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THE  
CANADIAN CRAFTSMAN,  
AND  
MASONIC RECORD.

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The Grand Orient of France is frequently spoken of as a body not thoroughly Masonic. A perusal of portions of its ritual, printed elsewhere, will show wherein it differs from Masonry as we know it.

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The London *Freemason's Chronicle* recently contained an announcement that the ceremony of installation would be rehearsed at a coming Lodge of Instruction. We mention the fact by way of suggestion to our D.D.G.M. In other districts in which cities are included the suggestion is equally applicable.

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In our next issue will appear a sketch of "Freemasonry in Old Bytown," prepared for THE CRAFTSMAN by Bro. Fred. Cook, J.W. of Builders

Lodge, Ottawa. As a matter of Craft history, Bro. Cook's paper will be of deep interest to the brethren in Western as well as Eastern Ontario.

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The sermon preached to the members of Roslin Lodge, on St. John's day, by Rev. A. L. Green, has been published in pamphlet form, a copy of which has been forwarded to us. There are a number of bright thoughts in the sermon, which we will reproduce in a future issue.

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We have received a copy of an address delivered in Detroit in 1863 by Grand Secretary Fenton, on the ritual. The address was delivered by request, and in opposition to the introduction of the so-called Webb-Preston ritual. We judge from a superficial view of the pamphlet that the late Bro. Rob. Morris was engineering the change, and for a consideration. Later on the pamphlet will receive more notice.

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In our last number was published what purported to be a proposal from M.W. Bro. J. F. Walker, of the Grand Lodge of Quebec, to the English lodges of that province. The item was found in some journal, Masonic or otherwise, we cannot say which just now, and given wide circulation through our

pages. Several days ago we received a despatch from Bro. Walker, saying he had not made such a proposal, and consequently we must assume that some romancer was at work.

At the last quarterly communication of the United Grand Lodge of England, it was announced that a complete set of the clothing of a Past Grand Master of the Grand Lodge of England had been prepared, and transmitted by the Most Worshipful Grand Master, in the name and on behalf of Grand Lodge, to His Majesty Oscar II., King of Sweden and Norway, K.G., Grand Master of Sweden, for the gracious acceptance of His Majesty, in commemoration of his recent appointment as Past Grand Master of England.

We regret to hear that two well known American brethren are seriously ill, and that little hopes are held out for their recovery. The brethren referred to are P.G.M. John W. Symons, and Bro. Charles T. McClenachan. Bro. Symons is well known as editor of the *New York Despatch*, while Bro. McClenachan is an able member of the Craft, and has always taken a deep interest in the Scottish Rite, in which he has secured 33°. We hope the brethren will yet be spared to the Craft for many years.

The object of the General Masonic Relief Association for the United States and Canada is to wage a ceaseless war against Masonic frauds and tramps. These travelling frauds are undoubtedly a great nuisance to the Craft, and throw around it a bad odor; but a broken down Mason, unable to pay dues, and of Bohemian tendencies,

is a king among men when compared with alleged Masons, whose obligations are disregarded daily in their greed for wealth or social or Masonic preferment, to secure which no obstacle is allowed to stand in their path.

We give the following, from the *Portland Masonic Journal*, a prominent position because it applies with much force to recent transactions in this jurisdiction, and is in harmony with our views, so often expressed:—

We love the old-fashioned language of Ancient Craft Masonry. The language of Masonry is its own, and our hope is that it will remain so, regardless of the clamor of modern tinkers, who are ever on the alert to ply their unsavory trade of ritual changers. We never have and never will favor any change in the landmarks of Masonry. There has been too much of it permitted already.

Freemasonry teaches brotherly love, and its adherents should endeavour to profit by and practice its teachings. There are, however, some Freemasons—in name only—who, if you do them a favour or show them a kindness, will never forgive you. A proud, arrogant, mean nature becomes irritated at a sense of obligation, and instead of displaying a little gratitude, gives all the bitterness and malice in its composition full vent. Such a person realizes his own littleness, and envious of those with higher aspirations, seeks to crush them. The three envious craftsmen received their deserts at the building of King Solomon's temple, and so will you, brethren, unless you subdue your passions.

A correspondent of the *New Zealand Masonic Journal* points out that the

members of the Craft in that colony can very properly proceed to form a Grand Lodge without being accused of ingratitude or hostility to the Grand Lodges of England, Ireland or Scotland. A union of the lodges in that colony, that now owes allegiance to British constitutions, into one grand body, would certainly be in the interests of the Craft, and Bro. Gordon, the correspondent alluded to, should not allow the agitation which he has started to cease until it bears fruit. From the advertising pages of the *Journal*, we find that there are fourteen English lodges, one Irish, and sixteen Scotch. If these thirty-one lodges were incorporated into one Grand Lodge, the little jealousies and bickerings that so frequently exist where rival bodies seek or claim supremacy, would be entirely wiped out, and the onward march of Freemasonry greatly accelerated.

A communication has been received from a brother who says Grand Master Walkem was guilty of favoritism in distributing Grand Lodge honors, because a lodge in the west end that had an elected office last year, now enjoys an appointed office. Our brother is slightly astray regarding favoritism. In making appointments the Grand Master is invariably guided by some brethren, generally the D.D.G.M's., who claim what the politicians call their right to patronage. It is absurd to expect that the Grand Master could distribute honors all over the province from his personal knowledge of the brethren, and consequently it is unfair to accuse him of favoritism because he accepts suggestions from those who should be best able to advise him. Even

if the Grand Master were to step out of his way to give a worthy brother, who was a personal friend of his, an office, would he not be justified in doing so? Most emphatically he would.

The Grand Master has decided upon 21a as the number of St. John's lodge, at Vankleekhill. This lodge it will be remembered, has been working for a number of years under an Irish warrant at L'Original, and is the last foreign lodge in Ontario to be registered on the roll of the Grand Lodge of Canada. The brethren of St. John's were anxious for No. 8 on the Grand Registry of Canada, that number being vacant, but as 21a gives them their rank on the register according to the lodge, they should be satisfied. In the event of a re-numbering of the lodges in this jurisdiction in the future, St. John's would then take its proper position.

#### "FEES SENT HOME."

The outcry that has been raised in some quarters—not at all influential quarters we are happy to say—about the onerous nature of the "tax" for fees sent to the Grand Lodge of England, has caused us in the interests of truth to look the matter up. And we give the result of our investigation. This "tax" resolves itself into a remittance of 7s. 6d (say two dollars) for the registration of initiation, and 2s. 6d. (say fifty cents) for joining members; the charge including in the former case the cost of the Grand Lodge certificate. There is nothing in the shape of "annual fees," as we have seen stated, sent to England. For this payment members of colonial

lodges are entitled to participate in "all the benevolent institutions of the Grand Lodge of England." Have not some of our rather hypercritical brethren been protesting either in ignorance or overmuch?

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### GRAND LODGE OF CANADA.

The printed proceedings of Grand Lodge were received on September 21st, less than nine weeks after the annual meeting, which was held on July 18th and 19th. The proceedings consist of 274 pages, all of which, less sixteen, are devoted to the business connected with and consequent upon the Annual Communication. To give our readers some idea of the work accomplished by the Grand Secretary, Bro. J. J. Mason, in the time mentioned, not only were the minutes of the two days' sessions reported, but a complete and classified list of all the brethren in attendance was carefully prepared; a statement made out of all moneys received up to the end of the Masonic year from the 355 lodges on the roll; a list of the year's suspensions, restorations, etc.; a synopsis of returns from the subordinate lodges, showing the initiations, raisings, passings, joinings, withdrawals, deaths and restorations, and a comprehensive index.

From the returns we learn that there are 355 lodges in the jurisdiction, 260 of which were represented at the last meeting. The initiations reported for the year were 1,264; passings, 1,201; raisings, 1,095; joinings, 395; restorations, 126; resignations, 680; deaths, 213; suspensions, 583; expulsions, 1. The total members in good standing is given as 19,740, against 19,450 last year, showing a gain in membership of 290.

The present membership gives all the lodges in this jurisdiction an average of 55 members each, not a bad showing. While our membership has increased so have our resignations, deaths and suspensions. The losses last year from these causes amounted to 1,357, while this year they totalled 1,477.

St. John's Lodge, Hamilton, has the largest membership, 258; Barton, also of Hamilton, coming next, with 252; Strict Observance, another Hamilton lodge, ranking third with 213; St. John's, Toronto, follows with 198, and St. Andrews, likewise of Toronto, is next in order with 182. Seventy-two lodges reported no initiations, and in 56 there were neither initiations, passings nor raisings. The largest number of suspensions for non-payment of dues was 23, reported by Pnyx Lodge, Wallaceburg. Deaths were reported by 131 lodges, the largest number occurring among the members of Strict Observance, Barton and Acacia lodges, Hamilton, who lost six members each.

Some of the figures given should not be dismissed without a thought, especially those relating to suspensions for non-payment of dues. In many lodges the custom prevails of paying yearly, which is good enough for those who can pay in that way. But it would be better if the system were adopted of notifying each brother once a quarter, of his indebtedness, and better still if secretaries expressed their willingness to accept monthly payments. The brethren who allow their dues to fall behind are not so much to blame as is the system. Very few would object to paying monthly, or whenever they attended, but the accumulated dues are often a hardship, and difficult to wipe out without a sacrifice. Of course there is the standard argument that Freemasonry is not suited to such, and that it is no place for a poor man. That may be, but a close inspection of the list of suspended brethren will show that poor men are not the chief delinquents, and consequently if anything can be done to accommodate not

only the poor but the careless brethren, suspensions would be materially reduced.

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### GRAND CHAPTER'S JURISDICTION.

Elsewhere will be found a clipping from the *London Freemason* relative to the establishment of Royal Arch Chapters in Melbourne, Australia. Our English contemporary speaks plainly in reference to the invasion. It is an invasion, pure and simple, and a milder word would be entirely out of place. If there were but occasional chapters scattered throughout the colony of Victoria, of which Melbourne is the capital, and those chapters unorganized under a distinctive government, then Canada might have some small ground for defending her action. But that is not the case. In the colony of Victoria there are at least eleven English chapters under the government of a District Chapter, a fact that our leading Royal Arch Masons should be conversant with. In addition to the English Chapters there are also Irish and Scotch Chapters, so that our Canadian companions not only planted three Chapters in a colony already occupied, but where some of the chapters were organized under as distinctive a head as is allowed provincial Chapters in England.

We do not condemn the Grand Chapter of Canada for the unwarrantable intrusion on sentimental grounds, nor for the purpose of paying servile homage to the Parent Grand Body. Our condemnation is based on a higher plane—the welfare of the Craft.

In a vast brotherhood scattered over the globe, there should be harmony, if that brotherhood means anything or aims to accomplish a good purpose. Can harmony exist, or brotherly feeling be engendered if studious efforts are continuously being made to bring about friction? We submit this question to all intelligent and thoughtful Freemasons, knowing well what their reply will be.

As a rule Canadian Craftsmen are respected and honoured for their admiration of the Institution. That admiration, however, should not consist in the accumulation of titles or degrees; in memorizing the ritual; in prompt and regular attendance at meetings; in seeking prominence on public occasions, or in proclaiming to profanes the beauties of our honorable Order. As Freemasons we should be worthy of admiration for our observance of the teachings of the Craft, and our inclination to deal justly with all men, more especially our brethren.

Canada may claim the right to plant Chapters, preceptories or other bodies outside of Canadian territory, but she has no right to plant a bone of contention in any Masonic jurisdiction in the world. Would it not have been more creditable to the Grand Chapter if it had followed the example set by Past Grand Master Henry Robertson, who declined to grant a dispensation for the establishment of a lodge in Barbadoes, West Indies?

His refusal was based, so he said, "on the ground that it would be impossible to exercise that sufficient supervision requisite to secure success." We firmly believe he had a stronger reason, which he judiciously kept to himself, as many of our leading Craftsmen are evidently suffering from Anglophobia.

The position we have taken on this matter may not meet with the approval of many Canadian Masons; but the mission of the *CRAFTSMAN* is not to play the sycophant, and bow down to those who are in power when they violate the fundamental principles of the order and disregard the right conceded them years ago. It is our conception of what Freemasonry demands from all its adherents that prompts our utterances. If our condemnation of Grand Chapter's action does not receive endorsement we will have the satisfaction of knowing that we performed our duty, and any opprobrium that may hereafter be associated with Royal Arch

Masonry in Canada in connection with this matter will not be attributable to the CRAFTSMAN condoning an offence.

### MASONIC RELIEF ASSOCIATION.

The third annual session of the General Masonic Relief Association for the United States and Canada was held in Louisville, Ky., Sept. 18th and 19th. Delegates were in attendance from several districts in the United States and Canada, the proceedings being conducted under the guidance of Bro. Martin Collins, of St. Louis, President. In his annual report Bro. Collins alluded to the benefits conferred on the Craft by the establishment of the Association, and quoted figures corroborating his statements. Referring to tramps and frauds the President said:—

"Since our last meeting our members have received, through our warning circular, 226 reports of frauds and unworthy applicants for Masonic charity. And right here I would urge upon all our members the necessity of reporting not only the most flagrant cases that come within their notice, but all undeserving cases, without exception. An examination of the warning circulars sent out from the first issue up to August 1st, shows that 577 notices of frauds and tramps have been sent to the Secretary from eighty-four different sources. Of the total number, 157 have been sent in from St. Louis, and 135 from New York city, showing that more than half of the informations have been filed by the Boards of Relief of the cities named. It would be well for all to bear in mind that the rightful claimants of Masonic charity suffer as much loss from a mild fraud as from one of the most villainous type, and I would impress upon you all the necessity of reporting every case where application is made for Masonic charity by a person who, from any cause, is found to be undeserving; always bearing in mind the mild cases of to-day may become a malignant case next month, unless the proper treatment is applied at once. The work done has already had a visible and

beneficial effect in protecting the charity funds of our members from the inroads of begging imposters. Every Board of Relief on our roll of membership contributed a share of information sent out by circulars, and the reports from some of the boards in smaller towns show a great degree of vigilance in watching their work. Yet, as numerous as were the sources of our information, more than one-half of the warnings came from two organized Boards of Relief. I do not mention this to provoke unfavorable comparisons, for I realize that lack of organization and experience in many quarters is an impediment which can not readily be overcome, but if the work of two organized bodies could accomplish so much, what results might we not expect from the active co-operation of the Grand Lodges of the United States and Canada?"

Bro. Collins' report showed the number of imposters detected, and the jurisdictions they claimed to hail from, since the organization of the association. From the figures submitted, and herewith appended, it will be observed that almost two score claimed to be Canadians:

Alabama	2
Arkansas	10
California	19
Colorado	6
Connecticut	8
Delaware	1
District Columbia	3
Georgia	3
Illinois	42
Indiana	15
Iowa	10
Kansas	4
Kentucky	13
Louisiana	2
Maine	6
Maryland	7
Massachusetts	7
Michigan	7
Minnesota	4
Mississippi	4
Missouri	27
Nebraska	2
New Hampshire	3
New Jersey	13
New York	58
North Carolina	4
Ohio	19
Oregon	1
Pennsylvania	28

Rhode Island .....	2
South Carolina .....	5
Tennessee .....	11
Texas .....	6
Vermont .....	1
Virginia .....	10
West Virginia .....	3
Wisconsin .....	4
Territories .....	10
Canada .....	39
England .....	77
Ireland .....	33
Scotland .....	31
Miscellaneous (Foreign) and repetitions .....	35
Total .....	590

Provision was made for the admission of unrepresented bodies as follows: Each Board of Relief and each Grand Lodge which shall contribute one per cent. *per capita* per annum upon the membership of the lodges contributing to their support, and all Boards of Relief within the jurisdiction of the Grand Lodge so contributing, shall be entitled to membership in the association.

The officers elected for the ensuing year were:—Bro. J. R. Pope, New York, President; Bro. Robertson, Toronto, First Vice-President; Bro. H. R. Mitchell, Louisville, Second Vice-President; Bro. J. Pentington, Baltimore, Secretary; Bro. W. Delawater, New York, Treasurer. Advisory Board—Bros. R. B. Hungerford, London, Ont.; T. Cabell Williamson, Washington, D.C.; H. B. Hutchison, St. Louis, Mo.

On the afternoon of the 19th the members of the association were invited to a reception at the Masonic Home for Widows and Orphans, an institution established by the Craft of Kentucky, and located in the suburbs of Louisville. There are 250 orphan children and about 20 widows in the Home. The children received the delegates in the Public Hall of the building and entertained them with

songs and recitations. The proceedings were of the most interesting and affecting character, and delighted the audience. Short addresses were delivered to the children by several of the brethren.

The Canadian delegates were requested to lay the benefits of affiliation with the association before the Grand Lodges of Manitoba, New Brunswick, Nova Scotia, and Prince Edward Island. The next meeting of the association will be held in New York, on the first Tuesday in September.

The usefulness of the association is being plainly set forth in the figures culled from Bro. Collins' report. We recommend the unrepresented Grand Lodges in the Dominion to secure affiliation as soon as convenient, and thus join hands with the association in exterminating Masonic frauds.

#### THE ANCIENI LANDMARKS.

In the September number of THE CRAFTSMAN a correspondent asked for information regarding the ancient landmarks, which was such a reasonable request that we willingly devote considerable space elsewhere to gratify him. A study of Freemasonry will prove profitable, not only to the student, but to the brethren generally, as those whose tastes prompt them to delve deeply into any subject are ever ready to make known the results of their researches, and thus enlighten others.

Bro. Dr. Oliver says: "The question is often asked, 'what are the ancient landmarks?' but never determinedly answered. In ancient times boundary stones were used as landmarks before title deeds were known, the removal of which was strictly forbidden by law. With respect to the landmarks of Freemasonry, some restrict them to the obligation, signs, tokens and words. Others include the ceremonies of initia-



tion, passing and raising; the form, dimensions and supports; the ground, situation and covering; ornaments, furniture, and jewels of a lodge, or their characteristic symbols. Some think the order has no landmarks beyond its peculiar secrets. It is quite clear, however, that the order against removing or altering the landmarks was universally observed in all ages of the Craft."

Bro. Dr. Mackey says: "Some suppose them to be constituted of all the rules and regulations which were in existence anterior to the revival of Masonry in 1717, and which were confirmed or adopted by the Grand Lodge of England at that time. Others, more stringent in their definition, restrict them to the modes of recognition in use among the fraternity. I am disposed to adopt a middle course, and define as the landmarks of Masonry all those usages and customs of the Craft, whether ritual or legislative, whether they relate to the forms and ceremonies or organization of the society, which have existed from time immemorial, the alteration or abolition of which would materially affect the distinctive character of the institution, or destroy its identity."

In Bro. Pike's criticisms of the landmarks, it will be noticed that he is intensely critical. He evidently started out with the determination to tear them into tatters, and he has apparently satisfied himself. The fact that some of the landmarks have been ignored does not detract from their antiquity, nor because different countries vary in some respects regarding ceremonies, does that prove that a certain landmark did not exist. Bro. Pike's comments are at times of a carping character, and not marked with that liberality which we would naturally expect from him. Dr. Mackey was a Masonic student, and likewise a book-maker. His books were a source of revenue to him, and while it may be possible that in succeeding issues of his works he elaborated the landmarks, there is no proof that such elaborations

were his own inventions, as they may have been the results of deeper and later researches.

### CANADIAN AGGRESSION.

It is regretted that the Grand Chapter of Canada, in imitation of the course pursued by the Great Priory of Canada, should have adopted an aggressive policy towards the ruling powers of English Masonry, and that just as the Great Priory has chartered sundry Templar encampments in Melbourne, the capital of the British Colony of Victoria, so the Grand Chapter should have issued warrants for the constitution of two Canadian Royal Arch Chapters in the same city. It would appear from the report of the proceedings of the recent annual convocation of the said Grand Chapter, that though our Grand Chapter has remonstrated and pointed out that "The Grand Lodge of England"—of which, according to our Masonic system, it forms a part—"has always held that the jurisdiction of Colonial and Dominion Grand Lodges cannot be recognized as extending beyond their own territorial limits," the only notice taken of the remonstrance is a reply to the effect that "Your Grand Council claim and maintain that the G. C. of Canada"—being a peer of the Grand Chapter of England—"has the right to open and establish Chapters in any country or colony where a Supreme Governing body does not already exist." The result is that warrants for the Australian Kilwinning and City of Melbourne Royal Arch Chapters, Nos. 96 and 97 on the roll of the Grand Chapter of Canada, which it seems have been already working for some time past "under dispensation," have been, or are in course of being issued, and unless prompt steps are taken to arrest the course of this aggression, we may look to see other chapter warrants emanating from Canada and wherever else in British territory an independent Grand Chapter has been established.

It is difficult to imagine a more wanton, uncalled for, and graceless attack than this on the supremacy of the Grand Lodge and Chapter of England—for in this matter, as we have already pointed out, the two authorities are one. No pretence is made that the interests of Canadian Masonry will suffer if such a step is not adopted, or that they can be in any advantaged by its adoption.

There are probably not a dozen resident Masons in Melbourne, or even in the whole Colony of Victoria, who were initiated in a Canadian lodge, while those of English origin are numbered by thousands, and there are plenty of Royal Arch chapters for our people to graduate in without having recourse to the good offices of Canada.

If this new departure is continued, there must be an end to all harmony among the various Grand Lodges in the British Empire. It will be impossible for them to live on amicable terms with one another if every Grand Lodge to which the Grand Lodges of England, Ireland, and Scotland have conceded, or may hereafter concede, independence is to be free to attack or ignore the rights and privileges of the latter. Those rights and privileges are not of yesterday, but date from a period when Canada was not even a British dependency, and, though nothing like an elaborate system of international Masonic law has ever been compiled and received the assent of the different Masonic powers, there must be some virtue in the unwritten law of Masonic usage which has existed and been respected for all these generations. We trust the Grand Chapter of Canada will have the grace to follow the example of the Grand Lodge of Manitoba referred to last week, and withdraw her warrants, the issue of which is not only, as we believe, an offence against Masonic law, but likewise against Masonic decency.—*London Freemason.*

### NOW IT IS TRIANGULAR.

Bro. John Yarker, Supreme Grand Commander of Great Britain and Ireland of the Ancient and Accepted Rite of Heredom, has issued the following circular, and the Pike-Gourgas controversy has consequently become more extended:—

*To all Masons throughout the world, Peace, Tolerance, Truth.*

Whereas, in a letter to the Supreme Council of Turin, Bro. Albert Pike, 33°, S. G. C. of the Supreme Council at Charleston, America, has stigmatized our Supreme Grand Council of Great Britain and Ireland (in common with all the Councils of the Cerneau branch of the Rite) as illegitimate and spurious, we deem it necessary to say a few words of truth in our own defence; as to what is

actually a continuous contention between the Dalcho body of Charleston from 1802, and the Cerneau body of New York from 1807.

Be it known, therefore, that the brethren who have founded the Supreme Grand Council of Great Britain and Ireland, received their degrees and patents in the first instance from an ancient body practising them under the rule of the late Duke of Sussex when Grand Master of the English Craft. Secondly, from a patent of the late Bro. Harry J. Seymour, 33°, when S. G. C. of the Supreme Council of America. Thirdly, January 12th, 1884, from certificates and patent emanating from the Supreme Grand Council of Canada, authorizing the establishment of the said Supreme Grand Council of Great Britain and Ireland; which, therefore, is in every sense a legitimate power of the Rite.

Be it further known, that the said Supreme Council of America (instituted in 1807), received general recognition over the Masonic world, and claimed a legitimate derivation at St. Domingo, from Bro. Martin, 32°, agent of the Grand Orient of France, the only legal derivative of these grades, and was, and is, in a position to grant legal patents and recognitions.

And be it everywhere known, that the Supreme Council of Charleston, America, presided over by Bro. Albert Pike, 33°, was, from its first inception, a spurious body, that found it necessary to impose upon the Craft universal by forgery, of which fraud its present members are fully cognizant, and, in some measure culpable with concoctors of the said forgery. Therefore the said Supreme Council of Charleston, and all its intolerant abetting Supreme Councils, sully the purity of the Craft, and are unworthy of any credence. Whilst extending to them the toleration of the Craft, all brethren in the higher grades are cautioned against the Supreme Council of Charleston, and its abettors, as illegitimate and spurious, and, therefore, unable to issue mandates of authenticity.

### GRAND ORIENT OF FRANCE.

In "Occasional Bulletin," No. 6, issued by Bro. Pike, on behalf of the Supreme Council of the Southern Jurisdiction of the United States Ancient and Accepted Scottish Rite, we find what is claimed to be a portion of "the printed ritual of the work

and ceremonies of the Blue Degree" of the Grand Orient of France, adopted in 1887—the same year that our ritual was mutilated,—and which is used exclusively by its subordinate bodies. The obligations of the three degrees read as follows :

#### DEGREE OF APPRENTICE.

*The Master* : Brother Master of Ceremonies, conduct the candidate to the East, that he may there make his solemn promise.

—When the candidate is halted, standing near the presidential platform.

*The Master.*

Monsieur, place the right hand on this Square and on this book which contains the Mason's Law.

I am about to read to you the formula of your obligation. You will afterwards say : I promise it.

"Upon this Square, emblem of rectitude and right, and upon this book of the law of the Free-Masons, I promise to labour with zeal and constancy at the work of Free-Masonry.

"I promise to seek for and spread the truth.

"I promise to practise assistance towards the weak, justice towards all, devotion towards my country and my family, dignity towards myself.

"I promise to love my brethren, to observe faithfully the Masonic law, and to reveal nothing of that which shall be confided to me under the seal of secrecy."

Do you promise it, Monsieur ?

—After the Candidate has said "I promise it."

In the name of universal Free-Masonry, I record your promise.

#### DEGREE OF FELLOW-CRAFT.

After the candidate has learned that the Blazing Star is "the Star of Free Thought, liberated from prejudices and superstitions," and that the letter G, in the centre of it, "is the monogram of Gravitation, Geometry, Generation, Genius, and Gnosis," the Master says :

Bro. Master of Ceremony, cause the candidate to come up to the East, to take his obligation.

—Blow of the mallet—

Standing, and at order, my Brethren.

—When the candidate is halted, standing, near the presidential platform.

Bro. W., place the right hand upon this Level and this Trowel.

I am about to read to you the formula of your obligation. You will say afterwards : I promise it.

"Upon this Level, emblem of social equality, and upon this Trowel, emblem of perfect work, I promise to conform myself to the teachings which have just been given to me.

"I promise, moreover, not to reveal to any one the ceremonies of the Degree of Fellow-Craft."

Do you promise it ?

—After the candidate has said "I promise it,"

I record your promise.

#### DEGREE OF MASTER.

Venerable Brother Master of the Ceremonies, cause the candidate to come up to the Dehbir, to take his obligation.

—Blow of the mallet—

Standing, and at order, Venerable Masters, my Brethren !

—When the Candidate is near the presidential platform,

At the moment when you are about to bind yourself by a solemn promise, it is my duty to exhort you, I do exhort you, to make here the sacrifice of every sentiment of animosity that you may retain against any one of your Brethren.

Be pleased now to extend the right hand over the branch of acacia.

I am about to read to you the formula of your obligation. You will afterwards say : I promise it.

"Upon the acacia, emblem of the new birth and renewal of life, I promise to instruct the Fellow-Crafts and Apprentices to labour for the intellectual and moral emancipation of Humanity.

"I promise, moreover, not to reveal to any one the ceremonies of the Degree of Master."

Do you promise it ?

—After the candidate has said "I promise it,"

I record your promise.

—The Master takes his sword with the left hand—holds it extended over the head of the candidate, while with the right hand he holds his mallet,—and pronounces the following formula :

In the name and under the auspices of the Grand Orient of France, in virtue of the powers which have been conferred upon me, I receive and constitute you Master, to enjoy the plenitude of the Masonic rights.

If this is Freemasonry as taught by the Grand Orient of France, we have no desire to acknowledge it. As Bro. Pike says :—"It need only be added that the candidate is not required to profess a belief in the existence of a God : that

prayer forms no part of the ceremonies of either degree : that God or the Deity is not anywhere mentioned in the Ritual : that there is no altar : that no Bible is used, the book of Masonic Law taking its place : and that it is no objection to a candidate that he is an openly avowed atheist."

The object in publishing the above in the "Bulletin" is to show the company kept by Bro. Gorgas, of the Cerneau Rite, as the Grand Orient of France is claimed by Bro. Gorgas to be one of his European allies. Of course the Cerneaus are not to be held responsible for the peculiar teachings of the Grand Orient of France, nor will recognition by that body affect the legitimate standing of Bro. Gorgas' Rite ; but when a reputable body seeks a recommendation, or accepts one, it should be from an organization of good repute.

## Knights Templars.

### OHIO.

The Grand Commandery of Ohio met recently in Cleveland, when it was announced the present membership is 5,944, a gain over last year of 301, notwithstanding the losses amounted to 517.

### THAT RITUAL.

Sir Stephen Bony, Assistant Grand Recorder of Maine, has collected a list of opinions of the several jurisdictions in regard to the new ritual, which, considering the great importance of the subject, is of great interest.

The summary is as follows :

Ten jurisdictions approve.

Fifteen jurisdictions disapprove.

Nine jurisdictions offer no opinion.

Regarding Iowa's Knights Templar muddle, Bro. C. T. McClenachan thinks that the Grand Encampment in October, 1889, at Washington, will place a heavy hand and a most unacceptable humiliation upon the unhelmeted head of Grand Commander Clark Varnum of Iowa, and possibly it may reach others who are now in the background. In the meantime he fears that the action of Charles Roome, the Grand Master of the Grand Encampment, will be upheld by the seventy thousand loyal Templars of the United States who will honor, cherish and love him, as he will deserve, for the faithfulness with which he has served them.

At a recent meeting of St. Simon of Cyrene Commandery, Davenport, Iowa, a

resolution was passed which looks as if Iowa was preparing to back down on the ritual question. A portion of the resolution reads as follows :—"That while St. Simon of Cyrene Commandery, does not presume to decide upon the merits of the controversy between the Grand Encampment and the Grand Commandery, it hereby instructs the representatives of this commandery to the meeting of the Grand Commandery, to be held in October, 1888, to use their best efforts to have the action of the Grand Commandery, at its meeting held in 1887, reconsidered ; or, failing in that, to offer a resolution to have the rituals redistributed, to the end that the Sir Knights of Iowa may be restored to good standing until the question of the merits of the ritual and the legality of its adoption may be brought up and acted upon by the next triennial conclave, that being the only body having jurisdiction of the matter.

### K. T. STATISTICS.

The present number of Knights Templar in the United States is 75,313, being a net gain of 2,919 during the past year. The total number of Knights Templar in the world is given at 80,910. The states having the largest number of Commanderies are : Pennsylvania, 65 ; Illinois, 58 ; New York, 56 ; Iowa, 50 ; Missouri, 49. The states having the largest number of Knights Templar are : New York, 7,994 ; Pennsylvania, 7,968 ; Massachusetts and Rhode Island, 7,217 ; Illinois, 6,939 ; Ohio, 5,643. In Canada there is one Knight Templar to every 36 Master Masons. The following shows the per centage of Templars to Master Masons for the past ten years in North America :

1879	8.50
1880	8.84
1881	9.47½
1882	9.75
1883	10.32
1884	11.13½
1885	11.50
1886	11.76½
1887	12.00
1888	12.39½

It is not our province to dictate how you shall vote, but we may remind you that Freemasonry teaches you, under all circumstances, to act as men and Masons. —*Voice of Masonry.*

When lodges have paid their dues and assessments to their Grand Lodge, that body has no right or authority to dictate what shall be done with the remainder of the funds. —*Bro. John H. Brown, Kansas.*

## Scottish Rite.

### NORTHERN JURISDICTION OF THE U. S.

The Supreme Council of Sovereign Grand Inspectors General of the thirty-third and Last Degree, Ancient Accepted Scottish Rite of Freemasonry for the Northern Masonic Jurisdiction of the United States, met in Boston on September 18, Sovereign Grand Commander Henry L. Palmer, Milwaukee, presiding. The first day's business was largely of a formal character, and was commenced by the Sov. Gr. Com. reading his address. He gave extracts from the reports of the Deputies of the several States in the jurisdiction, which, together with the tabulated statistics presented, show the membership in the Rite to be increasing more and more rapidly each year, accompanied with abundant financial prosperity. At the evening session the Thirty-third and Last Degree was conferred on forty-eight brethren, who were proclaimed Sov. Gr. Inspectors General of the Northern Jurisdiction.

It was the intention of the local brethren to have given the visitors and lady friends a tilly-ho ride in the afternoon, but the unfair weather prevented the programme from being carried out, and a banquet at the Hotel Vendome was substituted, at which 150 ladies and gentlemen were present.

At the second day's session, Sept. 19, Ill. Bro. Fellows, of New Orleans, in the Southern Jurisdiction, was introduced and received with honors. In connection with the presence of Bro. Fellows, it is worthy to note that all the Grand Masters of the Grand Encampment of Knights Templars of the United States now living were present at this Supreme Council, except Ill. Bros. James H. Hopkins, of Pittsburg, Pa., who is in Europe, and Robert E. Withers, of Virginia, United States Minister at Hong Kong, China.

At the election of officers Bro. Palmer was re-elected Sov. Gr. Com., and Clinton F. Paige Gr. Sec. Gen. The officers were chosen for a term of three years. Bro. Palmer was elected for the fourth successive term to the important position which he occupies.

It was resolved to hold the next annual meeting in New York on the third Tuesday in September.

In the evening a party of sixty ladies and gentlemen attended the Globe theatre where seats had been secured for them by the local brethren. The visitors were

conveyed from their hotels in carriages, but before leaving the hotels each lady was presented with a handsome corsage bouquet of roses.

The newly elected officers were installed at the third day's session. Later on a resolution was submitted and adopted providing for the appointment of a special committee to prepare a full history of the Ancient Accepted Scottish Rite in the Northern Masonic Jurisdiction of the United States, embracing therein the various changes that have taken place, including those in the Cerneau and Gourgas bodies, from 1807 to the present time, showing that this Supreme Council possesses all the rights over the territory that was ever claimed by either the Cerneau or Gourgas Supreme Councils.

Among the representatives near the Supreme Council presented for fraternal honours was Bro. D. Burnham Tracey, who represents the Supreme Council of Canada. Three additional brethren had the thirty-third degree conferred on them at this session.

The oldest active members present at the sessions were Bros. John Christie, 33°, of Portsmouth, N. H., age 84, and an active member for 43 years, and Ill. and Rev. Lucius R. Paige of Cambridgeport, Mass., age 86, an active member for the past 28 years. The oldest Honorary member present was Silas Alden 33°, of Bangor Me., aged 85.

In bringing this brief synopsis of the three days' meeting to a close THE CRAFTSMAN acknowledges the courtesy displayed by Bro. Pierce, 32°, in forwarding reports of proceedings. Bro. Pierce is an enterprising journalist, connected with the *Boston Journal*, and consequently conversant with the wants of his brethren of the press.

## Royal and Oriental.

SOVEREIGN SANCTUARY OF CANADA AND PROVINCE OF NEWFOUNDLAND — 33°, 96° : 90°

The annual convocation of the above Order was held in Memphis Hall, Toronto, on Tuesday, the 18th ult., at 8 o'clock p.m.

M. Ill. Bro. Daniel Rose, 33°, 96°, 90°, Grand Master General, delivered an address in which he congratulated the Order on the steady progress and the great interest manifested in the Rite. He said that the foolish opposition of certain

brethren to the Rite no longer manifested itself; that the principle taught by Royal and Oriental Freemasonry, that it is the duty of Egyptian Masons to speak no evil of other rites of Masonry had duly borne its fruits. The right of every Master Mason to join whatever rite in Masonry he deems best has been fully vindicated, and to-day Royal and Oriental Freemasonry has no opposition from any respectable source. He referred to the unhappy differences that still exist between the Grand Lodge of Quebec and the Grand Lodge of England and expressed the hope that the mission that the Grand Master of Canada has undertaken to bring about a better state of affairs may be successful. He reported that the Rite in the United States held its quadrennial session on the 19th of June last, and that M. Ill. Bro. Darius Wilson, M. D., the Grand Master General, reported a steady and healthy growth of the Rite in that country. After referring to the Rite in foreign Jurisdictions, he feelingly referred to the deaths which have occurred during the year of three prominent members of the Rite, viz:—M. Ill. Bro. J. C. Seymour, of St. Catharines; D. C. McDonald, of Peterboro', and V. Ill. Bro. M. L. Snider, P. M. W. S., of Osiris Chapter, of this city. He congratulated the Rite on the removal of *THE CANADIAN CRAFTSMAN* to Toronto and its great improvement under the editorial management of R. Ill. Bro. W. J. Hamby. After transacting considerable business of a private character, the Sovereign Sanctuary decided to hold its next annual convocation in Owen Sound at the time of the meeting of the Grand Lodge of Canada in July, 1889. The following officers were elected and installed:—M. Ill. Bro. Daniel Rose, Toronto, M. W. G. M. G.; M. Ill. Bro. Dr. Oronhyatekha, London, M. W. P. G. M. G. and Grand Lecturer; M. Ill. Bro. J. Parker Thomas, Belleville, R. W. Deputy G. M. G.; R. Ill. Bro. Robert McCaw, Oshawa, R. W. G., Rep. G.; R. Ill. Bro. W. R. Burray, Toronto, R. W. G. Orator; R. Ill. Bro. J. G. Gillespie, Chesterville, R. W. G. Prelate; R. Ill. Bro. A. L. Rundle, Oshawa, R. W. G. Senior Warden; R. Ill. Bro. W. C. Beddome, Parkdale, R. W. G. Jun. Warden; R. Ill. Bro. Robert Gilray, Toronto, R. W. Grand Treasurer; R. Ill. Bro. E. W. D. Butler, Toronto, R. W. Grand Secretary.

R. W. Provincial Grand Masters—R. Ill. Bro. D. Derbyshire, Brockville, St. Lawrence District; M. Ill. Bro. L. H.

Henderson, Belleville, Bay of Quinte District; R. Ill. Bro. Ed. Colstor Bennett, Ottawa, District; W. J. Hallett, Lindsay, Ontario District; James Boddy, Toronto, York District; M. D. Dawson, London, St. Clair District; J. C. Whichelo, Parry Harbor, Algoma District; W. R. Cuthbert, Montreal, Quebec District; G. H. Pick, Moncton, New Brunswick District.

Appointed officers—V. Ill. Bros. James Glanville, Toronto, V. W. G. Archivist; D. Bole, Meaford, V. W. G. Conductor; Francis Brown, Toronto, V. W. G. Supt. of Works; Alfred Curran, Toronto, V. W. G. Dir. of Ceremonies; Wm. Patrick, Montreal, V. W. G. Master of Ceremonies; Geo. Tait, Parkdale, V. W. G. J. Master of Ceremonies; John Twohy, Cannington, V. W. G. Captain of the Guard; John Kent, V. W. Grand Organist; George Armstrong and E. C. Bently, Montreal, M. W. Grand Stewards; Robert Higgins, Toronto, and J. D. Dewson, Bradford, Grand Sword Bearers; W. Fitzimmons, Brockville, and Robert W. Watchorn, Merrickville, Grand Standard Bearers.

#### THE ANCIENT LANDMARKS.

As promised last month, we now publish the landmarks, as defined by Bro. Dr. Mackey, with comments on each by Bro. Albert Pike, who is acknowledged as a profound Masonic scholar:—

The fundamental principles of the Ancient Operative Masonry were few and simple, and they were not called landmarks. Each lodge was independent of every other, and there was no superior authority over all. Each was composed of Apprentices and Fellow Crafts. Each had its Masters and Wardens, and these were elected by vote of all the members. The ancient charges show by what principles the relations of those of the fellowship to each other were regulated; and these may not improperly be said to have been the "landmarks" of the Craft.

Brother Gould says: "We shall vainly search in the records of the Ancient Scottish lodges in the early times for a full specification of the twenty-five "landmarks" which modern research pronounces to be both ancient and unalterable. Of the ancient landmarks it has been observed, with more or less foundation of truth: 'Nobody knows what they comprise or omit; they are of no earthly authority because everything is a landmark when an opponent desires to silence

you; but nothing is a landmark that stands in his own way."

Perhaps no more can be said with certainty in regard to them than that they were those essential principles on which the old simple Freemasonry was builded, and without which it would not have been Freemasonry; the organization of the Craft into lodges, the requisites for admission into the fellowship, and the methods of government established at the beginning.

One of these was that the body of the Craft was composed of Apprentices and Fellows, and that these, meeting in general assembly, had the right, each having his independent and equal vote, to elect the Grand Master and Grand Wardens.

This landmark was removed in England, as I have shown, by the Grand Lodge, when it arrogated to itself the power to elect the Grand Master and gave him the power to appoint the Deputy Grand Master and the Grand Wardens, more than a hundred and sixty years ago. But Apprentices and Fellows continued to be acknowledged as Masons; and to this day the business of the English lodges is transacted in Apprentice lodge. In this country they are held not to be Masons at all and all business is transacted in the Master's lodge, nothing at all being done in the other two except to confer in them respectively the first and second degrees.

This seems to me to have been the removal of one of the chief landmarks of Masonry, if not the very first and most fundamental and essential of all.

There is no common agreement in regard to what are and what are not landmarks. That has never been definitely settled. Each writer makes out for himself the list or catalogue of them, according to his own fancy, some counting more of them and others less.

One of the lists, which is published as if compiled by authority, sets down twenty-five "landmarks." I will give them one by one, with such remarks in regard to each as may occur to me:

#### 1°. The modes of recognition.

How are "the modes of recognition" a landmark? Is it meant that our present modes of recognition were used in Ancient Craft Masonry? That would not be true; because all the secrets of Masonry, anciently, were those which were made known to the Apprentices.

Is it meant that the modes of recognition are the same everywhere? That is not true; because the substitute word used

in England is wholly another word than that used here, and the same that has long been used in France; because the order of two others has been transposed since 1723; because there are words used elsewhere that we do not use; and because some of the signs are different in different countries.

Is it meant that the modes of recognition cannot be changed? They have been changed, and they may, if it be found necessary, be changed again. And modes of recognition are not principles, much less essential and fundamental principles.

#### 2°. The division of Symbolic Masonry into degrees.

But Ancient Craft Masonry had no "degrees." These were made about 1723; and forty years afterwards there were lodges under the Grand Lodge of England that had never accepted them.

#### 3°. The Legend of the Third Degree.

This was not introduced into Masonry until about 1723, and those who believe that the legend is true must believe that the two kings and Hiram, the artificer, were Freemasons, and, therefore, that there was Freemasonry before the facts recited in the legend had occurred.

#### 4°. The Government of the Fraternity by a presiding officer called a Grand Master, who is elected from the body of the Craft.

There is absolutely no evidence that there ever was a Grand Master in England, or a general assembly of Masons held there, before Sayer was elected in 1717.

The "body of the Craft," then meant the Apprentices and Fellows, for they constituted the lodge, and the general assembly, and a Fellow Craft could be elected Grand Master. The body of the Craft was the body of the Fellows of the Craft, but now a Fellow Craft has in this country no voice in the election of a Grand Master.

And Masonry existed and there were lodges of Masons in England and Scotland long before there were either Grand Lodges or Grand Masters.

#### 5°. The prerogative of the Grand Master to preside over every assembly of the Craft, wheresoever and whensoever held.

There could have been no such right before there were Grand Masters; nor is this prerogative known to have been claimed or exercised anywhere by any Grand Master in the early days of Masonry.

#### 6°. The prerogative of a Grand Master

to grant dispensations for conferring degrees at irregular times.

This prerogative was not anciently possessed by the Grand Master, because no such dispensations were needed, inasmuch as each lodge was entirely uncontrolled in regard to the times of conferring the degrees, and conferred them when it pleased.

7° The prerogative of the Grand Master to grant dispensations for opening and holding lodges.

The old lodges were opened and held by the spontaneous and free action of the members, without authority from any one. The practice of granting warrants and charters grew up in modern days; and the Grand Lodges may if they see fit, take away from the Grand Masters the power of granting what are now incorrectly styled dispensations.

8° The prerogative of the Grand Master to make Masons at sight.

The Grand Master could make Masons with the aid of a proper number of brethren called together by him, but the power of a Grand Master to take a person into a room and by himself alone to make him a Mason will be looked for in vain in the ancient charges and regulations. And this supposed prerogative was not a landmark, because it no longer belongs to Grand Masters.

It is supposed to have always been a landmark that a man could only be made a Mason in a just and lawfully constituted lodge. But this became a law of Masonry by being enacted by the Grand Lodge; and independent lodges, at Newcastle, and elsewhere, holding no charters, but self-constituted, continued to make Masons at will.

In Scotland private lodges had the right to issue commissions on "dispensations" to one or more individuals to admit and enter such duly qualified persons as might apply to them into the society or lodge, either as Apprentices or Fellow Crafts. This was done by the lodge of Kilwinning in 1677; in the lodge of Haughfoot in the early part of the eighteenth century; in 1804, by Lodge Royal Arch, of Maybole, which commissioned one of its members to confer degrees, and in other cases.

9°. The necessity for Masons to congregate in lodges.

10°. The government of every lodge by a Master and Wardens.

These were undoubtedly landmarks.

11°. The necessity that every lodge, when congregated, should be duly tiled.

Undoubtedly it was a landmark that the work of the lodge should be done in private; but it was not necessary that it should have a Tiler without the door, if it could be otherwise made secret and secure.

12°. The right of every Mason to be represented in all general meetings of the Craft, and instruct his representatives.

Every Apprentice and Fellow Craft in London and Westminster has a right to be present and vote, but no right to be "represented" in the general assembly. In the Grand Lodge individual Masons were not represented. The Masters and Wardens represented the lodge, and not Masons who were unaffiliated; and the right of instruction never belonged to "every" Mason or to any individual Mason; neither was any such right recognised when the general assemblies were deprived of their powers by usurpation on the part of the Grand Lodge.

Nor was it ever a landmark that a lodge represented in Grand Lodge could instruct its representatives there in regard to questions and matters as they arose.

13°. The right of every Mason to appeal from the decision of his brethren in lodge convened to the Grand Lodge or to a general assembly of Masons.

There never was any right of appeal from the decision of a lodge to the general assembly; and the right of appeal to the Grand Lodge was not possessed by individual members, except so far as it was given by the Grand Lodge, and in regard to very many decisions, never had existed in England at all.

14°. The right of every Mason to visit and sit in every regular lodge.

There is no such right now, and there never was any such right. No Mason from this country can visit a lodge in London without being vouched for, not only as a Mason, but as a person fit to be received. Any member of a lodge can object to a Mason seeking to visit his lodge.

15°. That no visitor not known to some brother present as a Mason can enter a lodge without undergoing examination.

It is a law enacted by the Grand Lodge of England that no brother can visit without being vouched for; but in most countries of the world there are no examinations, a visitor being admitted upon production of his diploma or patent.

If it is a landmark that no person not vouched for can visit without being examined, brethren from other countries, in



which the English language is not spoken, and in which the work differs from ours, will always find their diplomas and patents valueless ; and if the rule prevailed in other countries, no American Mason could visit any lodge in Sweden, Norway or Denmark, or in any Latin country on the face of the globe.

16°. That no lodge can interfere in the business or labor of another lodge.

This is entirely too vague and general to be a landmark. It might be stretched wide enough to cover the doctrine of perpetual proprietorship over a rejected candidate.

17°. That every Freemason is amenable to the laws and regulations of the Masonic jurisdiction in which he resides.

This is not true, except to a limited extent. Suppose the Grand Lodge of the District of Columbia should require every Mason residing here to become affiliated here. Nor is it by any means settled that Masons affiliated in one state can be tried by a lodge in another state. If one of us visits Italy does he become amenable to the laws of the Grand Orient of Italy, in every respect, by residing there unaffiliated? The language is too general and indefinite.

18°. That every candidate for initiation must be a man, free-born and of lawful age.

It was not anciently necessary that, to become an Apprentice, one should be a man of lawful age. He was described as a "youth," and was in general not of age. Nor is it now necessary in England that he should be free-born.

19°. That every Mason must believe in the existence of God as the Grand Architect of the Universe.

The phrase "Grand Architect of the Universe" is not an ancient one and does not express an adequate idea of the Deity. And the truth is, that it was originally, and for a very long while, in England and Scotland, a landmark that no one not a Christian and a believer in the Trinity could be made a Mason.

20°. That every Mason must believe in a resurrection to a future life.

Every one must believe in another life for the soul of man ; belief in a life that is a continuance of this, but not in any sense a resurrection, being certainly sufficient.

21°. That a book of the law of God must constitute an indispensable part of the furniture of every lodge.

It does not appear that this was required in the older days of Masonry.

22°. That all men in the sight of God are equal, and meet in the lodge on one common level.

It is not a landmark of Masonry that all men are equal in the sight of God. That is a statement that God regards men in a certain way—the Australian savage as equal in every way to the greatest and best of the race. Whether this be true or not, it is no landmark of Masonry. But it is a landmark that on the floor of a lodge all Masons stand on one common level. It is not true that we are bound to admit to that common level all men of all kinds and races who may apply.

23°. That Freemasonry is a secret society, in possession of secrets that cannot be divulged.

It is not true that Freemasonry is a secret society. A secret society is one whose existence is a secret, and its members not known. But it is a landmark that the secrets of Freemasonry cannot be divulged.

24°. That Freemasonry consists of a speculative science, founded on speculative art.

There is neither science nor art in Freemasonry. Its true definition is that it is a system of morality, veiled in allegory, and illustrated by symbols. It does not pursue scientific studies nor practise the arts.

25°. That the landmarks of Masonry can never be changed.

But they can be, and they have been. It is true that its real landmarks ought not to be changed. But who is to say what these are ?

One would be warranted in believing that it was an ancient landmark that no one could be admitted into the society except by unanimous consent ; but one of the earliest acts of the Grand Lodge of England was to authorize certain lodges to receive candidates when unanimous consent was refused by even more than one vote.

It was never a landmark that the vote should be taken by secret ballot, although that now seems to possess greater sanctity than many things that time has taken away. It was only required that the unanimous consent should be had, the brethren expressing their opinion in their own prudent way.

Thus most of these so-called landmarks were not known either to Ancient Craft Masonry in England or Scotland before the revolution of 1723, or to the new Mas-

only, as landmarks, for years afterwards. It is a pity that Masonry has not a Pope, or cannot make one of some Grand Master, Editor, or Chairman of a Committee on Foreign Correspondence, endowed with infallibility, to determine the age which a landmark must have to entitle it to call itself a landmark; what is the essential nature of a landmark; how many of the supposed twenty-five are landmarks, and what others the oracular wisdom of the author (Dr. Mackey, in 1874) of this catalogue has overlooked.

A mushroom may grow ever so tall, on a boundary line or at a corner, but it will never be mistaken for a landmark.

If there were such an infallible authority and arbiter, I should like to submit for his consideration a score or so of additional landmarks of the same nature as some of those on the semi-official catalogue, and, it seems to me, equally entitled to figure on it.

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## Craft Tidings.

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### CANADIAN.

Bro. Wayling, D. D. G. M., Toronto District, has appointed Bro. Borngasser District Secretary.

Stevenson Lodge, Toronto, is booming, propositions and initiations being the order of the day.

The prospects of the craft in Ottawa for the winter months are good, several excellent candidates looming up.

All the Toronto lodges have resumed labor and refreshments as well, the called off season being a thing of the past.

Grand Master Walkem has been elected President of the Art School of Kingston. Energy and ability are always recognised.

Gedaliah Council, R. & S. M., Ottawa, has entered upon its fall and winter work, after the vacation, with a good deal of energy.

Rehoboam Lodge, Toronto, is doing remarkably well this year. Bro. Carkeek, W. M., is ably seconded by Brother Gibbs, P. M.

Have all the Sir Knights who were induced to join the new preceptory in the west end by the promises of office, received them?

Bro. Shortly, D. D. G. M., Ontario District, has commenced his visitations.

Bro. Rev. W. C. Bradshaw is District Secretary again this year.

V. W. Bro. Thos. Mowat, Grand Supt. of Works, G. R. B. C., was in Ottawa last month. He reports craft matters on the Pacific coast as booming.

Nipissing Lodge at North Bay, which was U. D. last year, has received its warrant. The by-laws of the lodge have been submitted to G. M. Walkem for his approval.

Stevenson Lodge, Toronto, has endowed a cot in the hospital for sick children, Some of the other lodges not already represented in this useful charity should follow suit.

The Masonic band of Ottawa, has passed to its credit account the neat sum of fifty dollars as a result of the moonlight excursion held under its auspices early last month.

The members of Ashlar Lodge, Toronto, are proud of their W. M., Bro. Ben. Allan, as the printed report of P. D. D. G. M. Malone in Grand Lodge proceedings is very complimentary to Bro. Allan.

Bro. Dr. Freeman, of Georgetown, D. D. G. M. of Hamilton District, paid his first official visit on Sept. 18th, when, in company with Bros. George Russell, Gavin Stewart, Frank Wanzer, G. Lothead, and John Hoodless, Watertown Lodge, Watertown, was visited. The lodge was found in a prosperous condition.

Bro. David McLellan, for three years M. W. S. of the Hamilton Rose Croix Chapter, A. and A. S. R., was recently presented with two handsome pieces of silver, a water pitcher and cruet, in recognition of services rendered the chapter. The presentation was made by Bro. Hugh Murray, on behalf of a committee, the recipient acknowledging the gift in appropriate terms.

Bro. Thomas Smith, for five years W. M. of Fraternal Lodge, Rouseville, Pa., died in Hamilton, Ont., at the residence of his mother. His remains were buried on the 6th Sept., among those in attendance being Bros. Slingerland, Armstrong, Fox, Cromac, Francis, Ross, Bowers and Robinson, all residents of Rouseville. The Masonic ceremonies were conducted by Bros. W. J. Grant and John Hoodless of Barton Lodge.

The scheme agreed upon at a recent meeting of officers of the Ottawa lodges, of having two Masonic nights in each week, instead of crowding the eight meet-

ings into the first two weeks of the month, has received the approval of all the city lodges. As soon as the by-laws of the three lodges and chapter, whose meeting nights will be altered under the scheme, can be changed, the Masonic nights in Ottawa in each full week in the month will be Tuesdays and Fridays. Visiting brethren make a note of this and give the Ottawa brethren a call.

#### UNITED STATES.

In Arkansas last year 100 lodges failed to make returns.

Oregon has recognized the Grand Lodge of South Australia.

General Simon Cameron of Pennsylvania, now in his ninetieth year, is an active Templar.

The late Commodore Kittson left the Masonic Temple Association of St. Paul a bequest of \$10,000.

The late Thomas Singleton of Philadelphia, bequeathed \$45,000 to the Grand Lodge of Pennsylvania.

A lodge of instruction is to be held annually in Salt Lake City, and each lodge in Utah must send its W. M. or one of the Wardens to get posted.

The library of the Grand Lodge of California contains 2000 volumes—all Masonic works. Iowa's library contains over 8000 volumes, and many very rare and antique books.

It has been estimated that if all the members of the Masonic Fraternity in the United States were arranged in one procession, marching two and two, they would form a line 300 miles in length. "Linked sweetness long drawn out," as it were.

In Texas, recently a candidate was debarred because one toe was shorter than that on the other foot, it having been cut off. In another jurisdiction, a hunchback was rejected because he would make a poor show in a public procession. What next!—*Trestle Board*.

Bro. John Hodge, R. W. Junior Grand Warden of the Grand Lodge of New York, has announced that he will give to the Fraternity the estate of the late Governor Washington Hunt, in Lockport, for a Masonic Asylum. This property consists of an elegant stone residence, with lodge-house, barns, conservatories and eighty acres of ground, valued at \$50,000, within two miles of the heart of the city of Lockport.

The Covington (Ky.) *Star* says:—"A certain married lady in our town sat up until 12 o'clock one night last week waiting for her husband to come from the lodge. At last, weary and worn out with her long waiting, she went to her sleeping-room to retire, and there found the missing husband sound asleep. Instead of going to the lodge he had gone to his room and had never left the house. Such are the troubles some poor married women have to contend with in this life."

M. W. Past Grand Master Joseph D. Evans, died recently in Brooklyn, N. Y. In the Masonic world he attained great eminence, having been Grand Master of the State of New York in 1854-5 and Minister of State in the Supreme Council, 33d, A. and A. S. Rite. His Masonic writings were widely known and highly esteemed. He was honored by all who knew him as a man of unswerving integrity and the highest moral worth, courteous and gentlemanly to all, and universally esteemed.

The Scottish Rite war in Ohio still continues, and the leaders of the various factions will not be comforted. Some two years ago we heard Dr. Rob. Morris make the remark: "I wish I had never joined the Scottish Rite." We said, "Why?" "Because," said he, "they are always and eternally quarrelling." Judging from the present outlook we should say that the time is not distant when all honest and well disposed Masons of the United States will earnestly wish that Scottish Rite Masonry had never been invented.—*Masonic World*.

The Masonic nomenclature of rank and office includes many high sounding titles, all well enough in their place and not without their significance, and yet it is possible that these titles of advancement and distinction may be regarded as unduly important. There are weak-minded and vain members of the craft whose highest ambition seems to be the taking of some new degree, or the gaining of some additional preferment as an office-bearer, whereby they may be known and called masonically by some superior title.—*Freemasons' Repository*.

#### FOREIGN.

The Grand Lodge of England has 1500 subordinate lodges on its registry, and additions are made weekly.

H. R. H. the Duke of Connaught and Strathearn, D. G. M. of Bombay, India,

## Miscellaneous.

### FREEMASONRY ASSAILED.

recently attended a lodge in Poona, and took part in the installation ceremonies.

The recent visit of Ill. Bros. Dr. Gorgas 33°, 33-95°, and J. H. Hopkins, 33°, 33-95°, Europe, has brought forth good fruit, and has resulted in the general continental recognition of the Cerneau regime of the A. and A. Rite. The visit to Manchester took place on the evening of the meeting of the Palatine and Jerusalem Chapter, No. 2, of March, when Bro. Joseph Hawkins was installed M. W. by Ill. Bro. William Dwerryhouse, but broke up before the illustrious visitors reached Manchester. Since then the Chapter held a meeting and conferred the Rose Croix. It has two candidates for next meeting.—*The Kneph*.

We are very pleased to learn from the address delivered by Bro. the Earl of Zetland, Prov. Grand Master, at the recent annual meeting of the Provincial Grand Lodge of North and East Yorkshire, that steps have been taken to form a Provincial Masonic Educational Fund to assist in educating those Masons' children who are unable, or until they are able, to obtain admission into Royal Masonic Institutions for boys and girls; that a considerable sum has already been raised for the purposes of this fund, and that, in accordance with its by-laws, the first annual festival will be held in May, 1889, by which time it is to be hoped that the position of the fund will be established on a sufficiently sound basis to allow of a commencement being made.—*London Freemason*.

Especially let the life of every brother be such as will teach impressive lessons of honesty, purity and brotherly love.—*The Tyler*.

How easy it is to be just to men after they are dead. But how much more God-like to do such an office before their ear is dull, their eye dim, and hand heavy.—*Masonic Journal, Me.*

We often expect too much of Masonry, and we always expect too much of Masons. Masons are human beings, and Masonry can only make the Mason the best of his kind. The Masonic Order, therefore, can not be any better than the men who compose its membership; but Masonry never made a man worse, and it has made many men better than they would have otherwise been.—*Estee, California*.

In *The Kneph* for September, published at Withington, Manchester, England, we find an attack upon Freemasonry which appeared in the *Gentleman's Magazine* for April, 1737, one year before Clement XII issued his bill against the institution. The article was headed "Freemason's, a dangerous society," and is reprinted in *The Kneph*, by M. Ill. Grand Master General John Yarker, who is contributing a series of papers on "Records and Documents relating to Freemasonry as a speculative society," Bro. Yarker says Masons took little notice of the attack at the time, and we can now afford to amuse ourselves with it. It reads as follows:—

Amongst all the various instances of our advantage over other nations in point of liberty, there is one so very remarkable that it deserves your most serious consideration. I mean the toleration of that mysterious society called Freemasons, who have been lately suppressed—not only in France, but in Holland—as a dangerous race of Men; whereas, here they are permitted to hold their private meetings in every part of the town, and even to appear in publick processions with the ensigns of their Order.

Indeed, I have often wondered that they have not been laid under some restraints, even in England; for though our present most excellent Ministers have always preserved a sacred regard to liberty, I think no Government ought to support such clandestine assemblies, where plots against the State may be carried on under the pretence of brotherly love and good fellowship.

The Act of Toleration does not allow of private Conventicles, even in cases of conscience; but enjoins that all places of Divine worship shall be not only licensed but publick. Shall more indulgence be granted to this incomprehensible Fraternity, who do not pretend, so far as I ever heard, to plead conscience or any public emolument on their behalf?

They derive their origin, as I am informed, from the building of Babel, which everybody knows was an audacious attempt against Heaven, inasmuch that God Himself thought fit to defeat their design by the confusion of tongues, that such impious offenders might not understand one another. But, on the contrary, our

modern Masons pretend to an universal dumb language, by which people of all nations upon the face of the earth who are initiated into their Mysteries, can easily converse together by the help of certain signs, known only to themselves.

It is likewise said, that by the same signs, they can oblige any of their brethren to leave off work, and follow them wherever they please—a power which may be, sometime or other, turned to a very ill use.

The concord and unanimity which reigns so remarkably amongst them is very surprising; for though they are composed of all nations, parties, and religions, we are told that there hath not happened the least quarrel or disturbance in any of their Assemblies.

That impenetrable secrecy for which they are so famous, is likewise matter of just suspicion, and seems to indicate that there is something in their nocturnal Rites and Ceremonies which they are afraid of having discovered.

For this reason they not only lock themselves into the room where they meet, and suffer none to wait on them, except Brethren; but on all extraordinary occasions a Sentinel is placed at the outside of the door with a drawn sword in his hand, to prevent all discoveries.

This is not the only work of their being a Military Order; for it is very observable that they give their chief officer the title of Grand Master, in imitation, I presume, of the Knights of Malta; nay, he has a sword of state carried before him almost as large and as richly ornamented as that of his Majesty.

This sword was presented to them, as I am informed, by a great Roman Catholic peer—with what view I shall not take upon myself to determine.

There seems likewise to be something emblematical in their gloves and aprons; a glove is only another word for a gauntlet, which is a piece of armour for the hand. An apron is, indeed, a proper badge of Masonry in its literal sense, but it is likewise a term in gunnery for a flat piece of lead to cover the touch-hole of a cannon, when it is loaded; and I leave it to my superiors whether it may not be made use of by the Freemasons to typify something like it.

It further deserves notice how artfully they have dispersed themselves, in different Lodges, thro' all parts of the Kingdom, and particularly in the great Metropolis, as it were on purpose to beat up

for Volunteers—in which they not only admit Turks, Jews and Infidels, but even Jacobites, Non-jurors and Papists themselves.

They keep their proceedings so very private that it is impossible to guess what seal of secrecy they have invented, which is able to tye up the mouths of such multitudes, whom the most solemn oaths could not bind upon any other occasions.

I wish it may not be something like that horrid obligation which Catiline administered to his fellow conspirators.

Upon the whole this Mysterious Society hath too much the air of an Inquisition, where everything is transacted in the dark.

It may be said that a learned and worthy divine of the Church of England hath long ago publish'd the "Insitution of the Freemasons," which contains nothing but what is perfectly innocent, and proves them to be rather a whimsical than a dangerous and formidable sect; but I must observe that this book seems designed rather to amuse than inform the world; for it is not to be supposed that he would reveal those boasted mysteries in which the very essence of the Society consists.

But the most material argument is, that there are so many of the Nobility, Gentry, and even the Clergy, of the most undoubted affection to His Majesty's person, family, and Government, in this Society; and that, as it will be impossible to carry on any wicked designs against him without their knowledge, so it cannot be supposed that they will concur in them or conceal them. But with all due deference to the honourable and reverend persons, I beg leave to give my opinion that this argument is very fallacious, and upon which we can have no sure dependence; for I apprehend that the obligation which the Freemasons take, to be of such a nature that the blackest conspiracies or machinations will not allow them to break through it. Besides, how can we be sure that those persons, who are known to be well-affected, are let into all their mysteries? They make no scruple to acknowledge that there is a distinction between Prentices and Master Masons; and who knows whether they may not have a higher order of Cabalists, who keep the grand secret of all entirely to themselves?

It may be asked, perhaps, in what plots or ill designs of any sort they have been engaged since the first foundation of

their Society? This question is not easily answer'd; their principles and actions are so unfathomable that no one can, with certainty, say in what they are concern'd or not concern'd; but I cannot help thinking them at the bottom of one affair—I mean the late tumult at Edinburgh, and the murder of Captain Porteus; which was concerted and executed with so much unanimity and secrecy, that none but a Mob of Freemasons could be guilty of it, without the discovery of one person in so numerous a multitude as were concerned in the perpetration of that atrocious fact.

I am glad that a law is likely to be passed in the nature of the Black Act, for preventing such riots for the future, by trying the authors of them in England; for, if the Scots will not find one another guilty, there is all the reason in the world they should be try'd by an impartial jury, who know nothing of them or their characters; and I hope to see the Freemasons included in the same Bill, for they may be properly said to go in disguise.

I know these Men are generally looked upon, in England, as a parcel of idle people, who meet together only to make merry, and to play some ridiculous pranks; but it is very plain that the wise governments of France and Holland look upon them in a very different light; and I humbly hope to see my own country follow the example of the latter, at least, by suppressing such dangerous Assemblies.

But if a total oppression should be thought inconsistent with our free Constitution and most incomparable Government, I have an alternative to offer, which is to lay a double tax upon all Freemasons, as there hath been so many years upon the Papists.

I flatter myself that this scheme will not prove disagreeable at present when great sums of money are wanted, and ways and means are so very hard to be found. I am sure it will be more acceptable to the generality of mankind, or, at least, of womankind, than the reduction of interest to 3 per cent., without any redemption of taxes; for, as the Ladies have a very bad opinion of the Freemasons, and are incapable of being admitted into that Order, they will never complain of any tax being laid upon keeping a secret which they are not let into themselves.

The foolish law that Masters and Wardens can not resign seems to prevail to the embarrassment of other jurisdictions than our own.—*Illinois Freemason.*

## WHAT IS A "LEWIS"?

Bro. G. W. Speth writing to the London *Freemason* in reference to the discovery of an old manuscript by Bros. Hughan and Lane, says:—One passage specially arrested my attention, and vividly brought to my mind a long discussion I maintained five or six years ago in your columns with our dear Bro. Woodford. This passage actually gives the real meaning of "Lewis," as understood at that time. As far as we know, the word was first used Masonically in 1736, and applied to George III., the infant son of Frederick, Prince of Wales, G.M. Why such a word should suddenly have been applied to the Royal baby, unless it were previously familiar to Masons, has never been explained. It has since come to be equivalent to the son of a Mason. I have always held that we derive the word from the French *Compagnonnage*, in which Society the Stonemasons, sons of Solomon, are called Wolves, and their child-*Louveteaux*, or wolf-cubs; whilst in French Architecture, the instrument known by us as a Lewis, and composed of three pieces, bears the general name of *louve*, wolf-bitch, which, however, more immediately applies to the centre piece, the two side pieces being called *Louveteaux*. French Freemasons probably originally used the correct French term *Louveteaux*, to render the English Lewis, but knowing that Freemasonry was of English origin, possibly thought a French word out of place and inappropriate, and sought to anglicise it; the consequence is that they now call their sons Lowtons, and fancy, I suppose, they are speaking English. In the MS. in question, the 11th of Edwin's Charges reads—"You shall not make any Mould square or Rule for any that is but a Lewis; Lewis is such an one as hath served an Apprenticeship to a Mason, but is not admitted afterwards, according to this manner and custom of making Masons." Here we have a 1781 definition of Lewis. At that time the Craft had entirely ceased to be operative, and it is obvious that as the implied conditions could not then prevail, the definition was not of the date of the MS., but harked back to a time when such a thing as operative Freemasonry still existed. Any explanation invented after 1736, when it was applied to the Grand Master's baby, would be totally different. It, therefore, looks as if this definition were a real operative survival, ante-dat-

ing 1736, or even 1717. If, as here implied, an unpassed Apprentice was known from "time immemorial" as a Lewis, we can understand the Craftsman of 1736 giving it a speculative meaning, and applying it to the infant Prince. The allusion would be at once grasped. But if the term before that era were purely technological, and simply meant an instrument of iron, without any application to Masons as such, its sudden use and acceptance becomes incomprehensible. I am, therefore, inclined to think that this MS. furnishes us with one more little glimpse of 17th century lodge-life.

### MASONIC EMBLEMS.

The *Lambskin* reminds us to lead a pure life,  
The *Gauge* to divide well our time,  
The *Gavel* divests us of envy and strife,  
And prepares us for joys more sublime.

The *Plumb* to walk upright before God and man,  
The *Square* is morality's guide,  
The *Level* directs us through life's fleeting span  
To the Land over Death's darkling tide.

The *Compass* doth circumscribe all vain desires,  
Restraining each passion in bond;  
The *Trowel* speaks kindness--affection inspires  
Whenever a sufferer is found.

These, these were our emblems in days now grown old,  
All others are Shadow and Show,  
Whether Emerald, or Agate, or Topaz, or Gold;  
The Amethyst, or Cameo.

Then, Brothers, don't wear them--if you're good and true,  
You need not a label of gold;  
If you think they're all Masons who keep them in view,  
You'll find yourself wretchedly sold.

These little gold trinkets--they never can show  
That you've been in the Freemasons' Hall,  
The thousands who wear them, as doubtless you know,  
Were never true Masons at all.

I've seen Ragamuffins, with ferrety eyes,  
On whose cheek bloomed the *rum-bud* so fair,  
And with veins on their noses gigantic in size,  
Who wore a gold compass and square.

Mark how inconsistent to thus advertise  
Your possession of secrets most rare,

To challenge the gaze of inquisitive eyes  
With a little gold compass and square.

Then, Brothers, don't wear them--your emblems should be

Most deeply engraved on the heart.  
Truth, Temperance and Virtue--a *live* Charity,

Those emblems of our Ancient Art.

*M. H. Mason.*

### GENUINE BENEVOLENCE.

Some time last February there came to this country, from Scotland, a gardener by trade, Bro. John Jenkins, a stranger (yet not a stranger) in a strange land, and with very little means. He not being able to procure work at once, his means were soon exhausted. He was able to prove himself a Mason, and visited some of the lodges in the Masonic Temple, Philadelphia, and there obtained temporary relief. Visiting St. John's Lodge, No. 115, the brethren, becoming acquainted with his condition, interested themselves in his behalf (especially Bro. Town), and a proper contribution was made for him. Shortly after this he obtained work, and soon sent the money for his wife and child to join him in his adopted home. While waiting the arrival of the *British Princess* at Philadelphia, bearing to him his loved ones, he came to the city on business for his employer, and being overcome with the heat was sent to a hospital. His employer being notified, declined to have anything to do with the case. On being asked if he had any friends, or knew any one, he could only remember the name of Bro. Town, which he gave. Bro. Town being informed of his whereabouts, immediately came to his assistance and found him in a dying condition. While in this condition his wife and child arrived. They were directed to the hospital, and only reached there in time to see him die. Bro. Town at once made arrangements for his burial, and with the assistance of Saint Andrew's Society and the Caledonian Club, he was laid away in the grave to await the sound of the Archangel's trump, when the dead shall again come forth. This Masonic duty having been performed for Bro. Jenkins, Bro. Town still found himself having the care of a brother's widow and child, but he was equal to the emergency, for he at once placed her in a comfortable boarding-house, making himself responsible for her board. She having no relatives in this

country, wanted to return home. Bro. Town applied to the Board of Almoners, who donated the amount necessary for her passage home again to Scotland, not only with all her expenses paid, but by the donations from several of the brethren some \$15 in her pocket. This was not all, for they not only made the necessary arrangements with the steamship company and the captain to be well taken care of, but also on arriving at Liverpool to be immediately forwarded on to her home. She goes back to her home in Scotland in the Steamship *British Princess* on her return trip, the same ship in which she came to this country, and before this paper reaches its readers (nothing preventing) will be safe back home again, after only a few, but very sorrowful days spent in America, but enough for her to ever remember with gratitude the care and kindness of the Masonic Fraternity to a helpless and needy widow and child of a deceased brother Mason in a strange land.—*Key-stone*.

#### MASONIC CHARITY.

The Bay City, Mich., correspondent of the *Tyler*, Detroit, furnishes that journal with the following:—

To those who think that Masonry is but a social organization, and that no good thing is ever accomplished by the Order, may be referred a case just in point. Recently the New Orleans Juvenile Opera Company were in this city. While here, one of their members, Willie Madden, was taken ill, and the company manager was obliged to leave the lad behind. His parents were telegraphed of the sickness and the necessity of leaving the boy here. The father immediately telegraphed the Master of the lodge here, asking him to look after his son. The telegram was given to Bro. F. O. Gilbert, who had the boy removed to a private boarding house where he could have the necessary care, procured a physician, and provided everything possible in making the sick boy comfortable. But the disease could not be stayed. A telegram was sent his father of the danger of a fatal termination, and he arrived in time to be at the death-bed of his dear boy. To-day the father leaves for his southern home with all that remains of his beloved child. Bro. Madden returns with a sad heart, but filled with gratitude to the Masonic fraternity of which he is an

honored member, for the kind offices rendered his sick boy in time of greatest need.

#### NEW MASONIC LODGES.

Since the last meeting of the United Grand Lodge of Free and Accepted Masons of England on the 6th of June, the most worshipful Grand Master, the Prince of Wales, has granted warrants for the holding of eleven new lodges. Only four of these, however, are for England. Of these four, two are for London, one for Sheffield, West Yorkshire, and one for Wigan, West Lancashire. One of the eleven warrants is for Cyprus, and all the others (with the exception of the four for England) are for the Australian colonies—viz., Queensland, New South Wales, and Victoria.

#### FREEMASONRY IN GERMANY.

The London *Pigaro* says:—"Because the Emperor William II. is not a Freemason seems a poor reason indeed why that highly popular and praiseworthy Order should be proscribed in Germany. Yet this is what some of the German papers, with a flunkeyism unparalleled, are advocating. In their eagerness to hail the newly-risen sun and extol his every act, these miserable journals altogether ignore the fact that his venerated grandsire and his beloved sire were both members of the fraternity. No one, probably, will despise the adulation offered more heartily than the subject of it, who is a genuine hater of humbug." Despite the attitude of some journals in Berlin, it is a fact that the Craft has for some years made unprecedented progress all through the German Empire. The majority of Germans, whether Masons or not, acknowledge this as a significant and gratifying fact, as Masonry is a force that must make for unity and intelligent conservatism. The approbation or otherwise of a few Berlin journals is a matter of complete indifference, because while all honest and intelligent men are ever welcome to one fold, Freemasonry is a system that knows



no social distinctions, and has and will continue to flourish without praise or patronage from priests or princes, emperors or kings.

#### WHEN THEY BECAME MASONS.

King William III. initiated 1590.  
 Emperor of Germany, initiated 1735.  
 Frederick, Prince of Wales, initiated 1737.  
 Frederick the Great of Russia initiated 1737.  
 Geo. Washington initiated 1752.  
 Their Royal Highnesses the Dukes of York and Gloucester initiated 1766.  
 La Fayette initiated by Washington 1777.  
 King George IV. initiated 1787.  
 King William IV. initiated 1788.  
 King of Hanover initiated 1796.—*Illinois Freemason.*

#### A MEMORABLE BUILDING.

The *Keystone*, Philadelphia, says:—The oldest Masonic Hall in the World was erected by the Lodge Canongate Kilwinning, No. 2, of Edinburgh, on St. John's street in that city, in 1736. It is styled "St. John's Chambers." This ancient Lodge dates from 1677 and has just had its history written by Bro. Allen Mackenzie. The *second* oldest Masonic Hall in the world was that erected by the Craft in Philadelphia, in 1754, on Lodge alley in this city. As to the origin of the Canongate Kilwinning Lodge a number of operative Masons from the Canongate Edinburgh, petitioned the old Lodge of Kilwinning to grant them permission to enter and pass persons in its name and on its behalf. On the 20th of December, 1677, twelve of them attended, were accepted as Masons, and were duly authorized accordingly. The signatures and marks are appended to the minute in the records, which states at the "Lodge of Kilwinning," these Brethren "of the Canongate" were granted liberty to "enter, receive, and pass any qualified persons that they think fit in the name and behalf of the Lodge of Kilwinning, and to pay their entry and booking moneys to the sd Lodge as we do ourselves, they sending on of their number to us yearly and we do the like to them if need be." The earliest Scottish records relative to the Master Masons' Degree are to be found in the first minute book of this old Lodge. On the 25th March (Tuesday), 1735, "A Quarterly communi-

cation" was held, when the lodge was adjourned to "Monday next for the *Masters*" (31st March) and to Thursday, 3rd April "for the whole Lodge." The *Masters' Lodge* (Third Degree), accordingly sometimes met on different days, as so many did during the last century in England, but no *separate* records were kept, as often was the case in South Britain. Accordingly on the day named "admitted William Montgomery, *Fellow Craft*, and Wm. Robertson, Robert Blisset, and Geo. Frazer, *Master Masons*." The first reference to this Degree by "Mother Kilwinning" was on June 24th, 1735, when it was enacted that those brethren who had duly qualified as Apprentices and Fellows of Craft "shall be *Ras'd* to ye dignity of *Master gratis*." In No. 1 Edinburgh, according to Bro. Lyon, the first record of the kind is dated November 1, 1738, when a Brother who had then taken the first two degrees was "also raised as a *Master Mason in due forme*."

#### OUR EXCHANGES.

The following is a complete list of the Masonic journals to hand since the last issue of THE CRAFTSMAN. By our removal from Port Hope to Toronto many parcels intended for us have miscarried. We ask all contemporaries to address all communications to the Editor of THE CRAFTSMAN, Mail office, Toronto. All masonic literature will be received with much pleasure; it will always be read, if possible quoted from, and invariably placed "on the list."

*Bulletin Macconique*, Paris, France.

*Chaine d' Union*, Paris, France.

*Freemason* (four numbers), London, Eng.

*Freemasons' Chronicle* (four numbers), London, Eng.

*Freemasons' Repository*, Providence, R. I.

*Freemason*, Sydney, Australia.

*Freemasons' Journal* (two numbers), New York.

*Keystone* (four numbers), Philadelphia, Pa.

*Kneph*, Withington, Manchester, Eng.

*Liberal Freemason*, Boston.

*Masonic Advocate*, Indianapolis, Ind.

*Masonic Tidings*, Milwaukee, Wis.

*Masonic Chronicle*, Columbus, O.

*Masonic Review*, Cincinnati.

*Masonic Token*, Portland, Me.

*Masonic Home Journal*, Louisville, Ky.

*Master Mason*, Minneapolis, Minn.

*Masonic World*, Boston.

*Masonic Journal*, Dunedin, New Zealand.

*Royal Craftsman*, Plainfield, N. S.

*South African Freemason*, Cathcart, Cape Colony.

*Voice of Masonry*, Chicago.

*Victorian Freemason*, Melbourne, Australia.

*Tyler* (four numbers), Detroit.

*Trestle Board*, San Francisco.

NOTE.—We wish it to be understood that any publications forwarded to THE CRAFTSMAN, and not acknowledged have failed to reach, and our journalistic brethren will oblige by notice of any such omission.

### THE SQUARE.

This implement is one of the most simple that can be imagined. Two sticks and a nail or two are all that is required to make one. Why do Freemasons so revere it? Why do they place upon the Square an importance almost inconceivable. We have often remarked that our Craftsmen are idolators to a certain extent. It is rather a dangerous assertion to make, and were we not to qualify our remark, we might be censured as accusing our Fraternity of following the pernicious systems of antiquity. As we understand idolatry, it was the benefit that the image gave, and not the image itself, that was revered. Of course to particularize, we would necessarily be compelled to give the history of the image worshipped in order to trace the benefit. So it is with the Square. We revere it for the lessons that it teaches. Its language is indeed significant, and to the Craftsman that is of an inquiring mind, its meaning is of double importance. Of the rude figures that have come into great reverence we mention the Cross. It was first used by the primitive Egyptian to measure the rise of the Nile. In later ages it was used as an instrument of death, and now it is a symbol of the Great Jehovah. It occupies the zenith of symbology for the associations connected with it. The Square tells us how to act towards our fellow men. As the Master Workman applies the Square to see that the work is true, so we see that our conduct towards one another corresponds with the Divine command. This is the real object of speculative Freemasonry. It teaches us how to act and how to live. While men may endeavor to live good and true, our system enables them to conform their actions

that they will be good even though they are unconscious of it. Here it is that the result of our science is achieved. Our system makes them good, but this is accomplished by aid of scientific principles, and it is in their exemplification that we come so near to the old time worship already alluded to. We look upon the Square as a teacher that brings peace and happiness by simply admonishing the thoughtful man how to correct by viewing his own actions.—*Freemason's Journal*.

### HOME OR LODGE?

A brother from Iowa writes :

What ought a Mason to do whose wife is bitterly opposed to his being a Mason? Please answer in your columns.

Ans.—This belongs to a class of questions that each brother thus situated must answer for himself. It is a question as vexed as it is delicate. In the first place, were the case our own we should ascertain our wife's feelings in regard to the matter before we took so important a step. No institution has ever existed that more fully and fairly recognises the fact of a man's duty to his family, country and God than does Free and Accepted Masonry. Our first duty is to these great, paramount interests. If the opposition of the wife was found to be irreconcilable we think we should remain aloof from the order. If the opposition developed later, after we had taken the obligations of the Fraternity upon us, then much would depend upon circumstances. If the hostility proved so extreme as to compel a choice between the order and domestic peace, then, much as we love and believe in Freemasonry, we should (were the case our own), we think withdraw from it and cleave unto her whom the law of both God and man has made "bone of our bone and flesh of our flesh."

We may suggest, however, that we believe most wives are disposed to be reasonable if their husbands are sufficiently considerate. Exemplifying the spirit and principles of our noble order as every true Mason will be led to do, will soon win any worthy and faithful wife. Make the good that there is in Masonry apparent in your life, my brother, and the opposition of that wife of yours will very likely yield as the mists melt in the sun's warm rays.—*Master Mason*.

## THE GAVEL SONG.

BY THE LATE P. G. M. BRO. ROB. MORRIS.

Through the murky clouds of night  
 Bursts the blaze of Orient light —  
 In the ruddy East appears the breaking Day.  
 Oh, ye Masons, up! the sky  
 Speaks the time of labor nigh,  
 And the Master calls the quarrymen away.

## CHORUS.

One, Two, Three, the Gavel sounding  
 One, Two, Three, the Craft obey;  
 Led by the holy Word of Love  
 And the fear of One above,  
 In the strength of God begin the Opening  
 Day.

Oh, the memory of the time  
 When the temple rose sublime,  
 And Jehovah came in fire and cloud to see!  
 As we bowed in worship there  
 First we formed the Perfect Square,  
 And the Master blessed the symbol of the  
 free.

While the Mason Craft shall stand,  
 And they journey o'er the land,  
 As the golden sun awakes the earth and  
 main,  
 They will join in mystic ways  
 To recall the happy days  
 When on Zion's mount they built Jehovah's  
 fane.

Life is fleeting as a shade —  
 We must join the quiet dead,  
 But Freemasonry eternal life shall bear;  
 And in bright millennial day  
 They will keep the Opening Day  
 With the Sign and Step that make the Per-  
 fect Square.

## SEVERE BUT JUST.

The following clipped from the *Free-  
 mason's Journal*, New York, contains  
 several sentences that must commend  
 themselves to all brethren who regard  
 their obligations as binding:—There is  
 now being read in the different lodges an  
 edict of the Grand Master, based upon a  
 resolution passed at the late Grand Lodge  
 session, which relates to the Masonic  
 work by the use of books in abbreviated  
 form. We do not hesitate to emphat-  
 ically say that we deprecate the use of  
 this or any similar work by the different  
 officers and candidates in making them-  
 selves proficient, and consider it a Masonic  
 offence, which, as the edict states, will  
 hereafter be strictly enforced, notwith-  
 standing the plea of ignorance; but  
 could not this evil have been avoided by  
 tearing the weed out by the roots?

The writer as well as the publisher are  
 Masons, known as such, and could have  
 been reached by Masonic discipline, but  
 what, when it was found that a former  
 Grand Lodge officer stands sponsor to the  
 work, and its large circulation, it will be  
 rather a herculean task to undo now  
 what it has taken years to grow into the  
 flesh of the Masonic body. We bewail  
 the existence of the work because it is  
 coming into the hands of the candidate  
 whose proficiency in the primary degrees  
 comes from this source solely, and who  
 naturally goes through the higher degrees  
 before he properly receives them. We  
 have seen Past Masters endeavoring to  
 sell this special book to all comers in  
 order to earn a paltry sum, but none do  
 we hold more responsible than the author  
 and its publisher. To these the Grand  
 Master should look, put his foot down  
 and forbid its printing and selling.  
 These are the parties who are primarily  
 responsible.

In order to aid the Grand Master in  
 this really laudable undertaking, let us  
 admonish the Masters of the different  
 lodges to proclaim that it is an offence to  
 use and possess such books. Let a few  
 refractory members be brought before the  
 bar of Masonic justice and dealt with  
 according to the law, and doubtless these  
 books will vanish, and then all the  
 information and the teachings of our  
 noble Craft will be from mouth to ear, as  
 it should properly be, and as it has  
 always been since time immemorial.

## A STIRRING INCIDENT.

During the Revolutionary war, in 1779,  
 St. John's Lodge, No. 1, of New York  
 City, met at the Green-Bay-Tree Tavern,  
 on Fair street. In that year, Bro.  
 Joseph Burnham was taken prisoner by  
 the British, then in possession of New  
 York. Bro. Burnham made his escape,  
 and found his way to the Green-Bay-Tree  
 Tavern, where St. John's Lodge met,  
 where he was kindly received, and frat-  
 ernal protection was afforded him by  
 Bro. Hopkins, the keeper of the tavern,  
 who placed him in the garret. One  
 evening (a lodge night) the prisoner lay  
 down to rest on some planks that formed  
 the ceiling of a closet, that opened  
 directly to the centre of the lodge room.  
 The boards being unnailed, slipped from  
 their places, and the whole gave way;  
 the door, too, being only fastened by a  
 wooden button, flew open, and gave the

lodge an unexpected *visitor*, for the poor prisoner stood aghast in the middle of the room. The Brethren (chiefly British officers) filled with surprise, called in Bro. Hopkins, who was Tyler of the lodge. Bro. Hopkins explained all, and acknowledged what he had done. They gave him credit for his charitable behavior to a Brother, and made him a generous contribution, with their advice that Bro. Hopkins should transport him as secretly and expeditiously as possible to the Jersey shore, which was accordingly faithfully done.—*Keystone.*

### SAVED BY A SIGN.

The following appeared in the London *Daily News*, from a travelling correspondent, while the Franco-Prussian war was being prosecuted with vigor, and when extreme bitterness existed between the people of both countries :

“This present war has been prolific in illustrations of the value of Freemasonry in dangerous emergencies, and the anecdotes are endless of the lives saved by its means. Among the cart-loads of wounded of both nations which arrived from Sedan were two men whose consideration for each other was so marked as to occasion enquiry. They wore the Prussian and French uniform, respectively, and though neither could understand the other’s language they shared their rations, and seemed to be interchanging signals of amity all day long. Their story was a very simple one. The Prussian, who is an officer, and a man of 35 or so, with a stern, grave face, and a heavy, over-hanging moustache, had met the Frenchman, who is at least a dozen years his junior, on the battle-field, the latter being supported by a couple of comrades. Twice did the wave of conflict bring these men in contact, and on the last occasion the Prussian, who was himself badly wounded in the chest, pressed the young Frenchman hard, and had indeed his sword uplifted to administer the *coup-de-grace*, when the latter, who was faint from loss of blood, made a hasty sign to his victor which caused the latter to stay his hand. Parley was impossible, both from the exigencies of language, and the turmoil of battle; and besides, both men lost consciousness and fell at each other’s side. It turned out that the young Frenchman had been made a Freemason a few months before the outbreak of the war, and that he had instinctively made the sign by means of which members of the Fraternity

are taught to ask their brethren for help. The Prussian was an old Mason, who recognized it instantly, and who had instinctively paused, and before there was time for consideration both men fainted away. When consciousness was restored, they found themselves side by side and with the dead and dying round them. By a strange coincidence, their wounds were such that each could give the other some slight relief, and the late enemies employed their weary hours, in which they lay disabled and untended, in rendering little kindnesses to each other, and in thus cementing the friendship which had begun so strangely. When help came, they petitioned to be permitted to keep together, telling their story with considerable effusiveness to the doctor, who after some time came to them on the field. This gentleman, who was not a military surgeon, but a member of the blessed society which dates from Geneva, raised his hands in pleased astonishment at the tale he heard, and at once showed himself to be a Freemason too; so that three Brethren of the Mystic Tie were to be seen wondering over the strange chance which had thrown them together. I do not profess to be able to explain the particular influence brought into play, or the kind of solace which Freemasons find in each other’s company, but it is certain that the wounded men are supremely satisfied at the result, and that their story has given them quite a celebrity among their fellow-sufferers.

“At Iges, where the French prisoners were placed after the capitulation of Sedan, and where, it is but too true, they were all starving, some of their number contrived to make it known to their captors that they were Masons, and though this was ineffectual in many instances, the sturdy and uninitiated Prussians laughing the Masonic gestures to scorn, wherever it succeeded the men obtained little comforts which were priceless. A stout trooper was seen handing a warm frieze coat to one prisoner, and giving part of his rations to another; and explained his conduct to an inquirer with a sheepish smile, which spoke volumes, ‘They are my brothers although I have fought with them, and they are hungry and cold, and must be helped. They would do it for me.’ These are merely typical cases. But it is impossible to mix much with the troops, particularly after a battle, without hearing of kindred instances of Masonic usefulness.”

### A GOOD-ENOUGH KORAN.

In 1839, a very interesting incident occurred in St. John's Lodge, No. 1, of New York, when Mahmoud Junah, the first lieutenant of a frigate sent to this country by the Imaun of Muscat, on a mission of peace, and a Mohamedan, was made a Mason. It being impossible at the time for the lodge to procure a copy of the *Koran*, in which the candidate was taught to place his religious faith, a difficulty which might have been insuperable appeared. Upon explaining it to the candidate, he asked if the book which was used in the lodge taught them to believe in the existence of a "Great I A.M." On being assured that it did, he said, "that is a good-enough Koran for me," and he was accordingly received and initiated in the Lodge.—*Keystone*.

### GRAND LODGE OF SCOTLAND.

Her Majesty having consented on the occasion of her visit to Glasgow to receive an address from the Grand Lodge of Scotland, the deputation of brethren met under the dome of the Exhibition in front of the Royal reception room, when the following address was presented by Bro. Sir Archibald Campbell, Bart., M.P., M.W. Grand Master of Scotland, on behalf of that body :

"May it please your Majesty, we, the representatives of the Grand Lodge of Scotland, humbly avail ourselves of this opportunity, when your Majesty has been graciously pleased to specially honour our Grand Master, to offer to your Majesty the expression of our loyalty and devotion. By no community in your Majesty's wide dominions is this sentiment more deeply cherished than by the Freemasons hailing from the Grand Lodge of Scotland, who are most highly honoured by His Royal Highness the Prince of Wales being patron of their Order. In the name and on behalf of the whole fraternity, we humbly solicit permission to express our deep conviction that in your Majesty we are privileged to possess a Sovereign who through a long and eventful reign has both in public and private life given the noblest illustrations of the principles which regulate our Order. We conclude by imploring the Great Architect of the Universe to long preserve your Majesty, and pour down upon you His eternal blessing."

Her Majesty handed to Sir Archibald Campbell her reply, which was as fol-

lows : "I receive with great pleasure the dutiful address which you have presented to me on the occasion of my visit to Glasgow. I fully recognize and readily appreciate the value of the charitable works which it is the great object of your Society to promote. I thank you cordially for the expression of your loyalty and devotion."

The members of the deputation were then presented in a body to Her Majesty by Sir Archibald.—*London Freemason*.

### MASONRY'S DANGER.

We live in the nineteenth century, among a people that have found steam too slow and are harassing the lightning for their speed; among a people that crowd within forty years of average human life a century of work, as work was done a century ago; who are too busy to dream, too thoughtful and acute to be superstitious; who are intolerant of everything that cannot prove itself to be of use. A people who grapple the present and reach forward to the future, but who care little for the past; who think nothing of feeding their locomotives with the mummified remains of the Pharaohs, or of covering the most sacred monuments of antiquity with advertising posters. In such an age, and amid such surroundings, we cannot afford to rest content with traditions, no matter how glorious. The world is rushing forward and we must move with it or be left behind. I concede that Masonry is and should be conservative; I admit that it has no use for new-fangled notions and is safest when it abides by the teachings of the fathers; but I urge that we should put more nineteenth century vim into those teachings. Let us be more charitable, more social, more faithful. A meagre attendance at Lodge meetings, a year finished with no expenditures for benevolence, all this indicates dry rot, which must be checked or the fabric will go to pieces. Our danger is from within, not from without. The ranting of an army of detractors cannot affect an institution which has withstood the ravages of centuries.—*Grand Master Elliott, of Wisconsin*.

Let the business be done with all reasonable activity, and when done let the lodge be closed so that those who desire to return to their homes may do so.—*Times, N. Y.*

## GOODFELLOWSHIP.

R. W. Bro. J. Ramsden Riley, P. Prov. G.D.C., West Yorkshire, Eng., recently delivered an address in Freemason's hall, Hull, on "Modern Freemasonry as a Social and Moral Reformer," which we find reported in the *Freemason's Chronicle*, London. The lecturer defined "Modern" Freemasonry as applicable to any period subsequent to 1717. Referring to the social qualities of our institution he said :

"Man is a social animal. He is subject to wants and infirmities to such a degree that it is evident he was intended to mix with his fellows. He can neither find food for the body nor for the mind without others, and besides, his faculties and abilities, it is clear, must remain dormant and comparatively useless, for they can never be perfected without society. Moreover, the possession of remarkable talents by a man naturally incites to the display of them, which is a human weakness that often proves highly beneficial to others as well as himself. It is right that after the serious work of the lodge there should be that rational enjoyment in the social circle which we call goodfellowship. Strictly speaking, the latter has a much wider signification than most Masons give it, because we may cultivate it once a month in a lodge, but it may influence us every day away from it. Besides, there may be goodfellowship without what is called 'good eating and drinking!'

"Goodfellowship, however, as we understand it, I hold to be of more importance than many are disposed to allow. I believe that without it we should have largely diminished subscriptions to our Charities. If you want a man to interest himself in the happiness of his fellows, the best time to approach him is when he is himself happy. I may have somewhat crude ideas about ordinary goodfellowship, but I know what Masonic goodfellowship is, and it is of that I would speak, and also of that hospitality which Masonic usage, influenced by Masonic principles, enjoins us to offer to visiting brethren. I believe that hospitality greatly extends the area of goodfellowship; and as a crust, offered with true feeling, with a kindly look and a cheery word, is to be preferred to dainties inhospitably and ostentatiously paraded for our acceptance; so I think that is the reason why lodge hospitality is so highly valued by our visiting brethren. I recollect a brother from America attending my

lodge. It was the first he had visited in this country after an absence of very many years, and as he himself stated, he felt a stranger in a strange land. 'I was a stranger and ye took me in,' he said with emotion in responding as a visitor. 'When I go back to my own lodge I shall tell my brethren that Masonry is something more than a name in the Old Country, and shall never forget the kindness I have received.' He visited us several times after that, and since leaving our shores, I may tell you that on several occasions our lodge charitable funds have been augmented by him most generously, and I look upon those fraternal remembrances of us, when far away, as pure offerings on the shrine of Masonic goodfellowship."

## DERIVATION OF FREEMASON.

Many very learned derivations have been given to this word, from the Greek, Coptic, Hebrew—all, we believe, untenable. Freemason may come from Franc Macon, as derived from the rights of the French operative Masons, but we are inclined to think that it is simply an English addition to the Norman-French word, Macon. In the early times, operative Masons were termed *cementarii*, *latomi*, "les macons," maceons, masouns, masouyns, and finally *fremacons*, *freemasons*. A suggestion that the word comes from *frères macons* is, we feel sure, not philologically maintainable, as there is no good evidence of any such use in France sufficient to justify the use of this generic term. It is undoubtedly true that the use of "Freemason" is comparatively modern, and even the simple word Mason but precedes in its use the compound word by an insignificant period.

In the earliest records at present accessible, the members of the operative order are called indifferently *latomi* or *cementarii*, as we said above. "Le loge *latomorum*," "la magister de la loge *latomorum*," "magister *cæmentariorum*," "magister," "seniores," "guardiani," "apprenticij," are expressions to be found "mutatus mutandis," to describe various officers and members of the body in the York, Durham, Exeter, and Westminster fabric rolls, in Exchequer rolls, and especially in the register of W. Molash, Prior of Canterbury in the reign of Henry VI. The earliest use of the word *macon*, I believe, occurs in Chaucer's "Romaunt de la Rose," and we have frequent ex-

amples of the use of the different words *macoun*, *macouns*, as in the contract with the Abbot of Edmunsbury, 1439, for the repairs and restoration of the great bell tower, "on all mannere of thingss that longe to Freemasonry," "*maisoun*," and even "*masouyn*."

We also find constant references, as Bro. D. Murray Lyon says to "Robert the Mason," "Henry the Mason." We hear of "Richard of Cracall, mason," in the contract to build Catterick Church, 1412, which he contracted to make new "as workmanschippe and Mason crafte will." The earliest use of the compound word *Freemason*, I believe, so far known, is in the contract to build Fotheringay Chapel, 1435, where W. Horwood, Master Mason, the *Freemason*, contracts with Richard, duke of York, to "neyther sett mas nor fewer Freemasons, rough setters, ne boys thereupon, but such as shall be ordeigned."

We have also seen evidence of its use in 1439. From this time the word seems to be generally used in contracts, and is found in many still extant expense rolls. We see it in an act of Parliament (Edward VI., 1548), and constantly find it in obituary notices, epitaphs, and the like. As yet, no genuine charter of an operative guild has been discovered, as far as we know; but the earliest connection of the operative guild with the use of the word *Freemason*, is to be found in the MS. Charges and Constitutions, belonging probably to the Chester Guild of *Freemasons*, in the British Museum, of date about 1650 (Harleian MS. 2054).

The use of the word *Freemason* is a great deal earlier than any revival of *Speculative Masoury*, as Dr. Plot, writing in 1686, mentions the existence of the society for some time previously under that name, and mainly as an operative order, though admitting honorary and speculative members. The word *Mason* comes, then, from the Norman-French word "*macoun*," which is derived from the Latin "*mansio*," just as "*le Loge*," Norman-French is derived from "*logerium*" in Low Latin; and the compound word *Freemason* is not derived from *freestone*, but is the term of a *Mason* free of his guild or Fraternity—in towns among the "*freemen Masons*," in the country, either belonging to some "*loge*" attached to a monastery, or to the *Loge*, Chapter, or Assembly of that "*limitt*."—*Kenning's Cyclopædia of Freemasonry*.

## THE GOD OF FREEMASONRY.

The God of Masonry is the God of the Bible. There can be no deviation from this firmly established fact. The God of Abraham, of Isaac, of Jacob, the God of Moses, Aholiab and Bezaleel, the Great I AM, is the God of Freemasonry and the rock of ages upon which it is builded. His wisdom conceived it; His beauty adorned it; His strength preserves it, and by His loving kindness to-day it stands, after centuries of darkness, superstition and cruel persecution, in its inherent principles of truth and light, as pure and beneficent as when the great creative fiat "let there be light," pierced the gloomy blackness and space and from undefinable chaos a universe of unrivalled beauty and grandeur emerged, the morning stars sang together and man walked and talked with his Creator, pure in heart and perfect in the integrity of his manhood. "Thou shalt have no other God but me" applies with all its force to *Masons*. The God of David, Solomon, and Zerubbabel. He is the one God whom *Masons* must acknowledge and worship; whose sovereign authority must be freely and fully acknowledged before the doors of Freemasonry can be opened to our entrance in or on any spot of our globe. His attributes are the same the world over, be it on the burning sands of Arabia or the frozen waters of the Arctic. All *Masons* must agree upon this, or their professions of Masonry are as void and worthless as a broken bubble. We must agree upon the attributes of God, but we can differ in our manner of worshipping Him. On this broad ground Masonry becomes universal, recognizing no sect or denomination, no tribe or nation, it unites all its devotees under the one banner of belief in the Eternal Jehovah of the Bible, leaving each and everyone a "free agent to worship God after the dictates of his own heart."—*Tyler*.

When it (*Masonry*) makes a man a *Mason*, it makes an alms-chest of his bosom and it gives to every other brother throughout the world, a key to it.—*Bishop Randall*.

Those jurisdictions in which membership is held to be a valuable privilege, are less troubled with non-affiliates than those which hold that it is a burdensome duty, which *Masons* must be driven to perform.—*Josiah H. Drummond, Me*]

## WOMAN IN FREEMASONRY.

Woman is excluded from the benefits of Freemasonry. She is not recognized in all its arrangements. Can that be good which excludes from its enclosure the wife of our bosom, the mother of our reverence—the sister and daughter of our affection? And this is gravely urged as if it was true, while nothing can be further from the fact. What woman deprived of the benefits of Freemasonry? When was this cruel edict given forth? What council of our Fraternity has been assembled to remove a Landmark that has stood for ages, in the sight of every Mason's eye, and beyond the power of the highest Mason to remove. If this charge is sustained—if proof be brought home to the Craft that woman is deprived of its advantages, I renounce my allegiance to the Craft, strip myself of the decorations which I have earned with almost seven lustres of service, and own myself no longer a Mason. Or, perhaps in the dark ages from which the Craft is just now (A. D. 1847) emerging, the evil found its way into the lodge of this section of the country and the Freemasons in the jurisdiction of the Grand Master of the State of Virginia deny to woman the benefits of Freemasonry. If so, I have authority to declare that your lodges are out of order and have placed themselves beyond all fellowship with the rest of the Craft. Woman, indeed, without the benefits of Masonry! The mother, the wife, the sister, the daughter and orphan child of either sex whose delicacy and innocence make him like woman, why these are they for whose advantage the lodges stand! The Brother of the Craft may not command the benefits without ample proof not only of his Masonry, but of his fair standing with the Brethren—but woman comes and claims, and scarcely need she present the proof of her relationship with a Mason! For her, the fund is poured out—for her, the advice is ready—in her presence inquiry almost ceases. The passions themselves are hushed and Masonry becomes the guide, the friend of woman, her refuge in distress, the guardian of her purity and the champion of her fame.

But woman is not admitted to the rites of the Craft. The rites of Masonry are appropriated to the character and uses of the Fraternity. They come to us through centuries that have seen changes in all else but have wrought none in these. Let the woman who would complain at

being excluded from the rites of Freemasonry, first inquire whether she comprehends those rites, and let her be assured that the husband, the father, the brother and the friend could find no pleasure in excluding woman from any associations to which her charms could give attraction, or in which the delicacy of her sex would find appropriate exercise. Let woman be assured that man, whether Mason or uninitiated, prizes too highly the pleasures of her intercourse to debar himself from the enjoyment whenever the gratification can be possessed without a sacrifice of what is most lovely in her sex.

The exclusion of woman from what by its character or by divine appointment seems inconsistent with the peculiar delicacy of her condition, and the elevated position to which she was evidently designed, is not new, nor peculiar to Freemasonry. The Hebrew church scarcely allowed woman to be present at much of the public worship of the Temple, and now when the sacrifice has ceased and the Holy of Holies is closed, woman is admitted to no share in the services of the Synagogue, and is only allowed to be present in some confined nook where she seems to occupy a place between man and his now unpermitted sacrifice, rather than the position between man and the objects of his prayers. St. Paul himself with celibetic asceticism says, "I suffer not a woman to teach"—Freemasonry, bowing to all that is of authority in the Christian rule, places woman where she may teach by her beautiful example and shine in the lustre of her feminine virtues. It imposes upon her neither the labor nor the secrets of the Craft, but it makes each Craftsman the willing laborer for her comfort, and the dispenser of the mysteries in her behalf.

In the foundation of the Craft in the dark centuries, in the very twilight of civilization, when woman was the sport of man's passions and the slave of his convenience, then Freemasonry recognized not only her claims upon man's highest earthly consideration, but it incorporated her name and her condition in its ritual, and connected the most solemn duties of its members with her comfort, her elevation, her honor, her purity.

And never, from that distant time to this day, have Masons assembled to dispense their mysteries that woman's highest and holiest qualifications have not been regarded as the true characteristics of her sex, and her tenderest, purest re-



lations with man, made the grounds of her irresistible claims upon the affections, sympathy, aid and self-sacrifice of the Craft. Enshrined in the Mason's highest affections, he treasures the image of her virtues as the object for private devotion. The things that he estimates as the ordinary property of life, he exposes to ordinary gaze, but he hides from inspection the particular treasure of his soul, as Rachel, the wife of Jacob, saw the flocks and herds that constituted the wealth of herself and her husband exposed to the gaze and cupidity of the grasping Laban, while the sacred treasures of her maiden life, the household Gods of her idolatry, she had hidden away as the precious things of her heart.—*P. G. M. Bro. Joseph R. Chandler, of Pennsylvania.*

### CANADA'S GIFT TO FLORIDA.

A general appeal having been made to the fraternity on behalf of the fever-stricken brethren in Florida, noble responses have been made by sister Grand Lodges, but the generosity of the Grand Lodge of Canada, through Grand Master Walkem, is in keeping with its past record, when similar appeals were made. Bro. Walkem recently directed the Grand Treasurer to forward to the Grand Lodge of Florida for the Masonic Relief Fund, the sum of \$200, which will materially help the brethren and their families who have suffered through the yellow fever scourge. Promptness in sending relief is equally as worthy of commendation as is a princely donation, and Mr. Walkem's action was decidedly prompt.

After the candidate shall have been made a Mason, the fraternity are under obligations of justice to him, as he is to them, to obey all the points of his obligations. Should an attempt be made to stop his career, does Masonic justice demand that he should not be permitted to defend his character and to have an opportunity to face his accuser and challenge his witnesses? In an institution claiming justice as a cardinal virtue, how is it possible that any man could give a decision in favor of a course of procedure characteristic of every inquisition established by the bigoted Church of Rome? We confess to be heartily ashamed of the views and opinions of some of our Masons which are so inimical to our enlightened day and liberal principles, so forcibly inculcated in our monitors.—*Singleton.*

### MASONIC DUTIES.

One of the important duties (and one we fear the most neglected) of one occupying the Oriental Chair, is that of visiting the sick, the needy, and those who by advanced years are enfeebled and unable to attend the meetings of their lodge. While it is all important that a Worshipful Master should learn something of Masonic Jurisprudence, that he may not only govern his lodge with justice and equity, but also in accordance with the Ancient Usages, Customs and Landmarks of the Fraternity, and should know and understand his work (and see that his officers know and understand theirs), that he and they may be able to perform the business and work of the lodge in a creditable, solemn, and impressive manner; it is also his duty and not only his, but that also of his officers and members, to see that the sick, needy, and erring (if any), are looked after, cared for and admonished. We feel assured, and we speak from personal experience, that did officers and members only realize the pleasure and comfort the performance of this duty gave to those who are unable to attend the lodge on account of old age and affliction, they would much oftener perform it, though it might be at some sacrifice of time—though not of pleasure, for pleasure will result from the knowledge that they have given comfort and consolation to those suffering from age, sickness and sometimes even the very necessaries of life.—*Keystone.*

No human institution has yet attained that degree of perfection which a much less eloquent orator is not able to paint. To experience the bickering, the envy, the strife, the discord, which too often arise among Masons and in Lodges, casts our ideal oftentimes into the dirt with other human institutions. Would to heaven it were all it is pictured. Would that friendship, morality and brotherly love ever prevailed, and that the votaries of the Mystic Tie were purified of that sordid, narrow, selfish, ungenerous nature which characterizes men in every walk of life.—*F. J. Thompson, Dakota.*

It is reported that the ban laid upon Iowa Knights Templars by Grand Master Roome has been removed. We have not seen the official order to that effect, but presume the report is correct.