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THE CANADIAN CRAFTSMAN,

AND
MASONIC RECORD.

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PLAIN TALK.

FRANK W. BAXTER.

As the season is now upon us when our Masonic bodies are being called "from refreshment to labor," a little plain talk to the brethren and officers may not be out of place; but, in so doing, it is the farthest from my intentions to say or write anything that can in any manner offend the most fastidious mind; on the contrary, I would only admonish, and, if I perceive errors, innovations or any violation of the fundamental principles of Masonry, I would point them out, and if possible say something that may cause them to be remedied.

Should I inadvertently say anything that should hit a "sore spot," I am perfectly willing to be forgiven; but if the coat, by any circumstances should happen to fit, why, put it on and wear it until the defect, if any, has been remedied. Bear in mind that I speak as brother to brother, prompted by the true feelings of brotherhood, not by envy, malice or hatred.

In the first place, each and every Mason has duties to perform which must not be overlooked or neglected.

First, non-attendance. If there is anything that will discourage a zeal-

ous officer, it is non-attendance on the part of the members of his lodge. An officer that performs his whole duty is early at his post. The faithful Master delights in opening his lodge, performing the work to be done, and closing it in due season; but if the brethren do not second his efforts, and loiter by the way, early means late.

The degrees, to be properly worked, requires more than the constitutional number to be present. Empty seats speak no words of encouragement to the faithful officer; therefore, my brethren, if you would encourage your officers come early and stay; do not simply step in for a moment, plead business (?) engagements, and then spend the evening with convivial associates; but come to stay and perform your share of the work that is to be done.

Again, the question of material, which, by the way, is a very important one, presents itself. As the winter months approach, applications for initiation into the mysteries of Masonry will begin to come in. Now, every Mason has a duty to perform, which upon no account must be neglected, if they would sustain the

position held by our lodges, or individual Masons.

It is your duty, my duty, and every brother's duty, to closely examine the material that is being offered. It is not the welfare of any one individual that must occupy our attention, but that of the whole craft.

We must have perfect men; not as much in a physical as in a moral sense. We must have good material or none at all; better by far have a few genuine Masons than scores of *imitation* ones; therefore, if he who asks for admission does not conform literally to the tests of true manhood, reject him as you would a viper; better by far have a man that is not quite perfect physically than one that is perfect physically, yet imperfect in mind, tastes, habits, character or morality.

Committees to whom petitions are referred do not always perform their whole duty. In by far too many instances petitions are reported favorably upon without that due inquiry that there should be; occasionally there will be found committees that know their duty, and not hesitate to perform it. On the supposition that the examining committees are derelict in the performance of their duty, let each brother appoint himself a committee of one; let him examine closely into the character, habits and associates of the petitioner, and if he does not conform to the true standard, use the negative ballot without fear or favor, and consequently benefit the craft more than any one act that can be performed. If the petitioner is found worthy, then accept him; but do not stop there. He has much to learn; he is commencing a new life; then take him by the hand and teach him true Masonry. With the rest, he has a long ritual to learn before he can prove himself a brother Mason when amongst strangers. My experience has been that unless one commits the ritual as he advances, in nine cases out of ten he never does; just as soon as the new wears off, it be-

gins to be an old story; his interest flags, and when that happens the ritual is never learned.

The candidate must not acquire the erroneous idea that lodge-room work is all the work that there is to be performed; it is but a small portion of it, and must not by any means be considered the desideratum of Masonry. There is a history to be learned; a literature to be carefully perused; laws to be studied and thoroughly understood; and not only a study, but an application of the principles, teachings and maxims of Masonry.

It is the duty of every candidate to follow, literally, that part of the charge which says, "You are to converse with well-informed brethren, who will be as willing to give as you will be willing to receive information." I have seen candidates who went about with a lantern trying to find those "well-informed brethren" spoken of in the charge; they complained that although anxious and ready to do their part, they could find no one to "post them."

Fie upon such a lodge of so-called, but mis-called Masons as that; here is a candidate seeking for more light, but can find no one to bring him light, and he wonders to himself if there is not a good deal of sham in the charge given. No, my brother, there is no sham in the charge itself, but there is many times in the person that gives it.

I have seen brothers that have grown gray in the service, that were as ignorant of the laws, literature, history and practical workings of Masonry as the candidate that had just been brought to light; but you must not tell them that fact; their egotistical pride would at once revolt against the young upstart that dared tell them what Masonry was or is, outside of their own limited circle. I, too, have seen plenty of old Masons that accepted as literal facts every word of the ritualistic work of Masonry, and who honestly thought that the work that they had so often

heard had been handed down from generation to generation, from the time of King Solomon to the present, and that too, without change of word or sentence. Oh! ye shades of a Preston, Webb, Cross and Barney, where are you? Come from your graves and tell us of the new features that you introduced! Explain to us why your fertile brain added to and took from the work of 1740, or thereabouts. Tell us why you separated the Royal Arch from the Masonry as practiced at that time. Tell us why you added the intervening degrees between the Master Mason and the Royal Arch. Tell us why you kept up the connecting link, which culminated in the perils incident to the pilgrim and penitent at the Temple of Zerrubbabel. Tell us why that great difference between the work, as practiced in England and her colonies, and that of the United States; and while you are about it, tell us which is the genuine Simon-pure Preston-Webb work.

Now these good but ignorant brothers would have every seeker after light believe, with themselves, that every tradition (and Masonry is full of them), was an actual, *bona fide*, uncolored fact. Ah! my brothers, it is you that need more light, as much, if not more, than the candidate.

Now every tradition and ceremony of Masonry has its lesson; every allegorical expression or illustration has a significant meaning attached to it, every one of them tend to teach morality, truth, benevolence, and everything that pertains to the good; while there is not one word that upholds the bad in any way, manner or form. Dispel, therefore, the clouds that hang over you, and view Masonry as it is, one of the noblest, grandest and magnificent institutions ever promulgated by human agency.

The brethren alone, however, must not receive all the censure; the officers, more especially the Worshipful Master, must come in for their share, for they have much to account for.

“As the Master, so the lodge,” proves true in the majority of instances. On the Master rests a grave responsibility; on him devolves the governing power of the lodge; there is no appeal from his decision to the lodge itself; the appeal, if any, must go to the Grand Lodge. While in his station in open lodge his power amounts to an almost monarchical one; yet he must remember not to abuse that power; he must remember that he has laws that are plainly laid down which he must obey; his whole line of conduct as far as the governing power of his lodge is concerned is plainly given him in his Grand Lodge Constitution and By-laws, and in the by-laws of his own lodge; therefore, it stands him well in hand to be perfectly conversant with these laws, as well as the decisions which the Grand Masters of his Grand Lodge have rendered. An erroneous decision oftentimes is the cause of discord; discord produces envy, and envy a violation of the laws of brotherly love, the fundamental principles of Masonry. Do not be egotistical enough to think that you know it all, or that your judgment is superior to that of your Grand Lodge or Grand Master. Do not think that you are wise and they ignorant. If such an erroneous idea should prevail in your mind, and you should knowingly render a decision contrary to the rulings of your Grand Lodge, you might, perhaps, suddenly find yourself “shorn of your glory and power.”

Remember that the Grand Master is the Grand Lodge during the recess of the Grand Lodge. The Grand Lodge may confirm, or disapprove of his decisions, as in their judgment seems best; but during the recess of the Grand Lodge he must enforce the laws of his Grand Lodge. Should it come to his knowledge that you are acting contrary to Masonic law, or that your conduct is such as brings discredit to our institution, he may cite you to appear before the Grand Lodge to show cause why you should not be

censured, or your jewel of office taken from you. Have a care, then, that your decisions conform to the Masonic law, and your conduct to the moral law, or suffer the consequences, whatever they may be.

Perform your whole duty without fear or favor; obey the laws and regulations laid down for you to follow; perform your work in a workmanlike manner; be a true and model Master, such a one as your brethren can look up to for advice, and you will not only merit the commendation of your superior officers, but that of every Mason in the land.

While on that point, let me ask of the Masters elect, do you perform your work in a workmanlike manner? Do you, "while leading the blind in the way that they know not of," do it in such a manner that they fully comprehend what is being said or done? Do you not hurry through it, mumble over it as if your mouth was full of hot potatoes, or deliver it like a school boy delivering his first declamation, with fear and trembling? Just imagine how he looks, and then ask yourself, Do I look and act like that? If you do, the brethren, and especially the candidate, if he be a man of intellect and refinement, will be very apt to say, What a dunce that fellow is—he is making a farce of the whole affair.

To avoid that you must study and study hard, too; it is no holiday affair to confer a degree, and confer it well. If you do your part poorly the balance of the officers will do theirs as poorly; but do your part well and you will infuse the same spirit, not only into your officers, but the whole lodge.

There are other points, too, which are worthy of attention. You teach the candidate "to be just and upright before God and man,"—you teach him temperance; and "never to mention His name but with that reverential awe which is due from a creature to his Creator." Now, if that candidate knows that in your own life you disregard the teachings which your tongue so glibly speaks to him, he is

not only disgusted at the farce but says, you preach but do not practice what you preach.

You may be able to go through the solemn ceremonies of the degrees with all the grace imaginable,—you may have the whole work at your tongue's end,—but unless you practice those virtues that you teach to others, the words that you utter sound full of mockery as they fall from your lips. To those that know you as you are, they lose their full weight and importance. The sublime teachings of our ritual are shorn of their beauty when they fall from the lips of an intemperate, profane, immoral Master. It may not be the fault of such a Master, that he is placed in the East to govern the craft; perhaps it might not have been his fault if he had been elected to have remained in the ranks; but he is there, clothed with the full powers of a Master; then do your duty well, or step down and out, as soon as you legitimately can, and leave the place for some one that will make a true Master. The eyes of the outside world closely watch your actions outside of the lodge-room. The whole lodge is, in a manner, judged by the actions of its Master; therefore, let every Master have a care what he does, else he will bring discredit, rather than credit, to our whole institution.

You teach temperance,—then be temperate in all things. You teach others "to subdue their passions,"—then be careful that you subdue your own. You teach morality,—then let your life conform to the rules of morality; you inculcated in your ritualistic words brotherly love, then be sure that you act brotherly love towards all. You teach the importance of truth,—then be sure that you are truthful in all your transactions with your fellow-men.

Remember the motto, "*Magna est veritas, et prevalebit.*" Live up to that motto. There is the sign given you; then conquer by that sign. You

teach the candidate to obey both the civil and the moral law, then set the example and never disobey them yourself. You teach charity, then be sure that you practice it "and weave the broad mantle of charity" over the foibles of suffering humanity. In fact for you to be a model Master you must be a model man, and there can be no half-way work about it, either.

The presiding officer of any of our bodies, whether grand or subordinate, has a vast amount of responsibility resting upon his shoulders. I care not who or what he may be, if he would build up the body over which he is appointed to preside he must work, and work hard, too; he must study, read, think, and act,—he cannot sit quietly down, puffed up in his own vanity, and think that because he is a presiding officer that he has no work to do,—he must be up and doing,—greeting all with a pleasant word,—he must watch the financial part,—he must see that the sick and needy are provided for,—he must be ready, willing and capable of "posting" those that want to learn,—he must have the ritualistic work to that degree of perfection that there will be no mumbling, slipshod work, but above all, he must cause his daily life to conform to the lessons that our ritual teaches, and then, and not until then, can his brethren with truth point to him and say, "There is a model Master."—*Masonic Chronicle*.

MASONRY AMONG THE INDIANS.

That Freemasonry, or an institution so akin to it, existed among the American aborigines before the arrival of Europeans on this continent, is the opinion both of archaeologists who have made a study of the manners and customs of the Indians, and of Freemasons who have had peculiar opportunities for familiarizing themselves with the natives by intimate relations with them. That not a few prominent Indian chiefs have, from time to time, received the degrees of

Masonry in English and American lodges is a matter that has been positively proved by lodge minutes. We shall refer to some of the more famous of these before we conclude; but the more important consideration is, had the Indians Masonry among them prior to the advent of the whites? We believe it can be established that they had. Dr. Daniel G. Brinton, of Philadelphia, an archaeological authority, in his "Myths of the New World," states that the Algonquins had a secret fraternity of three grades or degrees, styled severally the *wau-bena*, the *meda* and the *jossakeel*, the last being the highest. To this, it is said, no white man was ever admitted. The Chippewas had a kindred fraternity, which they called the "Meda Craft." Four was its sacred number. Its members were invited to a lodge of four poles, to four stones that lay before its fire, there to remain four days, and participate in four feasts. The Creeks had a similar institution. The Chippewas worshipped "Michabo, the Great Hare," who created the earth. His home was in the sunrise, and their medicine lodge always faced the East.

A Mohawk chieftain, the Rev. J. J. Kelly, who lately visited this city, on August 2, 1888, delivered an address in the course of which he said that "Masonry had been known among the Indians long before the arrival of the whites."

The late Bro. Cornelius Moore, who had a very wide experience among men, and had been familiar with bodies of our western Indians, said that he once met a party of Wisconsin Indians who admitted having a Masonic society among them, which was, so far as they knew, of native origin, and on examining them with regard to it he found a number of their ceremonies and emblems were similar to our own, so that he could distinguish positive features of legitimate Masonry up to the Royal Arch. In their ceremonies they used a peculiar "white stone," which sup-

plied the place of our First Great Light.

Our late distinguished Bro. DeWitt Clinton, of New York, years ago related, on the authority of a reliable native minister whom he intimately knew, that the Iroquois possessed a fraternity whose esoteric knowledge was kindred to that of Freemasonry, and confined exclusively to initiates. It is believed that there were similar mysteries among the Mexican and Peruvian native tribes.

We will now refer to some noted Indian warriors who were made Masons in lodges "lawfully warranted and duly constituted," and who subsequently proved true to the fraternity into which they had been initiated.

Tecumseh, the famous Shawnee orator and warrior, was made a Mason while on a visit to Philadelphia. Past Grand Master Scott, of Virginia, in an address before the Grand Lodge of that jurisdiction in 1845, gave this authentic Masonic anecdote of him: "During the last war with England a detachment of Americans was overpowered in the North-west, by a superior combined force of English and Indians, and compelled to surrender. Scarcely had they laid down their arms when the Indians began to insult, strip and maltreat them. At length the tomahawk and scalping knife were raised, and Tecumseh entered upon the scene at the height of the barbarity. He made no motion to check his followers, but on the contrary encouraged them in their work. Many of his best warriors had fallen previously by the Kentucky rifles, and this was an Indian's revenge. But the cry of a Mason and a brother reached his ear, in a language that he could not fail to comprehend. In a moment he sprang among his followers with his tomahawk uplifted, and uttered the life-saving command: "Let the slaughter cease; kill no more white men!"

The noted Indian chief, Red Jacket's grandson, General Parker, a pure-blooded Indian, is another

worthy example of an Indian Mason. During our late civil war he was a member of General Grant's staff, and proved himself possessed of the warlike blood of his famous ancestor. At a Masonic banquet given at Chicago prior to the war he spoke most touchingly of himself and his race. He said he had asked himself the question: "Where shall I go when the last of my race shall have left me? Where shall I find a home and sympathy, when our last council-fire is extinguished?" I said, I will knock at the door of Freemasonry, and see if the white race will recognize me as they did my ancestors, when we were strong and the white man was weak. I knocked at the door of the Blue lodge, and found brotherhood around its altar. I knelt before the Great Light in the chapter, and found companionship beneath the Royal Arch. I entered the encampment, and found a valiant Sir Knight willing to shield me there, without regard to race or nation. Brethren, I feel assured that when my glass is run out, and I shall follow the footsteps of my departed race, Masonic sympathizers will cluster around my coffin, and drop in my grave the evergreen Acacia—sweet emblem of a better meeting." Where is the Mason that could utter nobler, purer, truer words?

Joseph Brant, the Mchawk brave and Mason, is another example of the practical power of Masonic principles. During the Revolutionary War, at the battle of the Cedars, near Montreal, Colonel McKinstry, of the Continental troops, was taken prisoner by the Indian allies of the British. After a council they resolved to burn him at the stake, after subjecting him to protracted Indian tortures. When he was fastened to the fatal tree, as a last resort he made the Mason's mystic appeal. The Chieftain Brant was present, at once recognized it, and commanded the savages to liberate their captive. This they instantly did. Brant then, with fraternal care, conducted Col. McKinstry in safety

to Quebec, whence he was returned home on parole. He survived for a number of years, and often, with deep emotion, related how he was snatched from the jaws of death by an Indian Mason.

We recently made mention, in the *Keystone*, of several Indians who were made Masons in Pennsylvania and New York, within the last few years. In 1851, in Valley Lodge, No. 109, Rochester, N.Y., two reputable Ojibeways, Tecumseh and Peewaush, sons of Maungwadaus, were initiated; while on April 7, 1852, in Harmony Lodge, No. 52, of Philadelphia, a nephew of Maungwadaus, named Manhukeyonsigay, was made a Mason, and by dispensation of the Grand Master of Masons of Pennsylvania, received all three degrees the same evening. A number of Indians in British America received the degrees of Freemasonry from Masons connected with the Hudson's Bay Company, who discovered that when the red men became linked to them by fraternal ties they were indissolubly attached to their white friends, who might rely upon their fidelity in every possible juncture. When an Indian was made a Mason, he was made at the same time a truth-telling and honest man. This fact is as creditable to Freemasonry as it is to the Indians.

The race that gave birth to such brethren was worthy of a nobler fate than has befallen it. It included not a few "good men and true," and we may fairly infer that many others possessed at heart their virtues.—*Keystone*.

The Masonic fraternity of Calgary and vicinity have succeeded in securing a hall for the purpose of organization.

Bro. the Marquis of Donegal, Provincial Grand Master of Antrim, Ireland, died on October 20th, at Brighton, England, in the 87th year of his age.

MUSIC AND FREEMASONRY.

One of the chief enjoyments of our lodge meetings is the musical entertainment which it is usual to intermingle with the speeches that follow the banquet. This entertainment varies in degree from the half-dozen songs that may be volunteered by members of the lodge or their guests on ordinary occasions to the more elaborately arranged programme we are wont to associate with our most important gatherings, as when a new W. Master is installed in the chair of King Solomon; or on the occasion of a new lodge being consecrated and its Master designate installed. The introduction of this harmony is by no means confined to Masonic banquets, but in their case at all events there is a certain appropriateness which has escaped the notice of the casual student of our craft usages. Among the seven sciences which are included in the curriculum of Masonry, we learn from ancient MSS. which have been preserved to us, that music holds an honored place. Thus in the Buchanan MS., so named after the brother who presented it to United Grand Lodge in 1880, which is assigned by Bro. Gould in his "History of Freemasonry" to the seventeenth century, we read that "the sixth" of the sciences so included "is musicke, and it teacheth the Crafte of Songe and voice of tongue orggann harpe and Trumpett." Thus, as we have said, the "Crafte of Songe" being a part of the Craft of Masonry, there is a certain fitness in its introduction into our after-dinner proceedings, and yet it seems there are those who deprecate this usage, because, forsooth, it involves what they consider a needless expense, and protracts a meeting unduly. Now, we have had many years' experience of Masonic meetings, and we have invariably found that these harmonies are very pleasant. They may not in the case of amateur performances possess any great degree of artistic merit, though,

of course, there are many amateur musicians whose abilities, be they vocal or instrumental, will compare well with the abilities of the professional artist. But they are indicative of a desire on the part of those who contribute them to promote the general enjoyment, while with the performances of the trained singer or instrumental artist, in ninety-nine cases out of a hundred they afford a real pleasure to the brethren present. Why then should attempts be made to limit the musical programme which so desirably constitutes a part of the proceedings of our lodge meetings, on the score that it involves a needless expense to have the services of professionals engaged, and a considerable waste of time?

Again, there are other grounds on which the retention of music should be advocated. It is usual at our gatherings to have a certain list of toasts, and the list is almost invariably the same, no matter what the occasion may be which has called us together. Thus we begin with what are known as the loyal and Masonic toasts, and these are followed by similar honors paid to the Worshipful Master, the Past Masters, the Masonic charitable institutions, the visitors, the officers of the lodge, etc. It is impossible for even the most eloquent of speakers to impart anything of novelty into the speeches in which they severally introduce or acknowledge these compliments.—There may be local or other circumstances which occasionally justify a departure from the ordinary phraseology employed, but these seldom present themselves; and what is an unfortunate W. M. to do in submitting the same toasts at successive meetings but address his audience in set terms in behalf of the several propositions he brings forward? What, for instance, can he say of the Past Masters, as a rule, than that they are a capable body of men, who fully deserve the honors that have been conferred upon them, and that he has

derived great benefit from their loyal advice and assistance? What can he do more in proposing "The Visitors" than extend to them a hearty welcome? And what can these do more than express their sense of the hospitality they have received? or the Past Masters than thank the W. M. for his appreciation of their services? Of course the language that is used is capable of being varied on occasion; but it is impossible to speak of a stereotyped subject in other than stereotyped terms, albeit the terms themselves may be both graceful and sincere. Then it is not every one who can play the part of orator—even though after-dinner oratory may not, as a rule, be of very much account. Some men break down from extreme nervousness, others are verbose, others inconsequential, and others egotistical or didactic. When music is introduced between the speeches, the audience finds immense relief from the monotony of the speech-making, and the separation of the brethren "in peace and harmony" very truthfully describes the close of a Masonic gathering.

Some of course will rejoin that, while these arguments may be satisfactory enough in the case of amateur singing, they will not apply to lodges which on important occasions secure the services of professional singers, and that, too, at considerable outlay. A set banquet, they say, is costly enough in all conscience without incurring the further expense of a set concert. But we have yet to learn that a Master is to be blamed for sanctioning or incurring an expenditure which he knows is well within the compass of his means. It is not the man of large fortune who is to be condemned for spending freely of his superfluous moneys, but the man who punches or impoverishes himself in order to make a display. There are lodges which could well afford to have a set concert by professional artists at every one of their meetings, and there are others which, even with the

utmost practice of economy, find it by no means an easy task to keep the balance on the right side of the account. But this is no reason why all our lodges should be placed on a dead level as regards expenditure. It is no argument against the rich lodges spending freely of their wealth that poor lodges may follow in their wake, and, like the frog in the fable, attempt to rival or outvie them. The rigid economist may urge that all expenditure which is not absolutely necessary is a mistake, because it affords a direct encouragement to luxury on the part of those who are unable to afford it. In other words, A, who has £2,000 a year, is not to buy the luxuries he can afford because B, with an income of only £500, may outrun the constable. This we have said is no argument, at least in our judgment, and we shall be very sorry if it is allowed to have weight with our wealthier lodges and brethren.

But if the wealthy are to be discouraged from spending liberally, what will become of the luxuries of civilized life and those who make an honest living by purveying them? The musical profession does not exist for the mere purpose of contributing to the entertainment of Masonic brethren, but being in existence, it is open to brethren, as to others, to engage the services of the professional artist, if they can afford the luxury of so doing. If we are never to incur any expenditure but is absolutely necessary, then there will be an end to every profession which supplies or contributes towards the luxuries of life. Music, painting, sculpture, the drama, are not among the necessities of our existence. We can do without them, as we can do without expensive clothes or costly food. But it is one of the privileges of wealth that it is in a position to encourage the arts, and without the exercise of this privilege, the hundreds and thousands of people who now live, and live comfortably, by art labor would be deprived of their means of subsistence.

We are not advocates of extravagance, but a liberal expenditure according to one's means is justifiable, and we see no reason why those who can afford it should forego the pleasure of engaging professional musicians at our installation and other meetings, because there is danger that other people may engage them who have not the means to spare for such a luxury.—*London Freeman.*

BLUE MASONRY.

As is well known this term is often used to designate the three degrees of Entered Apprentice, Fellow Craft, and Master Mason, which constitute Masonry in its essential and fundamental character. The word *blue* as thus applied is equivalent to craft, or symbolic, and signifies the principal grades of the institution to which reference is often made in contra distinction to the so-called higher degrees. It is a title of modern introduction and not unlikely of American origin, for it is rarely used in the speech or writings of brethren on the other side of the Atlantic. In this country, however, frequent allusion is made to "Blue Masonry," and the "Blue Lodge," the terms having a clearly understood application to the system which is unfolded in the first three degrees.

The term has a beautiful appropriateness of meaning that brethren will do well to observe. It signifies, of course, the prevailing color which ought to appear in the proper representation of a Masonic Lodge, and in the aprons, sashes, badges, etc., worn by Master Masons. And it should always be remembered that there is great significance in such use of this color. Blue is one of the fundamental colors into which light divides itself and is most agreeable to the vision. It is the color of the sky into whose azure depths we look every clear day, gathering fresh delight with each new view. There is no other color which gives such a sense of depth and clear-

ness as does this,—none other, therefore, so appropriate for use in the craft degrees where it is sought constantly to impress men with thoughts of God, truth and purity.

For thousands of years blue has been regarded as a color of most important figurative association and suggestiveness. It held a chief place among the hues employed by the ancient Hebrews in the decoration of the tabernacle and temple, while it was recognized also in the prescribed badges worn by the priests and Levites, and even in the garments appointed for the daily use of the people of Israel. Thus among the Mosaic enactments we find this provision:—"Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue: And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them." Here is indicated the fact that by the fringed border on the robe and the ribband of blue, the Israelites were to be reminded of their relation to Jehovah, and of the supreme duties of life. In this way, even by the garments they wore and the color of a decoration placed thereon, their minds were instructed, or at least their thoughts were elevated above things that were low and degrading.

There may be some doubt as to what was the exact shade indicated by the Hebrew word *techelette*, whether it was light blue or dark blue,—the blue which has more of white in it, or that which derives a certain hue from an admixture of red,—but this doubt does not detract from the significance of the color in its Masonic uses. Every brother may well understand that the color which is most conspicuous in the lodge-room—that appears on the apron, the sash, or the ribband to which the jewel is attached—has a moral significance, and

if he is diligent to enquire and observe he will soon come to realize this figurative meaning and teaching. It is the blue of the heavens that will be first suggested to him by the color made prominent in Masonic uses, and looking into the clear, blue sky above he will be moved to meditate upon the depths of heavenly wisdom, his quickened thought being exercised in ways that lead it on toward the things which are divine and glorious.

"Blue Masonry" is more than a technical term describing a system. It has a use and meaning in the way already pointed out, and to the thoughtful craftsman it will represent great moral truths and lessons. "True blue" designates a color that will stand the test, not less than a hue which is pleasing to the eye, and in this way the words are sometimes applied to life and character. Taken in this sense the "true blue" Mason is he who best illustrates the virtues and graces of a noble, symmetrical manhood,—whose Masonry is in his heart, as well as on his lips and at his fingers' ends,—who walks uprightly before God and men, and is steadfast in his faith as he is constant in friendship and love. The brother of this stamp exemplifies "Blue Masonry" according to what is the moral import of the term, and to him the world turns when it would learn what the fraternity stands for and accomplishes in its best expression.—*Freemasons' Repository*.

The Masonic Veterans' Association of Pennsylvania now meets at the Masonic Temple, Philadelphia, on the last Wednesday night of each month. The association enters upon its third year with a membership of one hundred and eighty. The requisite for membership is, having been a M. M. for twenty-one years. The objects of the association are to strengthen old acquaintanceship, and to promote good fellowship among the veterans of the fraternity.

NON-AFFILIATION.

In 1873, new regulations were adopted by the Grand Lodge of New York, providing a penalty for the non-payment of dues. I am forced to the conclusion that these regulations do not properly protect the interests of the subordinate lodges. So long as the Grand Lodge requires payment of a stated sum from the subordinate bodies, it must of necessity permit those lodges to collect dues from members, and, as their existence depends entirely upon their ability to pay to the Grand Lodge each year the moneys demanded, they should have the authority to compel payment of the dues provided for by their by-laws. Every Mason when he becomes a member of a lodge, signs his name to the by laws, and by his own act enters into a contract to pay into that lodge each year the amount therein stated as dues. Any failure on his part to do this indicates a want of integrity, and is a clear violation of a solemn compact. And as the lodge enters into obligations based upon the agreement of each member to pay a certain sum each year, the neglect or failure to pay often proves a source of embarrassment to the lodge and brings scandal upon the fraternity. There has been in my opinion a great deal of mistaken sentiment brought into the discussions of this subject heretofore. If the neglect or refusal to pay was confined to our indigent brethren, all this might do, but experience demonstrates that it is not. The representatives of lodges here present will, I think, bear me out in the assertion that at least three-fourths of those unaffiliated by lodges for non-payment of dues are those who could well afford to pay if they chose so to do. Therefore, my opinion is that the neglect or refusal to pay by members who can do so without injury to their families, should subject the delinquent to a loss of his Masonic privileges, and that the penalty

should be suspension from all the rights and privileges of Masonry until payment be made of the amount due at the time of such suspension. This penalty should only be inflicted in accordance with such regulations as the Grand Lodge may prescribe, nor upon any who may show to the satisfaction of his lodge that by reason of indigence he is unable to pay. This course would be entirely in accordance with Masonic usage, and would enable lodges to deal out to delinquent members something corresponding to that which they receive, if they fail to pay Grand Lodge dues. Brethren who have been unaffiliated by lodges for non-payment of dues in this jurisdiction are sometimes received into membership of lodges in other jurisdictions without having paid their indebtedness. A case of this kind was brought to my attention, where two Masons who had been unaffiliated by their lodge and who each owed twenty dollars for dues, had been received into membership by a lodge in another jurisdiction. The complaint was referred to the Grand Master, who replied that as non-payment of dues was not deemed a Masonic offense by the Grand Lodge of New York, the action of the subordinate lodge was legal and proper. I mention this case because it has been claimed that a man cannot resume his membership in his own lodge, nor gain it in any other, until he has paid the amount he may be owing for dues. It will be seen that unaffiliated Masons can and do gain admission outside of our jurisdiction without making payment.

Another consideration has arisen out of my experience during the year, namely, that the penalty of unaffiliation for non-payment of dues fixed by our regulations leaves the particular brother free, except that he owes his lodge a certain amount, whatsoever that may be, and we have a clear right to provide that he shall not affiliate in any other lodge in this jurisdiction until he has satisfied that

claim. But we cannot enforce our laws on other jurisdictions, nor make them the collectors of money due us; hence, when one declared to be an unaffiliate in this jurisdiction seeks affiliation in another, they are only bound in considering his petition to ascertain whether he is really an unaffiliate, and not whether he owes us any dues.

This matter is further complicated, as when one of our unaffiliates should apply to Virginia, where dual membership is allowed, they would only inquire whether they wanted him or not, and leave the question of dues and affiliation to be settled elsewhere.—*G. M. Bro. Benj. Flagler, of New York.*

THE APRON AS A MASONIC SYMBOL.

The apron appears to have come into use in Speculative Masonry, from times long since passed away, and from ceremonies wherein investiture played an important part. To trace its history in this connection would be interesting, but too barren of satisfactory results to answer the purpose of this article.

Dr. Mackay, in speaking of the apron, happily says, "there is no one of the symbols of Speculative Masonry more important in its teachings, or more interesting in its history, than the lamb-skin, or white leather apron. Commencing its lessons at an early period in the Mason's progress, it is impressed upon his memory as the first gift which he receives, the first symbol which is explained to him, and the first tangible evidence which he possesses of his admission into the fraternity. Whatever may be his future advancement in the 'royal art,' into whatsoever deeper arcana his devotion to the mystic institution, or his thirst for knowledge may subsequently lead him, with the lamb-skin apron—his first investiture—he never parts. Changing, perhaps, its form and its

decorations, and conveying, at each step, some new but beautiful allusion, its substance is still there, and it continues to claim the honored title by which it was first made known to him, on the night of his initiation, as 'the badge of a Mason!'"

Our attention has been invited to the fact that at the recent installation of the officers of one of the lodges in Boston, neither the installing-officer nor his marshal wore an apron, and inquiry was met by the explanation that the Grand Master had expressed an opinion to the effect that, in cases of public installation, the officers of the lodges to be installed were the only ones who should wear aprons.

We have not deemed it necessary to inquire whether any such opinion ever was expressed or not, but confine ourselves to the more important fact, that the apron was not worn in a lodge of Masons assembled for the performance of Masonic work.

It is not possible, in a truly Masonic sense, for a regularly constituted lodge to assemble for the performance of work under the Constitution, in any other capacity than as a lodge; and, being so assembled, it is positively irregular for any officer to perform the functions of his office without being clothed in the insignia of a Mason, the all-essential feature of which is the apron.

In the case referred to, ladies were present, and no doubt this was the pretext for the omission; the circumstances also might render it excusable in one or more brethren being present as spectators and sitting without aprons; but the installation of the officers of a lodge is a Masonic ceremony. The lodge had to be opened some way and somewhere, for the performance of that ceremony, and discarding the question of courtesy altogether, the officials of whatever rank should have been clothed as Master Masons.

The Constitution of the Grand Lodge of Massachusetts, in Section 2, Article VII., describes the apron,

and in Section 3, of the same Article, it declares as follows:—"No brother shall be admitted into the Grand Lodge, or any subordinate lodge, without his proper clothing." The officers of the lodge in question were elected in the lodge under its by-laws and the Constitution of the Grand Lodge; they could not be installed in a non-Masonic body, for in such a gathering the Constitution would be of no effect, the Master could not be invested with the insignia of a Master of a Masonic lodge, neither could he be presented with the Constitution of the Grand Lodge, and admonished to read it, or cause it to be read; nor could the charter or records or by-laws be entrusted to the guardianship of an irregular assembly of Masons, nor to one designated Master of such,—but to a regular lodge only when open in its true and proper character, as this lodge must have been on this special occasion.

The ceremony observed at funerals, by Masons, is of no more Masonic character than the ceremony of installing officers; and in the former case, the forms recognized by the Grand Lodge of Massachusetts describe the dress to be worn by the brethren, which includes white gloves and aprons. But what an anomaly would it present should the Master or any other officer perform his part of the ceremony without Masonic clothing.

At this ceremony, all classes of people may be present as spectators, but the lodge is none the less open for the performance of Masonic work. So, at the installation of officers, the lodge must be open, and record should be made accordingly; but in the performance of this ceremony, the apron should be worn, by reason of custom prevailing from time out of mind, because of constitutional provision, and, more than all, because it is from his first initiation "the badge of a Mason."—*Liberal Freemason.*

COMPENSATION.

The truest words we ever speak
Are words of cheer.
Life has its shade, its valleys deep;
But round our feet the shadows creep,
To prove the sunlight near.
Between the hills those valleys sleep,—
The sun-crowned hills!
And down their sides will those who seek
With hopeful spirit, brave though meek,
Find gently flowing rills.

The snow-star, melting as it flies,
Involves a life,
A joy and beauty that shall be
When summer, with glad feet and free,
Treads earth with greenness rife.
The seed that in the furrow lies,
Awaiting spring,
And winds that blow and clouds that rise,
And night that gems with stars the skies,
A hope, a promise, bring.

For every cloud, a silver light:
God wills it so,
For every vale, a shining height;
A glorious morn for every night;
And birth for labor's throes.
For snow's white wing, a verdant field;
A gain for loss.
For buried seed, the harvest yield;
For pain, a strength, a joy revealed,
A crown for every cross.

—*Mrs. Mary Johnson.*

The Grand Master of the Grand Encampment of Knights Templar of the United States has issued a general order, giving notice of the appointment of fourteen Sir Knights who have been duly commissioned as Representatives of the Grand Master, being authorized in this capacity to visit and inspect the organizations to which they are respectively assigned. R. E. Nicholas Van Slyck, Grand Warden of the Grand Encampment, is designated as the Inspector for the First District, which includes the three Grand Commanderies of Massachusetts and Rhode Island, Maine and New Hampshire. The accomplished Sir Knight will be sure to receive a gracious welcome in the Grand Bodies of these several jurisdictions where he is so well known and so greatly esteemed.

GENERAL ITEMS.

Got His Wages.—A 'smart' scoundrel tried recently to lighten his sentence in a Philadelphia court by making an ostentatious display of a Masonic emblem, but the judge was equal to the emergency, and gave the culprit the full benefit of the law, together with a wholesome rebuke for disgracing the emblem, saying:—"If you were a good Mason you would not be here to-day."

A GENEROUS GIFT.—A Louisiana Mason's widow, Mrs. L. L. McGuire, has given her plantation, in the parish of Ouachita, to Western Star Lodge No. 24, of Monroe, the net income from which, after paying two small charges, is "to be used by said lodge for the support and education of the necessitous widows and orphans of deceased Masons within the jurisdiction of that lodge."

Both Saint John's Days should be habitually commemorated by the craft. St. John the Evangelist's Day is the peculiarly appropriate time for the installation of the craft's officers for the new Masonic year; and St. John the Baptist's Day, occurring as it does in delightful summer weather, may be fittingly celebrated by a Masonic festival in which the social element may be healthily developed among the brethren, and much seasonable enjoyment result.

Masonic organizations that have a small membership sometimes do excellent work. The lodge that has only a score of members may perhaps illustrate genuine Masonry better than the lodge that counts a hundred or two hundred names on its roll. This most likely will be the case where all the members are active and zealous, and so situated as to be able to attend lodge meetings and help carry on the work. Sometimes, however, the small organization is calculated to bring reproach upon the

institution. A lodge where it is difficult to bring together a sufficient number of brethren to transact the business—where there is a scarcity of material to fill the offices and no promise appears of a better state of affairs—had better be consolidated with another lodge. The independent existence is not worth preserving when the condition is as we have indicated. Better one strong, active, prosperous organization than a dozen bodies which barely maintain life.

NEW YORK MASONIC TEMPLE.—No adjustment has as yet been made with regard to the insurance problem about the destruction of a portion of the Temple on the first of December. The burned portion has been temporarily roofed, the lower lodge-rooms are being rapidly dried out, the carpets cleaned and re-turned, the ceilings tested preparatory to the removal of some of them, and an attempt to get rid of the disagreeable odor that is the sure follower of fire and a deluge of water. Some lodges are beginning to return, but as yet the building is largely uninhabitable.—*N. Y. Hebrew Leader.*

St. John's Lodge, No. 219, of Pittsburg, was constituted in 1846, and in recording its history and work the *Keystone* gives some particulars which ought to stimulate some of the brethren on this side of the water to greater vitality in good deeds. Among the many things this lodge has done we may state a few. In 1866 it purchased a fine cemetery lot, containing 3,624 square feet, which has been handsomely improved; it now contains the remains of twenty-seven worthy Master Masons, and has cost the sum of \$4,405. They also suggested a "Masonic Consolidated Charity Fund," which during the past twenty-three years has been in successful operation, and there has been paid out of it for charity in that period the sum of \$15,606. To many local calls it responded most liberally,

and when a Masonic orphans' home was proposed the lodge voted \$1,000 towards it; but the plan failed at the time. During the past twenty years St. John's Lodge has dispensed in charity no less than \$12,177. Our contemporary says that this lodge "requires no affiliation fee. It limits life membership to Past Masters by election of seven years' standing, and members of twenty years' good standing.—*English Ec.*

RIDICULOUS.—An exchange says:—"Twenty-five years ago W. M. Grand Master Tompkins, of Alabama, stated in his annual address, that he had had the privilege of "installing a venerable brother as Master of his lodge for the twenty-fifth term." A wonderful service! A credit to the brother so honored, and in some sense a reflection on the remaining membership of the lodges."

P. G. M. Bro. J. H. Drummond offered the following at the last annual communication of the Grand Lodge of Maine, and it was adopted as a standing regulating:—

Resolved.—That no Mason shall sell, offer for sale, buy, or in any manner aid in circulating any printed document or cypher, as a ritual of any part of symbolic Masonry, under penalty of any punishment which may be imposed under the constitution of the Grand Lodge for gross unmasonic conduct.

The London *Freemason* says:—We print elsewhere a portion of a letter from a non-Mason at San Francisco, California, United States, sent to us by an old Masonic friend of many years, because we think it gives a description which will be interesting to our Knights Templar, and not without some attraction for our readers of the craft. We make this remark at first starting that what suits America, will not probably suit us in the old country, and what is approved there in

such matters would not go down here. Each country must be governed by its own laws, customs and procedure, and its own "inner consciousness" of the "eternal fitness of things." The scenes graphically described by the writer of the letter in them something which may harmonize with the American view of the matter and the condition of social affairs there. We should not like to behold such gatherings in "Old England," or such public manifestations of even "Templar Chivalry." The object of it all is not very apparent to us; still, as we said before, if it pleases the American Templars there to parade in full dress for public processions and religious worship before admiring thousands; if the taste of the great multitude unequivocally approves of such a display and such gatherings, we do not see that we have much to say to it all in England. In one sense, as a "spectacle," it is no doubt very taking, and in another sense, as in America, where all that pertains to Freemasonry and the Chivalric Associations has been the subject of base, cruel, and unjust persecution, it may be advisable, as a protest against iniquitous judgments, thus openly and avowedly to appeal to the public sentiments of sympathy and approval. Some even in England may admire what is represented in the letter we have printed, some may reprehend. But whether we admire or whether we reprehend, let Masonic charity teach us all this one great and unchanging lesson, that other people's liberty of action is not to be judged by our likes or dislikes; and that it is perfectly sufficient for them if they discern good and utility in arrangements unused amongst us, to ask from us courteous appreciation and considerate sentiments.

The Grand Lodge of California is liberal in its annual expenditures. It pays \$2,092.25 for 2,000 copies of its printed proceedings; \$3,691.50 to Grand Officers and Representatives of lodges for travelling expenses to

and from Grand Lodge; \$725 for a silver service presented to the Grand Secretary; \$8,150 to the Grand Secretary for services; and \$200 to the Chairman of the Committee on Foreign Correspondence for services.

APPROPRIATE LODGE NAMES.—There often appears to be an inclination on the part of the brethren forming a new lodge to name it after the town in which it is located. The inappropriateness (not to say appropriateness) of such a course depends entirely upon the name of the town. For example: The wisdom of the brethren of Tombstone, Arizona, was shown by the naming of Lodge No. 5, of that town, "King Solomon Lodge." Lodges should always have Masonic designations, and it is the duty of Grand officers to see that Masonic propriety in this respect is not infringed.

The *London Times*, in noticing the recent reception of the Mark Degree by the Prince of Wales, takes occasion to banter the Masonic fraternity somewhat; but it is fain to admit that there is an "international character" about Freemasonry, that the society "ramifies over the whole world. Its signs and tokens are the same everywhere." It goes on to add: "The stranded Mason can and will receive help in every quarter of the world." Surely, as the *London Freemason's Chronicle* observes, these admissions are opposed to the tone of ridicule adopted, and an answer to the assertion that the secrets of the craft are common property. When a scoffer pays such a tribute as is here recorded, believers may well remain content.

Although not an old lodge, the Duke of Clarence has its home in the ancient and picturesque little town of Clare. Last week we announced, upon the authority of a Suffolk paper, that H. R. H. the Duke of Albany had been elected to, and had accepted, the post of Worshipful Master of

this lodge for the ensuing year. There is a fitness in the choice, and there is a graciousness in the acceptance of the office of W. M. by our royal brother. Clare was a borough as early as 1088, but before the Conquest there was a fortress there, and in it a chapel, dedicated to St. John the Baptist. The town takes its name from the Clare family, and the title of Duke of Clarence and the name County Clare, Ireland, are derived from this house. Strongbow, the conqueror of Ireland, was the grandson of the first Gilbert de Clare. Edmund Mortimer, another historic character, was buried in Clare church, a quaint looking edifice. Another fact in connection with this pretty little place is worth recording. When excavating for the railway in 1866, a small gold crucifix and chain were found within the precincts of the ancient bailey. The plate, which can be removed, bears the figure of the Saviour, and inside the cross are two minute fragments of wood and one of stone, supposed to be relics. This interesting memento of centuries ago is in the possession of Her Majesty. There are few places in the kingdom that can boast of such associations as surround Clare. It is worth a visit for the sake of the remains that still exist of where the old castle stood, and of those that are standing of the old priory in the valley of the Stour. These are within sight and an easy distance of the keep, which rises to the height of a hundred feet, on the summit of which is the remnant of an old wall, circular within and buttressed without. The mound is covered with brushwood, and from the top a charming view can be had of the undulating country around. We find that H. R. H. the Duke of Albany has appointed Bro. Major-General Cecil Ives, of Moyns Park, as his Deputy. Moyns Park is in Essex; it is a fine old Tudor mansion, and Murray says the property has been in the family of the Gents for 800 years.—*Ex.*

The Canadian Craftsman.*Port Hope, February 15, 1884.***TEACH THE YOUNG MASON.**

When a brother is initiated into Freemasonry he should not be allowed to wander onwards alone, but should be figuratively taken by the hand and instructed in the wondrous mysteries of our royal art. Too many Masters of lodges after they give a man a degree allow him to find out for himself any further information he may desire, or satisfy themselves with simply teaching him to answer a series of "set questions," and allow him to suppose—This is Masonry.

Now, we hold this is altogether wrong. The Entered Apprentice should be instructed in the principles of our fraternity, and its true character should be explained to him. By this means the neophyte is interested in the proceedings of the lodge, and instead of becoming a drone, as so many do in the Masonic hive, matures into an incessant worker.

If Freemasonry only consisted of degreism, as so many think, then indeed we could allow our younger brethren to wade through the series as quickly or as slowly as they pleased, but the Freemasonry of the nineteenth century is something more than mere formalism and ceremonialism—it is the sister and hand-maid of religion, it is the living example of the purest system of practical morality that ever was known on earth, it is a philosophy that draws the mind of man to God, and a science that teaches man to study the wondrous attributes of the Fountain of

Life and Light. This is what we have to teach the young Mason.

Now, when we contemplate these things, how important it is that we should select only fit and proper material for the Temple of the Lord, and when once selected, how equally requisite is it that the mind should be trained to grasp the great truths that, like the priceless diamond, lie deep and low beneath the surface of the order.

We are in search of more light from the day of our initiation till the hour of our death. Freemasonry is a study that no man yet or ever can fully master, because the science only ends with the grave, and the proof of its theosophy can only be discovered "beyond the river." God said, "Let there be light," but the light he gave us was only the reflected light of his countenance, and so it is with the moral truths, the light of Freemasonry, it is only the reflected light of the glorious light of the hereafter.

This is the Freemasonry we have to teach our younger brethren. Train them, of course, in the work of the lodge, explain to them our hidden mysteries, but above all things make them thoroughly understand that Masonry is practical and requires something more than a parrot-like exactness of ritual. We want men in the fraternity who really appreciate the wondrous attributes of the Deity, and who can perceive in every pebble on the sea shore, every grain of wheat, every flower that blooms, every reptile that crawls and fish that swims, every bird that flies and animal that breathes, the wondrous handiwork of the Creator—a Creator

above sect and creed, a God not made by man, but a God of Gods, omnipotent, omniscient, and omnipresent.

RITUAL.

Although we have never been amongst those who regard "the ritual" as the most important feature in Freemasonry, still we do think that great attention should be paid to it. Many Masonic officers in this particular are very derelict, and if they could only understand how slovenly work is looked down upon by visiting brethren, and even by their own members, we feel confident they would try to remedy the evil. There really is no excuse for any brother of ordinary education and ability not acquiring at least a thorough knowledge of all the work required by the different officers, with the exception of Master, and if the craftsman has the time and really loves the fraternity, he should commence from the night of his initiation to commit to memory the esoteric portion of our ceremonies, so that when called upon he will be able to fill *any* position in the lodge.

An excellent plan which we have noted in some lodges is for the Worshipful Master to call upon different brethren to take the stations of the various officers, or to otherwise assist in the work; by so doing the youngest Entered Apprentice very soon gains confidence in himself, and within a very few months these younger brethren are able to actually confer a degree. But this system not only makes them good ritualists, but gives them an interest in the work and creates a laudable ambition within them to progress in the science. A Master cannot be too anxious to advance his

"boys," nor too particular in seeing that they are thoroughly versed in the lectures, principles, secrets and O. B. of one degree before they are advanced to another. Never, on any consideration, give a degree to a brother till he is able to pass such an examination in the former degree as would enable him to visit a sister lodge working in that degree. This is most important and should never be neglected.

Ritual, then, or rather a thorough knowledge of the ritual, we regard as a very important factor in the Masonic institution. The manner in which the work is done and the impressiveness with which the lectures are delivered, weigh greatly in the mind of the candidate. A man may be a "bright" Mason, as it is improperly termed, and know the ritual from alpha to omega, but if he "gabbles" it off like a school-boy repeating a task, the effect is lost and the sublime lessons of the grade sound like so much gibberish. A dignity, calmness and impressiveness are required in all the ceremonies connected with our society. Our ritual and ceremonial are too beautiful to be slaughtered by ignorance and carelessness, and brethren in the selection of the officers should always endeavor to elect those who are not only good Masons in other respects, but are also possessed of an accurate knowledge of the work and possess the ability and education to confer the degrees with the decorum and solemnity required on such an occasion.

THE craft will rejoice to learn that M. W. Bro. D. Spry is once more able to resume his duties, after his long and serious illness.

GRAND REPRESENTATIVES.

A great deal has been said and written as to the office of Grand Representative being a mere sinecure, and we are willing to admit that too often brethren appointed to these positions are apt to allow it to become so. On the other hand, we contend that the appointment is one of great importance, and faithful Representatives can do much to draw the lines of friendship and amity between sovereign bodies closer, if they do their duty.

A Grand Representative should always thoroughly verse himself on the history, *status* and constitution of the Grand Lodge that he represents,—he should annually report to both the Grand Lodge he represents and the Grand Lodge to which he is appointed,—he should be the exponent and supporter of the Grand Lodge that appointed him.

For example, if any differences occur between Grand Lodges, the Grand Representatives, if they understood their duties, should invariably give impartial reports of the same,—express the views and feelings of those they represent, acquaint also the Grand Lodge they represent with the sentiments of the brethren of the jurisdiction near which they are commissioned.

The difficulty is, a brother is appointed generally a Grand Representative *ad vitum*, and after a year or two almost forgets the name of the supreme body he represents. We know

(1.) A commission should never be granted for more than two years.

(2.) Grand Lodges should insist

upon annual reports, or in default thereof resignation.

(3.) No brother should be permitted to hold more than one commission near the same Grand Lodge at the same time.

(4.) Honorary membership and rank should be conferred upon the Grand Representative by the Grand Lodge appointing, so as to identify him more particularly with such Grand Lodge.

(5.) As Grand Masters and Grand Secretaries are really *ex-officio* representatives of their own Grand Lodge, they should not, during their term of office, be allowed to hold any commission.

By adopting regulations of this character, we are confident, the position of Grand Representative would soon become one of great honor. We know some Representatives who always faithfully report, and are actually sought after by sister Grand Bodies, but the vast majority, we fear, are very indifferent as to their duties. Of course, our remarks apply to similar positions in all the other Grand Bodies.

THE GRAND LODGE OF ITALY,
NATIONAL AND SYMBOLIQUE.

We publish in this issue of *THE CANADIAN CRAFTSMAN* a lengthy communication from the distinguished Mason, the Chevalier Count Pessina, Grand Master of the Grand Lodge of Italy, in which a very clear and concise account is given of the history of the Craft in that country. Masonry, of course, as he states, in a country so divided up into little States and petty kingdoms, and literally governed by a bigoted and intolerant priesthood, naturally was to a certain

extent at the mercy of cliquism and partizanship, and it is very evident from the communication before us, that there has been a large amount of bickering and jealousy between the different bodies, especially, apparently, between opposing organizations of the Scotch Rite, all of which, with the exception of the one at Turin, which was established by the Supreme Grand Council of the Southern Jurisdiction, were self-constituted Masonic powers.

The Grand Lodge of Italy, National and Symbolique, should in reality be called the Grand Lodge of Naples, as it was the Masonic governing body in and for the Jurisdiction of the Kingdom of Naples and Sicily, and as its learned Grand Master is willing "for the sake of fraternal peace" to claim jurisdiction only over those provinces that formerly composed the Neapolitan kingdom, it would be as well probably to recognise it as such and allow the Grand Orient of Rome, which, by the by, apparently embraces authority over certain higher cliques as well, to be the recognised power for Northern Italy.

We welcome those Grand Bodies in Europe that only practise the three degrees and stand aloof from Ritism and Degreeism, with which so many of the Supreme Masonic organizations in Europe and South America are tainted, and consequently are glad to find that in Italy and Roumania there are two Symbolic Grand Lodges similar in their cardinal points to our own.

Ye Nobles of the Mystic Shrine are trying to retain their hold upon the Masonic Temple of New York, but certain Blue Lodge Masons think one *Illumination* sufficient.

GRAND LODGE OF NEW MEXICO.

Report of R. W. Bro. R. Ramsay, Grand Representative G. L. New Mexico near Grand Lodge of Quebec.

The sixth annual communication of this flourishing young Grand Lodge was held at Silver City, a young and rapidly developing town at the extreme South-western part of the Territory, and continued in session from the morning of December 11 to the evening of the 13th. The attendance was not so numerous as usual, owing to the distance of the *locale* from the main settlements, though all the lodges were represented either by their officers or proxy.

The following Grand Representatives of the Grand Lodges of the Dominion were present: M. W. Bro. Simon B. Newcomb, Quebec and Prince Edward Island, and R. W. Bro. Spiegelberg, Manitoba.

The Grand Officers were duly elected and installed as follows: Grand Master, Willam B. Childers, of Albuquerque, the previous Grand Senior Warden; Deputy Grand Master, Cornelius Bennett, of Silver City, the former Grand Senior Deacon; Grand Senior Warden, Max. Frost, of Santa Fe, a new Grand Officer; Grand Junior Warden, Eugene Cosgrove, of Silver City, a new Grand Officer; Grand Treasurer, Sigmond Wedeles, of Santa Fe, a new Grand Officer; Grand Secretary, David J. Miller, of Santa Fe (no predecessor.)

Two new lodges were chartered, and judging from the annual returns Masonry is in a most prosperous condition.

The next annual communication will be held on November 18, 1884, at

Socoiro. The address of the Grand Master was both interesting and instructive.

The Grand Lodge of Greece has recognized the Grand Lodge of New Mexico, and appointed R. W. Bro. David J. Miller, the able Grand Secretary, Grand Representative,—a better choice could not have been made.

FREEMASONRY IN 1833, FROM AN ENGLISH STANDPOINT.

The *Freemason* (London) in its review of Masonry for 1833, after giving a glowing account of its progress and its noble charities in England, to which we refer elsewhere, says:—

“In respect of other jurisdictions, the yearly result of Masonic work, charity, and progress is a somewhat chequered one, and varying according to country and temper. In Ireland and Scotland, for instance, Freemasonry is active and working, though in neither jurisdiction is enough done for charity. In Scotland especially, despite its financial rally and its general hospitality, the craft would, as it were, revivify its existence and outcome, if only its active work for charity was commensurate with its numbers, intelligence, and warm-heartedness. In Ireland the loyal attitude of the order deserves our commendation. The first social duty of the Freemason everywhere is to obey the laws of the land, to discountenance revolutionary proceedings, and protest against secret political societies, which often become the tools of corrupt men, of venal agitators, of debased criminals, whose course is marked by the hateful development of sanguinary murder and cruel treachery. The only complaints we have against the Irish Masonic authorities is their absurd feeling in respect of the Masonic press. The *Freemason* cannot obtain Masonic

information from Ireland. Such is the pressure of one particular authority that it is a positive fact Irish brethren, absurd as it may seem to say so, become unwilling or afraid to send the commonest reports, and request often that if by chance they do so, their names may not be published. If the *Freemason* wants reports, as it does, of Irish work, it has to go to the *Freeman's Journal*, et hoc genus omne. As it declines such a course of action, it goes without. Some few notices of Irish Masonry come to hand, and English Masons always are rejoiced to hear of their Irish brethren.

“In France and Belgium things are as bad as bad can be. It is ‘a long lane which has no turning,’ and, therefore, we can only desiderate for both these bodies a speedy return to old ways and a right mind. Both in France and Belgium Freemasonry is losing prestige and popularity, and in neither jurisdictions are the members what they ought to be. They have forgotten the good sound advice of our Royal Grand Master, and meddle both with politics and religion in various ways and in different forms. On the continent otherwise, as in Germany, Sweden, Denmark, Hungary, Holland, Italy, Portugal and Switzerland, Freemasonry is not *en sommeil*, but in life, and despite many prejudices to combat, and much opposition to be encountered, seems to be making way. In Spain Freemasonry is still among ‘Cosas de Espana’; in Russia and Austria proper Freemasonry is still prohibited. In South America, in Mexico, Peru, Brazil, Buenos Ayres, &c., Freemasonry seems to be holding its own, but we know little of it. In North America, in the United States and Canada, Freemasonry is advancing rapidly, and laughs at the puny efforts of credulous sensationalists, as well as the childish utterances of unbridled bigotry. American Freemasonry would, indeed, require a leader to itself, as its expansion is so wide and its development so magni-

ficent. If we think we see weak points in its armor, and spots in its feasts of charity, we forbear expatiating upon them, as ours is imperfect realization of facts, and we must live in the United States to grasp properly the peculiar difficulties and dangers, the strong and the weak side of American Freemasonry. But across dividing waters we are proud and glad to hold out the kindly hand of affectionate sympathy to the many good men and true who constitute our American fraternity."

But, alas for fair Canada, the brightest gem in the British Crown, she is all astray. Colonial Masons, of course, have neither rights nor privileges, and "her unquiet spirit," her "reckless writers" and her "unauthorized writers" must be muzzled. Grand Master Johnson in his address, puts a quietus on some things, but we are not afraid to prophecy that the *Freemason* will not have the manliness to withdraw its false assertions in *re* the connection of the Grand Lodge of Quebec with another secret society. However, time will prove all things. The Grand Lodge of England we are well aware will not "submit to unauthorized dicta much less to impertinent dictation," nor, the *Freemason* might add, to *right and justice*. As long as her few weak lodges in Montreal can exist by taking the black-balled material of lodges in other jurisdictions, she will allow them to hang on to their charter to her lasting disgrace and to the detriment of Masonry in this country. But it is all right so long as they are *English* Masons and not *Colonial* Hiramites. There is a vast difference! Colonial Masons should clearly understand that they have no rights. Why, it is

not long since the *Freemason* insinuated that none of our Grand Lodges were Sovereign, but merely a species of Provincial Grand Lodge. For our part we almost wonder any Canadian Mason, after the snubs we get year after year from the Grand Masonic Bodies of England, and week after week from the Masonic press of that country, have a bit of loyalty left in them. England can embrace our American cousins, but for her own daughter Grand Lodges she has only taunts and sneers. However, here is her fraternal allusion to Canada and Quebec:—

"We wish we could speak hopefully of Canada and Quebec. There is a spirit in the 'Old Dominion' unfortunately at work, fomented by some unquiet spirits and reckless writers, which bids ill for Masonic peace in 1884. It is not likely that the Grand Lodge of England will ever submit to unauthorized dicta, much less to impertinent dictation. The last act of the Grand Chapter of Quebec may be justified by some peculiarity in the act of recognition, but the allocution forbidding communication with the Grand Mark Lodge appears to the English mind to savor of ancient intolerance and to be an absurd act of angry and impracticable 'Boycotting.' The authorities of the Grand Mark Lodge seem only to have acted for the benefit of their own English members and to those who cling to the English Lodges at Montreal. And this we believe is the real offence. That the position of the English lodges at Montreal is legal and Masonic we in England have never doubted. And we cannot affect to submit to the *dogmata* of unauthorized writers or the modern theories of American State Grand Lodges on the subject. And then comes the serious question of the position of the Quebec bodies as before the laws of the land. If both the Grand Lodge and Grand

Chapter of Quebec are illegal bodies by statute law, if they are nothing but illegal secret societies, they lose *ipso facto* any claims to Masonic acknowledgment, just as they forfeit any right of Masonic jurisdiction. We cannot see how American Grand Bodies can recognize them any more as an order. To be legal Masonic jurisdictions, they must be legal also by the laws of the land. If they require legalizing, as it is said, until they are legalized, as regards law-abiding Masons, they do not exist, can demand no acknowledgment, can exact no obedience."

American Grand Lodges are not influenced by the popish laws of a priest-ridden province, but are guided by the great fundamental principles of Brotherly Love, Relief and Truth. The half million Masons of the United States will never for a moment be false to our brethren in Quebec.

ROB. MORRIS ON THE QUEBEC INVASION.

The following letter was received by R. E. Comp. Frank W. Baxter, from our veteran M. W. Bro. Rob. Morris. It will be read with interest by our readers:—

CHICAGO, Ill., Nov. 19, 1883.

MY DEAR BROTHER,—Spending the fall months here. Your favor of the 12th inst. is forwarded me from LaGrange, Ky.

I thank you for the Proclamation. Of course the Quebec Masons are right according to "the American theory," which indeed is the only one that is fraternal and Masonic, and will hold water.

Our transatlantic companions hold on as tenaciously as snapping turtles to their claims.

Those of us who remember the Canadian-English quarrel of 1855-57, see the same theory revived now. But the English will have to give

way, for we Americans far outnumber them, and our jurisprudence is far ahead of theirs.

You may be sure that every Grand Chapter in the United States will endorse Quebec, and that, too, very promptly.

Fraternally yours,
ROB. MORRIS.

THE MASONIC "HOME JOURNAL" AND CANADIAN TEMPLARS.

The *Masonic Home Journal*, in its issue of the 24th ult., becomes considerably mixed over the address of the Great Prior of Canada. It says:—

"M. E. Sir Kt. W. J. B. MacLeod Moore, Great Prior, etc., explained that the words 'Mason' or 'Masonry' are claimed to be corruptions of *Mesouraine*, meaning waiters, or seekers in the Temple, or those who waited to hear divine truths proclaimed.

"The true Mason, then, may be regarded as an aspirant after immortality, a devout worshipper of the Triune God, a lover of pure wisdom and truth, its true mysteries being unfurnished in any type or character but those which anciently related to the worship of the Triune God, or conducted to the great objects of moral instruction. But the Masonry of to-day is a totally distinct matter with which the simple and beautiful religious early symbol teaching has nothing to do."

"We will concede that *Mason* means 'waiter,' does it not then apply to those who served at the building of the Temple? Let us admit also that it means 'seekers in the Temple,' and we have those who came to learn to subdue passion and improve, morally, as taught in the temple service. The interpretation suits the case exactly and is such, according to our understanding, as operative Masonry had, and speculative Masonry has everything to do. We do not see how the

dogma of the Trinity can be wormed into 'Masonry' at all. Divine truths are such as we learn in the symbolic lodge of to-day—but don't practice it as taught, unfortunately). How was it that the ancient Masons could have been worshipers of the Triune God?—a doctrine never taught until centuries afterwards; and how can that dogma be attached to 'Masonry,' that professes to have but one faith the world over? A faith for Christian, Jew and Pagan. Belief in God, the Creator of all things. We are Trinitarian, but demur at bringing our church creed or political platform into the lodge."

If our contemporary had only carefully read the erudite address of the distinguished frater, it would have noticed that Col. Moore, when alluding to the dogma of the Trinity, referred to it in connection with *Templary* and not *Masonry*. Canadian Templars uphold the old dogma of the Holy and Indivisible Trinity, and do not tolerate in their ranks those who have thrown aside the great landmark of the ancient Templars. In the words of Col. Moore in a former address:—"Templary that denounces the doctrine of the Trinity is no more Templary than Masonry that repudiates a belief in the Deity."

We have proven in many former articles that this dogma is a landmark of the Templar order, and those branches of the order that only require their neophytes to believe in the second person of the Godhead, and throw aside the third, thus creating a Dual God, are actually not faithful to the *sacred landmark* of the Templar body. It is all very well to say "belief in Christ as the Saviour" is sufficient, but it is not. This is throwing the portals of our Preceptories open to

the Unitarian and others, who admit the Divinity but not the *Deity* of the crucified one. It was for this very purpose that the Grand Encampment of the United States, some years ago, at the instigation of Sir Knight Drummond, carried a report of a dubious meaning, by which those who did not acknowledge the Trinity in Unity were enabled to become Templars. All honor, however, be given to conservative Pennsylvania, who has not deviated a hair's breadth from the landmark of the society, and to Sir Knight Carson, of Ohio, who has ever seconded our Great Prior in his able advocacy of the true dogmas of Templary. Col. Moore, then, when he speaks of a true Mason being a worshiper of a Triune God, only refers to those who so believe, because it is the dogma of his own individual belief, and that from such Masons only can the Templar body be composed.

EDITORIAL ITEMS.

THE *Corner Stone*, which is no particular friend to any of the high grade bodies, says:—"There is not a solitary member of the Peckham Council who has not been a prominent and respected craftsman, a Past Master or other official, against whose character or reputation naught could be urged. And still they, individually and collectively, must be ignored as Blue Masons, simply because they choose to deny the selfish pretensions of another body of men to the exclusive possession of the ancient and accepted ritual. It makes little difference which body confers these degrees, as they are all identical, having been originally brought from the South in

1826 by Jeremy L. Cross, and by him transmitted to Atwood, Hays and Harry Seymour, from some one of whom, as a Grand Master of Ceremonies, every prominent 93rd alive, including Folger, Simons, Macoy and their colleagues, received his enlightenment, excepting Seth Driggs."

It is one of the unwritten laws of this jurisdiction that in due time the Deputy Grand Master should succeed the Most Worshipful Grand Master, and it is right.

THE permanent Grand Mastership theory does not apparently find much favor with the craft. Canadian Masons do not care for this species of toadyism, and will have none of it.

THE lecture on the T. B. should never be omitted when conferring the first degree, as in it is really to be found a vast amount of information that the neophyte cannot obtain in any other place.

Kneph, we regret to note, is changed from a monthly into a quarterly. This journal is one of the most able published in the interests of the science and philosophy of Freemasonry, and should receive a large support in England.

WE are strongly opposed to this system of *permanent* or *life* office. Younger brethren become discouraged when they find they are to remain on the floor of the lodge all their lives. We hold, no Masonic official, as a rule, should occupy the presiding office for more than two consecutive years. Surely there must be some young men in every lodge with sufficient

ambition to look forward to the time when they may become proficiently capable to occupy the East.

AUSTRALIA.—We beg to acknowledge the receipt of a number of letters from Sydney and Melbourne, and feel much obliged to the brethren there for keeping us so well versed in the Masonic matters of our sister Colonial Grand Lodges.

THE *London Free-mason* has the meanness to insinuate, by copying a lying paragraph from the *Montreal Post*, that Quebec Masonic lodges are connected with Orangeism.—Shame! shame! shame!!

THE Khedive of Egypt is a Mason, and during the recent war the brotherhood stood firmly by him.—Zola, the Grand Master-General of the Memphis Rite, and Borg, Grand Master of the Grand Lodge, with a thousand volunteers at one time defending the palace at Cairo in the gardens of Ismailia.

THE Grand Lodge of Massachusetts is getting pretty well snubbed for championing a certain branch of the Scottish Rite to the detriment of others, and legislating generally with regard to the higher degrees. It was a most mad act, for the Grand Lodge of Massachusetts DARE NOT attempt to punish any prominent Mason for allying himself with any of the branches of the Scottish Rite, the Royal Order of Scotland, or the Egyptian Rites, because her officers well know that to do so would cause a schism in her ranks—a thing which all right-minded Masons would greatly deplore. The Grand Commandery

of Ohio is the only other body that has ventured on a similar course, yet some of her members, including one Past Grand Commander at least, are Nobles (?) of the Mystic Shrine. Why doesn't the Grand Commandery of Ohio expel them? She dare not.

CHANCELLOR WALWORTH LODGE, No. 271, donated two hundred dollars to Columbia Commandery in consequence of losses sustained in their wardrobe by the recent *Mystic* fire. We agree with the *Corner Stone* that no lodge funds should be squandered for any such nonsense.

MASONIC knowledge appears *great* in New Zealand. A man is proposed who is known to be either a bigamist or living in open adultery with a certain woman. Yet he is first accepted, the W. M. threatening to leave the lodge if the candidate were black-balled. Subsequently, on letters, etc., being produced the lodge could not decide whether or not bigamy and adultery were Masonic offences!

THE *Keystone* thus pokes fun at us:—"A Grand Master's dispensation is a useful and appropriate instrument, when justly warranted, but, in the jurisdiction of Canada, we observe that District Deputy Grand Masters appear to grant dispensations for every purpose under the sun. We note one 'to attend a Masonic concert,' and another 'to hold a public entertainment and reception.' One District Deputy felicitated himself and the craft upon the fact that no lodge had applied to him for a dispensation to hold a 'Masonic ball,' while a number of lodges had for the purpose of 'attending divine service.'" In Canada, Masons

like sometimes to attend a concert as *Masons*, and sometimes to appear in regalia at a reception, or even a ball, and such things being *too wicked* for our Grand Master to countenance, we allow our D. D. G. M. to run the risk of future punishment by granting dispensations for the same.

THE *Keystone* says:—"In Pennsylvania affiliating Past Masters from other jurisdictions do not retain their rank, and this we believe is the general law or custom. It is evident, from this meeting of the English craft, that it cannot too soon rebuild its Temple, and so rebuild it as to afford adequate accommodation for all members." Under the Grand Lodge of Canada they do.

OMO.—By mistake we congratulated that earnest craftsman, R. W. Bro. S. Stacker Williams, upon being elected Grand Senior Warden of the Grand Lodge of Ohio. We should have said Deputy Grand Master. Bro. Williams was one of the foremost advocates of the Grand Lodge of New South Wales, and now is preparing to fight a good battle for the Grand Lodge of Victoria.

THE *New Zealand Freemason* commenced its fifth year this month. We congratulate our contemporary on its success, and wish it continual prosperity. Why, however, does it not come out openly like its principal correspondents and expose the gross violation of Masonic law that exists without a Grand Lodge for the Island or Islands? Bro. Walter Hill deserves all credit for his communications, and they should be listened to by every thoughtful Mason.

THE *Masonic Review* again gives a long notice of the spurious organization termed the Grand Lodge of Ontario. We are very much surprised at so valuable a Masonic authority even so far countenancing such an illegitimate bantling.

WE have received a photograph of M. Ill. Bro. W. B. Lord, 33°, 96°, 90°, Grand Master of the Oriental Rite of Mizraim for the United States. Our distinguished brother is in the full uniform of the Order, made purposely for him in Italy, and said to have cost about two thousand dollars. Our brother looks well, and his dress simply gorgeous.

FRANCE.—Ill. Bro. Dr. Girault, of Paris, the Most Worshipful Grand Master-General of the Oriental Rite of Mizraim for France, died at his residence, Paris, at the beginning of last month. Ill. Bro. Captain Theo. H. Tebbs, 33°, who bore letters of credentials to him from the Sovereign Sanctuary, arrived at his residence just before the funeral cortege had left the house. Bro. Tebbs, we learn, through the influence of friends in France, has received the ribbon of the Legion of Honor.

A ROMAN CATHOLIC brother in Arkansas, while he deemed himself dying, by order of his attending priest formally renounced Masonry. But he did not die. On recovering he saw his error, and renounced his renunciation. The Grand Master decided that his Masonic standing was not impaired. In other words, a Mason is not responsible for what he may do when apparently in the agony of death, and ministered to by a mind

diseased with fanaticism.—*Keystone*. Perhaps so. The brother, however, when once out, had better have remained.

E. SIR W. B. MELLISH, of Cincinnati, Ohio, proposes to establish a journal devoted to the interests of Knights Templar of the United States. We wish him success in his enterprise.—*London Freemason*. We hope the above item is correct. Sir Knight Mellish would easily obtain a cordial support for an enterprise of this kind, and we trust he will soon commence the publication of the same.

WE are advised that a Supreme Grand Council of the Ancient and Accepted Scottish Rite (Cerneau) has been organized in England by the celebrated Masonic writer, M. Ill. Bro. John Yarker, 33°, M. P. S. G. C., assisted by Ill. Bro. Captain Theo. H. Tebbs, 33°, Grand Representative at large of the Supreme Grand Council of Canada and Newfoundland. Bro. Yarker, we are pleased to note, does not propose to acknowledge the absurd differences in the Cerneau branches of the rite, and has appointed Ill. Bro. Tebbs Grand Representative near both the Supreme Councils in Canada. Ill. Bro. O. M. Wilson, 33°, is also organizing a Supreme Grand Council in Ireland, and Ill. Bro. T. M. Campbell is doing the same in Scotland. The Scottish Rite, if it ever wishes to make proper headway, should unite and do away with these conflicting jurisdictional powers. Four Supreme Councils in the United States and three in Canada, each practicing exactly the same ritual and claiming sovereignty and supremacy

in their respective countries, is a little too absurd.

EVERY Master Mason should search for that which was lost in the Royal Arch Chapter or in some of the higher grades.

ROUMANIA.—The Grand Lodge of Roumania has nineteen lodges on her roll, and a correspondent informs us that the work is done with much pomp and ceremony.

AMERICAN lodges should be very careful in admitting visitors from this province. The members of the bogus Grand Lodge of Ontario still boast that they can and do visit lodges "in the States."

A CORRESPONDENT wishes to know if the Royal Order of Scotland is worked in this country. We must refer him to Bro. Hugh McKay, of Hamilton, who is Prov. Grand Master for Ontario and Quebec, and has the power of communicating it if he likes.

FROM Kenning's Masonic Calendar we find the Prince of Wales has conferred the Grand Cross of the Temple upon twenty-four fratres, and the Knight Commander of the Temple upon twenty-six. Canada, through the influence of the Great Prior, Col. MacLeod Moore, has been particularly favored.

THE *London Freemason* calls the invasion of the jurisdiction of the Grand Chapter of Quebec "a two-penny half-penny affair at the most," and the action of that Grand Chapter in defending herself a "stupid development of perverse fatuity," and adds, "it is doubtful whether the Grand Lodge of

Quebec or the Grand Chapter of Quebec are anything more in the eyes of the law than illegal secret associations." Fie! fie!! fie!!!

THE Grand Lodge of Ireland is in a miserable condition. Grand officers do not attend, and a species of Rip Van Winkle sleep seems to have fallen upon the brotherhood. No wonder reports are suppressed and live brethren are stifled in such an impure atmosphere. We hope the Memphis Rite will stir them up.

THE Memphis and Scotch Rites both claim the right of establishing lodges of symbolic Masonry in countries where no Grand Lodge exists, or where for the sake of their respective rites they are forced so to do by the unwarrantable or illegal action of Grand Lodges. Albert Pike has ruled very strongly upon this point on more than one occasion.

THE *Corner Stone* advocates the repeal of the pay roll to members attending the Grand Lodge of New York. In 1832 the constitution provided no remuneration for members of city lodges, and only one dollar and a half a day to outsiders. In 1854 this was changed to three, and now it has run up to five. Fancy a member of the Grand Lodge of Canada drawing pay at the expense of the widow and orphan. No.

THE *Victoria Freemason* compliments M. W. Bro. Spry upon his unanimous re-election to the throne of the Grand Lodge. One thing is certain, and that is our sister colonial Grand Lodges will find a friend and able advocate of their cause in the

person of the Grand Master of Canada. Bro. Spry has no fear of English Masonic despotism before his eyes, and when the proper time comes will duly advocate the rights of Victoria and South Australia.

THE *Freemasons' Chronicle* (London) declares as a justification for the recent invasion of the jurisdiction of the Grand Lodge of Quebec by the Grand Mark Lodge of England, that said Mark Lodges are only for *English* Masons. Suppose the Grand Lodge of New York warranted a lodge in London for *American* gentlemen, who desired to be brought to light, or the Grand Encampment of the United States issued a charter to certain American Knights Templar in Toronto or Edinburgh for *American* Royal Arch Masons, would that prove a justification for such a flagrant breach of Masonic etiquette and courtesy? The London *Freemasons' Chronicle* would be the first to denounce the outrage. When such things are done by English Masonic authorities, is it any wonder that the cry of Colonial Masonic independence is raised, and that even the Templars of Canada felt in honor bound to separate their connection with the mother country.

GREECE.—Bro. Robert Ramsay has been appointed Grand Representative of the Grand Lodge of Greece near the Grand Lodge of Quebec. The Hellenic Grand Lodge is presided over by H. S. H. Prince Rhodocascakis, who is also the Supreme Grand Commander of the S. G. C. of the A. & A. Rite, 33°, for that country. The Grand Lodge meets quarterly at Athens, but elects its Grand Master

triennially. Prince Rhodocascakis is the grandson of the Byzantine Emperor, and was educated in Great Britain, becoming a British subject and retaining his rank in England by special act of parliament. He received his Masonic degrees in Scotland and England. The well-known writer, Bro. John Yarker, of Manchester, England, Col. MacLeod Moore, and H. R. H. Prince Frederick, Hereditary Prince of Denmark and brother to the King of Greece, and several other distinguished Masons, are Hon. Past Grand Wardens of this Grand Lodge.

THE *Masonic Chronicle* says, and there is sound sense in it:—"In one portion of the vast North America, the order of the Royal Arch is under great tribulation, at the unwarranted interference with its rights by the authorities of the mother jurisdiction. This, however, we are fain to believe, will soon be toned down by the wise counsels of the great Masonic minds of England. We feel confident that the trouble would never have occurred if the bodies 'over the water' placed in the high offices men who knew fully the law—written or unwritten—of Masonry, instead of seeking to place in the positions of honor only those whose worldly wealth and position would (apparently) give standing to the order before the profane. If there had been a Whytehead, or a Hughan, or a number of others who could be named, at the head of the Grand Mark Masters' Lodge of England, instead of a titled individual, such as a contretemps as constituting a G. M. M. Lodge in a place where there was a Grand Body already established, hav-

ing acknowledged jurisdiction over that branch, would never have been attempted, and that the position of Grand Z. of Quebec is a firm one, is evidenced by the letter we publish in another column, from the ablest of England's Masonic scholars."

MASONIC SONGS—No. I.

Air—"Nil Desperandum."

When the Mason first treads on the thresh-
old of fame,
And all is mysterious and hid,
He feels when he hears the Great Archi-
tect's name,
That He reigns all our lodges amid;
With wonder he listens, rejoicing that he,
Known as a brother by Masons shall be,
Nothing shall ever, him from us sever,
Now he's a Mason accepted and free.

Chorus—Nothing shall ever, &c.

As the light quickly dawns on his wide-
opened eyes,
Our emblems mysterious he'll view,
And from the foundation then laid may
there rise,
A building substantial and true;
For whatever his lot amongst Masons will
be,
He says, "Now as a brother my life spent
shall be,
Nothing shall sever, me from it ever,
Highest of orders accepted and free."

Chorus—Nothing shall ever, &c.

And at length when life's journey he presses
far on,
He sees how a Mason should die,
When the bright spark of life threatens
quick to be gone,
And the far Land above meets his eye:
Then calmly resigned to his fate he will be;
No fears for his life in the future has he,
If in his station, true as a Mason,
Fairly he's acted in Masonry free.

Chorus—Nothing shall ever, &c.

If there is not anything in Free-
masonry, as our opponents so fre-
quently assert, how is it that men of
all classes, creeds and nationalities
are constantly knocking at our doors
and seeking admission? If it were
curiosity they would leave us after
they had obtained the secrets; but no,
the longer they remain in our ranks
the more earnest they become in the
cause.

CANADIAN MASONIC NEWS.

Brethren should endeavor always to
be punctual in everything, but especial-
ly in their attendance at the lodge.

Signet Chapter apparently bids fair
to awake from its long lethargy, under
the guidance of E. Comp. C. Sanders,
Z. So mote it be!

Every lodge should adopt in its by-
laws a clause for life membership and
the money paid in for that purpose
should be kept separate from the ordi-
nary lodge funds.

Ill. Bro. W. R. Eastbrooke, is orga-
nizing a Rose Croix Chapter of the
Memphis Rite at Regin, and already
a number of the principal Masons
there have signified their intention of
taking the degrees.

GREECE.—M. W. Bro. E. R. John-
son, M. W. Grand Master of the
Grand Lodge of Quebec, has, at the
request of the M. W. Grand Master
of the Grand Lodge of Greece, H. I.
H. Prince Rhodocancakis, appointed
Bro. Nicholas Moschonaces, Grand
Representative near the Grand Lodge
of Quebec.

There are to be several very grand
Masonic balls shortly, which we fear
will alarm our sober brethren across
the line, who leave all their festivities
apparently to the Templars and Scot-
tish Rites. In the land of the Maple
Leaf the lodge takes the lead in these
social entertainments.

His Grace the Archbishop of To-
ronto has been foully attacking the
Masons, and said (so it is stated) that
a Roman Catholic never joined the
fraternity except he was under the in-
fluence of liquor. Such statements
are not worth notice. The Arch-
bishop *knew* he lied when he made
such a statement, and must have regard-
ed his audience as a pack of idiots, if he
expected them to believe it.

We understand that Ill. Bro. W. H. Pierse, 95°, of Almonte, has just returned from his western tour, and reports that he has Rose Croix Chapters under way at Ingersoll and Woodstock. Bro. Pierse is one of the most enthusiastic members of Victoria Rose Chapter, and has devoted a great deal of time, labor and money to the advancement of the Egyptian Rites.

SHEKINAH COUNCIL, No. 1, G.R.C.—
The following are the officers for the ensuing year of the premier council of R. & S. Masons in Ontario:—Ill. Bro. Oronhyatakha, T. Ill. M.; Rt. Ill. Bro. E. H. D. Hall, P. T. Ill. M.; V. Ill. Bro. T. B. Newton, R. Ill. M.; Rt. Ill. Bro. R. Ramsay, Ill. M.; V. Ill. Bro. T. H. Tebbs, Sec'y; M. Ill. Bro. D. Spry, Treas., and Ill. Bro. Ross, Sentinel. This body will in future meet in Thorne Lodge Hall, Orillia, on the first Wednesday in January, April, July and October.

M. Ill. Bro. Oronhyatakha has been created a member of the Imperial Grand Council of the world for the Egyptian Rites. This supreme organization was organized under Garibaldi, and is the chief executive and appellate body of the Memphis and Mizraim Rites. Ill. Bro. Tebbs, on his recent visit to Naples, was decorated by the Sovereign Sanctuary of Italy with the Star of Sirius, as a compliment to the Sovereign Sanctuary of Canada, of which body he was made an honorary Past Deputy Grand Master-General at the union.

HEALTHY OPPOSITION.—There has often been a cry raised of "too many lodges," but if the brethren would only note how at times in country towns, where there is only one lodge, how apt it is to fall into the hands of a clique and gradually become old fogyish, we think there would not be so much said upon the point. A healthy opposition in the form of a second lodge properly officered and

thoroughly worked, often causes quite a revival in the interest of Freemasonry in a place, where before it was almost dead. We know of more than one instance in which such has been the case, and consequently are not so afraid of a second lodge in a town of four or six thousand as some of our friends appear to be. The second lodge is sure to prove a stimulus to the first, only don't let them become jealous of each other and fall into a habit of bickering.

ZEREDATHA ROSE CROIX CHAPTER, No. 14, G. R. C., UXBRIDGE.—On December 28th, M. Ill. Bro. R. Ramsay, Substitute Grand Master General of the Sovereign Sanctuary of Canada, officially visited Zerodatha Rose Croix Chapter, and installed the following officers:—Sir Knights R. J. Butler, W. M.; D. Campbell, S. W.; M. D. Crosby, J. W.; Ed. Anderson, Orator; John A. McGillivry, Prelate; C. Goodrich, Conductor; T. Boyd, Treasurer; John Noble, Archivist; W. B. Steward, Capt. of Guard; John Bascom, Guard of Tower; Jos. E. Gould, Sentinel.

THE LONDON MASONIC MUTUAL BENEFIT ASSOCIATION.—We are in receipt of the twelfth annual report of the above association, and it is very gratifying to the craft in general and its supporters in particular to find that it still possesses the confidence of the Canadian fraternity, and is not only able to meet its claims promptly, but has in addition a reserve fund of \$39,003,667. During the thirteen years it has been in operation it has paid death claims to the amount of \$338,724, and during the past twelve months the total number of deaths has been twenty-six and the amount paid to beneficiaries was \$82,144, including two deaths out of the reserve fund, and one to be paid for in January, 1884. The membership now is 1494. We think that the agent, W. Bro. Hargraves, will be able to greatly increase this as year by

year the advantages of the system are felt by those interested in *reliable* insurance. The Masonic body of Ontario has just reason to be proud of this association, and it should receive the cordial support of Canadian brethren. It has gone on steadily increasing and may be regarded as one of the fixed institutions in connection with the fraternity in this country. There is no safer, better or cheaper system of life insurance in Canada, and we heartily congratulate its officers upon its success.

Officers of Osiris Rose Croix Chapter, No. 8, Royal and Oriental Egyptian Rite of Memphis, 88°, 96°, 90°, Toronto:—Ill. Bros. J. T. Vincent, 95°, Sir Kt. M. W.; W. B. McMurrich, 95°, Sir Kt. P. M. W.; M. E. Snider, 95°, Sir Kt. S. W.; J. Boddy, 95°, Sir Kt. I. W.; W. J. Blight, 95°, Sir Kt. Orator; J. J. Robertson, 90°, Sir Kt. Prelate; A. J. Philips, 95°, Sir Kt. Conductor; G. Maclean Rose, 95°, Sir Kt. Treas.; E. M. D. Butler, 90°, Sir Kt. Archivist; R. Higgins, 95°, Sir Kt. Coff.; Q. D. McCulloch, 95°, Sir Kt. G. of T.; W. H. Smith, 95, Sir Kt. Sentinel. The ceremony was performed by R. Ill. Bro. W. J. Hambly, 95°, P. M. W.

TORONTO.—Officers of Toronto Senate of Hermetic Philosophers for 5884: The Grand Commander, Sir Knight M. E. Snider, 95°; Most Learned Senior Knight Interpreter, Sir Knight J. Boddy, 95°; Most Learned Junior Knight Interpreter, Sir Knight A. J. Philips, 95°; Illustrious Knights: Orator, Sir Knight W. J. Blight, 90°; Prelate, Sir Knight W. C. Wilkinson, 96°; Recorder, Sir Knight W. J. Hambly, 96°; of Finance, Sir Knight D. Rose, 95°; Archivist, Sir Knight E. W. D. Butler, 90°; Marshal, Sir Knight S. C. Kenyon, 95°; of Introduction, Sir Knight W. H. Smith, 95°; Accompanier, Sir Knight R. Higgins, 95°; Captain of Guard, Sir Knight Q. D. McCulloch,

95°; Standard-Bearers, Sir Knights E. M. Trewern, 90°, R. Gilray, 95°, Sword-Bearers, Sir Knights J. Mills, 95°, D. Carlyle, 95°; Sentinel, Sir Knight W. Nurse, 95°; Guardian of Sanctuary, Sir Knight J. C. Sivart, 90°.

GRAND LODGE OF QUEBEC.—Following are the officers elected and installed for the ensuing year:—

M. W. Bro. E. R. Johnson, Stanstead (re-elected), Grand Master.
R. W. Bro. J. Fred. Walker, Montreal, Deputy Grand Master.
R. W. Bro. F. G. Wotherspoon, Three Rivers, D. D. G. M. Quebec and Three Rivers District.
R. W. Fred Massey, Montreal, D. D. G. M. Montreal District.
R. W. Bro. Geo. L. Pinkham, Coaticooke, D. D. G. M. St. Lawrence District.
R. W. Bro. Geo. E. Robinson, Waterloo, D. D. G. M. Shefford and Brome District.
R. W. Bro. H. C. Blenn, Stanbridge, D. D. G. M. Bedford District.
R. W. Bro. C. D. Chetty, Hull, D. D. G. M. Ottawa District.
R. W. Bro. Jas. Bowen, Jr., Quebec, Grand Senior Warden.
R. W. Rev. H. W. Tye, Bedford, Grand Junior Warden.
R. W. Bros. Revs. J. W. Farnham, Montreal, and E. P. Reid, Sherbrooke, Grand Chaplains.
R. W. Bro. J. C. Wilson, Montreal, Grand Registrar.
R. W. Bro. I. H. Stearns, Montreal, (re-elected) Grand Treasurer.
R. W. Bro. J. H. Isaacson, Montreal, (re-elected) Grand Secretary.
R. W. Bro. Isaac A. Richardson, Montreal, Grand Tyler.

A DUKE ON MASONRY.—“Having studied it, having reflected upon it, I know the value of the institution. If I have been of any use to society at large, it must be attributed in a great degree to the impetus derived from Masonry.”—*Speech of the Duke of Sussex at Sunderland in 1839.*