one clause they are called "Warranted," in the next "Private" Lodges. This must have been an oversight, for we can see no reason for the distinction. Neither can we see any necessity for

"24. A. A warranted lodge shall mean a private lodge working under warrant of this grand lodge; and a private lodge shall mean either a warranted lodge, or a lodge working under a dispensation from the grand master."

This seems a superfluous explanation, as there is neither necessity nor excuse for the two terms. 24. B, C, D, E, F, G, H, I and K are verbose, and will doubtless be cut down very considerably before their adoption.

Twenty-six only requires slight alteration. "Holding out" "uplifted hands" is an evident joke of the printer. The sections which follow seem to be perfect up to forty-three. In that, we do not think it wise that "no brother can be elected a D. D. G. M. while holding the office of Master of a lodge." As a rule, those attending Grand Lodge are the then W. M's, and as the D. D. G. M. is generally chosen from those present, the choice would be too limited, and perhaps the best workers are excluded through this clause. Providing that the D. D. G. M. shall be a P. M. is, in our humble opinion, quite sufficient. Provision should also be made in the Constitution for the payment of the expenses of the D. D. G. M. in the performance of his duties, either by the Grand Lodge or the lodges he visits.

Section seventy-eight makes a radical change in the composition of the Board of General Purposes. We quote:—

"78. The board of general purposes shall consist of the grand master, the deputy grand master and thirty two other members, sixteen of whom shall be elected annually by grand lodge; and they shall hold office for two years from the date of their election; and who must be either masters or past masters of private lodges, provided that at the annual communication of grand lodge in the year 1887, there shall be elected the whole number of said thirty-two members, of whom the sixteen having the largest number of votes shall hold office for two years, and the remainder for one year only. Retiring members are eligible for re-election."

It will be seen that the District Deputy Grand Masters are excluded from the Board, of which they are members at present by virtue of their office. This is a mistake which we trust Grand Lodge will rectify. Of course, it will be contended that they will be eligible for election. We can see no reason why the D. D. G. M.s should not be members of the Board as heretofore, and we believe it would be unwise to dispense with them. They have a thorough knowledge of the state of the Craft in their respective Districts, and generally prove themselves useful. Indeed, instead of restricting the representation of the Districts on the Board, we believe an improvement would be made, and the representation more evenly and fairly distributed, if the Districts, in addition to the D. D. G. M.s, had the right to elect a member of the Board at the District meeting. This would certainly be fair and just, but we can well understand will not meet with approval in certain quarters. We would suggest to the Districts at their meetings, to consider this question, and if they combine they can carry out the

suggestion. It seems to us that there is now a necessity for the Districts to protect themselves. They have the power, if they will only wield it, and this is an instance in which good will result from their asserting themselves.

Under the heading of "Private Lodges," from one hundred and three to one hundred and eight they are called "warranted" Lodges, but from one hundred and eight to one hundred and twelve they are "private" Lodges. One hundred and twelve has "warranted," but one hundred and thirteen down to one hundred and twenty-nine are "private" again, and in the latter "warranted" once more appears. This seems absurd, and is misleading. We have no "private" Lodges, and that word should be dropped and the word "warranted" substituted in all cases.

Section one hundred and fifteen makes the lowest fee for initiation \$25, instead of \$20. The amendment is not a desirable one. Any Lodge desiring to charge more can do so, but in country lodges \$20 is high enough. Several attempts have been made of late years to increase the initiation fee without avail, and only last year a motion similar in effect was voted down.

One hundred and forty-one brings up a matter which will cause considerable discussion. It provides that,— "It is improper to allow other societies to take part in a Masonic funeral." A ruling of a former Grand Master to this effect has been in force for some years, and has been the cause of considerable trouble in several lodges. In most places, notably in Toronto, Hamilton and London, right under

the eyes of the grand officers, "other societies" have frequently taken part in Masonic funerals. The law should be made plain and distinct on this subject; and we think the safest plan would be to leave the question an open one with each lodge. If they wish to attend the funeral of a deceased brother with other societies of which he was a member, well and good; they should be permitted to do so. If not, they cannot be compelled to turn out. The day has gone by when "other societies" can be totally ignored. No inconsiderable number of Masons are members of the Odd-fellows, A. O. U. W., Royal Arcanum, &c., and we see no good reason why the members of our lodges should not attend as Masons the funeral of a brother because other societies he has been connected with also take part. It might be well to stipulate that only one society ceremony shall take place at the grave, however. This we think would be generally acquiesced in. Simply saying it is "improper" is only begging the question. The law should be so clearly defined that all alike will respect it.

Section one hundred and sixty-two makes it imperative that the committee on a proposition for affiliation "shall report to the lodge at the next regular meeting." Would it not be prudent to add—"except an extension of time be asked for, which the lodge may grant." It sometimes happens in applications for affiliation that correspondence has to be had with lodges at a distance, and secretaries are not always prompt. Injustice might be done to deserving members of the craft by compelling the committee to report at the "next regular meeting."

One hundred and sixty-eight might be made a little more definite. The subject of objection to a candidate after he has been balloted for and accepted should be taken out of the possibility of controversy. If a member has the right to object to the initiation without giving reasons, the Constitution should so state. There is a wide difference of opinion on the subject, and hard feeling and trouble can be avoided by making the Constitution unequivocally plain with regard to it.

170 provides that "a petition for initiation or affiliation may be withdrawn at any time." A petition for initiation should not be allowed to be withdrawn, but with regard to one for affiliation it is immaterial, as the applicant is not debarred from making a new application at any time.

The following with regard to "healing" will, we think, meet with very general approval:—

"178. A. Whereas a number of respectable persons have innocently joined an association of men claiming to be regular freemasons, but who are not recognized as such by grand lodge, it shall be lawful for any such person to petition the grand master to be acknowledged as a brother mason by grand lodge; and it shall be lawful for the grand master in his discretion and upon such evidence as he may deem satisfactory, to order the issue of a dispensation directed to any district deputy grand master, authorizing him to "heal" such a person.

"178. B. The effect of such 'healing' shall be that the person so 'healed' is acknowledged as an unaffiliated brother mason, who may apply for affiliation to any private lodge, and that such private lodge is authorized to admit him as a 'joining member' under the regulations prescribed for the admission of joining members.

"178. C. The brother so 'healed' is entitled to a certificate from the district deputy grand master as to the fact that he is a 'healed' brother, and such certificate shall be produced to the lodge to which he applies for affiliation.

"178. D. The petition and dispensation for 'healing' and the certificate of being 'healed' shall be in form as may from time to time be directed by the board of general purposes.

"178. E. If the brother so 'healed' has not yet received the third or master mason's degree, but only that of an entered apprentice, or both those of an entered apprentice and of a fellow craft, he shall have the same status as one joining from a foreign jurisdiction, and the lodge with which he affiliates is authorized to confer upon him the remaining degree or degrees in conformity with this constitution.

"178. F. A healed brother after affiliation as aforesaid shall be entitled to a grand lodge certificate."

The rules laid down respecting grants from the funds of benevolence are rather arbitrary, and should be modified in some particulars. Take, for instance:—

"5. All applications for relief shall be sent to, and be in possession of, the grand secretary before the first day of July immediately preceding the annual communication of grand lodge."

It is impossible in all cases to comply with the above. Cases frequently come to light at the last moment before the meeting of Grand Lodge, and applications should be received up to the first day of meeting. It may be well enough to have as many as possible in the hands of the Grand Secretary at the time stated, but there should be no cast-iron rule to preclude later applications being put in.

The above are a few of the most important points in the new Constitution, and we refer more particularly to them in the hope of inducing the members of Grand Lodge to give the whole subject careful thought before the meeting that they may be able to discuss the subject intelligently when the proper time arrives, for it is not likely this committee will appeal to Grand Lodge to adopt its report as it is, defects and all, because they have spent so much time in compiling it.

## THE BOARD OF GENERAL PURPOSES.

The following circular has been sent to all the Lodges in the Province:

PETERBOROUGH, MARCH 30, 1887.

DEAR SIR AND W. BRO.,

At a meeting of the Masonic Lodges of this place, called to consider the proposed alterations in the Constitution of the Grand Lodge, it was decided to ask the co-operation of the other Lodges to obtain a change in Clause 78 of the proposed Constitution relating to the Board of General Purposes.

The amendment, as submitted to Grand Lodge, would seem to have a tendency to prevent as full a representation of the various Masonic Districts on the Board of General Purposes as heretofore, as it does not provide for District Deputy Grand Masters being ex-officio members thereof; Whereas it would be in the interest of Masonry that the Board should be as thoroughly a representative body from all parts of the Province as possible.

Your co-operation is therefore asked in support of the following amendment to the proposed change as contained in clause 78:

The Board of General Purposes shall consist of the Grand Master, the Deputy Grand Master, the District Deputy Grand Masters, the Grand Wardens, one member to be elected by each District, five to be elected by the Grand Lodge, and five to be appointed by the Grand Master, who shall hold office for one year from the date of their election.\*

You are aware that the Board exercises almost all the executive

authority of Grand Lodge, such as the granting of relief, hearing and determining all subjects of complaint or irregularity respecting private Lodges or individual Masons, and other matters of a like nature, besides having charge of the finances of Grand Lodge.

If the amendment as proposed by us were carried, every District would be certain of having a voice in the management of those matters over which the Board of General Purposes has jurisdiction.

Some of the Districts have now four and five members on the Board, while several Districts have no representative at all. The amendment we propose would secure representation to every District and would not increase the number on the Board, as now constituted, which consists of fifty members.

It was also considered that the members of the Board should only be paid their expenses while attending special meetings, and not while in attendance at the meetings of the Grand Lodge. Your consideration of this question is also respectfully requested.

We would be pleased to hear from you on the above or any other of the proposed amendments.

Yours Fraternally,

WALTER PATERSON, JR.,

DAVID SPENCE,

Chairman.

Secretary.

\*This amendment is, with some modifications, the same as the notice of motion given by R. W. Bro. E. H. D. Hall at last meeting of Grand Lodge.

## PRESENTATION TO M. W. BRO. HUGH MURRAY, P. G. M.

The most interesting Masonic ceremony which has taken place in Hamilton for years was participated in by upwards of 200 of the brethren of the city at the close of the regular meeting of Acacia Lodge on the evening of the 27th May, being the presentation of the Grand Lodge testimonial to M. W. Past Grand Master Murray. The brethren of Acacia invited the visitors to participate in a sumptuous repast, which was served by Bro. B. Edwards in excellent style, and after all had satisfied the inner man,

The Chairman (W. Bro. Alex. Smith, Master of Acacia) announced the first toast, "The Queen and the Craft," which was loyally responded to, the brethren joining in singing the national anthem, led by Bro. Johnson.

W. Bro. Smith then said—You are well aware, brethren, we have met on this occasion for a particular purpose, namely, to endeavor to assist in doing honor to our Past Grand Master—Murray. A committee was appointed at last meeting of Grand Lodge to procure and present a suitable testimonial to the distinguished brother already named, and he being a member of Acacia Lodge, we especially requested the committee that the presentation might take place at such a time and in such a manner as would enable the brethren of Acacia Lodge to extend their courtesies not only to our esteemed most worshipful brother, but to all brethren who might favor us with their presence. The committee expressed their pleasure and their willingness to meet our wishes and are with us this evening to carry out

their part of the programme, and I have much pleasure in now asking the Chairman of that committee to take charge of this entertainment in the meantime, while carrying out the privileges and the duties entrusted to the committee or any addition thereto which they may see fit.

R. W. Bro. E. Mitchell, Chairman of the Presentation Committee, who only arrived a few minutes before, now took the floor. Although Bro. Mitchell had been confined to his house by sickness all the week, and was evidently ill and suffering, indomitable pluck and his old-time enthusiasm prevailed over illness and weakness during the short time he remained with the brethren. He spoke as follows:—

Worshipful Sir,—On behalf of the committee to whom you have referred as appointed by Grand Lodge, I desire to return my thanks for the courtesy towards us as expressed by you in delegating to me for a time the position of chairman at this social and fraternal gathering. I make no apology, brethren, for my weak bodily condition this evening. You may be very sure I am not so from choice. I thought you wanted me. I knew some of you were depending upon me, and I wanted to come myself, and therefore resolved to take the chances of any bad effects consequent upon my venture. So here I am, such as I am, the spirit just as willing as of old but the flesh very weak. Most Worshipful Brother Murray, it has been my high privilege on more than one occasion during your Masonic career to take a somewhat prominent part, not only in congratulating you upon honors so deservedly bestowed upon you by your brethren, but in assisting to confer some of those honors as well, and once again, now I am permitted by the sanction and courtesy of Grand Lodge, and in conjunction with the other members of the committee, to exercise the pleasing and agreeable privilege of communicating to you as well the expression of Grand Lodge regarding yourself, as what the committee know are the feelings and sentiments entertained towards you by all the members of the craft under the jurisdiction of the Grand Lodge of Canada. It was the original intention of the committee to accept the kind and most courteous

invitation of the Barton Lodge to perform our pleasing task of carrying out the wishes of Grand Lodge regarding yourself on the occasion of their recent celebration of their anniversary, when our present Grand Master received so enthusiastic and loyal a reception from the brethren of that lodge, and who were also fully prepared right royally to place at the disposal of the committee every facility to render a presentation to yourself a marked and noted event, equally in the annals of their lodge and in their individual experience, but unfortunately, on account of circumstances, of which you are already aware, the committee were not on that occasion in a position to perform with any degree of satisfaction the part assigned to them by Grand Lodge. Such being the case, the brethren of your mother lodge, Acacia, eagerly availed themselves of the opportunity thus afforded, and while perhaps they might not be able to entertain you on the same scale of magnificence as their brethren of the Barton had prepared, any lack of such features in the proceedings they felt would doubtless be somewhat compensated by your realizing and knowing that it would be simply impossible for the brethren of the Barton to entertain more genuine feelings of love and esteem for you in their hearts than the members of your mother lodge. They, therefore, proposed when the committee were carrying out the request of Grand Lodge to show in their own quiet and homely manner, but with heartfelt enthusiasm and delight, their appreciation of and respect for their mother's best beloved and most honored son. The committee accepted their proposal with pleasure, feeling that it would be gratifying to you, Most Worshipful Sir, and as a consequence we are present this evening under the auspices of your mother lodge and prepared to carry out the behests of Grand Lodge regarding yourself, which we will now endeavor to do. (Applause.)

R. W. Bro. Mitchell then read and presented the following address, which for beauty of execution and elegance of design can scarcely be excelled. The engrossing is a decided novelty. It is contained in an elegant volume, in embossed morocco binding, around each page being Masonic and floral designs:—

Grand Lodge of Canada, Ancient, Free and Accepted Masons, to Most Worshipful Brother Hugh Murray, Past Grand Master:

DEAR SIR AND MOST WORSHIPFUL BROTHER,—The names of the Past Grand Mas-



ters of the Grand Lodge of Canada are household words throughout our jurisdiction, and they have been and are justly respected and esteemed for their many excellencies, both of head and heart, and it must be gratifying to you, Most Worshipful Sir, to realize the fact that your own name is added to the list, and that you are held "second to none" of your illustrious predecessors in the love and esteem of your brethren. The indomitable zeal, untiring energy and devotion, sound judgment, just administration and invariable courtesy which characterized your every act during the two years of your "supreme command," not only added to the prestige of our Grand Lodge, but pointed you out as a deserving and worthy recipient of the unbounded personal love and regard of the whole craft. To express these feelings in some tangible manner it was unanimously ordered by Grand Lodge, upon your retirement from office last July, that a committee be appointed to "select and present" to you a suitable testimonial as a token of the respect and esteem in which you are held, and as a memorial of the appreciation by the craft of the ability which distinguished your career as Grand Master. It is with unfeigned pleasure we now endeavor to carry out the wishes and views of the brethren, and in the name and on behalf of the Grand Lodge of Canada offer for your acceptance this jewel and this regalia of a Past Grand Master, and to add the unqualified assurance, which doubtless will be far more pleasing and more gratifying to you than either jewel or regalia, that in the estimation of the fraternity you did (to quote the words of your own able address to Grand Lodge at its last communication) "in all things conscientiously discharge the important duties of chief ruler in the craft and Grand Master of this Most Worshipful Grand Lodge," and that you are "secure in the affection and esteem of the brethren." That you may be long spared to aid and assist us by your sage counsel and matured experience, and that the G. A. O. T. U may bless you in your "basket and your store," is but the echo of the sentiments and feelings of all your brethren in this jurisdiction. Yours fraternally,

E. MITCHELL,  
J. J. MASON,  
GAVIN STEWART, } Committee.

During the reading of the address, and at the proper time, R. W. Bro. J. J. Mason clothed M. W. Bro. Murray with the magnificent regalia referred to in the address, and R. W. Bro. Gavin Stewart placed upon him

the much prized and costly jewel of the 39°. After the grand honors had been given to M. W. Bro. Murray the brethren resumed their seats, when R. W. Bro. Mitchell continued as follows:—

And now, brethren, the pleasing duties so far as Grand Lodge is concerned being accomplished and in order to allow our esteemed guest of the evening an opportunity to collect his thoughts before replying to the address, I take advantage of the special privilege accorded to me by your Chairman, which enables me to go a little further than perhaps even Grand Lodge could have authorized, had it been ever so willing, namely, by proposing the toast of the evening. My remarks on the subject of the toast will be brief for three or perhaps four reasons. Firstly, because the announcement of the name would carry with it all your enthusiasm, which no word of mine could stimulate. Secondly, because on a previous occasion in endeavoring to do honor to the same subject I was informed I had monopolized the privilege afforded me and alluded to so many of his good qualities and virtues that I gave others no chance to express their sentiments, which, being exactly like my own, would have sounded, if expressed by them, as having been borrowed from me. Thirdly, because my personal feelings and sentiments regarding the subject of the toast, independent altogether of those expressed by the committee in the address which you have just heard read, are well known to you all and to himself—that his very name is to me synonymous with brotherly kindness, marked ability, undaunted perseverance, untiring zeal and boundless energy, and that, having been Master of the lodge myself when he was brought to light, I look upon him as my "boy," and regard him with the same feelings of pride and satisfaction which a true father should feel regarding his boy, who by perseverance and energy obtains and attains high and honorable positions in an honorable and worthy manner, and which is all the more gratifying to the sire to know that the boy had attained dignities which he (the sire) could never have hoped to reach, and still more gratifying for him to know (as in this case) that the boy with all his attainments, with all his superior knowledge and ability, and with all the honors showed upon him, never "shook his dad;" and fourthly, because I understand it is the intention of your proper Chairman to propose several other toasts this evening, and I know full well that in general the prevailing theme of the responses thereto, made by the several

brethren, will be the recipient of the address just presented, and which will enable me to feel that I will be exonerated this time from any feelings of the selfishness and monopoly alluded to by me in mentioning my second reason. Without any remarks, therefore, further than the reasons for not remarking, I now ask you, my brethren, to drink with me, with all the honors and with all the warmth and pent up enthusiasm of our hearts, to the health, long life and happiness of Most Worshipful Brother Hugh Murray, Past Grand Master of the Grand Lodge of Canada.

The toast was received with unbounded enthusiasm, and could not have failed but be gratifying in the highest degree to M. W. Bro. Murray.

On rising to his feet he was greeted with renewed applause, and replied to the address and toast as under:—

BRETHREN,—With all my heart I thank you the committee appointed to select and present to me a testimonial from the Grand Lodge, for the choice you have made. The regalia of a Past Grand Master with which you have clothed me, and the jewel with which you have invested me, are appropriate and most acceptable gifts—gifts which will be worn by me with pride, not on account of the rank which they represent, but because they are the evidence of the appreciation of the Grand Lodge, and because of the friendly words with which the presentation is accompanied. On proper occasions I will wear them, and will endeavor to wear them worthily, in imitation of the illustrious brethren who have preceded me in the office of Grand Master, and I will be reminded by these emblems of my duties to the craft. The sentiments contained in the address, which you have couched in such kindly language, and had so tastefully engrossed in this handsome volume, will be ever with me, engraved on my heart; and will be to me not a description of the man you have found me, but rather of the ideal Mason it is your desire I should be, and which, by the help of the Grand Architect of the universe, I will endeavor to become. This volume will be highly prized by my wife and children, being to them the estimate in which their husband and father is held in the esteem of his brethren. From the remarks which had been made, as well as from the address, I recognize the reviewers of my Masonic career as most friendly critics, otherwise much of the praise which has been so lavishly bestowed would have been more sparingly dispensed, but I gratefully accept

the assurances that my Masonic conduct and my official acts are approved. An eminent Masonic writer has said that in youth we think life is much too long for that which we have to learn and do, but when in after years we halt and look back along the way we have come and balance our accounts with time and opportunity, we find that we have made life much too short, and thrown away a huge portion of our time. Halting here, I feel that in comparison with my opportunities I have done my little for Freemasonry, and that it is true only, in a very limited sense, that I have been zealous and devoted. Looking back, I see much to regret, many opportunities for doing good lost, much time which should have been usefully employed wasted. Still it is gratifying, having within me a consciousness of an honest intention to preform my duties, to receive evidence that my imperfections have been overlooked, that the broad mantle of Masonic charity has been thrown over my shortcomings, and that my brethren have for me words of commendation. It is also gratifying to me that the presentation is made in my mother lodge, and that the committee of Grand Lodge are my oldest truest friends. You, Brother Mitchell, was the Master of this lodge at the time of my admission into the Order, and it was to you I was apprenticed. It was from you I received instruction, encouragement, counsel. It was you who afterwards became my model Mason, my model Master. It is you who have come to-night, at much risk, from a sick bed, to add the capsheaf to your work, and to honor your pupil. You, Brother Mason, entering the fraternity at the same time with myself, served your lodge as Secretary, Warden and Master during the same year I filled similar offices in this lodge. At that time a strong friendship was formed, which has continued unbroken, and I am sure was never stronger than during the period we were more intimately associated as Grand Secretary and Grand Master. And you, Bro. the Stewart, who perhaps more than any other one have been my Masonic companion, my most trusted friend, for many years I have plodded on with you, side by side, through different degrees and rites, during labor and refreshment, bound to you by many ties; but by none stronger than my devotion to you for your honest worth. When I look around and see this vast gathering of craftsmen, assembled to do honor to me, and remember that I am not only the recipient of a handsome testimonial, but am also the honored guest of Acacia Lodge, I am overwhelmed by the kindness and consideration of my brethren. It seems to me that I am continuously receiving favors and honors. I cast my eyes back three years to the time when, by the

almost unanimous vote of the brethren of this vast jurisdiction, I was elected to fill the highest office. I can never forget the welcome home, nor the meeting held shortly after, when the members of all the city lodges assembled to rejoice with my mother lodge that her son had been so honored, and Hamilton for the first time in the history of Masonry had had one of its citizens elected Grand Master Mason. At that time a banquet was provided, and now after having occupied the Grand East for two terms, on retiring from office, my mother lodge again at much expense, provides a good entertainment, and places me under yet another obligation. Brethren, I am deeply grateful, but not only to you, Past Grand Master Klotz and others have come considerable distances, and at personal inconvenience and expense, and I will only add that it will be the endeavor of my whole life to so live and act as to continue to merit your good opinion.

M. W. Bro. Murray resumed his seat amid loud applause, and the W. M. resumed control of the meeting, giving the toast of "The Grand Lodge of Canada," to which M. W. Bro. Otto Klotz, of Preston, P. G. M., replied.

To the toast of "Visiting Brethren," B. W. Bro. J. J. Mason, Grand Secretary, R. W. Bro. R. Bull, W. Bro. Hoodless, W. Bro. McGiverin, V. W. Bro. Gavin Stewart, V. W. Bro. D. McPhie and others made responses, each having something kind to say of the guest of the evening.

M. W. Bro. Murray, in most complimentary terms, proposed "The Master of Acacia," and the chairman responded in a suitable manner.

Other toasts peculiar to the craft followed, and a most enjoyable evening was spent, the hilarity being materially augmented by songs and duets by W. Bro. Morton, W. Bro. Mulligan, Bros. Johnson, Davis, Kent and Rosenstadt, and comic recitations by Bro. W. Davis. Shortly before midnight the happy company separated, after responding in a hearty

manner to the toast of the Junior Warden.

The banquet was a model in every respect, and reflected great credit on the committee which had it in charge, as well as the caterer. It had the additional merit of being "on time."

### MASONRY IN SWEDEN AND NORWAY.

The organization of the Masonic bodies in Sweden and Norway differs materially from that of any other country. The Degrees of Masonry are conferred by various bodies: 1. The Lodge of St. John, which has control of the first three Degrees. 2. The Lodges of St. Andrew, which pass the Brethren of the St. John Lodges through the fourth, fifth and sixth Degrees, or the Scottish Masonry. 3. The Provincial Lodges, which confer the seventh, eighth and ninth Degrees. 4. The Swedish National Grand Lodge, which confers not only the seventh, eighth, ninth and tenth Degrees, but also the dignity of Knight and Komthures of Rose Croix, who are entitled to wear the insignia of the Order of Charles XIII. The head of the National Grand Lodge is the Grand Master; and all the Knights and Komthures Rose Croix are members of this body, which in addition is composed of the extraordinary and ordinary officials of the eighth, ninth and tenth Degrees.

The business of the Grand Lodge is conducted through three directories:

1. The Directory of Finance, which has charge of the finances of the Order in general and authority over the works of charity.

2. The Directory of the Lodges,

which superintends the lodges, and sees that the statutes and rituals are properly observed.

3. The Directory of Masonic Orphanages, which controls the many established orphan asylums.

Masonry was introduced into Sweden from England in 1736, and was from the first under Government protection. After the coronation of the Duke of Sundermannland as Charles XIII. in 1750, he was elected Grand Master, and retained the office until 1811, when he was succeeded by the Crown Prince, Charles John. The "Order of Charles XIII." was instituted in 1811, as an Order of Knighthood, and has become the highest Degree of Masonry in Sweden, and as the King is the Master of that Order, he is consequently the Grand Master of Masons in the kingdom.

The present membership of the Lodges is reported as over ten thousand.—*Light*.

### THE TEMPLAR DIFFICULTY.

An esteemed correspondent writing to the editor of *THE CRAFTSMAN*, puts the Templar difficulty thus:—

"You say that some of your Templars ask 'What will we gain by fighting?' What does any organization gain by contending for its rights? You do an act; by well-defined principles the performance of that act is in no violation of those principles; a foreign arrogant, grab-all power pompously orders—not requests—you to undo your act under dire threats of its vengeance; you are the smaller body; and when you compare figures not so very much smaller either: Canadian, 880; English, 2,900; United States, 70,066; and yet you must submit to be snubbed, rode over and bulldozed by a Grand Body that

works *only* for itself and *not* for the interest of Templar Masonry. Give England the victory now, sue for peace at the sacrifice of principle and you are forever under her foot. The Grand Bodies of England are at war with *every* colonial Grand Body; a victory for her in any one means a partial one in the rest.

"Very true you have trouble in New Brunswick. I think that case will soon settle itself, either by the formation of a Grand Commandery (Great Priory), or yielding on their part after certain local difficulties are settled.

"S' .. the white feather and let England win, and if the Great Priory of Canada does not lose the respect of a great portion of Templars then I shall miss my guess wonderfully.

"Stand up for your just rights, even if the whole world is against you, is my doctrine."

### ENGLAND AND CANADA.

"THE CASE BEING ALTERED THAT ALTERS THE CASE."

An honest farmer called at a lawyer's office, so the fable goes, and stated that his (the farmer's) bull had broken into the lawyer's inclosure and gored one of the latter's cattle. The limb of the law thought it but right that the countryman should make good the loss. Whereupon the farmer said: "What did I say? It was your bull that gored my ox." "Ah!" said the lawyer, "the case being altered that alters the case."

"The walu' o' this observation is in the application on't." By England's consent, the Great Priory of Canada became a great sovereign body. In its sovereign capacity it established a Priory in Australia, believing it to be unoccupied territory. England asserts that it is not, and

demands immediate withdrawal, or "oph mit 'is 'ead"—non-intercourse.

The American doctrine of exclusive territorial jurisdiction is repudiated by England, and the concurrent jurisdiction maintained. The notable examples are the three lodges within the territory of the Grand Lodge of Quebec. There are lodges of Mark Masters within the bounds of the Grand Chapter of Canada, now agitating the Masonic world, and the muddle about the Canadian Priories, etc., which, under English, Scottish and Irish obedience, have existed in the American Provinces. That seemed to be all right from the English standpoint, but now the case is altered and the English territory is invaded and concurrent jurisdiction is out of the question. *Presto*, change! and England becomes a fiery advocate of the Great American doctrine, which, under the circumstances, is entirely consistent with English views.

That's the way it looks now. We shall make some inquiry and report results in our next.—*Masonic Home Journal*.

A LODGE OF INSTRUCTION was held at Woodstock on the 18th May for District No. 6, by R. W. Bro. J. C. Hegler, D. D. G. M., assisted by R. W. Bro. J. J. Mason, Grand Secretary, Hamilton, under the auspices of King Solomon's Lodge, No. 43, and Oxford Lodge, No. 76, G. R. C. There were a number of brethren present from the surrounding Lodges. After the duties of the day were ended the visiting brethren were suitably entertained by the town Lodges.

## HINTS FOR CANADIAN MASONS ALSO.

*To the Masonic Brethren of the State of New York:*

HISTORY OF FREEMASONRY IN THE STATE OF NEW YORK, AND OF THE GRAND LODGE, AND EMBRACING A SKETCH OF EVERY SUBORDINATE LODGE.

BRETHREN,—This subject has been one of earnest consideration by the Grand Lodge for thirty years. The first proposed action was in June, 1856, but as yet no practical result has been obtained.

Under the authority of the Grand Lodge, conferred in June, 1886, the M. W. Grand Master, Frank R. Lawrence, entrusted the duty to the undersigned. It is very evident that my labors can be very materially enhanced in fullness and correctness, as well as in authoritative incident by the aid of the Brethren. To this end, in addition to what has been, and is otherwise being garnered, I urgently request you to forward to me, through the Grand Secretary's office, all such information of which you may be possessed, bearing upon the Masonic history of your Lodge, or of any extinct Lodge that may have been in your vicinity, or of any important Masonic incident in your locality.

Remember this is your history as well as others, and your personal interest is invoked to render it complete. I therefore appeal to you for such information as you have, or can procure, to aid in the endeavor to unearth and place on record "Our Past." With your assistance even at this late date, little of consequence will have escaped us.

To the elders of our fraternity, do I

most especially appeal for such data and historic incidents as may be in their possession; for the results, it is hoped, will to some extent reflect credit on them, as well as on the institution, whose local history we hope to record.

That the Brethren may more readily comprehend what information is desired, there are appended twenty-one questions which it is hoped will be responded to by May, 1887.

Fraternally yours,

C. T. McCLENACHAN,

Com. on History, Grand Lodge.

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#### GRAND MARK LODGE OF ENGLAND.

The half-yearly communication of the Grand Lodge of Mark Master Masons of England and Wales and the Colonies and Dependencies of the British Crown, was held on May 31st.

In the report of the General Board was the following significant and startling paragraph:—

“The General Grand Chapter of the United States of America, acting in support of the unconstitutional pretensions of the Grand Chapter of Quebec, have withdrawn their recognition of this Grand Lodge. It is satisfactory to find that a minority of sixty-five against ninety-nine refused to concur in this attack on ancient landmarks. *Should, however, this action of the General Grand Chapter be found to involve any practical injury to English Mark Masters in the United States, which it is earnestly hoped may not be the case, this Grand Lodge will be reluctantly compelled to give them its support in working the Mark Degree.*” (The Italics are ours.)

The Report containing this clause threatening to invade any or all of the Grand Chapter jurisdictions in the United States would doubtless have passed but for the intervention of that prudent and learned Bro. W. J. Hughan, whose name is a Masonic household word,—and who is the “noblest Roman of them all.”

Bro. Hughan in an able speech, forcibly pointed out the unwisdom of adopting the said paragraph, and the evils and deplorable results likely to ensue if such were done. His wise counsels prevailed, and the paragraph was referred back to the Board whose report thereanent, recommending the omission of the paragraph, was “adopted!”

The presenting in its report by the General Board of the G. M. M. M. Lodge of England, &c.,—shows most clearly the opinions, the *animus* and intents of many of the Masonic leaders in England. Our brethren in the United States must now have had their eyes fully opened; and all brethren in the Colonies and Dependencies of the Empire, must now clearly see just where they stand in their relations to England, *re* their *right* to local territorial exclusive sovereign self-government.

Not without knowledge did THE CRAFTSMAN recently ask,—“whether all Grand Lodge jurisdictions are alike exposed to ‘invasion’ by British Grand Lodges?”

A crisis is now forced upon the Craft as to its right to have and to maintain exclusive territorial Sovereign Grand Government.

All who are in favor thereof as an inherent and indefeasible right of the Craft must now emphatically so declare, and all such must indissolubly unite for its defense and perpetual maintenance.

### "CRUSHING THE BEAST!"

The *Illinois Freemason* gives the following first-class notice of the anti-Masons who lately congregated in the anarchists' city,—“A ‘Congress of Christian Churches’ was held at Chicago last week to devise ways and means for crushing the ‘beast,’ the aforesaid beast being the Masonic Fraternity. To faintly show the mendacity of these truly good men we append the following, being one of the utterances of ‘Christian ministers’ in condemnation of the Institution: ‘While Christianity has its hundreds of institutions of charity and education, yet with all its boasted age you may travel from Maine to Oregon, from Dakota to Florida, from Palestine to North America from Asia over the islands of the Pacific to Great Britain, and not find one home for the friendless, one orphanage, one asylum for the poor, or one hospital for the afflicted built or sustained by Masonic charities.’ The foregoing is attributed to the Rev. James Williams, presiding elder of the M. E. Church, and is published and distributed by authority of the ‘Congress.’ Comment is unnecessary.”

On the 3rd ult., at Hamilton, the remains of the late Bro. Joseph Hancock were interred at Burlington Cemetery. There was a large turn out of friends and acquaintances of the deceased, and a delegation from St. John's Lodge, Toronto, was present. Rev. T. Goldsmith officiated and the beautiful service of the fraternity was read by W. Bro. W. R. Job, assisted by R. W. Bro. Bull, V. W. Bro. C. R. Smith and W. Bro. John Hoodless. The pall-bearers were: V. W. Bro. C. R. Smith, W. Bro. W. Hancock, Bros. H. Hammill, Wm. Findlay and T. H. Butler.

### CANADIAN MASONIC NEWS.

THE sixth and last volume of Gould's magnificent *History of Fræmasonry* is now in press and will soon be ready for delivery to subscribers.

W. Bro. Hewitt, W. M. of Orient Lodge, Toronto, has presented Ald. Jones with a Master's gavel made from the foundation oak log of the first house built by Governor Simcoe on the banks of the Don River.

BRO. Æ. D. MCKAY, an old member of No. 27, Hamilton, has returned home from Central America, where he has been for the past four years. He says the craft is now in a prosperous condition there. A large number of Lodges, both black and white, are working under the English Grand Registry.

On the evening of 9th May, R. W. Bro. A. W. Thompson, D. D. G. M. of the Seventeenth District, accompanied by W. Bro. W. S. Beaver, District Secretary, held a Lodge of Instruction in connection with Shuniah Lodge, No. 287, G. B. C., at Port Arthur, for the exemplification of the first Degree, and on the evening of the 10th, for the exemplification of the second Degree, with W. Bro. T. S. C. Rodden, W. M., in the East on both occasions—and on the evening of the 12th, for the exemplification of the third Degree, with R. W. Bro. A. W. Thompson, D. D. G. M., in the East. Considerable interest was shown in these Lodges of Instruction, and the hope was expressed that although these were the first ever held at Port Arthur by any D. D. G. M., they would not be the last.

THE regular meeting of Strict Observance Lodge on a recent occasion at Hamilton was unique and unusually interesting. All the chairs were filled by Past Masters. There was a large attendance. R. W. Bros. J. J. Mason and Gibson performed the work in a very creditable manner.

R. W. Bro. ROBR. McCaw, D. D. G. M. of the Twelfth Masonic District, accompanied by W. Bro. James Rundle, District Secretary, paid an official visit to Ontario Lodge, No. 26, G. R. C., Port Hope. At the close of the meeting R. W. Bro. McCaw and W. Bro. Rundle, expressed their gratification at the manner in which the work was conducted.

A. & A. S. RITE.—Ill. Bros. J. W. Murton, 33°; David McLellan, 33°, and Joseph Mason, 32°, paid a fraternal visit to the members of Royal City Lodge of Perfection, of Guelph, on the 3rd ult. At Guelph they were met at the station by Ill. Bros. B. D. Dewar, 32°, of Berlin; Bros. C. Hendry, H. J. Hall, J. W. Poynter and Ill. Bro. Hugh A. Mackay, 33°, of Guelph. In the evening, the 13° and 14° of the A. & A. Scottish Rite were conferred in full, Ill. Bro. David McLellan, 33°, presiding in the 13°, and Ill. Bro. J. W. Murton, 33°, in the 14°. After the lodge was closed the visiting brethren were entertained to a repast to which all present did ample justice. Votes of thanks were tendered to the visiting brethren for their kindness in visiting Guelph to assist the members of the lodge in their duties, which were responded to in a hearty manner by Ill. Bros. Murton and McLellan, who thanked the members for their kindness and hospitality.

ON Monday evening, May 30, the brethren of Bismarck, Ont., dedicated their new hall. It is a very neat room and well furnished. R. W. Bro. E. M. Stuart, with the assistance of W. Bros. Anderson, Payne, Middleditch and Bros. Broderick and Thatcher, from Ridgetown, and other visiting brethren, dedicated the hall. Bro. Payne exemplified the third degree in a very attractive and skilful manner. A banquet followed.

At the regular communication of Antiquity Lodge, Montreal, on 18th May, Bro. W. A. Morrison, J. W., who had for the past two years filled the secretary's chair, was made the recipient of a secretary's jewel. It was a splendid piece of workmanship and beautifully engraved. On the clasp is a square and compass and underneath the all-seeing eye. The body of the jewel bears the emblem of the office, crossed quills surrounded by a wreath, and on the back was the following inscription:—"Presented by the brethren of the Lodge of Antiquity, A. F. & A. M., No. 1, Q. R., to W. A. Morrison, as a token of their esteem as secretary of the lodge. Montreal, May 18th, 1887." The presentation was made by V. W. Bro. John Ion, who complimented Bro. Morrison on the zeal he had shown in the service of the lodge and on the manner in which he had managed the finances during his two years of office. He closed by assuring him of the esteem in which he was held by the brethren. Bro. Morrison made a brief reply, expressing his thanks in feeling terms.

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THE CROSS is not distinctively a Christian symbol. It has been found on all the oldest remains of the works of man.

A MEETING of the joint committee appointed by the various Masonic lodges of Hamilton, in response to a request by the managers of the Queen's Jubilee celebration, was held on the 3rd ult. After due consideration it was deemed inexpedient for the Order, as such, to participate in the procession. At the same time the fraternity wished every success to the celebration. Hundreds of their number doubtless took part in it as members of the volunteer force, as school trustees, aldermen and members of other public bodies. This was a wise decision, and the only one open to the meeting.

MASONRY IN SCOTLAND.—Candidates in Scotland may be initiated into Masonry at eighteen years of age, and for not less than £1 12s. 6d., including fees for registration and diploma (11s. 6d.). This is an exceedingly low sum, and I feel assured should be raised to *two guineas* as the minimum, exclusive of the foregoing fees; better even to be inclusive than as now. There are, of course, reasons, good and sufficient, why the *minimum* should be less than that of England (five guineas), but none to my mind are strong enough to prove the wisdom of so insignificant a sum as £1 11s. 6d., which, as it includes the fees payable to Grand Lodge, simply leaves the Lodge with *one guinea*, and, as a rule, no subscriptions to be levied. Be it remembered also that the fee includes the *Mark Degree!*

W. J. HUGHAN.

ON Wednesday evening, 1st ult., the Brantford Masonic Lodges were honored by a visit from eminent brethren of the craft from Hamilton and other places, and the city brethren put their best foot forward to do honor to the distinguished visitors. The Lodges were very prettily and tastefully decorated and the members of Doric and Brant Lodges were out in full force. After the opening formalities, the visitors were received by W. Bro. Dr. Secord and the officers of Doric Lodge, W. Bros. H. Howell and B. H. Rothwell being Directors of Ceremonies. Among the eminent visitors present were M. W. Past Grand Master Hugh Murray, Hamilton; M. W. Bro. Otto Klotz, P. G. M., Preston; R. W. Bro. W. Kerns, M. P. P., D. D. G. M., Eighth Masonic District, Burlington; R. W. Bro. J. C. Hegler, D. D. G. M., Sixth Masonic District, Ingersoll; R. W. Bro. E. H. Long, P. G. R., Waterford; R. W. Bros. Richard Bull, Gavin Stewart, D. McPhie and Geo. Russell, and others, principally from Barton Lodge, Hamilton; V. W. Bro. Dr. E. E. Kitchen, W. Bros. Fred Miles and W. G. Nellis, and a large number of brethren from Burford and other Lodges. After remarks from M. W. Bros. Murray and Klotz, R. W. Bro. Kerns and W. Bro. Hoodless, acknowledging the welcome extended by W. Bro. Dr. Secord, on behalf of the Brantford Lodges, the business of the evening was proceeded with.

V. E. COMP. JOHN S. DEWAR, of London, has been appointed the Representative of the Grand Royal Arch Chapter of New Hampshire near the Grand Chapter of Canada. The appointment is a excellent one.