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THE CANADIAN CRAFTSMAN,

AND

MASONIC RECORD.

J. B. TRAYES, F.D.D.G.M.,
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MASONRY IN ENGLAND'S NOBLE FAMILIES.

In our brief obituary a short time since of the Earl of Wemyss and March, Past Grand Master Mason of Scotland, it was pointed out that the deceased nobleman was the fourth of his family who, since 1748 inclusive, had held that distinguished position in the Scottish Craft. This is by no means a solitary instance in which Masonry appears to have found favor in the eyes of successive generations of the same family, and it will probably interest not a few of our readers if we enumerate a few of them.

As regards the Royal Family, their almost continuous association with the Craft since 1798 is so well known that we need say little more than that from that year onwards till now every generation has been represented in Masonry. Frederick, Prince of Wales, his sons, the Dukes of York, Cumberland, and Gloucester; their nephews, George, Prince of Wales, the Dukes of York, Clarence (afterwards William IV.), Kent, Cumberland, and Sussex, and Prince William of Gloucester, son of the above Duke of Gloucester; George V. of Hanover, son of Ernest, Duke of Cumberland, afterwards King of Hanover; the present Prince of Wales and the Dukes of Connaught and Albany,

grandsons of the Duke of Kent; and their cousin, the present Duke of Cumberland. It is only during the 15 years that elapsed between 1751, when Frederick, Prince of Wales, died, and 1766, when his sons, the Dukes of York and Gloucester, were initiated, that Freemasonry since 1797 has been unable to boast a Royal Craftsman.

Of other families which have been again and again represented in successive generations in our Fraternity, a very conspicuous instance will be found in the "Dukes of Athole." John, third Duke, was Grand Master of the "Ancients," 1771-74, and from him they obtained their other designation of "Athole" Masons. John, fourth Duke, was Grand Master of the same body from 1775 to 1781, and again from 1791 to 1813; both these noblemen having been also Grand Masters of Scotland. George, sixth Duke, was Grand Master of Scotland from 1843 to 1863; and John, the seventh and present Duke, is Provincial Grand Master of Perthshire West.

Equally conspicuous is the connection with Masonry of the Earls of Dalhousie, of whom George, eighth Earl, was Grand Master of Scotland

1767-68; George, ninth Earl, Grand Master of same 1804; Lord Ramsay, afterwards tenth Earl and first Marquis, Grand Master 1836-37; and Lord Panmure, afterwards eleventh Earl, Grand Master Scotland, 1870-78, and also Deputy Grand Master England, while the twelfth and present Earl is also a Brother. The Hon. W. R. Maule, of Panmure Ness, first Lord Panmure, was also Grand Master of Scotland, 1808-9.

All three Earls of Zetland have been connected with the Craft, the first Earl as Pro. Grand Master in the Grand Mastership of the Duke of Sussex, and the second Earl as Grand Master of England 1849-69, while the third and present Earl is Prov. Grand Master of North and East Lancashire. Another member of the family, Admiral Sir J. W. D. Dundas, G. C. B., was Grand Junior Warden in 1830.

The last two Earls of Shrewsbury and Talbot were Freemasons, the eighteenth Earl of Shrewsbury having been Grand Senior Warden in 1842; the nineteenth, who died 1877, Prov. Grand Master of Staffordshire, while the present Earl is also a Brother.

Of the Lennox family, (Duke of Richmond, Lennox and Gordon), Charles, Duke of Richmond, was Grand Master of England in 1724; the late Duke, who died in 1860, was Prov. Grand Master of Sussex. I believe the present Duke is a Craftsman, while his eldest son and heir, the Earl of March, M. P., was Grand Senior Warden in 1831. Lord George Lennox, died 1873, was Grand Senior Warden in 1831.

Of other instances may be mentioned George, Duke of Manchester, Grand Master of England, 1777-82, whose descendant, the present Duke, is Prov. G. M. Norths and Hunts, the next in the order of succession, Viscount Mandeville, being also a Mason. An ancestor of the present Earl Ferrers, Prov. G. M. Leicestershire and Rutland, was Grand Master of

England in 1762-3. The first Earl of Donoughmore was Grand Master of Ireland in 1789, while the present Earl is a Past Grand Senior Warden of England. The second Duke of Leinster was twice Grand Master of Ireland, for the first time in 1771-72, when Marquis of Kildare, and the second time in 1778. The third Duke was Grand Master of Ireland 1813 to 1874, and the fourth and present Duke was initiated into Freemasonry in the Apollo University Lodge, No. 357, Oxford, in 1839.—*London Freemason.*

ENGLISH MASONRY IN EGYPT.

One of the early effects of the British Expedition to Egypt has been to revive the interest felt in Masonic bodies working under the Grand Lodge of England. As a matter of fact English Masonry has been long predominant in Egypt, as its laws, rituals, and principles have been adopted by the Grand Lodge of Egypt, over which M. W. Bro. Borg, the British Vice-Consul at Cairo, now presides.

Ten years ago one of the most prosperous lodges in Cairo was the Bulwer, No. 1068. It was consecrated by the late Lord Dalling, when in Cairo, was the first English Lodge ever visited by H. R. H. the Prince of Wales, when a F. C. Freemason, and was most efficiently ruled during two successive years by W. Bro. T. F. Reade, now G.M.M.M. for North Africa. By an unfortunate coincidence, nearly all its active members left Cairo six years ago, and the meetings of the lodge ceased.

About six weeks since the five surviving members of the lodge met under the Presidency of Bro. Rogers Bey, the last elected and installed W. M., and decided to revive the lodge.

This resolution was cordially supported by Most Worshipful Bro. R. Borg, and Bros. Wilson Bey and Waller Bey. At the next meeting

Bro. A. M. Broadley, P.D.D.G.M., of Malta, and Bro. the Honorable Mark Napier, of the Isaac Newton University Lodge, were elected joining members, and at a third meeting the lodge received an accession of strength in the persons of Bros. Lieut.-Colonel Sir Norman Pringle, Bart., Lieut. Freeman, Dr. Donovan, and Dr. W. H. Russell, all of Lodge No. 349, Malta. Two candidates for initiation were also proposed. By an unlucky accident, the letters announcing the resuscitation of the lodge only reached the Grand Secretary a day after the last meeting of Grand Lodge, at which the erasure of Lodge No. 1068 was voted, on the recommendation of the Colonial Board. An official communication has since been received, which leaves no doubt as to this decision being rescinded, and even as it is, it requires confirmation at the next Communication of Grand Lodge. At the last mentioned meeting, Most Worshipful Bro. Borg, Grand Master of the Grand Lodge of Egypt, was unanimously elected Worshipful Master of the Bulwer Lodge for the ensuing year; and his acceptance of office, coupled with many applications for initiation and joining, leave little doubt as to a new lease of life awaiting this once flourishing and popular lodge. After the election of the W. M., W. Bro. Rogers Bey expressed to W. Bro. Broadley the thanks of the lodge for the manner in which he had seconded and assisted in the resuscitation which had been accomplished. Meanwhile, several M.M. Masons had applied for a warrant for a Lodge to work under the auspices of the Bulwer Craft Lodge. Their request was at once granted, and the Lodge of Egypt, No. 311, duly chartered by Lord Henniker. A preliminary meeting was held on Monday, the 18th December, at the Masonic Hall, Cairo, in which the degree was conferred by R. W. Bro. Broadley on Bros. Rogers, Napier, Wilson, Waller and Goodall. M. W. Bro. Borg, who had taken the degree under the authority of the

Grand Lodge of Turkey, was re-obligated as a M.M.M.

The Consecration ceremony took place on the 20th of December, in the presence of a goodly number of members, and with all the usual formalities. The Consecrating Officer was R. W. Bro. Broadley, P. District G. M. M. of the Mediterranean, and all the usual formalities were gone through, Bro. Goodall presiding at the organ. R. W. Bro. Broadley delivered the oration, in which he explained at length the history, position, and status of the degree, and its peculiar interest in Tunis, Malta and Egypt. He alluded to this being the fifth Mark Lodge he had consecrated in these countries, and exhorted the brethren to do their best to make the Lodge of Egypt an ornament to the Province of North Africa. The address was warmly applauded. The brethren having retired, the Consecrating Officer installed the W. M.-elect, Bro. Lieut.-Colonel, Sir Norman Drummond Pringle, Bart.

At the motion of Sir Norman Pringle, Bart., seconded by Lieutenant Freeman, a written address was voted to R. W. Bro. Broadley for his assistance in founding the Lodge, and especially for the attention he had paid to the interests of Masonry in the midst of his onerous and arduous duties in his successful defence of Arabi Pacha and his associates. The brethren adjourned to refreshment, and a strong determination was expressed to make the Mark Degree as great a success as it has been in the Districts of Tunis and Malta.—*Freemason's Chronicle.*

THE BIBLE

A brother whose faith in the Bible, as a work of inspiration, had become shaken, being under the impression that he could no longer retain his Masonic affiliations, applied to me for advice. While regretting that I was not a better adviser in such a matter, I suggested that he might

"have fallen into the error of supposing that all the books which are bound up with the volume commonly called the Bible, are received as the work of inspiration. There are many things in it hard to understand, some impossible of explanation, but in the main points it undoubtedly speaks the will of the Supreme Architect of the Universe. In a Masonic Lodge it is a symbol of the Divine will as revealed to man. Masons are not required to believe all its statements; indeed but few intelligent men do. If you will read the answer given by the Law and Jurisprudence Committee to Question 10, page 56 of the Grand Lodge proceedings for the year 1879, you will see that, by implication, at least, the Grand Lodge does not exact a belief in the Bible as a qualification for Masonry. If you believe in the existence of a God and the immortality of the soul, you are qualified for Masonry, and, of course, if qualified for initiation, to retain your connection with the lodge. You are mistaken in the supposition that the Masonic institution is founded upon the Bible. As a symbol, it regards it with the greatest veneration, but there are lodges in which it is not to be found at all, the Koran or the Vedas being substituted. As a Mason I have no right to ask you to believe as I do." * * *

In this connection I desire to call your attention to an important point which, it seems to me, must have been introduced into our ritual in modern times, without proper consideration, as to its effect. It is sometimes taught that the Bible is given to us as a rule and guide of our faith. The word "faith," I think, has undoubtedly been substituted for the word "conduct,"—a by no means synonymous term. In the Ancient Charges we read that although "in ancient times, Masons were charged in every country to be of the religion of that country or nation, whatever it was, it is now thought more expedient only to obligate them to that religion

in which all men agree, leaving their particular opinions to themselves, that is to be good men and true, or men of honor and honesty, by whatever denominations or persuasions they may be distinguished, whereby Masonry becomes the centre of union and the means of conciliating true-friendship among persons that must have remained at a perpetual distance." In another place it is said that "hypocrisy and deceit are unknown among us." Is it not the most arrant hypocrisy for us to say to an initiate who is of the Hebrew faith, that the Bible—that is the Old and New Testaments—are given to him as the rule and guide of his *faith*? It may be a rule and guide for his *conduct*, without doing violence to his *faith*, for the sublime lessons of morality taught by the Saviour, were not a new code, but are the essence of all that Moses and the Prophets taught. I respectfully submit that the proper teaching is that the Bible is given to Masons as the rule and guide of their conduct, and that it should no where be taught that it is a rule of *faith* in Masonry.—*Frederick Speed, G. M.*

AIMS OF FREEMASONRY.

What has been done is, perhaps, of less importance than that which remains to be accomplished. It is not enough that we have wrought a task in the quarries and brought up our work for inspection, agreeably to the designs laid down for us by those whom we have succeeded in the labor of building up the walls of our Masonic Temple, for having reached a stage of Masonic preferment when it has been allotted to us to design that others may execute, the Craft have a right to demand that the plans we shall conceive shall correspond, in the grandeur and breadth of their conception, with the exalted honors which we enjoy. If the high dignities and sounding titles we possess be our only qualifications to enlighten the Craft and the world in respect to

the aims and objects of Freemasonry, we shall merit the denunciation so justly pronounced against those who assume duties they are not qualified to perform. It is not given unto all of us to accomplish some great work, by which our names shall be perpetuated after we are dead, but there is no man so humble or so devoid of talents, that he may not accomplish something to make the world the better for his having lived in it, and to impress

“Foot-prints on the sands of time,”

which even, although they may be effaced by the first rising of the tide, shall, while they remain, mark the path trod in the performance of duties rendered, not unwillingly and solely because they are duties, but because they tend to the accomplishment of a noble end, and some one, it may chance to be a stranger and an ingrate, is to be benefited thereby. It is said that a celebrated Egyptologist discovered a tomb of the god Apis, which had never been opened. On entering, he says, for the first time, he beheld distinctly marked on the delicate bed of sand which covered the soil, the impression of the foot-prints of the workmen who, three thousand seven hundred years ago, had placed the image of the god on his couch, and then retired. As no one knows, or cares to know the names of the workmen, who, nearly forty centuries ago, left this, the only record of their existence, so it may be that no one will know, or care to know our names; but it is possible for us to accomplish, in the few years which are allotted to us to labor in the lodge terrestrial, that which, forty centuries hence, aye, for all eternity, will work for good or evil, and thus it happens that our deeds are of more importance to those who shall come after us than we ourselves are. Men seldom pause to inquire whose hand traced or whose brain inspired a statute which confers a benefit, or works an injury, but the consequences

resulting from its enactment make the law itself the object of respect or denunciation. What we shall do here this year may be undone by those who shall stand in our places another year, but the consequence of our acts are for all time and cannot be undone. Thus it becomes us to consider well the results which are to follow our acts and judgments, lest we inflict an injury, where we intend conferring a benefit, or render a judgment which shall work an irreparable wrong where we design administering impartial and exact justice.

Viewed from the exterior, Freemasonry presents no marked excellencies which are not possessed in common with numerous other Associations. To the profane, it is simply an organization which proposes to practice virtues which all mankind are under like obligations to perform, but to those who have entered within the most secret apartments of the temple, and beheld the cherubim whose outstretched wings shield the ark of the covenant, and who have studied its symbols and read their hidden meaning it exhibits peculiarities which distinguish it from all other human organizations, and to him who has been so fortunate as to receive the true spirit of the inspiration which it breathes in its every teaching, it must always remain without a peer in his affections. We speak this in no spirit of self-approbation or of vaunted superiority, for while it must ever retain to itself the peculiar field it occupies, it also imposes a greater and higher measure of duties upon its initiates. This is not an occasion which calls for an exposition of the nature or extent of those duties. You would not be here if you did not already understand and appreciate them, and you also know whether it is worth the expenditure of time and labor which is demanded by the effort, to make it the means of doing a greater and ever-increasing measure of good, not only to ourselves, but to all mankind.—*M. W. Frederic Speed.*

JUMPING AT CONCLUSIONS.

Among the lessons taught in Freemasonry, there is one which inculcates the strength and durability of first impressions, and we are told that these are often the most difficult to eradicate.

We do not propose to consider this altogether in the meaning conveyed in the foregoing reference, or to limit our remarks to the line of the ritual, for this would exclude many things of themselves trivial, and possibly well intended, but nevertheless hurtful to manhood and to Masonry. Indeed it requires but little reflection to secure the conclusion that is the small things we have to encounter that do most fret and worry us, and bring us by unnecessary methods hurt and harm.

The world has always had, and very likely always will have, a set of busy-bodies pregnant with imaginary things, to deliver which, corresponding agencies are ever at hand; and wonder need not be excited, if thereby, "consequences of great pith and moment are sometimes turned awry."

But we have proposed to say a word about jumping at conclusions, meaning such opinions as may be formed from erroneous impressions, from hasty examination, from imperfect knowledge, or other immature reasons.

A conclusion is arrived at when an inquirer reaches a final decision; and this becomes a determination, consequence, or deduction drawn from certain premises. It is matter of regret that men in general are not more attentive to the distinction between testimony and evidence, proposition and conclusion. Every judge upon the bench, and very likely every judge that has ever received a charge, knows well enough that testimony is only the "declaration of a witness, while evidence is the effect of that declaration on the mind, or the degree of light which it affords;" and Taylor, in his "Elements of Thought," hap-

pily said, "when something is simply affirmed to be true, it is called a proposition; after it has been found to be true by several reasons or arguments, it is called a conclusion."

It is evident, then, that jumping at a conclusion, or reaching one hastily and without evidence sufficient to satisfy either court or jury, leads to a series of blunders as dangerous to the general peace as an occasional crime. How common a thing it is to hear remarks, even in Masonic circles, perilous to the reputation of a brother, made, too, without any special intent to do harm; but nevertheless, careless of the wrong, and yet if evidence should be asked for, nothing better than a proposition or testimony could be offered.

Perhaps one of the most remarkable criminal trials on record in Massachusetts was held in Boston, a few years ago, when the accused was charged with murder, and so much testimony was given to show that he was guilty, that not the public alone, but officers of the court, skilful in their business, roundly asserted their similar belief. The pleadings however, were made, the charge was given, the jury considered the case, and as they understood the law and the evidence, a verdict of "not guilty" was returned, and the accused left the court-house free as the freest. At about the same period, a brother was formally put on trial in the lodge of which he was a member, was found guilty and sentenced; but the Grand Lodge, less subject to passion and prejudice, and with a better discrimination, accepted the injunction that hearsay evidence should be excluded; the decision was reversed, and the brother, however much he may have felt aggrieved, was in no way harmed in his Masonic rights. In both these cases, circumstances aroused suspicion, guilt was associated with the latter, and the rest of the way was easy.

What a pity it is, that Masons will not more thoroughly free themselves

from the shame of thinking evil, and be more zealous to promote justice. In these days of superior civilization, the Sermon on the Mount should be regnant, in all Christian countries certainly, and nowhere more so than in Freemasonry. Mercy, Peace and Truth, are dominant features in its plan; to hide these, or to mock them, by entertaining unjust suspicions, and necessarily, unjust conclusions, is to perpetuate a fraud for which apology or repentance is a poor excuse.—*The Liberal Freemason.*

IS IT JUSTIFIABLE?

The Triennial of the Grand Encampment, to be held at San Francisco in August next, will doubtless be the occasion of a large gathering of the members of the Templar Order. The time and place of meeting, together with the low rates of transportation, will stimulate an attendance much beyond what was at first counted upon. Several Commanderies from the Western, Middle, and Eastern States, will be present as organizations, and individual members of the Order will, in many cases, be accompanied by their relatives or friends, so that the aggregate of visitors to the Pacific Coast on the occasion of the Triennial will probably be numbered by thousands.

In view of this prospective gathering, and the expense it will entail upon individuals and Commanderies, some adverse criticism is expressed in certain quarters. The CANADIAN CRAFTSMAN estimates that ten thousand Knights Templars will attend the Triennial at San Francisco, and that the cost per man can not be less than three hundred dollars. The total expense is therefore three millions of dollars, "tossed away for a pleasant trip and gorgeous pageant" according to the thought of our esteemed contemporary. The CRAFTSMAN also wants to know how great a sum is devoted to the widows and orphans of the departed brethren,

and asks if the still small voice of conscience does not whisper a warning note in the Templar's ear. With such words before us we are moved to raise the question placed at the head of this article: Is it justifiable?

We make no issue with the proposition that there is an undue tendency to display, "pilgrimages," and pageants, on the part of American Knights Templars. This tendency needs to be guarded against and restrained. We must also needs allow that the offerings made by members of the Order for the purposes of benevolence are sometimes less generous than they should be, and that the moral and religious precepts of Templary are not always practically followed. With all this admitted, it may still be said that Knights Templars represent a worthy and charitable element of society—that for the most part they are large minded and generous hearted men, who, as Masons and individuals, do their full share in helping to relieve distress, and in performing the work of true philanthropy. To a considerable extent they are men of means, and, therefore privileged to make what at the first would seem to be a lavish and unjustifiable expenditure.

As regards the specific point named we think it should be borne in mind that some members of the Order will make a visit to San Francisco the coming summer in place of an excursion, which otherwise they might properly take with their families to the seaside or the mountains. The trip to the Pacific Coast will cost them no more than a summer vacation spent elsewhere. We have knowledge of Commanderies and individuals that have been carefully laying by funds for the past two years preparing for such a trip, and they think they have the right to enjoy an excursion which they have thus prepared for. They have denied themselves in various ways, perhaps, or have so husbanded their resources that they believe they are justified in making the outlay for

a journey to San Francisco, at a time when they can do so at much less than the usual expense, and when they can anticipate pleasant meetings and experiences in connection with a notable gathering of the Order to which they are attached.

It is a mistake to assume that all expenditure for personal pleasure and satisfaction is without justification to an earnest soul; or that it is a waste of money to use it in travel, social purposes, festive occasions, and those various ministries which augment the zest of life, as they refresh both mind and body. Money is not wasted, certainly it is not perverted to improper uses, when employed in some directions that lie outside of what is absolutely essential—of what is absolutely required in conforming to the law of a true benevolence. The cry of the poor and needy must be heeded; there must be a willing contribution made in behalf of those who require the help of the strong and prosperous; but acknowledging such appeals and performing the duties thus made clear, there may yet be some use of means in the way of art, sentiment, and social delight, or in securing the various helps by which life is refreshed and lifted out of dull and weary routine. For such purposes a well guarded expenditure of time and money is certainly justifiable.

The approaching Triennial will present an opportunity for rest and refreshment to many overtaxed bodies and minds. It will furnish an opportunity for a journey that might not otherwise be taken—for a vacation that might not otherwise be enjoyed. It will bring brethren and Templars together to enjoy the communions and festivities of an acquaintance which, if rightly directed, may have legitimate results of instruction and blessing. Display and foolish extravagance ought not to be the chief characteristics of the Triennial gathering. Those who are privileged to attend and have part in the great demonstration ought not to forget the

duties to which every Templar is so sacredly pledged, but should find in the ministries and manifestations of the occasion an increase of noble aspiration and generous purpose whereby will come added results of good to themselves, to the Order in which they have membership, and to humanity at large.—*Freemasons' Repository.*

THE VALUE OF THE CRAFT.

Some persons often affect to doubt the importance and to question the value of Freemasonry. Yet every day which passes over our heads surely more and more serves to attest its reality, and to develop its high significance for mankind. We live in a very desultory and disunited age. The cries of contending factions and the interests of seemingly antagonistic sections of society tend to sever man from his fellow man, and to introduce a general feeling of disquietude and discord. Freemasonry, which lives above and looks beyond, far beyond the petty controversies and passing solitudes of the hour, ignores all these things and rejects them in her complacent and serene atmosphere, her more magnanimous outlook on society and the world. She lives entirely above them. What matters to her the "shibboleths" of angry hosts, the war cries of party passion, the ebullitions of sectarian animosities? In her peaceful philosophy, founded on Divine morality and wisdom, she bids all combatants cease from their contest, and regard each other with mutual kindness. At her benign command the "sword" is turned into the "ploughshare," the triumphs of war are exchanged for the victories of peace, nations need no longer "rise against nation," and the arts of gentler civilization and refining culture smooth away the rugged acerbities of intestine strife and internecine struggles. It is this peculiar fact which constitutes alike the temptation, the danger, and the responsibility of Freemasonry at

the present hour. A religious, a philanthropic, and a loyal association, based upon reverence to God, love to man, and devotion to the throne and lawful government everywhere, and above all most reverential to religion, most desirous of peace, most zealous for charity, and most obedient to law, it serves as a rallying point amid divergent and often vehemently opposing opinions, for all who revere Maker and love their brother man. Deprecating the vehemence of party spirit, and holding itself aloof from sectarian dissensions, it affords a shelter and a resting place for many, who, looking at the turbulent sea of human life, hear nothing and see nothing but separation, confusion, and strife. And therefore, just now, in all lands where rightly understood, and mostly so among our Anglo-Saxon race, it is happily progressing, because true to its own teaching, it never ceases in season and out of season to profess and practice its sacred, its healing, and its generous principles. In some countries, unfortunately, leaving its own straight path, it has turned to the right or the left. In some regions it mixes itself up with politics, always fatal to it; in some lands it affects to deal with social questions, an equally objectionable procedure. A secret society everywhere, it has clearly no right by the constitutions of civil society, to discuss either political or social questions, and wherever it does so, it makes itself a snare to the subject and a fear to the ruler. Above all, ought Freemasonry, in all times and places to keep away from public manifestations of any kind, which are not Masonic, and it should never affect to issue declarations about subjects alien to its own proper programme, because by so doing it renders itself obnoxious to authority, a seeming "factor" often of revolution, and a laughing stock to society and the world. It ought to confine itself to its own humbler pathway of goodwill to all, of genial and particular

benevolence, while it should never pause in inculcating the genial principles of toleration and sympathy for all men. Thus and thus only will Freemasonry truly develop its proper mission, and thus and thus only will it eventually gain the goodwill of its many adversaries, while it retains the unchanging confidence of its friends, and the respect and gratitude of mankind.—*Freemason, London.*

MASONIC CHARITY.

The point we touched upon in our last, the support of the Charities by our youngest lodges, is a very serious matter. It must be quite clear to all who will think on the subject, that unless the younger lodges emulate the older bodies in their kindly sympathy and aid of the Metropolitan Institutions, a time may come when those who have borne uncomplainingly the "burden and heat of the day" for many years may fairly say, "let others take up and continue the work where we have left it." Many of our oldest lodges send up a Steward every year, one we know there is which has a Steward for all the three Charities yearly, and many of our good brethren make themselves Stewards, year by year, for one or more, some for all the Charities, for fear anything should serve to impede the progress or interfere with the acknowledged utility and benefits of these admirable institutions. Now we are not saying too much when we repeat that some of our lodges, and especially the younger ones, have never yet sent up a Steward, or remitted a farthing to any one of the Charities. It would be a most interesting statistical detail, if it were procurable, how many actually of our lodges and chapters have *not* yet done anything for the charities. For we may assume it as a fact alike unquestionable and distinct, that if they have done little publicly for the Charities, they have done little for private lodge benevolence; if they have done no-

thing for our Metropolitan Institutions, they have done nothing or next to nothing for home benevolence. There is another fact as regards general benevolence which we shall all do well to ponder over, a fact perfectly well known to all who have to do with charitable associations and organizations. It is this. That those who give the most never complain of giving, and those who give the least always do it grudgingly and querulously. We feel sure that our lodges only want "stirring up" to see the matter in its proper light, and we believe that the heart of Masonic charity is neither enfeebled, decayed, or quenched. We trust that our Royal Masonic Benevolent Institution festival will evince that, despite hard times and bad times, the hearts of Freemasons are still as warm, as loving, and as unselfish as ever; and that just as in the past, so in the present and the future, (God helping us), we will maintain in their full efficiency and reality those great Institutions of our Order, which loving sympathy has founded, reared, and developed, and which constitute alike a test of Masonic professions, and are in veriest certainty the pride and glory of our English Freemasonry.—*Freemason, London.*

VARIOUS MATTERS.

There seems to be a considerable degree of enthusiasm evolved in the recent history of lodges in this jurisdiction. Meetings are more fully attended than usual, and whenever a special effort is made, there is sure to be a jam. The reason is not far off, and is to be found in the fact that hiding your light under a bushel does not contribute a great deal toward dispelling the surrounding darkness. The lodges are beginning to perceive that the old time idea that to give public notice of an intended meeting or an account of one of more than ordinary interest is not to betray the secrets of Masonry, and as day by

day the impression finds a broader influence, in like proportion the prosperity of the lodges increases. It is evident to the most superficial observer, that the labors of the press have largely contributed to this state of affairs, and that the onward movement may not only be kept up but increased by more attention to sound Masonic reading on the part of the brethren, and more business like methods in the management of lodges. It no longer suffices for a lodge to obtain a warrant, hire a hall, and vegetate like a plant in the shade, neglected by the gardener; on the contrary it must cause its light to shine before men, and surround itself with such interest as not only to attract material and visitors, but to strengthen and confirm the interest of the actual membership, and thus counteract the evils of non-affiliation, much more largely due, by the way, to a sense of weariness at constant reiteration than to any other cause. We take some credit for having in a measure contributed to the present awakening, and daily receive proof that the *Dispatch* with its great circulation has been, and is doing a work for which the brethren are evidently grateful.

From a business point of view this concerns our proprietors, and we are certain that they largely appreciate it, but for us there is a wider and more pleasant sense, which brings to our declining years the solace that while we have failed to garnish our basket and store with much goods, we have built up in these columns the leading Masonic journal of the world, through which we address a constituency reaching to the uttermost confines of the globe, and which some day we shall leave as our monument and the proof of our sincere love for and devotion to the brotherhood.—*N. Y. Dispatch.*

THE CANADIAN CRAFTSMAN only \$1.50 per annum. Subscriptions can begin at any time.

REGULAR AND SPECIAL MEETINGS.

The meetings of Masonic bodies, no matter by what name they may be called, are either regular or special, and the business proper to be transacted at either is regulated by certain laws, with which the prudent Mason will seek to become familiar, for the better encouragement of the Craft.

Regular meetings are held under the provisions of the By-laws, or other fixed rule, and the members are notified of the time of each meeting, by the Secretary. The manner of notifying may vary according to local custom, but the principle which underlies it is not thereby disturbed. The election of officers is held at a regular meeting, fixed by the Constitution or By-laws, and any departure from this must be permitted by dispensation first obtained from the Grand Master or other proper authority. The Grand Lodge of Massachusetts says in its Constitution, Article III, Section I, "No candidate shall be ballotted for who has not been proposed at a stated monthly communication, and who shall not have stood so proposed from one regular monthly communication to another, without a dispensation therefor," and the same section declares, "It shall not be regular for any lodge which does not usually issue written or printed notifications of its communications, to ballot upon any applications for the degrees when there is a dispensation therefor, at any but stated monthly communications, without written or printed notifications to the members of the lodge, with the name of the candidate borne thereon." This regulation is not only a good one, but it is broad enough to apply with equal justice in any lodge, of whatever jurisdiction.

As to other business proper to be done at a regular meeting, a form or schedule cannot very well be given; this must necessarily be influenced by location or other interests, and

these will become more apparent in comparison with the limited jurisdictions of special meetings.

Special or emergent meetings are called by order of the Master for the transaction of some particular business, possibly to confer one or more of the degrees, to consider a report, to conduct a trial, or to do some service the nature of which is stated in the call for the meeting; and having done this no other business can be transacted. It will serve to give a more comprehensive idea of the limited powers vested in a special meeting, if we consider that at such, a lodge cannot "alter, amend, or rescind the proceedings of a regular communication." The Grand Lodge of England coincides with this, and declares in its Constitution, "the particular reason of calling a Lodge of Emergency shall be expressed in the summons, and afterwards recorded in the minutes, and no business but that so expressed shall be entered upon at such meeting."

The distinction between regular and special meetings is clear enough for all practical purposes, and the subject may be dismissed with the remark, that at regular meetings all business relating to the general or special interest of the lodge and Craft can be transacted, within the limits of Grand Lodge regulations and the By-laws of the lodge; while at special meetings, no other business can be transacted than that which the meeting was called to consider.

GRAND LODGE OF OHIO.—At the last annual session of this Grand Lodge, at which over 300 lodges were represented, the Grand Master, Charles C. Kiefer, who was re-elected, remarked "that the electioneering for office was condemnatory, and ought not to be indulged in; that more danger was to be feared from the popularity of Freemasonry than from any source; and that too little attention was paid to symbolism in lodge work."

SHOT BUT NOT SWEET.

The report on Foreign Correspondence of the Grand Chapter of Nebraska is an ably written document, emanating from the critical pen of Comp. Warren, who has literally exhausted a by no means prolific subject in composition of a remarkable epitome of current events of immense value to his contemporaries.

Under the head of California, we find that a High Priest of a subordinate chapter was arraigned before a committee, for "disregarding his allegiance" to the Grand Chapter, and, upon their recommendation, was then and there summarily expelled from all the rights and privileges of a Royal Arch Mason.

Laudable as may be deemed this quick work by rigid disciplinarians, it opens the door to discussion as to the standing of the ejected companion with other bodies and with chapters beyond the jurisdiction of California. He appears to have been expelled without citation, or semblance of trial, and in his personal absence, although holding a position of High Priest, notwithstanding a universally accepted principle in Masonic jurisprudence that no brother can be expelled from the Order unless after conviction and a fair trial.

The Californians, moreover, take singular grounds for their hasty action, their Committee simply reporting that, as the alleged offender "does not appear to be impressed with the responsibilities and duties of a Royal Arch Mason, it is best for the reputation of the Grand Chapter that his connection with it be severed." Almost simultaneously with this companion's reception of the grand bounce extraordinary, the Grand Chapter of Wisconsin promulgated a decision that no penalty could be inflicted by either H. P. or Chapter, unless upon conviction after due trial.

—Corner Stone.

ROYAL NATIONAL LIFE-BOAT INSTITUTION.

On Tuesday last, the 13th inst., the annual general meeting of the friends and supporters of the Royal National Lifeboat Institution was held at Willis's Rooms, St. James's, W., his Grace the Duke of Northumberland, P.C., D.C.L., in the chair. The annual report stated that since the last annual meeting nine new lifeboats had been placed on the coasts of the British Isles, there being now 273 lifeboats under the management of the society. During the past years its lifeboats had saved 741 persons from wrecked vessels, nearly the whole of them under perilous circumstances. The storms of the past winter had been very violent and destructive to life and property, but happily the lifeboat men had performed on those occasions most gallant services. The lifeboats had also helped to rescue 23 vessels from destruction. For those services, and for saving 143 lives by fishing boats and other means, 11 silver medals and clasps, 19 votes of thanks inscribed on vellum, and £5134 had been granted. The number of lives saved since the establishment of the Institution, either by its lifeboats or by special exertions for which it had granted rewards, was 29,608. The Committee cordially acknowledged the continued co-operation of the Local Branch Committees and their Honorary Secretaries, and the coast guard, boatmen and fishermen. Many very liberal donations and legacies received during the past year were gratefully acknowledged. The total amount of the donations, subscriptions, and dividends received during that period had been £43,117, and the expenditure had amounted to £36,746. The items of receipt and expenditure were fully detailed in the financial statement laid before the meeting, audited, as usual by Mr. Lovelock, public accountant. The report concluded by stating that the

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organization of the Institution was never more complete and active than at the present time; and thus the committee were prompted afresh, and with unshaken confidence, to appeal for continued and increasing support to an institution which, with God's blessing, had been, and is productive of such manifestly gratifying results in the cause of humanity, and whose work will ever be needed so long as British trade and commerce endure.

THE BRAHMINICAL COUNCIL.

Ceylon is an island south east of the peninsula of Hindostan. It is remarkable for its spices, its birds of wondrous plumage, its flowers and fruits of delicious and seductive fragrance, and its abundance of tropical life. The breadth of the island is 137 miles, and its length twice as great. It is claimed that at a time far distant in the past it was connected with the peninsula by an uneven strip of rocky and forbidding land, from which at given spaces high peaks shot up out of the water frowningly.

This island, according to the cosmogony of the Brahmans, was the Garden, the Paradise of the first couple of human beings that inhabited the world. Male and female, in all things equal, created by Brahm. Divine love entered into the pair, and surrounded with all the luxuries of life and basking in the favor of their creator they were forbidden to pass the borders or limits of the island until they had permission of Brahm.

The man was called Adima (the first man) and the woman Heva (the perfection of being). They wandered in the love of each other, in wonderment of God's creation and goodness, and in the enjoyment of every heavenly blessing, knowing not care, necessity or labor.

Days, weeks and months rolled by, and they wandered here and there,

everywhere their home, in the midst of grandeur, surrounded by pleasure and enjoyment. At length Adima commenced traveling a continuous course, at which Heva began to feel a foreboding; she solicited and entreated her partner to continue as formerly in merely traveling at will, and without direction; but no, on and on pursued the man followed by the loving woman, until their arrival at the shore on the northwest, and there the eyes being first dimmed, a clearer and more perfect sight opened to them, when in the distance beyond the water they beheld the main land, apparently more beautiful and fruitful than the island on which they were. They noticed the apparent causeway, or shallow, rocky pathway that led to the forbidden land. The foreboding of evil on the part of the woman now became a feeling of dread, and she entreated the man not to disobey the commands of Brahm. The protestations of the woman were of no avail; the enticements and allurements of increased pleasure had taken firm hold of him who should have been the guide in wisdom and protection from every conceivable harm. The love of the woman was too strong to allow the man to cross the causeway alone and she yielded. Then Adima taking the woman on his shoulders commenced the journey, sometimes wading and at times struggling over the rugged pathway until the opposite shore was reached, when, at the touch of which, with first a rumbling and then a volcanic roar, the causeway heaved and sank. Terror stricken, the disobedient pair fell upon their knees, and realized their sin, for the land was seen to be sterile and the beauties of the verdure and the fruit and flower-bearing forests were nowhere to be found. It was but a cheat or device by a mirage. The Evil one had enticed the first pair to disobedience. Yet through the intercession of the woman, the Brahm modified the intended punishment.

CHARITY.

All men are liable to trip and fall;
 The strongest cannot always travel
 straight;
 And some have not the comprehensive
 fate
 That brings the help when need be-
 gins to call.

And some bear weights too heavy for
 their part.
 It is not every one can find the
 grace
 To do the right thing in the proper
 place;
 But want of judgment is not want of
 heart.

Nor is the mental balance always set
 Upon an even beam, so the least jar
 May dull the fine edge of the bear-
 ing bear,
 And make the man his level self forget.

And patterns moulded by an angel's
 hands
 Grow, in the finishing, more fit for
 hell;
 It is not always possible to tell
 The spaniel by the door at which he
 stands.

So, then, as all are liable to err,
 The strongest should take pity on
 the weak,
 And in the works of others ever
 seek
 For good—the good they cannot find
 infer.

WHAT NEXT?

The Grand Master of Minnesota, after profound meditation and physi-
 ological investigation, has adjudicated
 upon two weighty questions, thereby
 exemplifying the immense difference
 "Twixt tweedledee and tweedledum,"
 to wit: "First, the loss of the first
 and second fingers of the left hand is
 not such a maiming as will render a
 person ineligible for the degrees of
 Masonry. Second, the loss of the
 first joint of the thumb of the right

hand renders a person ineligible to
 receive the degrees of Masonry."

Did it ever strike a captious Master
 that in Symbolic Masonry the quali-
 fications of a candidate, required by
 the Ancient Constitutions, might be
 therein expressed in symbolic lan-
 guage, and that a man with physical
 imperfections might theoretically per-
 form the labor of his Lord and Mas-
 ter, which another of perfect sym-
 metry, hampered by moral defects,
 could in no wise accomplish. Con-
 sequently, the question of physical
 aptitude for labor becomes naturally
 too intricate a one for general, or even
 casual decision, unless some skillful
 surgeon be employed as an expert to
 exhaust the subject in a comprehen-
 sive treatise for our authoritative gov-
 ernment. While many contend that
 deprivation of an eye, or of an ear,
 constitutes a fatal objection to a
 candidate's admission, other Masters
 rush to the other extreme and declare
 any man's eligibility, provided he be
 in unimpaired possession of the five
 senses. Nevertheless, it is a point
 upon which we cannot safely deliver
 an authoritative judgment, and there-
 fore give it up.—*Corner Stone.*

AN ANCIENT AND PRIMITIVE RITE IN PHILADELPHIA.

INSTALLATION OF OFFICERS AT THE TEMPLE.

The Masonic Temple was the scene
 on the evening of the 11th ult., of a
 large gathering of the craft. The oc-
 casion was the constitution and in-
 stallation of the officers of three
 bodies of the "Ancient and Primitive
 Masonic Rite of Memphis," that is,
 the Senate, Council and Chapter.
 The rite was introduced into America
 at the close of the anti-Masonic ex-
 citement and had attained respectable
 influence when the outbreak of the
 civil war scattered its principal offi-
 cers. The Order has only of late
 been introduced in Philadelphia. The
 government of this system is vested

in a representative body, entitled the "Sovereign Sanctuary of America," of which the celebrated New York surgeon, Professor Alexander B. Mott, is "Illustrious Grand Master." This gentleman, with the necessary officers of his Grand Body, attended last night and performed the solemn ceremonies incident to the inauguration of so important a branch of the Masonic family. The peculiarly suitable architecture of Egyptian Hall at the temple was brought into play, for the first time since its construction, by the communication of the secrets of ancient Mizraim within its massive walls.

Afterwards a banquet was served in the East Hall of the temple. Among those present were Robert Lloyd Lee, Philip C. Shaffer, E. Stanley Perkins, M. D., Samuel W. Wray, Daniel E. Hughes, M.D., Joseph J. Williams, Arthur H. Woodward, John W. Haseltine, Alexander McCune, Joseph Mixsell, M. D., Thomas C. Stokes, Thomas W. Ayres, Joseph S. Wright and others to the number of sixty-five.

MASONIC ITEMS.

Ohio has one Mason to every one hundred and ten of her population; Iowa has one for every eighty-eight.

The number of Masons suspended, expelled, etc., in the United States, aggregated in the past year nearly 25,000.

The Masons of Portage la Prairie are making preparations for a grand Masonic concert on the evening of May 24th.

Jerusalem R. A. Chapter, No. 3, Philadelphia, celebrated its one hundred and twenty-fifth anniversary on February 7th.

A Detroit concern will furnish \$12,000 worth of Knights Templar regalia for Buffalo Commanderies who were burned out some time ago.

A Masonic fair is to be held in St. John's, N. B., in October, the object being to raise funds to finish and furnish the principal room in their new temple.

The Grand Lodge of Missouri has decreed that the keeping of liquor stores by any of its members is a Masonic offence, and those who do so "are liable to be dealt with for un-Masonic conduct."

The Hon. James S. Farnell, M. W. Grand Master for New South Wales, has accepted his former position as Minister for Lands. His resumption of office has given general satisfaction, it being well known that he is exceedingly well versed in the almost intricate mazes of the land question that have caused so much trouble in all previous administrations. It is to be hoped that Bro. Farnell will not disappoint the great expectations the country is looking for.

At the last meeting of the Rose of Sharon, Chapter of Rose Croix, H.R. D.M., Kingston, the following officers were installed for the ensuing year:— Ill. Bro. S. G. Fairtlough, 80°, M. W. S.; Sov. Pr. Jno. Kinghorn, 80°, Pre-late; Ill. Bro. W. D. Gordon, 80°, 1st Gen.; Sov. Pr. W. Waddington, Jr., 18°, 2nd Gen.; Sov. Pr. Philip Bajus, 18°, R.; Sov. Pr. R. V. Mathews, 18°, Treas.; Sov. Pr. E. S. Boyden, 18°, Herald; Sov. Pr. H. Birtles, 18°, Capt. of Guards.

A Consistory of the Ancient and Accepted Scottish Rite, under the jurisdiction of Ill. W. H. Peckham, 33°, Ill. P. Sov. Grand C. for the United States of the Cerneau Branch, has been recently organized in Boston under the name of Boston Consistory, No. 5. It started with thirty-eight charter members, and now there are about 100 applications to be dealt with at its next meeting, embracing among them the leading Masons, Knights Templar, etc., in the State.

About 1,000 rooms have been secured in San Francisco for the accommodation of visiting Sir Knights. Ascalon Commandery, of St. Louis, has secured accommodations at the Baldwin. The United States army officers have been selected to judge of the drill, which will probably be held at the Bery District track or the parade grounds of the presidio.

The anniversary festival of the Royal Masonic Benefit Institution took place recently, under the distinguished presidency of our esteemed and well-known Bro., General J. S. Brownrigg, Prov. Grand Master for Surrey, with 272 Stewards. The returns amounted to £13,047. Of this sum the Metropolis, with 137 Stewards, sends £7,646, and the Provinces, with 135 Stewards, remits £5,401. Surrey bringing up £1,000. This is a noble commencement for 1883. We shall call special attention to the returns in our next issue.

The Supreme Grand Council of the Sovereign Grand Inspectors-General of the 33rd and last degree of the Cerneau A. & A. Scottish Rite of the Dominion of Canada and Province of Newfoundland met at Belleville on the 22nd inst. The S. G. Commander, Ill. Bro. L. H. Henderson, 33°, stated that arrangements would soon be completed for the formation of a Consistory in Montreal. Charters were issued for Consistories in London, Toronto, Belleville, and Ottawa, and a Rose Croix Chapter for Peterboro'.—*Mail.*

AN OLD CUSTOM.—On a certain occasion Bro. John Trask, of Gloucester, Mass., was in Fredericksburg, Va., when he visited the lodge located at that place. He then had the satisfaction of examining the old records, and noticed in particular the record of the meeting when George Washington was made a Mason. He was amused to see, among other things, that the lodge appointed a committee of one to wait upon Widow _____,

and ascertain at what price she would furnish a supper for the brethren, at the close of the lodge, which should include "a mug of flip for each person."

It is probable that the body under Ill. Bro. Longley will shortly unite with that under Ill. Bro. Henderson, and when this is done the United Supreme Council will stand on unimpeachable grounds. With such leading and energetic Masons as Ill. Bro. L. H. Henderson, Past Grand Z. and Past District Deputy Grand Master, etc.; Rev. Dr. Clarke, Past Grand Master Grand Lodge of Manitoba; J. Parker Thomas, Judge Lazier, A. Robertson, M. P., of Belleville; C. D. McDonald, Past Grand Z., and E. H. D. Hall, District Deputy Grand Master, of Peterboro', Dr. Ramsay, of Orillia; W. H. Hambly, of Toronto; Oronhyatekha, Dawson, Beltz, and Jarvis, of London, the Cerneau Supreme Council must succeed and become a strong Masonic organization.—*Mail.*

The following are the principal officers, Orient Rose Croix Chapter, No. 1:—Sir Knights Joseph Mixsell, M.D., Ph. D., Most Wise; T. C. Stokes, Sen. W.; T. W. Ayres, J.W., and D. E. Hughes, M.D., Archivist. Hermes Senate, No. 1:—Ill. Bros. A. H. Woodward, Sub. Gr. Com.; J. W. Haseltine, Sov. Sen. Kt. Interp.; A. McCune, Jun. Kt. Interp.; R. T. Houston, Kt. Archivist. Sesostris Council, No. 1:—Ill. Bros. Robert Lloyd Lee, Subl. Dal.; P. C. Shaffer, 1st Mystery; E. S. Perkins, M.D., 2nd Mystery; D. E. Hughes, Secretary. We congratulate the members of the above bodies upon the favorable and auspicious circumstances under which the Ancient and Primitive Rite has been introduced into the City of Brotherly Love, and as many of the fratres occupy high Masonic positions in Craft, Capitular, and Templar Masonry, we see before them a bright, prosperous, useful and beneficent career.

The Canadian Craftsman.*Port Hope, May 15, 1883.***AN UNDESIRABLE STATE OF AFFAIRS.**

We have been taken to task by some for our strong language regarding the position of the English warranted lodges in Montreal, praised by others for our unflinching advocacy of the right, and condemned by a few for presuming to "dictate," as they are pleased to term it, to the premier Grand Lodge of the World. Now, it should be a matter of perfect indifference to any writer upon a subject of such vital importance to the Craft whether his views meet either with the approbation or disapproval of his patrons, so long as he knows they are consistent with honor, probity and truth; we, at once, however, admit that we are gratified to find that the course pursued by THE CANADIAN CRAFTSMAN has generally met with the hearty approbation of the intelligent portion of the Fraternity residing within the limits of this part of Her Majesty's dominions. The idea that, because we unhesitatingly denounced the outrage perpetrated on Canadian Masonic Lodges and against American Masonic Law by St. George's Lodge, E. R., Montreal, accepting rejected material from Doric Lodge, G. R. C., Toronto, and condemn the want of action on the part of the United Grand Lodge of England in not at once sequestering the charter of one of its subordinates, which by pursuing such a course virtually does away with the usefulness of the ballot in Canadian Lodges, and throws the doors of our Masonic Bodies open to every one in

the community,—we repeat, the idea that because we oppose such serious offences against Masonry universal, we are disloyal to the mother country, is so childish and absurd that it requires no reply.

Here is the fact. The English warranted Lodges in Montreal are ready, as we have foretold for the last twelve years, to accept rejected material from any and every quarter. They have constantly done it in Quebec, and disregarded every protest from our brethren in that Province, and now they greedily devour the blackballed of a Toronto Lodge, and only await an opportunity to pursue the same gentlemanly and fraternal (?) course towards our American cousins. These lodges have no respect for the wishes of the Fraternity at large, or regard for the universally acknowledged Masonic law on this continent, and yet forsooth we are told by a few old country Masons residing amongst us, that we must tamely submit to such wanton insult and glaring outrage.

In reply, we would state, that it is not the intention of the Canadian Craft to yield one iota to the Grand Lodge of England. We are perfectly well aware of our rights and privileges, and H. R. H. the Prince of Wales, whilst occupying the throne of that Grand Lodge is simply a brother Mason and must be treated as such. We have every respect for the Heir-Apparent to the Throne, and rejoice to think that one occupying so exalted a position in the world's history should pay such attention to the Craft; his very name has helped Masonry much, and we trust he may long be spared to reign and rule over our English

brethren, but at the same time we have no inclination to pass by unnoticed and without the strongest protest, any action upon the part of the Grand Lodge over which he presides, if by such action it injures the prosperity of the Grand Lodge of Canada, and we believe the present unwise and unfair action of St. George's Lodge to be an instance of the kind.

A man can surely be loyal to his country and to Masonry without being subservient and cringing where circumstances demand a manly and open opposition to wrong and tyranny. A crisis has been reached in our history which demands the formal annulment and abandonment of the Zetland-Wilson treaty—a misconception from the first, and always viewed as an error by the late M. W. Bro. Harington, and only accepted by Grand Master Wilson because the very existence of our Grand Lodge, being as it were in the balance, we actually were forced to accept the servile agreement, literally *volens volens*. That must be formally annulled, and Grand Master Spry, if he desires to retain the confidence of the Craft, must not hesitate. Why, the question is of actual vital importance to every Canadian and American Mason on this Continent. It is absolutely unnecessary for brethren in the United States or Canada to pass the ballot box upon candidates seeking the mysteries of Freemasonry; it is an useless, objectless ceremony, if rejected candidates can at once apply elsewhere and actually receive their degrees immediately afterwards in another lodge. This, however, is the exact position of affairs, and yet we find some old country Masons in Canada, and a few Canadian brethren, so

loyal as to be willing to kiss the hand that thus stabs the Fraternity to the very heart. The thing is so outrageous that we have no patience with such men, and we are forced to tell them that their *loyalty*, in more instances than one, has proved itself to be the upholder and supporter of Masonic dissension and Masonic discord in this country. Why, in the bogus Grand Lodge of Ontario are to be found, to their everlasting shame, old country Masons, who were too loyal to ally themselves with the Grand Lodge of Canada. Fie upon such men! Fie upon such Masonry!!

In conclusion, then, we urge upon the Grand Master of Canada, M. W. Bro. Daniel Spry, not to permit himself to be influenced by those who would thus cringe before the Grand Lodge of England, and be the first to demand satisfaction should any other Grand Lodge have allowed her subordinates to have acted as hers have done. We unhesitatingly assert the whole Masonic Fraternity in Ontario would have been at white heat, if a lodge under the Grand Lodge of Quebec, or Nova Scotia, New York, Ohio, etc., had accepted, as St. George's Lodge has done, our rejected material; but forsooth, because it is an English Lodge, existing in Montreal by sufferance, Canadian Masons are tamely to submit to outrage and insult. Let Grand Master Spry act with dignity and firmness and he will meet with an almost universal support from the members of the Canadian Craft.

The Grand Lodge of New Brunswick met at St. John on the 26th ult. There was a fair representation of the craft present. M. W. Bro. W. F. Bunting was elected Grand Master, and R. W. Bro. E. J. Wetmore Grand Secretary.

AN UNPROFITABLE DEBATE.

The Rev. T. W. Evans, D. D., of Oscaloosa, Iowa, has allowed himself to be drawn into a debate upon the question, "Resolved, that Freemasonry is anti-Christian and anti-Republican." Our able brother, of course, took the affirmative, and doubtless did justice to his subject. The Rev. D. P. Rathbun, "the old anti-Masonic agitator of Clarence, was advanced by the "Antis" as a suitable man to meet the challenge and show up the doctrine." The *American Freeman* evidently thinks this little tempest in a teapot, consisting of a friendly discussion between two learned divines, is to demolish Freemasonry, and drive her adherents into sackcloth and ashes to the uttermost corners of the earth. It has no less than two articles upon the subject, one of a correspondent headed "The Death Knell," why so called we cannot surmise, and a leader on "Day Dawns," which semi-officially prophesies the decapitation of the champion of Freemasonry because he has dared to defend it and quote from its obligations on a public platform.

We have no doubt our reverend Brother knew exactly whereof he spoke, and that he did so with sincerity and earnestness. Every Hiramite has an inherent right to discuss publicly or privately any and every feature connected with the Craft. We do not advocate such a system, nor do we think it to the best interest of the Fraternity to do so, but others think differently. We have naught to hide from the bright light of the mid-day sun, and only wish our

brethren would more carefully and thoroughly read up and study standard works on Freemasonry, in order to be able to intelligently explain the principles and tenets of the Fraternity.

It is self-evident that the more deeply the Mason studies the mysteries of the organization the more impressed he will be with the wondrous philosophy that, like a shimmering stream of liquid gold penetrates every part and parcel of the whole fabric. It is pure as crystal, precious as untold gold, and genuine as a diamond of the first water. Truth stands forth in all its simple and sublime purity, as received from the breath of the Godhead, and any man with his finite mind through Freemasonry learns to partially comprehend and understand, yes, and even to grasp the meaning of the attributes that surround with a perpetual halo of living effulgence the INFINITE.

Whilst, therefore, we do not think debates on the public platform before a mixed audience a fit or proper arena for the discussion of such grand principles and solemn truths, we at the same time do not feel at liberty, even if we had the power, to attempt to prevent the same. We believe such discussions never did and never will do any good. The best and only plan to advance the principles of Freemasonry is to live and act up to them. Let brethren set an example of uprightness, honesty, charity and fraternal love to the so-called members of the Christian churches and temperance societies, and then the banner will wave in the breeze, emblazoned with the sacred words which formed the motto of all the teachings

of the Gentle Nazarene, and was the basis of his whole code of moral law, "Love thy brother, and love ye one another." Masons that so live need never fear the sound of the gavel of the Supreme Grand Master when summoned to appear before Him in the Supreme Grand Lodge above, but rather rejoice at the early consummation of their earthly joys and hopes.

EDITORIAL NOTES.

Bro. the King of the Netherlands, and his Queen, are travelling in England *in-cog*.

M. W. Bro. P. M. Savery, the present Grand Master of Masons of Mississippi, was installed by P. G. M. Bro. Hon. J. M. Howery, who also conferred upon him, in 1864, the degree of Entered Apprentice Mason. His initiate may be said to be in a fair way to graduate in Freemasonry. It is very rarely that the same brother is instrumental in making both the Mason and the Grand Master.

The brethren of Stockton, California, are erecting a new Masonic Temple, and expect to have it ready for consecration by December next. It will cost about \$20,000. The building will be three stories in height, and occupy a lot 94 feet on Eldorada street, by 140 feet on Bridge and Channel streets. The *Fraternal Record* publishes an engraving of it, by which it appears to be a handsome structure.

A copy of the original (1728) edition of Anderson's "Constitutions of the Freemasons" is included among

the books to be sold at the 18th semi-annual sale of the Masonic Publishing Co., New York, on May 28rd next. It reads on the title page: "Printed by William Hunter, for John Sinex, at the Globe, and John Hooke, at the Fower-de-Luce, over against St. Dunstan's Church, in Fleet Street, in the year of Masonry 5723, A. D. 1723."

Brethren should always speak by the card. It was recently claimed by a friend of a prominent officer of the Grand Lodge of England, that he had "faithfully served the Craft for forty years." But another has proved, by the records, that the brother in question was initiated in 1846, continued a subscribing member for two years only, dimitted, and remained unaffiliated for eighteen years, until he became the first W. M. of a new Lodge in 1876. This was forty years *faithful* service of the Craft with a vengeance!

The Brethren of Mother Lodge Kilwinning, Scotland, are earnestly moving (as we learn from our esteemed friend and brother, Robert Wylie) for the erection of their new Masonic Hall. On April 3rd inst., a meeting was held, presided over by Prov. G. M. Bro. Cochran-Patrick, LL. D., M. P. Architects were selected to examine the site and prepare the plans for the edifice. The sum expected to be raised is £2,000. Brethren in America interested in this venerable lodge have already contributed to the fund, and we trust to hear of other contributions. We will gladly forward any sums sent us for this purpose.

The Freemason, (London, England) of the seventh ult., has a supplement of an excellent wood cut of Bro. Lord Wolseley, G. C. B., and in his Masonic regalia. Our distinguished frater was initiated in "The Military Lodge," No. 728, Dublin, on April 15, 1854; passed, April 20, 1854; and raised, July 1, 1854. Bro. John H. Goddard was Master at the time, and is still an active member of the Lodge.

Bro. Robert Ramsay presented St. James Lodge, No. 74, G. R. C., Maitland, with a set of Lilley & Co.'s new charts. They were greatly admired by the brethren present. We advise other members of the Mystic Tie to thus adorn their lodge rooms. These charts are the most complete and by far the handsomest ever brought into Canada. The artist, however, failed in his likeness of the Prince and the late President Garfield.

There should be severe punishment meted out to those who bring unfounded charges against a brother Mason. The recent charges brought against a well known brother and companion in the East were of so frivolous and ridiculous a character, that they were simply disgraceful. The sooner a stop is put upon a system that blackens a man's character before trial the better. To charge a man with embezzling funds, when he never held any, is rather "too much of a goak." We hope we have had the last of it."

The *Voice of Masonry* rises to explain that it does not approve of the English warranted lodges of Montreal giving the degrees to the blackballed candidates of Toronto. A change

has come o'er the spirit of its dream if the *Voice* does not approve. Why has it not the manliness to denounce the wrong, and admit that this "isolated lodge system" it so strongly advocates, is bad? If the Grand Lodge of England requested her subordinates in Montreal to ally themselves with the Grand Lodge of Quebec, these things could not be. Yet the *Voice* supports these lodges, which are the cause of disunion, strife, bitterness, bigotry and intolerance.

A NEW CHART.—We have received specimens copies of the new Masonic charts published by Messrs. M. C. Lilley & Co., Columbus, Ohio, and have no hesitation in recommending them to the Craft in Canada. They are in a remarkably convenient form, being mounted upon three separate sheets upon rollers, thus enabling the Worshipful Master to exhibit the emblems of the degree being conferred, and afterwards they can be rolled up and thus kept free from dust, etc. Each degree is in map shape, size 32 by 40 inches, mounted on rollers. The emblems were arranged by an experienced Past Master, having in view a plan by which they follow each other in proper order, conforming admirably to the several lectures. The emblems are all fresh, modern, artistic, and elegantly colored. The price of these three really pleasing adornments to the lodge room is only fourteen dollars, and duty. They are the very articles that are needed, and every lodge in the Dominion should secure a set; by so doing a better understanding of the ritual will be had than can by any

other means be obtained. Orders for the same can be sent direct to Messrs. Lilley & Co., Columbus, Ohio, or to THE CANADIAN CRAFTSMAN, Port Hope.

It appears from the proceedings of the Grand Chapter of Quebec for 1883, recently issued, that Quebec has a just "cause of war" with England, in Capitular, as well as in Craft Masonry. In the correspondence now published, England appears in the most unenviable and unfraternal position possible to be conceived. The "beginning of the end" has surely come. We propose giving a part, or all of the correspondence, in the next number of THE CRAFTSMAN. The Proceedings are well "got up," and they are "adorned" with excellent "phototypes" of the present and three Past Grand First Principals,—M. E. Comps. Graham, Stearns, Edgar and Robinson.

The Foreign Correspondence of the Grand Lodge of Utah, for 1883, has the following, which we reprint with pleasure:—"M. W. Bro. Graham has studied extensively the doctrine of exclusive Grand Lodge Jurisdiction, and in his arguments cites historical facts and constitutional points over which the Grand Lodge of England cannot step without stumbling." "After quoting English and Scottish regulations on the point, Bro. Graham says:—"The doctrine of Exclusive Grand Lodge Jurisdiction is not, therefore, as has been flippantly said, a Masonic 'Yankee notion,' nor can it be properly called an 'American doctrine,' although so generally accepted, and admirably applied, with the most beneficial results to the

Craft, throughout the United States and the Dominion of Canada; but it is the doctrine of the ancient Constitutions,—a part of the unalterable body of true and genuine Freemasonry, which must be forever upheld and maintained."

It is customary in lodges in England, after the close of the work, and the brethren have gone to refreshment, to toast the newly initiated brother, and he is expected to respond, giving his impressions of the Craft, so far as he has learned it. A certain brother, who is now W. M. of a lodge said upon such an occasion, that when a "printer's devil" in a small country town very many years ago, it fell to his lot to print a notice of Shakespeare Lodge, held in that locality, and he thought to himself, though only a "printer's devil," he should like some day to be a Mason. That was his ambition, and on the night to which he referred he told the brethren that ambition had been realized, but now he should have another ambition, and that was to be a Mason as good as any of them. This brother, four years after that occasion, is now W. M. of United Pilgrim Lodge, No. 507, London, and his name is Bro. H. E. Joyce. He doubtless proved as good, if not a better Mason than any of them, or he would not have been advanced to occupy the Oriental chair.

BRO. ROBERT BURNS. — Professor Dugald Stewart, of Edinburgh, wrote thus to Dr. Currie, of Liverpool: "The first time I saw Robert Burns was on October 23, 1786, when he dined at my house in Ayrshire. *

* * His manners were simple, manly and independent, strongly expressive of conscious genius and worth, but without forwardness, arrogance or vanity. He took no more share in conversation than belonged to him, and listened with attention and deference on subjects respecting which his education had not enlightened him. * * Nothing, perhaps, was more remarkable among his attainments than the fluency, precision and originality of his language when he spoke in company, particularly as he aimed at purity in turn of expression, and avoided the peculiarities of Scottish phraseology. * * In the summer of 1787 I was in Ayrshire, and saw Burns occasionally. * * At one time, in the same season, I passed an hour or two in a Masonic Lodge, at Mauchlin, where Burns presided. He had occasion to make short, unpremeditated compliments to different individuals from whom he had no reason to expect a social visit, and everything he said was happily, forcibly and fluently expressed.

R. W. Bro. Henry Robertson, having reduced the charge for his Canadian Digest of Masonic Jurisprudence to the price of \$1.00, a copy of it should be in the hands of every member of the Order. The work is a most valuable one, and is thus highly commended by M. W. Bro. Daniel Spry, Grand Master of the Grand Lodge of Canada:—

GRAND LODGE OF A. F. & A. MASONS OF CANADA.
OFFICE OF GRAND MASTER,
BARRIE, October 12th, 1882.
*Henry Robertson, Esq., P.D.D.G.M., Col
lingwood.*

MY DEAR SIR AND R. W. BROTHER,—After using your "Masonic Digest," I have much pleasure in bearing testimony to its excel-

lence, and can heartily recommend it to the Craft as a useful and reliable work of reference, which should be in the library of every Brother who desires to be thoroughly posted. Every intelligent Canadian Mason should have a copy. I am, faithfully and fraternally yours,

DANIEL SPRY, Grand Master.

M. W. Bro. Jas. A. Henderson, P. G. M., in his address to Grand Lodge, at Hamilton, in 1881, said of this book:—

"I recommend to the favorable notice of the Craft a Digest of Masonic Jurisprudence just issued. It is the first compilation of Canadian Masonic Law which has been placed before the brethren, and as such, reflects great credit on its author.

"The matter of this work has been ably collated and edited by P. W. Bro. Henry Robertson, for several years Chairman of the Committee on Foreign Correspondence, and of the Committee on Grievances and Appeals.

"The book should be in the hands of every Brother, for a careful study of its contents and a reference to the rulings of Grand Masters and decisions of Grand Lodge, will, with the opinions of the editor, based as they are on careful research, enable the officers and members of private lodges to avoid the difficulties which so often arise in the performance of their duties."

Copies of the Canadian Digest of Masonic Jurisprudence will be sent to any address, post-paid, on receipt of \$1.00. Address, "CRAFTSMAN," Port Hope, Ont.

MASONIC CONCERT. — This musical and literary entertainment was held in the Opera House, Kingston, on the 27th ult., and was a very pleasant affair. The audience, thanks to the brethren for their liberal distribution of tickets, was a large and appreciative one. The proceedings were under the management of Bro. W. M. Drennan, the master of ceremonies, and were commenced by the giving of the Grand Honors by the brethren, who took the time from Bro. R. T. Walkem, as the Chairman took his

seat. This was a very pretty sight, the members having been ranged in open line on the platform and up the centre of the passage of the house. The brethren having taken their seats, the programme was at once commenced by the band of B Battery playing a selection of national airs in a style which elicited very complimentary criticism. The speech of M. W. Bro. Jas. A. Henderson, P.G.M., came next. He said:—The Free Masons of Kingston extend a kindly welcome this evening, not only to those who in Masonic language are "nearest and dearest," but also to their many friends. By the rules of our ancient Order, the mysteries are confined to our lodges, and the secrets are kept secure and inviolate within our breasts, and hence by those outside the Craft we are deemed exclusive, because the good we profess to discover by being Free Masons is kept to ourselves. Be that as it may, it is a source of much gratification that we can and do occasionally give to those who are not members of the Order a pleasing entertainment, as I trust the present one will prove to be. This evening we attempt to renew those enjoyable meetings which a few years ago the Free Masons of this city afforded to their friends. As to the Order of Free and Accepted Masons, to which we are proud to belong, thousands daily attest to its benefits and charities. The purity and soundness of its principles are well and sufficiently endorsed by the continuance in the ranks of the Order of men who, as citizens, are distinguished for their standing and noted for their worth. So long as our Order observes the ancient landmarks

and teaches a man to reverence his Creator, to love his brethren and to relieve their distresses, it must meet the approbation of all. It is the great charm of Free Masonry that it tends to enlarge the mind, to render a man more useful to his fellow beings, and to instil into his breast that blessed gift from heaven—"Charity." My friends, I could enlarge on this theme, but I will not further test your patience, &c, glancing at the programme, I am warned to conclude, so that we may enter on the many and varied subjects provided for this evening's entertainment. Again, on behalf of the Free Masons of this city, I offer you a heartfelt and cordial welcome."

MASONIC NOTES.

BY M. E. COL. W. J. B. MACLEOD MOORE,
G.C.T., GREAT PRIOR OF CANADA.

We are favored, by the kindness of the Great Prior of Canada, with extracts from his "Masonic commonplace Book," being selections from all reliable sources on Masonic subjects, added to, from time to time, for many years. The following notes on the history of Templary in the United States, etc., containing facts and dates not generally known or easily procurable, will, we feel assured, be acceptable to our Templar fratres:—

"The basis and fundamental principles of the ancient Order of the Templars, and of the society of Builders or Stone Masons, sprung from the "Divine Mysteries" preserved in the early centuries of the Christian dispensation by the order of "Benedictine Monks." The Masonry of to-day is derived, 1st. From the lay brethren of the Benedictines; 2nd,

from the Guilds growing out of them. By A. D. 1727 they had lost all characteristics of the founders, and had but one degree. The other two were added in 1721 and 1725. The Templary of our day originated after the suppression of the old Knightly Order of the Crusaders, their doctrines being preserved and perpetuated through the Hospitallers of St. John, and the Builders or Masons being all originally from the same source.

Templary was introduced into the United States by the members of the Rite of Perfection in 1790, or thereabouts. Joseph Myers, who was a Deputy Inspector General under the Charleston Jews of the Lodge of Perfection, conferred a degree there, then known as the "Knight Templar," and organized the body there known as the Baltimore Encampment.

It would appear that Jews in Charleston, under Stephen Morin, had appointed seventeen deputies for the different States, fourteen of whom were Jews, all of them in possession of a considerable number of outside degrees, among which was the Templar. Myers resided in Baltimore from 1788, removed to Charleston after 1790, and left the country for the West Indies in 1795. It was claimed by Mackey that they had the degree in Charleston as early as 1768, but it does not appear that any body was formed there. Even the establishment of Baltimore Encampment in 1790, by Myers, is not certain, as no record appears; these statements and claims resting on tradition and memory.

Dr. Creigh's history of Knight Templary in Pennsylvania fixes the date of the introduction into that State in 1794. But he has apparently forgotten that the degree was in that year and some years before conferred in Blue Lodges. Their authority evidently came from England, and proves conclusively the truth of the statement made by Carson, of Ohio, viz.: "That in 1721 at the revival of Masonry, there were 'Templars,'

i. e., Masons who held the old doctrine, among those who chose to hold their own lodges and ceremonial outside of the lodge." In connection with this an extract from "Addison's Knights Templar," page 545, revised edition of 1876, will not be out of place:

"From the era of the Reformation, the combined Orders of the Temple and Hospital (Malta) appears in Scotland only as a Masonic body, but the late Mr. Denchar averred that so early as 1590 a few Templars had become mingled with the Architectural Fraternity, and that a lodge at Stirling, patronized by King James, had a chapter of Templars attached to it, who were termed 'Cross-legged Masons,' and whose initiatory ceremonies were performed, not in a room, but in the old abbey, the ruins of which are still to be seen in the neighborhood."

The whole extract is highly interesting, extending to page 549, and gives an inside view of the peculiar spread of Templary in England and the Continent, and subsequently to the United States, arising from Grand Lodges.

The Grand Lodge of Pennsylvania continued under that system up to 1850, and chartered chapters of the "Royal Arch" and the "Templar" system, all on "Blue Lodge Warrants," hence the various bodies of so-called Templars in the United States previous and up to 1814. The system, as connected with Grand Lodges, can be traced in the United States back to the middle of the Eighteenth century, and fully confirms the truth of Carson's statement.

Again, "The Consistory on Rhode Island, established in 1811, gave the degrees of Knighthood, there being no Encampment there, but when the Grand Encampment of New England was formed, those who had received the degrees of Knighthood joined and became subordinates of that body, and received a dispensation to confer the degrees, according to the terms of

the original dispensation for a Consistory." See C. Moore of Cincinnati, and Stephen Deblois' letter, Providence, Newport, R. I.

It must be borne in mind that there were Encampments of Knights Templars in existence many years before 1790, deriving directly or indirectly from England, Scotland, and the United States from Grand Lodges or Consistories, (Rite of Perfection).

"Mitchell and Creigh" both say, "The first Encampments of Knights Templar established in this country were located in New York city and Still Water, in the State of New York. They were in existence prior to 1797 or 1794. It is known that other Encampments were established in the United States by Consistories, and also by the mere authority of a Deputy Inspector General. The precise dates cannot be fixed, but many of them were represented in 1797 at the convention in Philadelphia."

Up to the year 1814 the Order was not deemed Masonic in any way, nor were there any two Encampments that worked alike or agreed with each other. All were Trinitarians, but in ritual were entirely dissimilar. Among them was a negro Encampment, derived from Philadelphia. An early ritual from Scotland, in original MSS., compared with them, did not agree with any of them. Disorders appear to have been frequent and somewhat unique and undignified, and such was the confusion, that out of respect to the Order the old Cerneau Grand Consistory took the matter up, made a complete system or ritual of work, and established a Grand Encampment of "Knights Templar" and appendant Orders for the State of New York, June 14, 1814, the record of which states:

"The object of the meeting being announced, the Grand Orator took occasion to deliver a discourse, in which he stated, the proceedings and ceremony which took place at the formation of the Grand Encampment by the Sovereign Grand Consistory,

in the city of New York, in January, 1814. That the numerous Encampments of Knights Templar now existing within this State being self-created bodies, are consequently governed by their own private and individual laws, acknowledging no superior authority, because, in fact, none heretofore existed. A longer continuance of this state of things could be but productive of ill consequences, inasmuch as it was to be apprehended that these sort of unconstitutional associations so rapidly increasing in number, sooner or later have lessened, if not entirely destroyed that commanding respect due to so dignified a degree as that of Knight Templar." See proceedings Grand Encampment, published 1860.

Here it is that the revised work or ritual of the "Cerneau" body was introduced, received and established. It is now the adopted system of the United States, the reasons for which are given above. Joseph Cerneau from the commencement (1807) conferred the degrees of Knighthood on individuals by virtue of his patent derived from the West Indies.

It was in 1754 that the "Chapter de Bonneville" and others formed themselves into a separate association named the "Chapter of Clement," which conferred, among other degrees, the Ramsay system of the "Masonic Templars," which was soon conveyed into the Northern Kingdoms of Europe and in England and Scotland.

From France it came to the West Indies by Stephen Moren, (1762) and from the West Indies to the United States, viz.: Charleston and New York.

The basis and fundamental principles of the original Order of the Templars of the Crusades sprung from the "Sacred Mysteries,"—the same source as that of the old Builders or Stone Masons. From this circumstance it is said that a connection existed between them. But the Free and Accepted Masonry of to-day is quite a different society—the production of

the 1717 ritual, when the whole system was altered from a Christian to an Universal one, having reference to edifying, and buildings, and material work.

When Templary was introduced from England into the St. Andrew's R. A. Chapter, at Boston, in 1760, it was considered as a honorary chivalric degree attached to lodges and chapters of Modern Free and Accepted Masonry, to preserve the recollection of the connection originally supposed to exist between the old society of Builders and the Templar Order, but having no affinity to Modern F. & A. Masonry. After a time, and when the Declaration of Independence took place, Templary was entirely remodelled then to form an integral part of the new "American Rite of Free Masonry," discarding all semblance of its chivalric origin, and of late adopting the latitudinarian views of Christianity which allows every one to follow the dictates of his own convictions as opposed to the orthodox doctrines of the church at large.

Templary in the British Dominions, or the English Templar system, is understood to represent or imitate the Religious and Military Orders of mediæval times, adopting their doctrines, usages and practises, without professing to follow the actual lives of the original body further than to carry out their rules and teachings in a spiritual sense. The original basis being drawn from the "Divine Mysteries," composed of symbols from the very beginning, were cherished by the prophets of old as the arcona of their faith, but derided by the members of the "Ancient Mysteries." These symbols and ceremonies teach only the doctrines of Time—death, immortality and redemption, and contain the knowledge of the "undivided personality of the Holy Trinity," the atonement and the resurrection of the body. These form the foundation sought to be inculcated in the teachings of the "United Orders of the Temple and Malta," mutilated and obscure it is true, but still clearly manifest.

In ceremonial closely imitating the usages of the original chivalric Order, which was cosmopolitan, composed of different nationalities independent of each other, ruled by their own Great Priors, but still acknowledging one Grand Master for the whole Order, chosen by the votes of the general body, a system similar to the practises of the present day, when nations unite for mutual defence, placing their armies under one Supreme Commander-in-Chief, selected from the united nationalities.

The two systems, that of the United States and the British Dominions, are so widely apart as not to admit of being looked at from the same standpoint,—the one being based on the customs of chivalry, the other on Free and Accepted Masonry, with its Universal doctrines.

Correspondence.

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

**THE SUPREME COUNCIL, 33°, OF
THE A. & A. SCOTTISH RITE FOR
THE DOMINION OF CANADA.**

To the Editor of THE CRAFTSMAN.

SIR,—Having carefully read the proceedings of the above named S. C. as published by them, relative to their annual session held in Oct., 1882, I am forcibly impressed by the strong expression of sorrow and regret with which they allude to the great loss sustained by them in the death of the late Gov. Gr. Commander, T. D. Harington, in January, 1882, and I, together with, I am certain, any Freemason in the Dominion, feel the greatest satisfaction at the deservedly appropriate manner with which the memory of this unusually beloved brother has been embalmed. But to those acquainted with the particular circumstances of Mr. Harington's sudden and untimely death, those expressions of grief and regret must appear to partake largely of a mere profound sorrow, somewhat akin to mockery. It is well-known to a few

of his intimate friends that Mr. Harington's decease was greatly accelerated, if not caused by the vexation and annoyance inflicted upon him by a most wanton and unjustifiable interference upon the part of the Supreme Council over which he presided. It occurred in this wise:—Mr. Harington, previous to the annual session of 1881, had, as was customary with him, prepared an address to be read at the opening of the Supreme Council. In this address, among other subjects of interest to the Rite, he considered it right and appropriate to introduce a sentence expressive of the sympathy that he and his brethren felt with Dr. Graham, Grand Master of the Grand Lodge of Quebec, and extending to him his and their sincere and fraternal condolence upon his late great calamity in the loss of his wife. This address (Mr. Harington being somewhat indisposed and unable to attend the meeting of the S. C.) was sent to the Sec'y-General to be read by the presiding officer. When the printed proceedings of the session reached Mr. Harington some months after, he was both astonished and greatly annoyed on discovering that his kindly expressions of sympathy for Grand Master Graham had been entirely cut out, and what caused his vexation to be still greater at the unwarranted liberty taken with his address was the fact that he had in a private letter some time before communicated to Dr. Graham the substance of what he had written respecting him in his address. He felt the false position in which he had been placed most acutely, and his indignation and annoyance were in no degree lessened by the explanation vouchsafed him by an official of the Supreme Council, to the effect that that portion of his address relative to Dr. Graham was considered as extraneous, and not proper to be introduced into a document read before a Supreme Council of the Scottish Rite. *Extracted.* The Grand Master of the Craft Grand Lodge of

Quebec is condoled with in affectionate and sympathizing language upon the greatest loss that can befall a man, but because he is *only* a Craft Grand Master, and not a Scottish Rite, 33°, those Ill. Brothers of the S. C. refuse to admit the brotherly utterances of even their own presiding officer to a place in the published proceedings. Could that official of the S. C., when he mutilated the document, have foreseen that his scissors, more fatal than the fabled shears of Atropos, would also cut the thread of his Grand Commander's life, he surely would have paused, reflected and abstained. To many persons this may appear a slight cause of offence easily to be passed over and forgotten; but this was not the case with Mr. Harington. He felt the slight and the indignity most acutely, and five hours before the fatal attack that carried him off, he spoke to the writer of this article in the most excited manner of the great vexation and annoyance he felt, and declared his determination to entirely withdraw from a body that had so misused him. It was at that time, and is still, my conscientious conviction, that the annoyance caused by this, in every sense, miserable affair, was the immediate cause of the attack of heart disease that occasioned Mr. Harington's death. Well may the Supreme Council now strive to undo their work by eulogizing his memory, and if, to the grief and sorrow they now profess to feel, they would add *remorse*, it would be but right.

There is another portion of these proceedings that requires some notice and "more light." At page 50 it will be observed that \$100 is voted to the widow of Mr. Harington, in payment of books left by him to the Supreme Council. This is stated to be in addition to \$100 already contributed by the Council. It is well-known that Mr. Harington, owing to his exceedingly generous and liberal disposition, died poor, leaving his widow literally nothing, after all

liabilities are paid off. It appears that some years ago he expressed an intention to give his large and valuable Masonic Library to the Supreme Council, as a commencement for a library for that body. He did not carry out this idea during his lifetime, but immediately after his funeral those members of his Supreme Council who were present packed up his Masonic books and carried them away, stating that they were carrying out his expressed intention. It appears that, considering the destitute circumstances of the widow, the S. C. made her a donation of \$100, and considering the value of the books, from their point of view, they made her a grant of another \$100 in full payment. Now, from conversations that I have had with Mr. H., relative to the cost of these books, and from my own knowledge of them and of their value, I shall say that the S. C. have made an extremely good bargain (for *themselves*, be it understood, and *not* for the widow). I should say that these books are well worth twice as much as Mrs. Harington received for them, and probably cost her late husband a great deal more. This extreme liberality is indulged in by a Supreme Council that is now rejoicing in a cash balance on hand of \$1,173, and the recipient is the widow of their late Sov. Grand Commander, now left to struggle single-handed and destitute with the world.

O, Sweet Saint Charity!

But even with this comfortable balance on hand, and with this business-like proclivity in making good bargains with the widow of a deceased brother, this Supreme Council does not seem content. In the address of the present Grand Commander page 9, can be seen a very urgent recommendation to the Provincial Deputies to renew their exertions in propagating the Rite, as during the past year only one little Lodge of Perfection (which has not as yet arrived at the perfection of being able to work)

has been established. Under the energetic spear of the new Commander it is to be expected that a great revival will soon take place. "Coves in white aprons touting for fees" will no doubt be found perambulating the highways and bye-ways of the Dominion, and a glorious *traffic* in "our beautiful degrees" will reward the labors of the faithful.

There is an omission in the address of the acting S. G. C. that will doubtless strike many as *very* remarkable. Probably every Mason in the Dominion has heard of the Great Prior of the Templar Order in Canada—Col. McLeod Moore. Col. Moore is also a 33° of the Scottish Rite, a member of the S. C. of Canada, in fact its oldest member, and the representative of the S. C. of England and Wales. Would it be believed that while the acting Grand Commander was searching the world over, even going to Peru for an object for his filial sympathies, he could not find a few words of perfunctory condolence for his brother Col. Moore, who has endured crushing afflictions and misfortunes during the past year. Two blooming children were snatched away from him by death, and then by the destruction of his residence by fire, he was almost in a moment deprived of all his worldly goods and cast upon the world, desolate and afflicted. Surely some kind and cheering-words of sympathy were due to one upon whom the hand of misfortune had rested so heavily. But not one such word could I find to have been vouchsafed by any of the Supreme Council. This suffering brother was ignored, if not forgotten. It is true that a prominent official of the S. C. did make a short reference in a public newspaper to Col. Moore's misfortunes, but this reference was so repulsive in its purse-proud patronage, so indelicate in its tone, so "caddish" in its spirit, that Col. Moore might well say, "If this is the work of a friend, then save me from my friends."

P. M.

A. & A. S. R.

PRESENTATION TO ILL. BRO. DAVID MCLELLAN

At a special assembly of Moore Sovereign Consistory, S.P.R.S., 32°, held in the Masonic Hall, Hamilton, recently, the triennial installation of officers for the ensuing three years took place, the installing officer being Ill. Bro. Hugh A. Mackay, 33°, Illustrious Deputy for the Province of Ontario, the following being the list: Ill. Bros. John M. Gibson, 32°, Ill. Com. in Chief; J. J. Mason, 32°, 1st Lieut. Com.; Gavin Stewart, 32°, 2nd Lieut. Com.; Daniel Spry, 32°, Grand Chancellor; David McLellan, 32°, Grand Sec.; J. W. Murton, 33°, Grand Treas.; Wm. Bowman, 32°, Grand Almoner; John Ross Robertson, 32°, Grand Prelate; Robt. K. Hope, 32°, Grand M. of C.; James Robertson, 32°, Grand Expert; Hamilton A. Baxter, 32°, Grand Assistant Expert; Thomas F. Blackwood, 32°, Grand Standard Bearer; A. R. Whyte, 32°, Grand Capt. of Guard; Joseph Mason, 32°, Grand Sentinel; Donald McPhie, 32°, and Richard Brierly, 32°, Auditors.

A very pleasing feature of the evening's proceedings was the presentation of a handsome tea service of seven pieces to Ill. Bro. David McLellan, 32°, as a slight mark of the esteem in which he is held by the members of the Consistory, and in some manner to reward him for his faithful services as Grand Secretary, which office he has held for the past three years with such acceptance to the members of the Consistory that he was unanimously re-elected for the next three years.

Ill. Bro. J. W. Murton, 33°, the retiring Commander in Chief of the Consistory, who made the presentation, referred in a very kindly manner to the affectionate regard in which Ill. Bro. David McLellan, 32°, Grand Secretary, was held by every member of the Consistory, and the faithful, conscientious and satisfac-

tory manner in which he had discharged the duties of his office. He had won for himself the personal esteem of every member of the Consistory, and he trusted that the testimonial now presented would be acceptable to Mr. McLellan's partner in life, of whom he spoke in a most feeling manner.

Ill. Bro. David McLellan, 32°, replied as follows:

Ill. Commander in Chief, officers and Ill. brethren of Moore Sovereign Consistory, S.P.R.S., 32°, in replying to the very kind and courteous manner you have seen fit, Ill. sir, to couch your remarks in making this handsome presentation to me, the Ill. brethren will, I hope, pardon me if I draw their attention to my connection with the Consistory since it has been my privilege to be a member thereof. On the 4th of April, 1873, I had conferred upon me the degrees from the 19° to the 30° in company with my old and esteemed Ill. Bro. Daniel Spry, 32°, who now occupies the high and exalted position of Grand Master of the Grand Lodge of Canada, whom I am pleased indeed to see present with us this evening. In the month of November, 1873, I received the 31°, and in the month of June, 1874, I received the 32° or S.P.R.S. The election of officers following that which was held in January, 1877, I was appointed Grand Master of Ceremonies, and at the triennial election held in the year 1880 I was unanimously elected Grand Secretary, which office I have held for the past three years. During that time it has been my endeavor to so discharge my duties that the interests of the body which I am connected with may not suffer at my hands; and if the presentation now made is an outcome of the manner in which I have pleased the illustrious brethren, it has well repaid me for any duties I have discharged in my official capacity. I value the presentation highly, not so much for its intrinsic worth as for the kindly

feelings which have always been shown to me ever since I came to the city by the members of the A. & A. S. R. While I am a member of every branch of the Order and appreciate each, I enjoy the meetings of the Consistory as highly, if not more so, than any of the meetings I am privileged to attend. Ill. Commander in Chief, I thank you sincerely for your kind remarks in reference to my dear partner in life, and while I appreciate the testimonial I have been the recipient of this evening, it will, if possible, be more highly prized by my dear wife, and we will preserve it as a memento to hand down to our family of the kindly feelings that existed towards a brother by the members of this Consistory. In the future it will be my earnest desire to so conduct myself, and discharge the duties devolving upon me, that whoever may be spared to see another installation anniversary, the same kindly and brotherly feelings that now exist towards me may be even more intensified. Please now accept my heartfelt and sincere thanks for the very handsome testimonial you have seen fit to honor me with on this occasion.

A vote of thanks was tendered heartily to the committee, which consisted of Ill. Bro. J. J. Mason, 82°, Hugh Murray, 88°, and J. M. Gibson, 82°, for the satisfactory manner in which they had carried out the wishes of the Consistory. The testimonial was purchased from the well known establishment of Bro. Thos. Lees, and bore a suitable inscription, as also the "McLellan" crest.

The following table will show the membership, in round numbers, of the most important societies of the States and Territories: Masons, 540,000; Odd Fellows, 489,000; Knights of Honor (claimed), 125,000; United Workmen, 111,747; Knights of Pythias, 111,000; Legion of Honor, 52,000; Royal Arcanum, 38,000; Red Men, 29,500; Chosen Friends, 29,000; Druids, 13,000; Foresters, 11,000.

Correspondence.

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

THE ENGLISH LODGES IN MONTREAL.

MONTREAL, 21st April, 1883.

Editor CANADIAN CRAFTSMAN.

In reference to your article on the English Lodges in Montreal, and the admission (by one of them) of rejected material from Doric Lodge, Toronto, I can inform you that it appears to be a principle of St. George's Lodge, No. 440, to accept the rejected material of the Quebec Lodges, and yet our Grand Master takes no action. The present W. M. is a suspended member of King Solomon's Lodge, and another of its officers is not only a suspended member of King Solomon's, but is also a suspended member of Prince Consort's. Only a few months ago a candidate was twice rejected in St. Andrew's Lodge, and a few weeks after was admitted into St. George's. To the credit of St. Paul's and St. Lawrence Lodges, be it said, they have never acted unreasonably in this respect. But little attention, however, is paid to what is done in St. George's, for their members are not only never admitted to Quebec lodges, but with very few exceptions, even find the doors of St. Paul and St. Lawrence closed to them. Would that our Grand Master would issue an edict against the continued invasion of our territory, especially when now he knows he is backed by the Grand Lodge of Canada.

ATOKA.

We are indebted to M. W. Bro. Rob. Morris for a copy of his very interesting work just issued, entitled "A True Explanation of the Morgan Affair." The work has been carefully prepared, well printed, and will well repay perusal. We will give a more extended notice, with extracts, in our next issue.

VERMONT.—At the regular Conclave of Lafayette Commandery, No. 3, stationed at St. Albans, Vt., on the evening of Feb. 14th, the Sir Knights were agreeably surprised by a visit from Sir Geo. O. Tyler, Grand Commander of Vermont. Although our worthy Eminent Commander, Sir Thomas S. Miller, was taken somewhat by surprise, yet he is not one of those Sir Knights that is disconcerted by the presence of his superior officers, as the work he performed will testify. The Red Cross Degree was conferred and the Grand Commander was pleased to highly commend the work as well as the Knightly appearance of the Sir Knights of Lafayette Commandery, and the courteous treatment he had received at their hands. After the work and business the Sir Knights sat down to a banquet at the Welden House, which judging from the tables after, was keenly relished by those present. Mine host Lavender knew the crowd he had to entertain and governed himself accordingly, and right royally were they entertained.

The position of Apollo Commandery relative to making the pilgrimage to San Francisco, next August, has given rise to remarks which rake up the unpleasant occurrences of the Chicago Conclave, and which are better by far forgotten. As is well known, Apollo Commandery is contemplating a trip to Europe, and gives reasons for not going to California which are anything but complimentary to the California Sir Knights. On the other hand, there are members of the Order in this city who say that Apollo Commandery is in a measure to blame for any ill feeling that may exist, and if their statements be true there is not much to the credit of Apollo Commandery. "Who shall decide when doctors disagree?"—*Ex.*

WORTH REMEMBERING.—By our ancient regulations, the humblest Brother holds the key of admission in his hands. On every member, whatever be his rank, is devolved the responsibility of determining who shall and who shall not become members of the fraternity. How important, therefore, that he realize his responsibility and have a proper appreciation of his duties and prerogatives in the discharge of that important trust. Let every Brother feel the responsibility that rests upon him, and not make this great safeguard an instrument of retaliation for fancied or real dislike, shown by the Lodge or the friends of the candidate. Realize that the ballot placed in your hands is a silent but efficient power. Use it without prejudice, without partiality of passion, discreetly, conscientiously, and for the best good of the fraternity. Hesitate not to use it when a candidate is proposed who has a questionable moral character,—one whose daily life is a constant reproach to our tenets and principles, or whose business or occupation degrades him in the eyes of all good citizens. It is enough that a man is a profane swearer, that he is intemperate, or engaged in any unlawful calling, to warrant his silent and prompt rejection.—*Past Grand Master Barlow, of Connecticut.*

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