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“The Queen and the Craft.”

The Craftsman

AND

CANADIAN MASONIC RECORD.

Volume IX, Jan., 1875, to December, 1875.



HAMILTON, ONT.:

PUBLISHED BY J. J. MASON.

SPECTATOR STEAM PRINTING HOUSE, HAMILTON, ONT.

-15591-

DEC 14 1937

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THE CRAFTSMAN

AND

Canadian Masonic Record.

Bro. J. J. MASON,
Publisher.

"The Queen and the Craft."

Two per Annum,
in advance.

VOL. IX.

HAMILTON, ONT., JAN. 1, 1874.

No. 1.

FOUR SCENES IN REAL LIFE.

By Bro. Wm. Rounseville.

SCENE FIRST.

"You will give me leave to doubt your story!"

The speaker was a woman in the prime of life; the hour, eleven o'clock at night; the place, a room in a house supplied with all the necessary comforts of civilized life; the occupants, the before-mentioned woman, and a gentleman of the laboring million, whom she called husband. A cheerful fire was burning in the grate, and all the appliances of the room spoke of a competence, and taste and judgement to render the means effective in building up a cheerful and desirable home.

"You will give me leave to doubt your story, for I do not believe one word of it."

"Eunice!" and the name was pronounced more in sorrow than in anger, in a deprecatory tone: "Eunice, have I ever given you reason to doubt my word?"

"But it is not reasonable! You say you have been attending to your Masonic duties. I should like to know what duties Masonry requires of you at this time of night!"

"The poor you have always with you," responded the husband, "and the sick also."

"It does not appear to me that you would be out in this storm, attending either to the wants of the poor or the sick, and besides, if you have been engaged in that kind of business, how is it that your clothes are so free from wet?"

"As you doubt my word, perhaps it is better to show you how it was that I kept dry," and he stepped to the door which he had a few moments before entered, opened it, and pointed to a waterproof cloak yet dripping with the rain.

"Whose is that?" she asked.

"It belongs to Bro. Bentley."

"Then you have been to Bro. Bentley's, instead of being at the lodge and assisting the poor and the sick. I was not aware that there were either poor or sick at Bro. Bentley's."

"They are not, I am glad to say. They have a sufficiency of this world's goods, and enjoy good health."

"Then you have been visiting there, perhaps, while 'Bro. Bentley' attended the lodge, and 'Sister Bentley,' as I have no doubt you call her, kindly loaned you her husband's waterproof cloak, that you might shield your body from the storm. I must say she was very considerate."

"She did nothing of the kind, and besides, if you will take a word which you have so lately doubted, I have neither seen Mrs. Bentley this evening, nor been at her house."

"Where, then, did you get the cloak?"

"At the lodge, of Bro. Bentley himself."

"That will hardly answer. You would hardly take his cloak from him on a stormy night like the present, and allow him to go home in the rain without it."

"Nevertheless, that is just what I did. I had much further to go than he, had neither cloak nor umbrella, and, therefore, accepted his offer to let me wear it, while

he went to his own gate under the umbrella of another brother, who was going that way."

"I do not see as you had so much farther to go than he. He lives about the same distance from the lodge that you do."

"Very true; but then he went directly home, while I had to go in a direction away from home to make a call."

"Oh, ho! you have been out to make a call in such a night as this! The demand must have been urgent."

"It was a case of urgency, even a question of life and death."

"Why, really, one would think you had assumed the roll of a physician."

"No, wife, not a physician, but I am endeavoring to act the part of the Good Samaritan."

"You are very sure that you do not include in your list of duties that other injunction to 'visit the widow.'"

"That is exactly what I have been doing. This night it was my duty to 'visit the widow and the fatherless in their affliction,' and I have done it."

"Oh, I thought the truth would come out at last. Who might the widow be who has made sure of your good offices."

"Wife, I have always been a true, and have endeavored to be a kind husband to you, but such groundless taunts and insinuations are unbearable."

"I really do not see what you will do about it, as long as you give me cause for suspicion."

"But when have I given you just cause for suspicion of my fidelity to you?"

"When? To-night! How? By avowing the fact that you had visited a widow at this unseemly hour, and refusing to give her name!"

"I have not refused to give her name. On the contrary, I had begun to inform you of all the circumstances for the purpose of personally interesting you in the case, when you declared your disbelief of what I had already told."

"So you wanted me to become your assistant in this matter of visiting widows at ten o'clock at night."

"No; I should not have asked you to do that. It would have been unnecessary; but I did hope to enlist your feelings in her favor to the extent that you would use your influence in her behalf with your female friends to enable her to do something toward her own support."

"Where does this paragon of perfection reside, who has so excited your sympathies?"

"About a mile out on the Fleming road, in the old tenement which has stood empty so long."

"Who is she?"

"A stranger here. She came here last week, her husband too ill to travel, was taken to that miserable dwelling, and before his case was made known to those who would have gladly assisted him, he was overpowered by a disease unchecked by medicine, and died commending those he left to the brotherhood of which he was a member."

"What kind of people are they?"

"Poor as poverty itself—not remarkably intelligent, but with every indication of humble honest worth."

"There are children, I suppose."

"Three: a girl of ten and two boys aged respectively eight and five years."

"What does the widow propose to do?"

"Hardly anything as yet. The funeral of her husband takes place to-morrow, and after that we must see what we can enable her to do for herself."

There is no need to explain anything pertaining to this scene, for the conversation explains itself. We can only say that it is not a fancy sketch, but that it gives the relation of an experience that one Mason in the world has passed through.

SCENE SECOND.

"Has any brother 'round the lodge anything to offer for the good of Masonry, in general, or of this lodge in particular."

The regular business had been performed, a candidate had had exhibited to him the sublime mysteries and lessons of the Master Mason's degree. The little band there assembled was about to "part on the square," until another summons should assemble them "upon the level." The Secretary had closed his record and the gray-haired Master was about to remove his hat while he invoked the Divine blessing. He had arisen to perform this closing ceremony of the lodge, but before addressing the Divinity he asked the question placed at the head of this scene.

The question had been answered a hundred times before, sometimes by the relation

of facts, but more frequently by silence. Now, a brother arose and said he had something "to offer for the good of Masonry, and this lodge in particular." A brother with his family, on their way to the farther West, the husband, being taken violently ill, had stopped the previous day in a shanty out about a mile on the Fleming road. Today the brother had died, but not before he had made himself known as a member of the Universal Brotherhood. The family were left with absolutely nothing, except a worthless team and waggon, and a few household goods of about an equal value. The funeral would be on the morrow, when he hoped to see every member of the lodge in procession.

"Are the wants of the family supplied for the night?" asked a brother.

"They have had their supper. They have clothing for their beds, so they will not suffer, but the breakfast, and all thereafter, is unprovided for."

A member moved that a committee of one, to supply the necessities of the family, be appointed, and that he proceed in the fulfillment of his duties forthwith.

The motion was duly seconded and when put, was adopted by an unanimous vote. Bro. Crary was appointed, and accepted the trust. The duties of his office were by no means a sinecure. The storm which had broken over that locality since the opening of the lodge, was then at its height and raged with great fury. There were no lamps on the streets over which he had to pass in going to the shanty where the recipients of his favors were to be found; the walks were rough and deep with mud in many places, and a darkness as that of Egypt in the days of Moses, enveloped the country.

Bro. Bentley, who had been provident, or prophet enough to foresee the storm, had brought his waterproof cloak along. This he pressed upon the committee, who had no overcoat, and took shelter under the umbrella of a brother who was going his way.

The lodge was closed, after an earnest appeal had been made by the presiding officer for all to attend the funeral of the deceased stranger, and the members bidding each other "good night," dispersed to their homes. Bro. Crary, who had the task of visiting the house of death allotted to him, addressed himself to the performance of that duty. He proceeded to the nearest family grocery store and filled a sack with such articles as he judged would be most acceptable to the bereaved ones, and wended his weary way through rain and darkness towards the stranger household.

SCENE THIRD.

"Oh, Heavenly Father, aid thou and assist the widow and fatherless in this hour of trial and extremity. Reconcile them to Thy will, and if it be possible let them see the hand of Thy love even in this terrible bereavement."

As the Masonic committee drew near the hovel that served as a shelter to the bereaved family, he heard the voice of supplication and prayer, and looking in through an open window, open because there was no means of closing it, the words above written were pronounced in a sobbing, heart-broken tone, as if the aid asked had already been denied. Tarrying until the voice stopped or was resolved into convulsive sobs, he rapped lightly upon the frail door. It was immediately opened by the widowed mother, and Bro. Crary entered.

On a cot laid the body of the dead man. A tea-kettle sat in the corner of a wide fireplace, a chest, on which were placed a few dishes occupied one side of the room, while in a corner reclined on a well worn mattress, the three children, forgetting for a time their sorrows and sufferings. A feeble candle shed its faint rays over the scene and contributed to its ghastly appearance.

Enough has already been revealed to account for the condition of the family, and it is not necessary that we follow their history further. Their present and immediate wants were supplied, and when the Masonic committee left on that stormy night, a peace that the stricken ones had deemed impossible to them, brooded over the scene. A neighbor woman had been procured to watch with the wife through the night, and kind and reliable friends had pledged their sympathy and attention. Though bereaved, they were not forgotten of friends; though afflicted, they were not forsaken.

SCENE FOURTH.

The morning came bright and beautiful. The sun shone on hut and palace, as the rain had before fallen on the evil and the good. At the hour appointed, the brethren assembled in the lodge, arrayed themselves in the expressive clothing of the Order, and went to the house of death. Encouraged by this example, many of the townspeople turned out and made a part of the congregation. Among these was the lady whose conversation we have given in the first of these sketches—Mrs. Crary.

It would be perhaps too strong language to say that she would not have been present, had she not seen that Masonry had made it popular to attend the funeral of a stranger, but she certainly would not have attended had she not been desirous of seeing the

woman, to help whom, her husband braved the terrible storm of the previous night. A short but fervent invocation was pronounced at the hovel by the Chaplain of the lodge, when the body, preceded by two hundred members of the Fraternity, and followed by as many citizens in carriages and on foot, was taken to the cemetery, where the beautiful and impressive funeral rites of the Masonic Institution were performed, after which, all retired to their homes, except Bro. Cray and his wife. By the invitation of the former, the lady consented to call for a few moments on the afflicted family. The widow was standing in the door of her hut, as they approached, having removed her hat and veil.

Mrs. Cray gazed at her a moment and then seized her by the hand and exclaimed: "Are you not May Whitford? In heaven's name tell me!"

"I am," was the reply, "and you are Agathe Scott?"

"Yes, and I have looked the world over almost, to find you."

"And I have written everywhere to you and received no answer."

"But here we are at last—my earliest, dearest, best friend! Never more will we be parted.

And they were not, for the widow was domesticated in the family of her early friend, whose jealousy of her husband seems to have evaporated on that rainy night, when she was determined to look upon his character and doings through green spectacles.

The two ladies were foster-sisters; had been separated by the events of the war of the rebellion; had lost all trace of each other for nearly a decade of years, and now thus unexpectedly met far away from the roof-tree where they had played together in childhood—the one a happy wife—the other a disconsolate widow, with her grief, standing beside the grave of her hopes and joys. We need not give a history of the facts precedent to what we have stated. There are thousands of lives constantly going on, filled up in the same manner. Take either of those with which you are acquainted, reader. Be assured it will "fit in."—*Voice of Masonry.*

HOW BROTHER MADDEN LOFTUS FULFILLED HIS OBLIGATIONS.

OUR brother was a native of Kentucky. By his own choice he was a citizen of Illinois. He always revered Masonry—at least that was the testimony we have to it, because his father was an active member of the Fraternity, and frequently rode a dozen miles of an inclement afternoon to attend the communications of his Lodge. And brother Loftus knew his father would not do that unless the Institution was worthy of reverence. His father was a good man, and no one was ever in company with the son for an hour without being repeatedly assured of the fact. And because this good man, his father, was a Mason, therefore Masonry was a worthy organization.

From some cause or other it happened that Brother Loftus had nearly reached middle life, and still was not a member of the Order. In fact he never did become such until he emigrated to the Prairie State. Though such an admirer of Masonry, he had never assumed its obligations, or taken upon himself to discharge the duties required of members. There might have been those who knew why this was thus, but if so, they kept their knowledge to themselves. So he sought his new home as a profane, and settled in the central part of Illinois.

The love and reverence for Masonry soon became intense, and the necessary residence in the State jurisdiction was hardly attained when he was proposed as a candidate for the degrees of Freemasonry. He stood the examination of the committee, pronounced his principles, declared he was not actuated by mercenary motives or considerations in the step he was about to take, and was finally entered as a full communicant in the Lodge—a Master Mason. He praised the ceremonies of the degrees, expressed his profound satisfaction with the Lodge in its entirety, and did not see how it could be otherwise than that an influence for good should be brought to bear upon the members. Especially did he look to the weekly fraternity gatherings to instil a feeling of brotherly regard into their hearts.

Time passed on, and there was an election, and Brother Loftus being a politician, was of the opinion that "arrangements" ought to be made to secure the election of his favorite candidates to the chairs of the lodge. His first rebuff was received when informed that electioneering was contrary to the spirit of Masonry, and was condemned by Masonic laws. This upset his calculation; in fact it left him without aim or resource, for he had set his heart upon occupying an honorable place upon the list of electors, and it was pretty clear, even to his mind, that he did not stand much

chance of assuming that position, unless he could present his personal qualifications in a kind of private stump speech to the individual members.

The election came and went, and Brother Madden Loftus' slate was not only broken, but smashed. He submitted without a murmur, however, but it was a noticeable fact, and one that caused remark upon the members, that he was not quite so punctual in his attendance upon the communications of the Lodge as formerly, and with some of the members with whom he was most intimate, he would mourn over the fact that Masons did not carry their principles into the daily business of life. Some were unkind enough to interpret this language as conveying a rebuke to those brethren who did not give him all their patronage in that particular line of business in which he was engaged. Whatever may have been the cause, he became luke-warm, and a frequent absentee from the lodge meetings.

About this time an unpleasant affair occurred in the lodge, and a brother was tried and suspended from all the rights and benefits of Masonry. Mercurial in temperament as he was, Brother Madden Loftus could not be quiet during the excitement among the fraternity which such a state of affairs engendered. He heard the story of the accused, accepted it as a correct statement of the facts in the case, was employed as his counsel, and under the apprehension that counsel in such a case was employed to acquit, he did his utmost, by all allowable means, to effect that end, and was defeated by a nearly unanimous vote of his brethren.

As might be expected, this defeat did nothing towards ameliorating the condition of his mind, and for weeks he was not seen beyond the tyler's "place." Subsequently the secretary made a call for dues. This was the feather that broke the camel's back. He could not pay so much money for so ignoble a purpose. The body had refused to be governed by, or to take heed to his counsel, and he would not put his hand in his pocket to aid in sustaining and Institution which would go back on him in that manner, foil all his intentions, and frustrate his most important plans. In short, our Brother Madden Loftus concluded he would not stand the outrage any longer. He would take a dimit, and as Lodges sometimes rejoice at the opportunity to get rid of an uncomfortable member by dismission, the dimit was granted, and our brother was remitted to the condition of a non-affiliated Mason.

For years our brother has thus stood. He claims to be a Mason in good standing; visits lodges when he wishes to do so; attends celebrations as a member; asks that the brethren shall care for him in sickness, and when he comes to die, will request that the members who have borne the burden and heat of the day, who are dusty with toil in behalf of the Order which he has refused to assist, should follow his body to the burial, and if that request is not granted, he would argue that Masonry is a useless affair, and that the members thereof did not live up to their obligations they had assumed. And what is of still more serious import and deleterious influence, there would be found those in the Order who would sustain him in all his assumptions, and strenuously contend that he was just as good a Mason as those who had cared for all the obligations which they assumed. Such men are held to be Masons in good standing; to have fulfilled their Masonic obligations; to be entitled to draw from the treasury.

This is a brief outline of a Masonic life "drawn from nature." We fear it may find a counterpart in thousands of those who have taken our vows upon them, and profess to be a member of the Masonic Institution, in good standing. But this we know, that in the lodge from which this sketch was drawn, not a man could be found to say, that a man in that condition could be a good Mason. Were the question to be propounded to them on the next regular meeting; "has Brother Madden Loftus fulfilled his Masonic obligations? every member would be in his seat, and when the vote should be taken, there would be one unanimous "No!" And were we a member of the lodge, and present, we should not mar the harmony of the chorus—we should say: "The man who is Madden Loftus, has violated his Masonic obligations;" and so would they say all.—*Voice of Masonry.*

A SECRET DISCOVERED.

On a visit to a neighboring city recently, I called at the house of my friend B—, with whom I had been long and intimately acquainted. To my astonishment I found his lady reading a Masonic paper. I asked her what change had come over her that she could not only admit such a paper to her house, but could sit down to its perusal; for I knew her father's family were among the most vindictive, bitter, proscriptive anti-masons, that ever left the infected district in New York. She replied, that she had discovered the grand secret of Masonry; and if it would be agreeable to me, she would

relate how she came to make the discovery. I requested her to proceed, which she did as follows:

"Soon after you left last fall, I learned to my extreme mortification that my husband had become a Mason. I attributed it to your influence, and I need not say what my feelings were toward you or my husband. I at once came to the conclusion that my domestic happiness was at an end; but I resolved that my conduct in all the relations of a wife and mother should be such, that the world should say that I had done all a woman should do. Some three or four months after I learned my husband had joined the Masons, a circumstance occurred that, for the first time gave me any reason to doubt his integrity. It was one of the coldest nights of last winter, that my husband returned at a late hour, and said to me, 'Margaret can you not do without your blanket shawl?' I replied that I could. He asked me to get it for him, and bring him a bed-spread or comfort. I handed the articles to him, and he immediately left the house. My first thoughts were to follow him. I went to the window, and by the light from the lamps I discovered another man with a large basket: the shawl and comfort were placed in it, and they both soon disappeared. My husband returned in about half an hour; I had retired, and he had every reason to suppose that I was asleep, but I was not, neither did I close my eyes with sleep that night. I expected in the morning, as a matter of course, he would have some story prepared to explain his mysterious conduct, and I had made up my mind to believe just so much of it as I pleased, and no more. I was disappointed—my husband left without alluding to the transaction.

"I hardly knew what course to pursue; but determined never to speak to him on the subject, and to keep a sharp look-out for my shawl, for if I could once get my eye on that, I would be able to unravel the whole mystery. It was not long after, as I was on the street, a female whisked along past me on whom I discovered my shawl! The good for nothing hussy, thought I, while a glow of triumph thrilled every nerve and quickened my pace in the pursuit. I followed her closely from one street to another into the fourth story of a book-bindery. I saw her very composedly lay aside my shawl, and sit down to her work; where urged on by that insatiable desire to get the clew to my husband's perfidy, I soon learned the street and number of her residence, and immediately left for it. I was not mistaken either, for I saw my comfort there. The whole secret flashed upon my mind at once, as clearly as if it had been written with a sunbeam from Heaven. There I found a widowed mother in the last stages of consumption, and three children dependant entirely upon the scanty pittance earned by the elder sister, whom I had so suspiciously followed. I learned from the lips of the dying woman a lesson that in all my philosophy I had never before dreamed of; such a tale of sorrow, heart-rending sorrow, I had never before listened to; and when she related the deed of charity, that had been the cause of all my unhappiness, I felt that there was not room enough in my bosom to appreciate the disinterested benevolence of my husband.

"She said, 'I do not know how we should have lived, but for the kindness of two persons who came here late at night, and left a basket filled with provision, some bed clothes, a shawl, and five dollars. They just opened the door and set in the basket, saying:—"accept this and ask no questions,"—and left before I had time to inquire their names. I do not know who they were, and I have some doubts from where these things came; but I never forget in my daily prayer to Him who openeth his hand and filleth the poor with bread, that if these were men, to keep them and theirs from the sorrows and afflictions with which I am visited.' I left the house a better woman than when I entered it. "But the grand secret of Masonry," said I, "I thought you were to tell me what it is?" She replied, "It is this, TO DO GOOD AND NOT TELL OF IT."—*Masonic Review*.

THE TRIENNIAL CONCLAVE AT NEW ORLEANS.

THE Nineteenth Triennial Conclave of the Grand Encampment of Knights Templar of the United States, opened at New Orleans, on Tuesday, December 1st, last. The proceedings commenced with a procession of the Knights, the delivery of an address of welcome by Michael E. Girard, Grand Master of the Masons of Louisiana, and a response by Sir James H. Hopkins, Deputy Commander of the Grand Encampment. The triennial conclave was then opened, and J. C. A. Fellows, of Louisiana, delivered his official message, covering the transactions since the last meeting.

The following officers to serve for three years were elected: Grand Master, James H. Hopkins, of Pittsburg, Pa.; Deputy Grand Master, Vincent L. Hurlbut, of Chicago; Grand Generalissimo, Walter L. Bragg, of Montgomery, Ala.; Grand Captain General,

Edward T. Schultz, of Baltimore; Grand Senior Warden, Benton H. Langley, of Winona, Minn.; Grand Junior Warden, Charles R. Woodruff, of Louisville; Grand Treasurer, John W. Simons, of New York City; Grand Recorder, Thomas S. Parvin, of Iowa City.

The Grand Encampment decided to prescribe no radical change in uniform. The white dress distinguished by baldric, plume and gauntlet now worn by the greater number of Templars, was confirmed as the regulation, but it was agreed that what is known as the black uniform as worn in Massachusetts and Rhode Island, etc., might still be worn by Commanderies having that style of dress in use. The next triennial conclave will meet in Cleveland.

The parade was the finest that ever took place in the south, there being upwards of 6,000 Sir Knights in line. Representatives from every Grand Commandery in the United States were in attendance.

The Jockey Club's prize silver service was won by the St. Louis, Commandery, No. 1, John O. Bloomfield, Commander.

The citizens of New Orleans treated the visiting Sir Knights with the greatest courtesy and respect.

During the parade all public places were closed, and business generally suspended. In the evening the city was illuminated, and grand entertainments and balls given in honor of the event.

The Grand Encampment had a reunion which, for elegance and style, has seldom, if ever, been approached. This was tendered to the Encampment by the Grand Commandery of Louisiana, and it is said that the bill of fare was as choice as some of those old feasts of Lucullus. At the various halls brilliant receptions were given, and at the close of these festivities, a grand excursion down the river was participated in by the Sir Knights.

ADDRESS.

The following is the address of welcome delivered by Most Worshipful M. E. Girard, Grand Master of Masons of Louisiana, at the opening:

M. E. GRAND MASTER AND SIR KNIGHTS:

The presence of this armed host, with banners and glittering swords within the sanctuary of our Temple, admonishes us that the nineteenth triennial meeting of the Knights Templar of the United States is at hand. The occasion has called forth from their homes and firesides such a number of distinguished and illustrious Masons, whose well-earned fame has spread both far and wide for noble deeds of pure beneficence, as to impress upon our minds the conviction that it must involve matters of serious import and deep interest, evidencing fervent zeal and praiseworthy earnestness in promoting the cause they have enlisted in; in testimony of our appreciation of its importance and magnitude, and as a token of esteem and respect for yourself, sir, the Grand Officers and members of the Grand Encampment, the Grand Lodge of Free and Accepted Masons of Louisiana, has by unanimous vote, adopted resolutions tendering a hearty welcome to the Knights Templar of the United States now about to assemble in this city in Grand Encampment, and as the representative in Louisiana of that ancient brotherhood of good men and true, which, being of all nations, all tongues, all kindred, all languages and all religions, is resolved against all politics and knows no religious sect. I bid you, Most Eminent Sir, and your legions of valiant and magnanimous Knights, a hearty, most hearty welcome to our State and the hospitalities of our Queen City of the South.

Truly the occasion is glorious, and will long be held in grateful remembrance by the sons of Louisiana. We are proud, indeed, sir, this day to have in our midst such a mighty host of Eminent and Valiant Knights, gathered together from every portion of our Great Republic, armed and equipped for that noble moral warfare in which they are so earnestly engaged. We can behold, and welcome too, with most pleasant feelings and satisfaction, this array of glittering swords, for these are endowed with Knightly Justice and Fortitude, tempered by Mercy; as ready, doubtless, as any to leap from their scabbards at the call of Justice, Truth and Rational Liberty, but never, no never—in the cause of Injustice, Falsehood or Oppression.

Your proud banners ever defiantly displayed, who could contemplate with aught but admiration, knowing that they point to that path of honor, integrity and virtue, leading to a glorious immortality under the auspices of our well-known and universal symbol of peace and good will to all, the Lamb, so eminently characteristic of that purity of heart and rectitude of conduct, essentially necessary for all to possess who would gain admission into that Temple not made with hands eternal into the Heavens, where the Divine Grand Master presides in all the effulgence of supreme wisdom, with the strength of omnipotence and the beauty of holiness.

Of all this we are proud indeed. But, Sir Knights, there is something we are much prouder of. 'Tis that, in the full sincerity of our hearts, we can extend to you a Mason's right hand of fellowship, and in truth call each and every one of you "brother," that simple, yet affectionate title which so vividly recalls to our minds those pleasant scenes of the Masonic family, where are inculcated the lessons of brotherly love, relief and truth, so impressively illustrated by your own magnanimous order, and ever bid us, even amongst all the honors and high titles that may be conferred upon us, never to lose sight of the mosaic pavement of the lodge, and keep in faithful remembrance those first principles of our noble art taught by our Masonic mother, at whose solemn teachings we must have felt our hearts throb with sincere gratification, under the influence of that Mystic Tie, which unites us all in one universal and sacred band of friends and brothers, among whom there can be no contention other than a noble emulation of who can best work—who best agree!

Brothers, therefore, one and all, in the name of your brothers of Louisiana, I now greet you, and bid you a fraternal welcome; in their name I feel I can safely say, brothers all enter our tents and share with us our bread and water. Though of silver or gold we have none, yet such as we have we cheerfully give unto you; our homes are your homes. May you find them pleasant and agreeable. This hall, dedicated to universal benevolence, these rooms all are yours, accept them and use them freely as your own, and rest assured that we only desire and sincerely hope that whilst you tarry with us you may not only be, but feel, "at home."

Sir Knights—You will now soon be called to engage and participate in important and doubtless solemn duties, to fulfil the object of your mission here, and I would fain give expression to a hope suggested by your presence—that your labors may not only redound to the glory of our Father in Heaven, whom we all honor and trust alike, and tend to the advancement of your valiant and magnanimous order, but be also of some practical benefit to our country, socially, politically, in having drawn together from every part of the Union so many representative and influential citizens, whose knightly communion together must ripen into personal friendships of an enduring character, and create a permanent and reliable centre of Union, which, being ever afterwards continuously enlarged, must eventually expand over and encircle around within its harmonizing influence the whole of our country, cementing more firmly in one compact mass, and grasping together in the strong bonds of cordial unity, love and peace, the several parts of the political structure of our United States.

And, brethren, when you will have accomplished your labors, and have returned to your homes, some in far distant climes, may we not trust that you will sometimes think of the sons of Louisiana in kindness, and as brothers, and good men and true, though their lot be cast in that far sunny southland, by some so bitterly and relentlessly denounced, and oh! how unsparingly scourged by war, by pestilence, by inundation, and by injustice, falsehood and oppression!

Finally, in the name of the Free and Accepted Masons of Louisiana, who cannot but entertain and express the hope that you may long cherish pleasant recollections of your pilgrimage to this city of "the Crescent," I again bid you, Sir Knights all, welcome to our State and our city, welcome to our homes and our firesides, welcome to our Temple and our Altars.

The following is the reply of Sir James H. Hopkins, of Pennsylvania, Right Eminent D. G. M., K. T., U. S.

MOST WORSHIPFUL GRAND MASTER:

Speaking for the Grand Encampment of the United States and for the thousands of Knights Templar this day assembled here, I thank you sincerely and profoundly for your warm-hearted welcome. The Knights and Masons, and citizens of New Orleans, by their kindly greeting and generous hospitality, have awakened in the hearts of their visitors the liveliest emotions of gratitude and affection. We cordially and fully reciprocate the feelings of friendship and fraternity, which you have so eloquently expressed.

Although we come in full martial array, with nodding plumes and waving banners and glittering swords, ours is a peaceful mission. Although our sword-blades are etched with memorials of sanguinary strife, their hilts bear the emblem of peace. Before the cold steel can leave its scabbard our hands must grasp the cross. And thus the symbol of our faith in the Prince of Peace dominates over the implement of worldly passion.

All of this great land has seen enough—too much—of blood; too much hatred, too much of wrong. The animosities engendered by fratricidal war have survived too long. It is high time the people, north and south, should recognize the purpose of the Almighty in moulding and preserving the Government, and spreading out before

future of concord, happiness, power and glory. It is time that America should cleanse her garments of their dust and battle stains; and having every scar erased, and all her members perfect, compact and strong, and with a diadem full-jeweled on her queenly brow, should again take her proper place amongst the nations of the earth. Our organization has no political purpose. It meddles not with political dogmas or plans.

But it is national in its jurisdiction and paternal in its character. And while rejoicing in its prosperity and power, we cannot feel indifferent to our civil government. Our essential principles of fraternal love and knightly magnanimity, and liberal hospitality, and all abounding charity, if made the practical guide to statesmanship, must produce individual happiness and national glory—

“A Union of hearts, a Union of hands,
A Union of States none can sever;”

and so that while coming from all sections of our country, we meet and mingle together to legislate for our illustrious order; to cement old friendships, and to form new ones, we are riveting anew the chain of nationality, and are serving a double purpose of patriotism and fraternity.

Most worshipful sir, this is not the first time that the banners of the cross have waved over a Crescent City; but never before was the surrender made with such eagerness and grace; never before was the invading hosts so gladly and so kindly welcomed; never before did they find, under the ensign of Mahomet, such noble Knights of the true faith, bearing the indelible sign of Brotherhood in their hearts, and manifesting it in all their acts. Although you have surrendered your beautiful city and Temple to us, we surrender our hearts to you. When the unwelcome hour of separation comes, may we leave behind as delightful memories as we will carry with us to our homes.

GRAND LODGE OF IRELAND.

ELECTION OF GRAND MASTER.

From the Cork Constitution.

A MEETING of the members of this ancient and venerable Order was held in the Grand Lodge Room of the Masonic Hall, Molesworth Street, Dublin, on Thursday, for the purpose of electing a Grand Master in the room of the late Duke of Leinster. The large portrait of the late Grand Master, the organ, the pillars, the chair, were draped with crape, and the proceedings were characterized with a befitting feeling of solemnity. There was a very numerous attendance from the city and provinces. The chair was occupied by Brother Shekleton, Deputy Grand Master, supported by the Rev. Lord Plunket, Hon. David Plunket, M. P., and other distinguished members of the Order.

The Deputy Grand Master said that since they last met within those walls a sad and dire event had occurred. A blow had fallen, and Masonry was deprived of its head. One who for over sixty years had been their guide and leading star had fallen—had gone to his last account. Far be it from him in an assembly of Masons to utter any eulogy on the memory of their Grand Master. The memory of Augustus Frederick, Duke of Leinster, would ever live to be hallowed and revered among Masons. In that hall there were many tokens of his kindness and liberality. His memory will always be fresh, and it was a satisfaction to them that for sixty-one years he had been each year elected head of the Order, showing that he had the interests of Masonry at heart. His interest in Masonic charities had also been deeply and warmly appreciated by his brother Masons. A very important and solemn duty now devolved upon them—of electing a successor to the late Grand Master. He felt that it would be impossible to replace him who had gone. They could only hope that whoever they elected would show the same interest that their late Grand Master did in the Order. At the present time it was especially of importance that they should get some person of high social position and influence to be at the head of affairs. Masonry had within a short time suffered severely by death. In Scotland they have been deprived of their Grand Master; the same calamity had befallen the Masons of Ireland. In England the Grand Master had thought fit to sever the connection between him and the craft over which he presided for many years. The motives which actuated that nobleman in the step he took, far be it from him—far be it from any of them—to question or to take into consideration. He could only say he regretted that the Grand Master of England felt himself constrained to sever the connection between himself and the brotherhood, the more especially as it afforded the enemies of the Order an opportunity to assail it either through ignorance or suppression of their knowledge of its principles. The fact

remained that as Masons they could treat those calumnies with contempt; but it was the more essential for them to be careful in their election of a successor. He hoped that the brethren who were now assembled from every quarter of Ireland would be actuated by a desire to further the interests of the Order, and that neither fear, favor nor affection, would induce them to put forward any person who would not do so.

Brother the Rev. Lord Plunket, then rose and said that, in reference to the event with which they all were unfortunately acquainted, and in consequence of which they met in the lodge, he would ask the brethren to join him in the discharge of a solemn duty—a duty in the performance of which they must all necessarily feel deep regret. It was a duty which he wished to say that they felt they would like to leave undone. He would ask them to join with him that evening in placing on record the expression of deep sorrow which they all felt because of the death of their beloved and venerated brother and Grand Master, the late Duke of Leinster. He had ventured to draw up and submit to the meeting the following resolution:—"That the members of the Grand Lodge, while bowing with submission to the Great Disposer of all things, cannot refrain from giving expression to the heartfelt sorrow with which they individually deplore the death of their beloved and venerated brother, the late Duke of Leinster, as well as the anxious concern with which, as a body, they contemplate the almost irreparable loss which they have sustained by the removal from the office of Grand Master of one whose unvarying kindness, dignity and wisdom, have for sixty-one years lent so great a lustre to that high and responsible office." They would observe that this resolution asked them first of all to express their regret for the loss of a brother, and he has done so advisedly, for while he attached due importance to the distinctions that existed, he yet felt that there was a sentiment of relationship of a higher and a holier character between themselves and their late Grand Master, a fellowship of brotherhood and common humanity. He thought they would agree with him that the very dear brother who had been taken from amongst them was the very impersonation of all that was good in the system of Freemasonry. He was a nobleman of the highest rank in this their island, and yet when he entered this room, he seemed to leave all his honors and distinction behind him. Each had seen him enter with his genial and friendly smile, courteous greetings, and heard the friendly cordial words that he uttered from that chair. He would just add one other thought which occurred to his mind when he looked back to the character of his revered brother, the late Grand Master, and which seemed to mark him in a very striking degree. There was a combination which was rare amongst fallen humanity, Their late Grand Master combined the wisdom of the sage with the vigor of a man and the simplicity of a child. He had been called away. He had his sufferings to the last, but he bore them with unflinching trust in Him whom he had loved and obeyed through life; he yielded up his spirit to Him who gave it. May our latter end be like his.

Brother Andrew Brown, in seconding the motion, observed that they had to deplore the loss of a great and good man, one who since the year 1843—and that was a long time—had presided over them as Grand Master. For his own part, he could never forget the observations which had fallen from his grace at the dinner given to him on the occasion of the fiftieth anniversary of his holding the office then so worthily filled by him, when he alluded to the position which had been at that time occupied by the Masons of Ireland, who met in a small shebeen-house in Bridgefoot street, and had much difficulty in holding their lives in their hands. How had he left them, and what was the position of the order? They were a large and influential body. Every brother present would admit that they had sustained an irreparable loss in the death of their late Grand Master, who, in every relation of life, had endeared himself to them. The Duke had never been wanting in everything calculated to further the interests of Masonry, and even at great personal inconvenience to himself had attended and presided over meetings calculated to further its interests.

The resolution was adopted unanimously.

A copy of the resolution was ordered to be sent to the family of the late Duke.

The Deputy Grand Master next stated that at a recent meeting of the board for general purposes, a recommendation was sent forward to the Grand Lodge, that his Grace the Duke of Abercorn, should be appointed Grand Master, the Viceroy having intimated that he would consider it an honor and a high compliment to be appointed to the office if elected by the members of the Grand Lodge. Knowing the popularity of his Grace, not only as an Irishman, but as a Mason, he felt persuaded that his Grace's appointment would be unanimously endorsed by every brother present—(loud applause),—and as chairman of the board, he moved that the recommendation of the board be adopted.

The motion having been seconded, was put from the chair, and passed with acclamation, every member present rising to his feet and cheering at the result.

FREEMASONRY AND RELIGION.

MASONRY is suffering from nothing more, to-day, than the intemperate ardor of its inconsiderate advocates. The Church of God is an institution too holy to be brought into comparison with anything clearly earth-born. Whatever there is good in Masonry has for its progenitor the Church of God. All our moral principles are professedly based upon the Divine oracles. We ask no higher honor than to be greeted with the approving smile of God's Church, and a seat upon her footstool.

There is a class of Christians who affirm that every organized effort for the promotion of benevolence should be included within the corporate limits of the Church, and that, therefore, all societies are not only useless, but are guilty of usurping the prerogatives of the Church. There is, on the other hand, a certain class of Masons who allege that Masonry is adequate to meet all the demands of man's religious nature, to institute harmony between the soul and its God, and to establish the condition of immortal salvation. Now we unhesitatingly enter our protest against the views of both. Being at once a member of the Christian Church and of the Masonic institution, being ardently attached to each, in their relative importance to human life and destiny, we think we are in a position to estimate without partiality the real worth of each, and to find the happy mean between the two extreme views we have epitomized. What is the Church? "The visible Church of Christ is a congregation of faithful men and women in which the pure word of God is preached, and the sacraments duly administered, according to Christ's ordinance, in all things that of necessity are requisite to the same." The invisible Church may be defined to be constituted of all those who are vitally united in Christ, as members of the body to the head. Taken in either view, it is a society bound to observe the laws of Christ. It is a fundamental duty that all who believe in Christ should be initiated into his Church by baptism, and that all those thus inducted into the society should frequently partake of the Lord's Supper, to the end of testifying continued fealty to Jesus Christ, and faith in that great and distinguishing doctrine of his religion, the redemption of the world by the sacrificial effusion of his blood, both of which assume union with His Church. The Church is of Divine origin. It proposes to save men from their depravity by giving them a new heart, to rob death of its sting by taking away sin, and to impart souls in heaven by making them "meet for an inheritance with the saints in glory."

Now, *What is Masonry?* It is a system of moral truth preserved in and expressed by symbols and by allegorical representations. It claims no Divine institution. Its highest claim to antiquity rests upon a Union of the Craftsmen engaged in the erection of King Solomon's Temple. It proposes only to make better men for the life that now is, by inculcating the temporal moralities. It has no sacrifice upon its altars—either Jewish or Christian.

It has no atonement for sin:

"No bleeding bird, nor bleeding beast,
Nor hyssop branch, nor sprinkling priest."

—nor has it Jesus and Him crucified.

If any system of morality could save a man, then the gift of God's only begotten and dearly beloved Son to die for human salvation was a work of supererogation upon the part of God, and a cruelty as unpardonable as it was unnecessary. The Sinaitic revelation of the law was all that was required if the practice of those moralities—whose theatre of activity and reward is time—is all that God requires of man. If the view is correct that salvation hinges on faith in Christ, can any enlightened Mason claim that our Order is a saving institution? It requires an absolute repudiation of belief in Jesus Christ for any one to say so. The New Testament says: "There is no other name given under heaven, among men, whereby we can be saved, than the name of Jesus Christ." It says: "If any man love not the Lord Jesus Christ let him be anathema marantha;" *i. e.*, let him be accursed.

Who so profane then as to say that the name of Solomon or Hiram, or the Saints John has any healing power? Or that the practice of the Masonic virtues alone will substitute faith in the world's Redeemer, and secure heaven by another plan than that devised by Infinite Wisdom? The Master himself said: "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. Verily, verily, I say unto you, I am the door of the sheep.

Immense damage is done to Masonry by its Craftsmen claiming too much for its principles. Indiscreet Masons have been the cause of that widespread and growing opposition in some branches of the Christian Church to our Order. They have claimed and frequently repeated, in an oracular manner, "that if a man would live up to Masonry he would be saved;" they have exhibited a fanatical preference for the

Lodge-room by turning aside from religious services to attend the former. A Church member cannot inflict a greater damage on Masonry than on the night of his prayer meeting, or while public services are being held in his Church, to turn aside from these things, having the highest claim upon his attention, to go to a Lodge meeting, having a lower claim upon his attendance.

The Church having societies outside of its literal constitution—such as Sabbath Schools, tract and missionary societies. Persons may and do belong to any one of them, who make no profession of religion and who are not members of the Church.

We conceive then, that the proper position for the Church member to assume is, that it is the duty of every Christian to foster every institution that has for its end the improvement of men in morality, the union of men in brotherhoods, and the amelioration of human ills; that the proper position for the Mason is to recognize the Church as a higher and holier organization than Masonry, and to seek to make the Order the handmaid of religion, and the vestibule of the Church.—*Comp. H. M. Henderson, of Kentucky.*

FREEMASONRY IN AUSTRIA.

THERE seems to be some little doubt, from two paragraphs we published in our last issue, containing exactly opposite information, whether Freemasonry has as yet obtained a legal status in the Austrian empire. We are inclined to think and to hope that no question has been raised at all, as we had understood that, as "non-political societies," and so registered, according to the Austrian laws, the Masonic Lodges, especially the "Humanitas" and others, are proceeding peacefully and prosperously in their good work, and on their friendly mission. Whatever may be the exact state of the law, one way or the other, we feel, as we have always felt, that, while we may regret that any objection may exist to Freemasonry, especially when characterized by the development of its true principles, yet that we have no right to seem to dictate to lawfully constituted authority, nor even to complain if sometimes Freemasonry and Freemasons are looked upon with some little distrust by foreign governments. For, though we in England are a pre-eminently loyal body, and are never likely to make "cabals" or give trouble to the State, in full accordance with our oldest regulations and constitutions, yet the vagaries and professions of Freemasonry abroad have sometimes startled the sober and alarmed the dubious. Believing, as we do, that even in this there is much of exaggeration and misunderstanding, purposely fostered by certain writers and religious schools, we yet cannot shut our eyes to the fact that a good deal of the foreign system and teaching of Freemasonry is such as would not even be tolerated for one moment in our Masonic Order in England. No one can take up foreign Masonic literature, or read the addresses of their orators, without seeing how many topics they handle which are wisely excluded from Freemasonry here altogether, and how that it is just possible that many a foreign government animated with the best intentions as regards liberty of speech and action, may hesitate to allow headway to societies whose open avowal of aims and ends are tinged so with political coloring [and marked even revolutionary aspirations. We have always insisted, and we insist still, on the duty incumbent on English Freemasons to obey the laws of that country which, for the time, may be their residence or afford them its protection, and we should not ourselves ever associate with surreptitious meetings of Freemasons contrary to, and in defiance of, the laws of their country. But while we feel that we have no right to complain of or question the decision of any government which, in the exercise of its proper responsibility, declines to allow or give a legal recognition to the working of Masonic Lodges, we yet feel bound to add that, in our humble opinion, no state need fear anything from the true principles of Freemasonry. For Freemasonry, as we profess it in England, inculcates most strongly every loyalty to the State and obedience to the laws, cheerful submission to rulers and due respect for all lawfully constituted authorities, while at the same time it advocates everywhere peace and order, the rights of individual freedom, and the independence of national organization. It unceasingly urges a due observance of general and municipal regulations, the sanctity of family life, the blessings of social order, and the firm maintenance of all those institutions by which our human society is alike compacted and welded together in harmony and patriotism, by which national life is best able truly to prosper and by which the moral well-being and happiness of all peaceful and industrious citizens is the best secured. Revolution and anarchy, local discord and agitating disturbances have no stronger enemy than Freemasonry, which seeks for tranquility and proclaims brotherly love, and whose great motto, amid all the changes of the world, is "Glory to God and good will to man!" The genuine axioms of Freemasonry are such as we have laid them down,

and when we add to these its unaltered advocacy of philanthropy, toleration, benevolence and relief, we surely have given the outlines of principles the most conducive to the safe and quiet progress of the world and the moral and general happiness of our race. Any other avowed principles than these are not the true principles of Freemasonry, and wherever Freemasons mix up either politics, or religion, or Utopian schemes, or philosophical reveries, with their profession of Freemasonry, they may be anything else, but they are not and never can be true Freemasons. We trust before long, then, to hear whatever may be the temporary difficulty in the passing questions affecting Freemasonry in the great Austrian Empire, that under its wise and judicious and well disposed government, under that able administration which now directs the affairs of that most interesting country under its much tried, but truly chivalrous ruler, our Austrian Masonic Brethren may be able to work in happiness and peace, and in harmony and legality, in loyalty to their own government and in all of good-will to their Masonic Brethren dispersed throughout the world.—*London Freemason.*

THE RELATION OF WOMAN TO MASONRY.

A WOMAN cannot be made a Mason. This is neither unjust nor ungallant. No Mason would be either the one or the other to his wife, his daughter, his sister, or his mother, for they are his nearest and dearest relatives; and all of them are more intimately connected, *indirectly*, with the Fraternity than they are aware. They derive some of the highest benefits of the Craft, without bearing any of its burdens. This is as it should be. We deem it an honor to serve them, without fee or reward. The Mystic Tie, in reality, encircles not only every Brother, but likewise every Brother's wife, daughter; sister and mother. The Brotherhood has invisibly attached to it a Sisterhood, outnumbering itself. We cannot admit them to our Lodges, but we can and do, to our hearts. But why not to our Lodges? For many reasons, both physical and moral, all of which redound to the credit of womanhood as well as manhood. Let us enumerate a few of them.

It is *not* because we doubt either female discretion or fidelity. We believe that a woman *can* keep a secret. She has never been intrusted with one; we believe she could keep ours, but we don't intend to tempt her. The Great Light says: "Lead us not into temptation."

A primary reason is because woman is not physically fitted to perform the work of *operative* Masonry; and since all speculative Masons of to-day are lineally descended from the architects and builders of the middle and remote ages of the world, we are now governed by the analogies of the Craft in former times. Those once excluded, are always excluded. Some few ladies have aspired to wear bifurcated garments, but never, to our knowledge, have essayed to scale lofty walls, and lay the capstones of noble buildings. When we have female masons we may have female Freemasons—perhaps.

In former times. It should also be remembered, the knowledge of our secrets exposed the possessor to imminent perils, and even to death itself. We would not have woman to share in these dangers. This, surely, is not ungracious, or discourteous. We would bear the persecution of fanatics and tyrants alone. We do not wish our wives to be excommunicated, or traduced, or imprisoned.

Besides, as Freemasons we do *not* believe the sexes to be equal. The head cannot match the heart, nor muscular power moral wisdom, nor greatness goodness. Woman is too good to need to be a Mason. Man, with his rugged, perverse nature, requires to be led up to morality, step by step, while woman, with her large heart and tender conscience, instinctively embraces the right and shuns the wrong. Woman is born with charity in her heart, while man has to learn it. All women naturally form a sisterhood, while the men have to be led, by a way they know not, to become members of the Brotherhood. Ideals of womanhood are born, but ideals of manhood have to be made. Masonry assumes to do this work for the sterner sex, but it can do nothing for the other. Woman is beyond our power to benefit. She may beckon us, but we cannot beckon her to a higher life. Man alone requires to be led from darkness to Light.

Now that Masonry is intellectual and moral, instead of intellectual and physical, as formerly, the Craft seeks to influence the mind with the most potent persuasives to an upright life. It fills what a prophet in the Great Light of Masonry calls the "chambers of imagery," with pictures of glowing beauty. While the walls of man's mind are comparatively bare, and need pictures of symbolism and allegory to brighten and glorify them, woman's warmer nature needs no aid of the sort. This furniture of the mind Freemasonry bestows, lengthening out man's "chambers of imagery" into glorious

Florentine galleries, and filling them with glowing pictures from the pencil of the Divine Artist Himself.

But females, if they cannot be admitted to our Lodges, are not infrequently invited to participate in our banquets, and sit at the festive board by the side of their husbands, fathers, sons, and brothers. True, a Table Lodge is not opened, and we do not communicate to them any of our secrets, but we share our social joys with them, and they participate in our Refreshment, if not in our Labor. This is a practice that we should be glad to see observed more frequently.

Even when woman is denied a place at the Banquet-board we may still sing :

“As Brothers we are met for mirth and delight,
And joy the bright hours of our Banquet shall fill;
Though woman, dear woman, be absent this night,
The spell of her beauty is over us still.

“ Though shut from our Lodges by ancient decree,
In spite of our laws woman there bears her part ;
For each Mason, I'm sure, will tell you, with me, -
That her form is enshrined, and reigns in his heart.

“ 'Twas wisely ordained by our Order of old,
To tile fast the door, spite entreaties and sighs;
For once in our Lodge, she would rule uncontrolled,
And govern the Craft by the light of her eyes.

“ Think not that in mysteries alone we delight,
Or that selfishness ever our fond hearts can fill,
Though woman, dear woman, be absent to-night,
The spell of her beauty is over us still.”—*Philadelphia Keystone.*

COUNSEL TO LIVE MASONICALLY.

BEFORE concluding my address, the last probably which it will be my privilege to present to you, permit me to refer briefly to the importance of a faithful adherence in principle and practice to the sacred tenets and cardinal virtues of our institution. It may seem trite to say that these are of far greater importance than its ritual; and yet the fact remains and is a reproach to Masonry, that Masons here and there, and among them some who spare no pains to make themselves perfect in the ritual, are sadly indifferent to its moral precepts and obligations. Do not understand me to depreciate the value of high acquirements in the ritual. We should all be bright Masons. Let it be remembered however, that the ritual is only the shadow of the real body of Masonry. It is the casket which contains the jewels of Masonic principle and character. Too many of us carry caskets in which the jewels are either wanting or are so defaced with careless handling that we dare no longer call them jewels.

I am aware that to some Masons these admonitions are distasteful and will probably be received with some impatience. They will say that Masonry is not religion, and that it is not to be so preached and enforced. I answer that it is true that Masonry is not religion, and that any man who accepts it as such makes a mistake which may be fatal to his happiness here and hereafter. But I answer further that Masonry is a pure high toned morality, to the practice of which every brother has voluntarily and in the presence of that God in whom he has avowed his trust, solemnly pledged himself. The obligations thus assumed can not be set aside or neglected without condemnation and loss of character both to the individual and to Masonry.

Further, any brother who after faithful instructions and warning, finds himself unwilling to abandon immoral practices, becomes a proper subject of Masonic discipline, and where a lodge unfortunately includes in its membership a controlling immoral element and influence there can be no question as to the propriety of promptly arresting the charter.

We are not to content ourselves however, with merely abstaining from immorality. It is especially the duty of Masons to carry into daily life the tenets of our profession, which are Brotherly Love, Relief and Truth. It has been represented to me that some of the brethren have been careless in this direction. We should not wait for invitations to visit the sick, relieve the distressed, or rally to the support of a falling brother. Our eyes should be open to see, and our ears open to hear, and our hands ready to supply the needs of those in distress. I am persuaded that any failure in duty in this direction will be found mainly in our larger towns, where the pressure of business and

other preoccupations sometimes seem to leave but little time for other duties. I am glad to be able to say also that I believe the average standard of morality to be fully as high in our jurisdiction as in any other, and that it is advancing from year to year.

The words of admonition which I have expressed are intended to aid the advance referred to, and to arrest tendencies in the opposite direction, which seem to exist in a few localities.

In conclusion, brethren, allow me to congratulate you on the present, and to encourage you in your efforts to extend the blessings of our institution. May your labors be abundantly rewarded, and may the time soon come when Masons everywhere will recognize their obligation, "to be good men and true, and strictly to obey the moral law."—*G. M. of W. Virginia.*

A FEW REFLECTIONS.

As we take up our pen once more to write, we are reminded that another year is drawing to a close; a few more weeks and it will have passed away and be numbered among the things that were. Day after day, week after week, and month after month have passed in quick succession since our New Year's greeting. Many bright anticipations have been realized, others have ended in bitter sorrow and disappointment. Some have prospered while others seemingly have labored in vain, and all have advanced one more step in their life's journey. As we glance over the pages of the past, how do we find the record as it pertains to each of us? How have we used the talent entrusted to our keeping? Has it been carefully hid away in a napkin, or has it been made to increase an hundred fold? Who shall receive the welcome plaudit, well done, good and faithful servant? These are the reflections that come flashing through the mind as we write, and happy is he who can answer them to his own good. But dropping our individuality, how is it with us as Masons?—as members of the great Masonic Brotherhood?—as Lodges? What have we done during the past year, as an Order, to establish our claims for deeds of charity and pure beneficence? How have we fulfilled our obligations to relieve a needy brother in distress; to dry the widow's tears; to succor the helpless orphan, and to cause the sun to shine where shadows had rested? How have we shown to the world that Masonry is not a sham, a mere pretence, but a living, glorious reality? If we have not done all this we have come far short of our duty. The talent entrusted to our keeping has remained hid in the ground, and we must be cast out as unworthy servants. Let us then examine ourselves closely, and earnestly strive to amend what has been done amiss.

If we have been derelict in the discharge of duty, let the few remaining days of the declining year be improved in an earnest effort to recover the lost ground so that we may begin the new year untrammelled by the past. The season of winter, of cold and suffering is upon us, and many families there are who have not the means to provide for their own, to protect their little ones from the chilling blast. There is work for all both in and out of the Lodges, and every true Mason will be ready to do his part. Remember that the reward is for those of whom it shall be said, "Inasmuch as ye have done it unto me." Remember, too, that every Mason has a share in this great responsibility, and each must stand or fall upon his own merits.—*Masonic Advocate.*

GRAND COUNCIL OF TENNESSEE.

EXTRACT FROM THE GRAND MASTER'S ADDRESS.

When we met here twelve months ago, portions of our jurisdiction were just emerging from a terrible scourge that was almost unprecedented in its severity; now, I am happy to say, throughout our entire borders peace and health prevail amongst our Companions. In our Order, however—Cryptic Masonry—are manifest signs of disease which, although of a sporadic and tractable nature, might, if not properly treated, result in death to some of our Councils. But I am happy to say the remedy, if timely applied, is easy and sure. The disease to which I refer, Companions, is apathy and indifference with the officers of some of our Councils, in the meetings and work. The time fixed in the by-laws for a meeting passes without a quorum, another comes and goes the same way, an annual assembly of the State comes, and from these Councils there are no representatives nor returns; the same thing is repeated the second time, when an order is made for a revocation of their charters, and thus they *die*. This is not an overdrawn picture, for this is the precise history of some of the Councils of this State, and I fear is being repeated by others. Now, who is to blame?

How is this thing to be obviated? The fault is with the officers, especially the presiding officers of the subordinate Councils—with us, who are the representatives of these Councils. We fail by precept and example to commend our beloved Order to those without the S. V., and to inspire our select with interest in the beauty and attractiveness of these degrees when properly presented. We fail in an imperative duty, in enforcing a solemn by-law to meet at stated times. If we are unable to have a quorum otherwise, our number complete, we should have recourse to the summons, and thereby exact attendance. And if we fail in this, it is better, much better, to surrender the charters. Let us by all means "maintain and support our by-laws," and other regulations to which we are solemnly pledged. We should not fail to have our stated assemblies, practice in the ceremonies of opening and closing and in the exemplification of the work, when there is no material upon which to work, and soon, very soon, the indifference and want of interest referred to will give way to interest and zeal in the cause.

There is no such thing as standing still in Masonry—we must go forward and improve, or must retrograde. If our Councils, of which we are the representatives and presiding officers, are dying or inactive, we are to blame. There is too much intrinsic worth and beauty in Cryptic Masonry not to be made attractive when properly set forth. There is nothing in Masonry that excels these degrees in beauty, impressiveness, or Masonic lore. We should therefore, not only make them so attractive as to be sought after, but so inspire those already in the S. V. with such interest as to render it difficult rather not to have present at each of our stated assemblies our number, "three times nine."

And permit me Companions, to add, that if the officers of the different Councils will learn well the ritual and faithfully perform their duty, they will not only themselves appreciate this rite, but their members will also. Let each one of us, then, on this occasion renew our vows, repledge our faith, and go forward determined to labor more faithfully in the S. V. until our work is complete.

PRESENTATION.—Pursuant to an unanimous resolution of the St. Paul's Lodge, No. 107, Lambeth, passed at the regular October Communication, W. Bro. J. M. Banghart, W. M., Bro. W. H. Bartram, S. W., and W. Bro. James O'Connor, P. M., had manufactured a neat and fine Past Master's Jewel at W. D. McGlohan's jewellery establishment, London, Ontario, and on the twenty-first day of October last waited upon W. Bro. Odell, P. M. of the Lodge, at his residence, in Westminster, and presented him with the Jewel, in the name of the Lodge, together with an address, engrossed on parchment, and signed by them, expressive of the good feeling of the brethren in which W. Bro. Odell is held, both personally and on account of his efficient and untiring services to the Lodge.

W. Bro. Odell in accepting the present addressed the brethren as follows:

WORSHIPFUL SIR AND BRETHREN:—In accepting this beautiful present, I must return you my most sincere and heartfelt thanks. I must assure you that nothing could have given me more pleasure than being the recipient of this testimonial, not for its intrinsic value, but for the prior motive, which, I am aware, has prompted the donors in presenting it. It shows there still exists a certain degree of good feeling towards your humble servant for past services rendered this Lodge. Brethren, it is some six years since I became connected with the Fraternity and that of St. Paul's Lodge, No. 107. Since that time I have at all times endeavored to elevate the standard of Freemasonry, to advance the interests of the fraternity in general, and more particularly that of St. Paul's Lodge, No. 107; although I must say that my labors in connection with this Lodge has sometimes been attended with some considerable pain and very great difficulties over which I had no control, notwithstanding, those difficulties which have intercepted me in the discharge of my duties. I have persevered in regularly attending the Lodge, and I am proud to stand before you to-night and hear you say that I have always discharged my duties faithfully. Brethren, I feel as though I had scarcely done my duty to the Lodge, if I have. I am confident I have done nothing more. In justice to the members of this Lodge, I must thank you all for the courtesy, good feeling, and assistance, which, at all times, have been bestowed upon me in the discharge of my different and respective offices, and more particularly to our present Worshipful Master, J. M. Banghart. Worshipful Sir and Brethren, I must again thank you for this testimonial, assuring you that it will always be considered and cherished by me as one of the most highly prized gifts of my life, and when the Great Architect of the Universe shall have called me from this subinary abode, it will be retained with the same due respect by the remaining members of my family. I shall conclude by wishing our Lodge the same prosperity in the future which has attended it in the past.

EDITORIAL DEPARTMENT.

WAS POPE PIUS A MASON?

One would be naturally led to suppose from the vilification of Freemasons by the Pope of Rome, and the anathemas he has heaped upon their heads, that he knew nothing of the beauties or the worth of Masonry. None but those ignorant of the mysteries of the Order, could be thought likely to adopt the course he has seen fit to take; yet we have been told in the most positive manner, that the occupant of the Vatican became a Mason, and obtained sufficient knowledge to be advanced to the 18^o. We would fain trust there is some mistake in the reports given to the world respecting the alleged admission of Mastai Ferretti, otherwise Pope Pius IX, into the Masonic Order, for it is not creditable to our common humanity, that any one, be he pope, priest or layman, should have basely perjured himself, as the Romish Pontiff is said to have done.

We published some months since, a statement taken from an Italian paper, to the effect that Mastai Ferretti had been initiated in a Sicilian Lodge, in 1832. It was further stated that His Holiness had been expelled for perjury, at Palemo, on the 27th March last, and the account is so clearly given that there could hardly seem to be any doubt about it. The charges preferred, we are told, were sent to the Pope, but he made no reply, and was accordingly dealt with as a perjured Mason. Some doubts, however, have recently been thrown upon the assertion that the Pope was made a Mason, and the question just now excites considerable discussion. It is not a little remarkable, that neither the Pope, nor any one for him, has undertaken to deny the statement. That he has been formally expelled is evident; but it is contended that he has yet to be proved a Mason. It was first asserted that he had been initiated in Sicily, now it is said Philadelphia was the place. The *Keystone* has been looking into the latter statement, and informs its readers that one Martin Ferrety was raised to the sublime degree of M. M. in Havana, in Lodge, No. 157, working under the Grand Lodge of Pennsylvania. It remains to be seen if this is Ferretti, the Pope of Rome, or some one else. The proof is far from conclusive, but the London *Freemason* having undertaken to solve the problem, we must patiently await the result of its researches.

MASONIC PROGRESSION.

THERE is nothing in the world's history to be compared with the wonderful progression of Freemasonry. If we look abroad we find it over-shadowing everything else in the way of secret and charitable institutions; and here in our own land it has gradually advanced until its members, within a comparatively short period, have grown from hundreds to thousands. The Grand Lodge of Canada holds jurisdiction over upwards of three hundred lodges, and the number is being constantly augmented. In the other Masonic divisions of the Dominion there are probably one hundred and fifty more; while in the United States there are more than seven thousand lodges under the jurisdiction of the respective State Grand Lodges. Great Britain and Ireland—Wales included—count over two thousand lodges; the rest of

Europe footing up say about three thousand three hundred and fifty. The Royal Arch Chapters, Conclaves, Grand Councils and Knights Templar Preceptories comprise some three thousand with a membership of about fifteen thousand. The growth of Freemasonry is the more surprising when taking into account the extraordinary efforts put forth by its enemies in various ways. Nothing does or can successfully resist its progress; its march is still onward in spite of all that is done to prevent it. The London *Freemason*, of a recent date, aptly remarks: "Even amid the combined assaults of most heterogeneous allies, Freemasonry fears nothing and cares nothing, but passing by alike false friends and relentless adversaries, march on, to use a military simile, "with drums beating and colors flying," to combat with increasing success, ignorance, intolerance, suffering and calamity."

Notwithstanding the repeated attempts of both *open* and concealed foes, to prevent its extension, and persecute the brotherhood, there is no fear of hindrance to Masonic profession. Happily, in Canada we are free from interference in any form, and we have unrestricted freedom. While in the adjoining republic, the only opposition that presents itself is "Anti-Masonry," a thing as harmless as it is unworthy of notice. In South America, however, persecution has reared its head afresh, and we learn that the Roman Catholic priesthood pursue the fraternity with the most relentless hatred. Right, however, must ultimately triumph even there, and, as it was before, the oppressors will have to submit to the penalty imposed by the outraged authority of the law. Everywhere we hear of the spread of Masonry, but particularly in Great Britain and its dependencies. The impediments thrown in the way of the Orders progress amount to very little, yet they are very numerous and annoying enough, little as they are calculated to effect the end in view. The greatest opposition comes from those who know the least of the benefits flowing from Freemasonry; but perhaps it is well that the plea of ignorance should serve them in good stead. It is satisfactory to find that there has been such a marked increase in the membership of the lodges here of late, and judging from appearances, it is likely that that increase will go on at a still more rapid pace. The close of the year brings with it the annual returns, which we confidently anticipate will exhibit the most gratifying results; already we hear of some which show evidences of the most marked progression in our lodges.

R. W. BRO. DANIEL SPRY.

AN esteemed correspondent in Hamilton has furnished us with the following sketch of the Masonic career of the M. P. Grand Master of the Grand Council of Royal and Select Masters of Ontario:

"R. W. Bro. Daniel Spry was born near the village of Burritts Rapids, County of Carleton, on the 29th day of November, 1835. Shortly after his father's death the family removed to the City of Toronto where he attended the Model School, acquiring an education that fitted him to fill the various offices that he has since held, with such credit to himself and to the Craft. In the year 1854 he was appointed to the Toronto Post Office, and remained in the P. O. department 15 years, where by his attention to his duties, and his genial manner, he commanded the respect and esteem, not only of his fellow clerks, but also those in authority, by whom he was soon promoted from one step to

another, until he was transferred to the Post Office Savings Bank Ottawa, in the month of May, 1869; this place he soon found did not agree with his health, and in consequence resigned his situation and entered into the mercantile life in the City of Toronto, where he is now carrying on a very successful business.

Bro. Spry was initiated into the mysteries of Masonry in King Solomon's Lodge, No. 22, G. R. C., Toronto, on the 11th day of March, 1858, passed to the Second or Fellow Craft's degree on the 8th day of April, 1858, and raised to the Third or Sublime Degree of Master Mason on the 13th day of May, 1858. In the year 1859 he was elected to the office of Secretary, the duties of which office he discharged so faithfully as to meet the approbation of every member of the lodge, and as a token of their approval he was elected to the office of junior Warden in the month of June, 1860, and re-elected to the same position in June, 1861. In the year 1862 he was elected to the W. Master's chair, to which position, from his skill and ability as a ruler in the craft, he has been elected six times, viz.: in the years 1862, '63, '66, '68, '72, '73; and on many occasions he has been the recipient of handsome testimonials from his brethren, showing the respect in which he is held by them. In the year 1871 he was the W. M. of Rehoboam Lodge, No. 95, and to his exertion to a very great extent depends the resuscitation of this Lodge, which had been dormant for some years, but which is now one of the most flourishing on the Grand Register. In Grand Lodge he has held office almost since he was entitled to a seat in that Grand Body, having been appointed Asst. Grand Director of Ceremonies in the year 1862, and elected to the office of Grand Registrar in the year 1868, appointed by the M. W. the Grand Master a member of the Board of General Purposes for the years 1870-71, and elected by the M. W. the Grand Lodge on the same Board for the years 1872-73, and re-elected in 1874. In Capitular Masonry R. E. Comp. Daniel Spry was exalted in King Solomon's, R. A. C., No. 8, G. R. C., Toronto, January 17th, 1859, the following year he was elected to the office of Scribe E., to which position he was re-elected in the year 1861; the following year he was re-elected to the chair of Second Principal H., and in the year 1863 was elected to the chair of First Principal Z.

In the Grand Chapter also, he has taken a prominent position as will be seen from the various important offices he has held. In the year 1860-1, he was appointed by the M. E. the G. Z. to the office of Grand Steward, in the year 1870-1, he was elected to the office of Grand Scribe N., and he has also been elected to the position of Grand Superintendent of the Toronto District for the years 1872-3, and re-elected for 1873-4, and at the last annual convocation of the Grand Chapter, held in the city of Ottawa, he was elected a member of the executive committee of that body for the year 1874-5. During the past year he was appointed the representative of the M. E. the Grand Chapter of New Jersey near the M. E. the Grand Chapter of Canada. In Cryptic Masonry M. Ill. Comp. Daniel Spry, received the degrees of Royal and Select Master, in Shekinah Council, No. 5 G. R. N. B. Orillia, on the 24th day of November 1870, and subsequently assisted to organize Adoniram Council, in the city of Toronto, of which he was the first M. Ill. Master. During his term of office, steps were taken to form a Grand Council for the Province of Ontario, M. Ill. Comp. D. Spry taking a very active part in the formation of this body.

having drafted the resolutions which were passed by Adonirum Council, of Toronto in 1871, calling the convention which resulted in the organization of the Grand Council of Ontario, on the 8th day of August 1871, M. Ill. Comp. T. Douglas Harington, having been elected the first Grand Master, Ill. Comp. Daniel Spry was elected Deputy Grand Master, the following year he was elected to the office of Grand Master and re-elected in the year 1873, and again in 1874. He also holds the important positions of Representative of the M. Ill. the Grand Councils of the States of Vermont, New York and South Carolina, near the M. Ill. the Grand Council of Ontario.

Sir Knight Daniel Spry was installed as a Knight Templar in Mount Calvary Encampment, Orillia, on the 4th day of October, 1871, and had also conferred on him the degree of Knight of Malta. He is a charter member of Odo de St Amand Preceptory, of the city of Toronto, and was the first Prelate of the same, and has since held the office of Marshal in the same Preceptory. He also holds office at present in Geoffrey De St. Aldemar Preceptory of Toronto, of which body he is a member. In the Grand Priory of the Dominion of Canada, he holds the position of First Aid-de-camp.

Sir Knight Daniel Spry received the degrees of the Order of the Red Cross of Rome and Constantine in the year 1851, and was installed as Most Puissant Sovereign, of Holy Land Conclave No. 26, Toronto, on the 7th of November, 1874, and appointed Intendant General of the Toronto District, for the year 1874-5.

Brother Daniel Spry is also Past Noah of McLeod Moore Lodge of Royal Ark Mariners of Toronto, and in the Grand Lodge of Royal Ark Mariners of the Dominion of Canada, he holds the position of Deputy Grand Master.

Ill. Brother Daniel Spry, 32°, received the degrees of the A. & A. R. up to and including the 18°, in Immanuel Rose Croix Chapter, Orillia, in the year 1871, and subsequently received the degrees from the 19° to the 32° in Moore Sovereign Consistory, S. P. R. S. 32° in the city of Hamilton. He is a charter member of Toronto Sovereign Chapter of Rose Croix, and at present holds the office of First General in that Chapter.

As will be seen by the foregoing sketch, Bro. Spry has from the very first taken a lively interest in all the branches of the Order, and still continues to do so, and the writer trusts that the G. A. O. T. U. may long enable him to use his best energies in advancing the interests of the Order generally.

LONDON MASONIC MUTUAL BENEFIT ASSOCIATION.

SPECIAL NOTICE.

London, Ontario, Dec. 1, 1874.

To the Members of the L. M. M. B. Association.

Your Directors have for some time past had under their most serious consideration, the present position and future prospects of the Association. We are deeply impressed with the conviction that the Association cannot continue to flourish upon its present basis; the deaths must necessarily increase year by year, and the probability is that many of the members will drop out from unwillingness or inability to meet the numerous calls; and that applications for admissions will decrease, from the fact that the Association can give no security to the younger members that their representatives will ever receive that which they have a right to expect.

We are convinced, that in order to give stability to the Association, and confidence to the present and prospective members, it is absolutely necessary that every effort

should be made to raise a substantial reserve fund, and we would suggest the following plan in order to realise it. This scheme will be submitted to the next annual meeting, to be held on the fourth Wednesday in January, for consideration, at which your attendance is solicited.

1st.—That 20 per cent. shall be deducted from all claims, to form the reserve fund. Class A. shall be limited to a membership of 2,500, and on the decease of any member, his representatives shall be entitled to the sum of one dollar from each member on the roll at the date of death, less 20 per cent, provided always, that should the membership on such date have fallen as low as 1800, no such deduction shall be made, and in case the membership shall exceed 1800, then the difference only, not to exceed 20 per cent. on the total claim, shall be placed to the credit of the reserve fund.

2nd.—Class B shall be opened immediately, and all who are at present in Class A shall be at liberty to enter Class B with or without withdrawing from Class A; but those who avail themselves of this privilege shall be required to produce a medical certificate of sound health, and to pay an entrance fee of \$3.00, if within 6 months from the date of opening Class B, if after 6 months, \$6.00. New Applicants to pay \$6.00.

3rd.—Classes B, C and D, (of which C and D will be opened when B is filled), shall be limited to a membership of 1000 each, and be sub-divided into four Divisions, viz.:

No. 1	Division, from 21	to 30	years of age.
" 2	"	" 31	40
" 3	"	" 41	50
" 4	"	" 51	50

And the representatives of the deceased Members of Classes B, C and D shall be paid according to the following rates, viz.:

No. 1	Division, 90 cents.
" 2	" 80 "
" 3	" 70 "
" 4	" 60 "

all at the date of the death; such payments to be provided for by an assessment of \$1.00 on each member, to be made on the first of the month following the death.

Members of the Classes B, C and D who may be disabled, shall be paid one-half of the above rates, as per regulation, according to the division to which they may belong; such payments to be provided for by an assessment of 50 cents on each member, to be made on the 1st of the month following the disability.

4th.—The reserve fund of each class shall be invested by the President and Directors for the time being, in city, county or government debentures, and shall be allowed to accumulate for at least 5 years, or until the calls amount to above one per cent. per annum, when the interest thereof may be made available for the payment of calls.

5th.—The reserve fund for each class shall be kept distinct.

The reserve fund at present amounts to about \$10,000, and upon the supposition of an annual death rate of one per cent., the result, at the end of the 5th year would be about \$100,000.00, the interest of which would be sufficient to pay about three calls; supposing the class was not full, we might reasonably calculate that in ten years time we should have fully enough from interest alone to meet 6 calls each year, which, together with the amount realized from the 20 per cent. deduction from claims, and with the addition of fees would enable your Directors to pay 13 calls on each year.

This state of things would give such a substantial character to your Association that the members of our fraternity would no longer hold back from lack of confidence, the classes would be always full, and the promoters of the Association might well feel proud that in its establishment they had conferred a lasting boon on Masonry.

The reserve fund accruing to classes B, C and D would be in the same ratio as above.

Signed on behalf of the Directors,

H. A. BAXTER,
Sec. & Treas.

G. M. INNES,
President,

Comments by R. W. BRO. OTTO KLOTZ, on the foregoing circular.

1.—It may be, and no doubt is true, that a number of the younger members have withdrawn by reason of the fear by them entertained, that in the event of their death, their representatives are in danger of ever receiving that which they have a right to expect; it may also be true that this apprehension is attributed to a supposed instability of the basis upon which our Association rests; and that therefore, it is advisable to devise a plan whereby the confidence of present and prospective members, in regard to the stability of the Association will be increased, and if possible be placed beyond reasonable doubt.

2.—These matters will probably not be put into question, and may therefore be

taken as granted, in regard to the remedy however, it is equally unquestionable that differences of opinion will arise, and probably are already in existence.

3.—The R. W. President, on behalf of the Board of Directors, proposes a remedy by means of a change of constitution, to the effect that the representatives of a deceased member, who, as the constitution now stands, will be entitled to receive the sum of *one dollar* for each member, that at the time such death occurred, appears entered upon the books of the Association as a regular paying member, shall then *only* receive the sum of *eighty cents* for every such member, or in other words that the claims shall be reduced 20 per cent.; that for every one hundred dollars which they now have a right to claim they shall only be entitled to receive eighty dollars.

4.—It is true that the 20th and last clause of the constitution provides for a mode of amending the constitution, but the proposition above referred to is *not merely an amendment* to the constitution, but a *complete change of its most vital part* of the very foundation upon which the Association was formed, the very foundation of the contract between the Association on the one part, and the individual member on the other part, and whereupon that individual member joined the Association; it moreover forms a vital and integral part of the declaration whereupon this Association became incorporated, and any change therein would necessarily extinguish the Association as an incorporation under that declaration.

5.—It is true that as a general rule, the majority decides, and that a decision of a majority carries legality in its train; but it is equally true that there is a limit to the ruling of a majority, and that in every state, government, corporation, association, society or even family, the wishes, desires, wills or notions of the majority cannot be carried out, made law, and put into force at the expense, to the injury and against the will and consent of the minority or the individual; if such wishes, desires, wills or notions interfere with the vested *personal* rights of those who compose the opposing minority or individual.

6.—It is true, that when men first formed themselves into society as a tribe or state for mutual protection and assistance, each individual had to sacrifice certain of his personal and individual rights, which as a perfect free man, living isolated from other men he could enjoy; in like manner has every individual who joins a society or an association to forego certain liberties and privileges, which he might enjoy before he joined that society, and in consideration of which sacrifice of personal liberties and privileges, he expects to reap certain liberties and privileges as a member of that society, both of which however, were plainly and distinctly stipulated before he joined, and they formed the basis of the contract; the one party cannot without the consent, concurrence and full approbation of the other of the contracting parties, abrogate, change, annul or violate any of the liberties and privileges guaranteed to the individual when he joined the society, nor decrease or lessen his personal liberties and privileges. It is not the majority that can decide in such a matter, in fact there is no majority or minority in existence, where the rights of an individual member of a society are to be abrogated contrary to the terms of the contract upon which he became a member of that society, in such a case, there are only two parties, who upon reciprocal principles and upon a mutual basis have entered into a contract, and though the one party may be numerically greater than the other who is only an individual, yet both have equal rights, and without the consent of the other no change in the contract can be made.

7.—This is precisely the position of every member of the Association towards the Association as a body. The individual before he became a member of that Association, was informed by its constitution upon what terms only he could become a member and what, in consideration of the fulfillment of those terms, he had a right to demand from the Association; he accepted the conditions, fulfilled his part of the contract, and claims as a right, not as a favor, but as an indisputable privilege and right, the fulfillment of the Association's part of the contract. The money guaranteed to that member or his representatives by virtue of the policy, is his or their *private property*, vested in them by a legal document, and the Association has in no manner or shape, a right to dispose thereof, or of any part of it. A vote on that subject is totally inadmissible, there being only two contracting parties, there can neither be a majority nor a minority, and though the one party is numerically greater than the other, the latter will in this case prove the stronger, for fortunate for him, we live in a country where the maxim "might over right" is discountenanced, and where rights, guaranteed privileges, and lawfully made contracts are under the protection of the strong arm of the law.

8.—The Board of Directors while submitting through their President, the scheme of a reduction of twenty per cent. as above referred to, state that they do so in order to give stability to the Association, and confidence to the present and prospective members, and no doubt they are sincere in what they say; but neither can there be a doubt,

that if the principle upon which that scheme is based were ever admitted and sanctioned, there would at once be an end to every vestige of stability in the Association, and in consequence thereof, every particle of confidence of present as well as of prospective members would be swept away. For if the principle is admitted, that a majority of the members present at the annual meeting at London, can *change* the very basis of the Association, can reduce the sum of one dollar per member, payable to the representatives of a deceased member to eighty cents, there is no guarantee that in some subsequent year the reduction may not be repeated, and so on from year to year, and if mere majorities of members present would have that power, the distant members would be almost entirely in the hands, and at the mercy of the brethren residing in and near the place of meeting; and who heretofore did and probably hereafter will form the great majority of the members who can make it convenient to attend the annual meeting. This twenty per cent. reduction is only a scheme as it is called, and with this scheme it is supposed a certain amount can be realized, but the sums stated are only imaginary, there is no proof, no reliable data how large or how small the sum eventually will be; therefore supposing that that sum still proves inadequate to realize the sanguine expectations of the originators of the scheme; is it not very probable that they will then propose a similar reduction? And where then is the stability of the Association? And whence is to come the confidence of the members?

g.—The plain fact of the matter is this, that the principle upon which the Association now stands, is good and sound, because it is truly Masonic, it is founded upon fraternal principles, it requires mutual confidence, a management upon truly Masonic principle, combined with tact and ability, and it will then flourish and prove a benefit association as its name indicates; but where either the one or the other of its requirements is wanting, its prospects will become dim and discouraging. There may from time to time be occasion to amend the constitution or the by-laws, as in this progressive age nothing is positively stable, but we can never *change* the most vital part of the constitution, without at the same time killing the present association, nor dare we make laws that have a retrospective character as the one proposed. An attempt to remedy the evils in society by new legislative enactments, instead of properly enforcing the existing laws, is the present practice and hobby of legislators, and notwithstanding the ample proofs of the failures of such attempts, they are repeated from year to year, and in consequence thereof the confidence in the stability of the fundamental principles of our laws are decreases in the same ratio.

PRESTON, 12th December, 1874.

OTTO KLOTZ.

LONDON, December, 1874.

To the Editor of the *Craftsman*:

Might I trespass upon a portion of your space in your next or January issue of your valuable journal, relative to a matter affecting a number of your subscribers and the Craft in general,

The object of the following remarks arise from a Circular dated 1st December, 1884, from the President of the London Masonic Mutual Benefit Association, asking its members to consider the advisability of adopting and continuing a "Permanent Rest Fund," which, I have no doubt, you and many of your readers may have seen. Almost all of the members residing in this section, with whom I have conversed in relation thereto, agree to the proposed change, but have different views as to the way of carrying it out. The President wishes to make all of Class A. agree to a deduction of 20 per cent. on all death claims, said sum of 20 per cent. to go to the Reserve Fund. Some think it too soon, and others too much, while still another class hold that they have no right to infringe upon the first principles of the association, that is dollar for dollar to be paid at death, and others again wish to have the percentage added to the calls.

Now, Nr. Editor, as I have stated at the outset, there are many of your readers who, from distance, &c., may not attend at this annual meeting to vote yea or nay, but at the same time ought to be able to send their views or some one to represent them,

I have made the necessary enquiries; 1st Can we as members *legally* vote on this question, and I find *we can*, but it will require a two-thirds majority to carry our views. (Clause 20 of Constitution, page 10.)

This being the case, I hope all my Brothers will meet together and discuss the question on its basis, and thereby come to a fair conclusion, yea or nay, and send a delegate to represent their views at said annual meeting.

Hoping that one and all will continue to devise means for its continued usefulness in the future as in the past,

I am, Yours fraternally,

"SUBSCRIBER."

ENTERPRISE LODGE NO. 310, BEACHBURG.

On the 18th of November last, this lodge was consecrated and dedicated to Masonry, by R. W. Bro. W. R. White, Grand Senior Warden, acting for and on behalf of the Grand Master. We are glad to learn that the brethren have obtained and furnished a very neat lodge room, and start on their Masonic work under the most favorable circumstances. The principal officers are W. Bro. Geo. Forbes, W. M.; Bros. Robert Allan, S. W.; James Wigelsword, J. W.; George Surtees, Treasurer; and Henry Wigelsword, Secretary. During the proceedings, R. W. Bro. White delivered the following admirable

ADDRESS.

WORSHIPFUL SIR AND BRETHREN:

The occasion which brings us together to-day, though of mere local importance to the Craft, may yet be looked upon as a part of that Masonic growth, which is always going on, not only in our own land but in nearly every civilized country on the face of the globe. The rapid progress that Freemasonry has made during this age of high civilization and refinement, shows it to be a science whose principles and practice can appeal successfully to the educated, enlightened and free people of all classes, creeds and countries. But in speaking of Freemasonry it is easy to deal in generalities, and to forget what are the real teachings of those Masonic principles and practices, which we all profess to so much admire. To discuss these subjects at all fully, would occupy more time than I have at my disposal, and require more ability than I possess. I shall therefore content myself with endeavoring briefly to direct your attention to those Masonic principles and duties which you, as officers and members of the lodge we have to-day met to dedicate to Freemasonry, will require continually to keep in view if you would make Enterprise Lodge the unqualified success I sincerely hope it will be.

Beyond all things brethren, keep prominently before you the three great fundamental principles of brotherly love, relief and truth. Let each and all of these be constantly in your hearts and minds, both *in and out of the lodge*, for Masonry is not to be laid aside when you doff your aprons and leave the lodge room, but should be carried with you into all the relations of life, and in your intercourse with the rest of the world as well as with your brother Masons. Brotherly love should teach us not only to hold friendly and fraternal relations with those who share with us the secrets of Masonry, but to extend those feelings to those whom we meet who are not Masons, in short, to live in peace and good will with all mankind. If we are able so to conquer self, as to practice this virtue in its fullest sense, we shall not only be happy ourselves, but shall confer good upon all we meet in our short passage through life. Alas! too few of us are able to achieve such a victory; yet, none the less is it our bounden duty as Masons to remember the teachings of our Order, and strive earnestly to practice that virtue of brotherly love it so plainly puts before us. Of relief or charity it has been well said, that it is one of the most important tenets of Masonry, for though every man is bound by his sense of morality to exercise this virtue, most especially is a Mason taught that to relieve the distressed, aid the unfortunate and solace the afflicted, is his highest duty and his greatest privilege. Truly relief is the offspring of brotherly love, but many well-meaning members of the Craft improperly believe that their duty as Masons is, simply to relieve brother Masons or those dependent upon them, and having done this they are then at liberty to turn a deaf ear to the pleadings of (if I may use the expression) non-masonic poverty and distress; believe me brethren, nothing can be more directly opposed to the true teachings of the Order. Masonry teaches us from the very moment that we cross its threshold and begin to understand its mystic teachings, in a thousand beautiful ways, that, as Masons, we are to exercise *universal* beneficence and charity, that all the world are our brethren, and none more so than those who need our assistance. Let us remember, that though we as Masons owe to each other certain obligations which we do not owe to others, yet Masonic charity is so broad and cosmopolitan, that it embraces the whole world, and reaches poverty or suffering finds a resting place. Concerning truth, an eminent Masonic writer wherever has said "Masons should not only be true to the brotherhood and the Order, but to all mankind," and that "every Mason should so act as to render it impossible to doubt his truth." And here we find the whole teachings of the Craft. Our first lessons in Freemasonry are to be good, true and charitable, and love one another, and go as we may in its mysteries each mile stone and finger post on the journey is marked with one or other of these lessons. Be true then to one another, and to all mankind. Let hypocrisy and deceit be unknown among you in your intercourse with each other or with the world—above all things be sincere. Brotherly love, relief and truth, may therefore be considered as the whole lesson of Freemasonry, and the intelligent and reasoning Mason cannot attend the communications of the lodge, and watch its work-

ing under the guidance of a skilful and experienced master, without feeling that every sign and symbol, and indeed the whole working of our beautiful and impressive ritual, are calculated to inculcate in the advanced Mason, as well as in the neophyte, a sincere love for true morality and goodness, and an honest hatred of hypocrisy and insincerity, whatever forms they may assume. If your officers and members keep these principles always in view, they will insure that perfect order and harmony in the lodge, without which it cannot prosper, nor can you carry out the true objects of Freemasonry, a desire to do so being imperatively necessary in every body of Masons who associate themselves together to form a new lodge. When properly carried out you will not only avoid the contentions and difficulties which have proved fatal to some lodges, but you will also be able by your actions to convince the community in which you live, that Masonry is that beautiful and perfect moral science which all its devotees claim it to be. Your success will also depend in a great degree, upon the material by which your ranks are recruited from the outside world, you should be careful that they are intelligent, moral and good men whom you admit to a participation in your mysteries, for "once a Mason is always a Mason," and the admission of an improper person will reflect a lasting disgrace upon, not only your own lodge, but upon the Craft in general. Guard well your portals, and see that none be permitted to enter the mystic circle of Masonry but such men as you have good grounds for believing will reflect honor upon the fraternity. On the other hand you must be equally careful to exclude no man who is otherwise a proper person to be admitted because of his creed, his politics, or least of all, because of any private pique or quarrel, for I regret to say that many a man against whose moral character no word of reproach could be uttered, has been excluded from the privileges of the Craft, because of the personal dislike of some unthinking or dishonest Mason. No man should for such a reason be denied the privileges of Masonry—on the contrary, should any one apply for admission against whom a member of the lodge entertains a private grudge, the question for the Mason to discuss and settle with himself, whether the applicant for admission is a man of good character, honest, upright and under the tongue of good report in the community. If such be the case, and if he be found worthy of admission, then it is a Mason's undoubted duty to sink his personal dislike and grant him admittance, and the result will probably be that when he becomes a Mason, the difficulties which could not be adjusted while he was without the pale of Masonry, will melt away before the kindly breath of a common brotherhood. If I may seem to have dwelt too long upon this subject, it is only because I feel that much of your future will depend upon the manner in which individual members of the lodge exercise their right of ballot, for in my short experience, I have seen much injury to the Craft result from the improper exclusion as well as from the improper admission of candidates for Masonry. Another matter of great importance to your success, will be keeping the lodge perfectly free from cabals and cliques among its members. Masons, simply because they are Masons, are no more free from the ordinary vices and failings of poor humanity, than the rest of the world, and the mere fact that Masonry is (though so perfect a science) of mere human origin, and that Masonic lodges are made up of men of different modes of thinking, render it an almost inevitable result, that different and indeed very opposite opinions will prevail in matters which come up for the decision of the lodge. In such cases it is the undoubted right, as well as the duty of every Mason, to express his views in a calm temperate manner, saying nothing likely to offend the most sensitive brother, but when the vote of the lodge is once taken, it is the duty of the minority to bow to the decision of the majority. No brother should therefore endeavor by outside canvassing, to induce members of the lodge to adopt his views and vote with him, but should remember, that Masons are men of sufficient intelligence to judge and act for themselves in all matters pertaining to the lodge, and that no brother has any right to attempt by undue means to gain his own ends, or sway a brother's judgment from what that brother may deem right. Believe me, brethren, it is only by such a course that you will prevent the formation of those antagonistic cliques which have worked much injury in many lodges. Let every Mason upon every subject exercise the judgment wherewith the Almighty has blessed him, and having come to an unprejudiced decision, let him carry it out uninfluenced by any person, and at the same time let him learn that the harmony of the lodge is only to be preserved by each of its members (should occasion require it) being prepared to sacrifice his own schemes when such a sacrifice shall be for the general good. There is but one subject more to which I wish to direct your attention, and that is that you be constant in your attendance at the communications of the lodge, for it is only by such constant attendance that your officers will perfect themselves in the lodge ritual, and your members learn to appreciate the true beauties of that system of morality which is veiled in allegory, and illustrated by symbols. Let each member do all in his power to render

the meetings of the lodge interesting as well as instructive. Your able and well skilled master, assisted by his efficient set of officers, will I doubt not use all his exertions to preserve order and harmony, and render your lodge meetings what they should be, but unless assisted by the members, the difficulties of his position will be much increased.

Finally, my brethren, show your love of that system which has existed since symmetry began, by being earnest, sincere, charitable and self-denying in everything connected with Masonry, and if you are doubtless T. G. A. O. T. U. will bless your undertaking, and Enterprise Lodge will take and keep a high position in the galaxy of lodges which makes up that Grand Lodge to which we are all proud to owe allegiance.

NEW LODGES.

SINCE the last annual Communication of Grand Lodge the Grand Master has granted dispensations for the following New Lodges, viz :

Walker Lodge,	Acton, Ont.,	15th August, 1874.
North Star,	Owen Sound, Ont.	23rd Oct., 1874.
Alvinston,	Alvinston, Ont.	5th Nov., 1874.
Temple,	Hamilton, Ont.,	18th Nov., 1874.
Oroono,	Orono, Ont.,	2nd Dec., 1874.

We have been favored with the following certificate, relating to the first meeting of Walker Lodge :

"The Worshipful Master, Bro. Hugh Walker, accompanied by Bros. W. and W. G. Patterson, and Bros. Taylor, Harvey, Moore, Mimmack, Orr, Sparks, Sutton, Logan, and others from Guelph; Bros. Panton, Kan, and others from Milton; Bros. Barber, McLeod, Ried, Grant, McKenzie, and others from Credit Lodge, Georgetown, assembled in the Lodge Room, September 21st, 1874. After the formalities of opening, and the reading of the dispensation had been concluded, the W. M. delivered an address on the principles and tenets of the Order, and in an impressive manner formally opened Walker Lodge, and appointed officers as follows, viz: Hugh Walker, W. M.; W. McDonald, S. W.; S. G. Cruikshank, J. W.; H. Cargill, S. D.; W. Moore, J. D.; T. J. Winn, J. G.; J. McKee, Tyler; and Thos. Clark, Secretary and Treasurer. After the brethren had finished the preliminary service they, with their visiting brethren, adjourned to 'Campbell's Hotel, where a most inviting and sumptuous repast had been prepared, reflecting much credit on the host. The chair was occupied by the Worshipful Master, Bro. Hugh Walker, with P. M. Bro. Patterson on his right and Bros. Taylor and Harvey on his left. About fifty brethren were present and justice was done towards fortifying the inner man. The proceedings were of a most harmonious character. The chairman proposed the usual loyal and Masonic toasts, which were enthusiastically received. We are sorry space forbids giving the toasts and responses *verbatim*. Bros. Walker, Taylor and Harvey's songs were highly appreciated, as also those of other brethren. The brethren parted at the 'wee short hours ayont the t'val,' with the J. W.'s toast, 'happy to meet; sorry to part; and happy to meet again.'"

Temple Lodge also starts under very favorable auspices, there being no fewer than twenty Masters and Past Masters on the petition. W. Bro. J. M. Gibson, P. M. Strict Observance Lodge, No. 27, is named as Master, Bro. S. F. Lazier, as S. W.; and Bro. R. Hills, as J. W.

MASONIC RECORD.

AT HOME.

At the last regular convocation of Pembroke Royal Arch Chapter, the following Companions were elected officers for the ensuing Masonic year.

Ex. Comp. W. R. White, Z, re-elected; Ex. Comp. W. H. Supple, H, re-elected; Ex. Comp. A. Irving, jr., J, re-elected; Comp. A. Moffat, jr., Scribe E, re-elected; Comp. T. Cuzner, Scribe N; Comp. A. Joseph, re-elected Treasurer; Comp. J. G. Cormack, P. Sojourner.

At the last regular meeting of Pembroke Lodge, No. 128, the following officers were elected: Bro. Ausell, W. M.; Bro. A. Moffat, jr., S. W.; Bro. T. Knight, J. W.; Rev. Bro. E. H. Jenkyns, re-elected Chaplain; Bro. J. Cockburn, re-elected Treasurer; Bro. R. G. Scott, B. A., re-elected Secretary.

V. W. Bro. Irving, the W. M., entertained the brethren and officers elect, to a sumptuous repast in the refreshment room. The chair was taken by V. W. Bro.

Irving, the host, the vice-chair by R. W. Bro. Waite, G. S. W., and a very pleasant evening was spent.

At the regular meeting of St. John's Chapter, held in the Masonic Hall, Hamilton on the evening of the 10th Dec'r, the following officers were elected for the ensuing year: E. Comp. J. M. Gibson, Z.; E. Comp. D. McPhie, H.; Comp. Wm. Gibson, J.; Comp. W. G. Reid, Scribe E.; Comp. W. Milne, Scribe N.; Comp. E. S. Whipple, Treasurer; Comp. James Acheson, Principal Sojourner; Comp. W. W. Summers, Janitor.

On Monday evening, Dec. 7th, the regular convocation of Hiram Chapter, Hamilton, was held at the Masonic Hall, at which the following Companions were elected as officers for the ensuing year:

E. Comp. F. R. Despard, Z.; E. Comp. Gavin Stewart, P. Z.; E. Comp. Wm. Dewar, H.; Comp. S. E. Townsend, J.; Comp. Thos. McGiverin, Scribe E.; Comp. J. M. Meakins, Scribe N.; Comp. Alex. Turner, Treasurer; Comp. J. F. McClure, P. S.; Comp. W. W. Summers, Janitor.

At the last regular communication of St. Thomas Lodge, No. 44, A. F. & A. M., St. Thomas, the following officers were elected for the ensuing year, viz.:

Bro. H. McKillop, W. M.; V. W. Bro. J. Midgley, I. P. M.; Bro. R. McCully, S. W.; Bro. R. McKay, J. W.; Bro. T. Blakeney, Treasurer; Bro. Dr. Marlatt, Secretary; Rev. Bro. T. Baldwin, Chaplain; Bro. J. C. Stacey, Tyler.

At the regular meeting of the St. Clair Lodge, No. 135, A. F. & A. M., Milton, held on the 17th December, the following officers were elected for the ensuing year:

Bro. W. Panton, W. M.; Bro. E. Harrison, S. W.; Bro. D. P. Carradige, J. W.; Bro. W. L. P. Eager, Treasurer; Bro. A. S. Gillet, Secretary; Bro. W. Scott, Tyler.

A grand Masonic Ball is announced under the auspices of Tuscan Lodge, Newmarket, for the night of 7th January.

At the regular meeting of Ionic Lodge No. 25, G. R. C., Toronto, held Dec. 1st, the following officers were installed for the ensuing year:—Bro. J. Algernon Temple, M. D., W. M.; W. Bro. W. D. Otter, P. M.; Bro. S. W. Farral, S. W.; Bro. J. G. Robinson, J. W.; Bro. J. F. Lash, Treasurer; Bro. A. Robertson, Secretary; Bro. C. W. Brown, S. D.; Bro. A. F. McLean, J. D.; Bro. C. W. Postlethwaite, J. G.; Bro. E. W. Spragge, M. D., S.; Bro. Neave, S.; Bro. E. C. Winans, D. of C.; Bro. J. Dixon, Tyler.

At the regular meeting of the Lodge of Strict Observance, A. F. & A. M.; held in the Masonic Hall, Hamilton, December 15th, the following officers were elected for the ensuing year:—Bro. Robt. Hutchison, W. M.; V. W. Bro. F. R. Despard, P. M.; Bro. Capt. Henry, S. W.; Bro. R. L. Gunn, J. W.; Bro. Alex. Turner, Treasurer; Bro. J. C. Meakins, Secretary; Bro. J. C. Smith, Chaplain; Bro. W. W. Summers, Tyler.

At the regular communication of Tuscan Lodge, No. 99, G. R. C., held at Newmarket, on Wednesday evening, 13th December, the following officers were duly elected for the ensuing year:—J. H. Widdfield, W. M.; C. W. Lee, S. W.; J. S. Marsden, J. W.; W. H. Ashworth, Treasurer; J. H. Millard, Secretary; Samuel Sykes, Chaplain.

The members of Carleton Council—under Scottish authority—of the Order of the Red Cross, had an exceedingly pleasant gathering on Wednesday evening, 4th November, at the Masonic Hall, where they were visited by the Very Eminent Frater Wyzeman Marshall, Grand Generalissimo of the Grand Commandery of Massachusetts and Rhode Island, Eminent Frater Robert Marshall, Provincial Prior of Nova Scotia and New Brunswick, under English authority, Frater Bertaux, Commander of the Union de Molay Encampment, and several of his Knights, and by Fratres Clark and Amar of Saint Bernard Commandery, of Eastport, and others. After the formal business of the evening was over the Council and its guests adjourned to Barnes' Hotel. About fifty gentlemen sat down to supper. Frater E. J. Wetmore presided with courteous grace, and the Vice-Chair was ably filled by Frater J. G. Forbes. Of course there were the usual speeches and toasts, Frater Wyzeman Marshall speaking feelingly and eloquently to the toast of his health, which was received with much enthusiasm. Speeches were made by the principal visitors, including Fratres R. Marshall, Bertaux, Lanergan, and Clark and Amar of Eastport, and by several members of the Carleton Council, and the whole entertainment was as pleasing and fraternal in its sentiment as it was elegant in its appointments.—*St. John (N. B.) Paper.*

At a regular meeting of Colborne Lodge, No. 91, A. F. and A. M., held Dec. 19th, the following officers were elected for the ensuing year, viz.: Bro. B. Hinman, W. M.; Bro. R. Gibson, S. W.; Bro. E. Hinman, J. W.; Bro. C. R. Ford, Treas.; Bro. G. Kries, Sec.; and Bro. M. Tuttle, Tyler.

At the regular communication of Pentalpha Chapter, No. 28, G. R. C., Oshawa,

the following officers were installed on Friday, 13th November, by Ex-Comp. C. A. Jones, assisted by Ex. Comp. J. Boyd: Ex. Comp. G. W. Gaith, Z.; Ex. Comp. M. Gilbranson, H.; Comp. W. Deans, J.; Comp. E. W. Couldridge, Scribe E.; Comp. W. Gullock, Scribe N.; Comp. W. H. Finnemore, Treasurer; E. Comp. John Boyd, P. S.; Comp. George Annand, S. S.; Comp. Andrew Smith, J. S.; Comp. C. T. Gibbs, M. of 3rd V.; Comp. W. Warren, M. of 2nd V.; Comp. J. Neal, M. of 1st V.; Comp. T. Kirby, Janitor.

ON Monday evening, the 21st December, Hiram Lodge, No. 317, A. F. and A. M., which has been recently organized in Dundas, was dedicated by Right Worshipful Bro. J. J. Mason, Deputy District Grand Master, assisted by a number of Brethren from Hamilton. After the interesting ceremony had been performed, the following Brethren were duly installed as officers of the Hiram Lodge: W. Bro. N. Greening, W. M.; Bro. A. D. Cameron, S. W.; Bro. A. S. Wink, J. W.; Bro. J. B. Meacham, Chaplain; Bro. W. C. Niblett, Treasurer; Bro. J. S. Baillie, Secretary; Bro. W. Ogg, S. D.; Bro. R. McKechnie, J. D.; Bro. F. C. Carman, D. of C.; Bros. R. F. Cowper, A. Henderson, Stewards; Bro. R. S. Howard, I. G.; Bro. A. S. Ogg, Tyler. The brethren then proceeded from labor to refreshment, which had been provided at Riley's Hotel, where a few very pleasant hours of social intercourse were spent, and where toasts, speeches, sentiments and songs were the order of the evening, until "Happy to meet, sorry to part, and happy to meet again" closed this friendly gathering of the brethren of the mystic tie.

R. W. BRO. VARCOE, W. M. of Morning Star Lodge, No. 309, Smith's Hill, has been installed and made the recipient of a handsome presentation, the occasion was a happy one, and there was a grand gathering of the brethren.

At the regular meeting of King Solomon's Lodge No. 22, Toronto, held on the 10th of December last, the following officers were elected for the year 1875: W. Bro. Thos. Langton, W. M., re-elected; Bro. William J. Hambly, S. W., re-elected; Bro. S. R. Richardson, J. W., re-elected; Bro. V. Clementi, Chaplain, re-elected; Bro. W. S. Lee, Treasurer, re-elected; Bro. — Bickford, Secretary; R. W. Bro. Daniel Spry, W. Bro. Thos. Langton, Masonic Hall Trustees, re-elected; Bro. J. L. Dixon, Tyler.

At the last regular assembly of the Godfrey de Bouillon Prceptory, Hamilton, the following officers were installed and invested for the year 1875, by Past Eminent Preceptor, Hugh A. Mackay and William Reid: E. † Fratre David McLellan, Eminent Preceptor; E. † Fratre Hugh A. Mackay, Past Eminent Preceptor; Fraters Alex. Mitchell, Chaplain; John Kennedy, Constable; John J. Mason, Marshal; John H. Tilden, Treasurer; Thos. McGiverin, Registrar; Gavin Stewart, Director of Ceremonies; Wm. J. Moore, Almoner; Wm. Gibson, Sub. Marshal; Chauncey Bennett, 1st Standard Bearer; W. D. McGloghlon, 2nd Standard Bearer; Donald McPhie, Capt. of Guard; F. R. Despard, 1st Herald; Henry Wilson, 2nd Herald; W. W. Summers, Guard. The following Fraters compose the ex-committee for the year 1875: Eminent Fraters David McLellan, Hugh A. Mackay, Wm. Reid, and Fraters John Kennedy, John J. Mason, John H. Tilden and Thos. McGiverin.

THE following officers of St. John's Lodge, No. 40, Hamilton, were elected on Thursday, December 17th: W. Bro. Donald McPhie, W. M.; Bro. David Aitchison, S. W.; John Malloy, J. W.; William Milne, Chaplain; John Moodie, Treasurer; Joseph Kneeshaw, Secretary; W. W. Summers, Tyler.

A CORRESPONDENT at Bell Ewart asks us for information respecting "The Canadian Freemason," a Masonic journal, the first and only number of which was issued at Toronto, in August last. We regret that we can give our correspondent no explanation of its sudden disappearance; we received one number, and have heard nothing further about it since.

ABROAD.

WE are under obligations to Sir W. R. Bowen, Grand Recorder, for Proceedings of the 2nd Annual Conclave of the Grand Commandery of Nebraska, held at Omaha, November 12, 1873—an exceedingly handsome pamphlet, by the way, with wide margins; and fine steel engraved portrait of R. E. Sir Robert W. Furnas, Grand Commander. Bro. Sir Bowen is Grand Secretary of Grand Lodge and Grand Chapter, and Grand Recorder of Grand Commandery and Grand Council.

"THE Square," is the name of a new Masonic paper just started in New York. It presents a very creditable appearance, and gives promise of being a valuable medium of Masonic views and information. It is issued monthly.

COMMONWEALTH LODGE, No. 409, Brooklyn, New York, has over 600 members. It was organized on June 3, 1856, with only 12 charter members.

KILWINNING LODGE, No. 356, Cincinnati, Ohio, has limited its membership to 100.

THERE are 490 lodges working under charter in the State of Missouri. Members

initiated in 1874, 1660; passed, 1612; raised, 1576; admitted, 973; dimitted, 1056; died, 247. Total number of members, 23,832.

BRO. GEO. REX, Past Grand Master of Masons in Ohio, was recently elected a Judge of the Supreme Court of Ohio.

THE General Grand Chapter, A. F. & A. M., at Nashville, disapproved of any legislation by State Grand Chapters forbidding the use of substitutes, and recommending that the matter be left to each chapter as occasion demands. The newly organized State Grand Chapters of Nevada and West Virginia were duly organized.

THE Supreme Council of Freemasons in France has invited all the Grand Lodges of the world to meet at Lausanne, on the first Monday in September, 1875. Says a clerical paper, "It is against the general peace that this assembly will conspire. All the friends of honesty—*les amis du bien*—should keep their eyes upon it!"

THE Triennial Session of the General Grand Chapter of the United States was opened at Nashville, Tenn., on the 24th of November, Comp. Josiah H. Drummond presiding. Most of the State Grand Chapters were duly represented. From Indiana we notice the names of George H. Fish, G. H. P., and Reuben Peden, G. K., who were appointed on important standing committees. The Grand Chapter of Nevada was enrolled upon the list of constituents of the G. G. C., and the Grand Chapter of West Virginia was cordially invited to come into the fold. Charters were granted to the Golden Chapter, at Golden, Colorado; Deer Lodge Chapter, at Deer Lodge City, Montana; Georgetown Chapter, at Georgetown, Colorado; Olympia Chapter, at Olympia, Washington Territory; and Utah Chapter, at Salt Lake City. A resolution was passed disapproving of the action of some of the State Grand Chapters in forbidding the use of substitutes; also one requesting the State Grand Chapters to pay annually to the G. G. Secretary the sum of one cent for each Royal Arch Mason on the rolls of their subordinates, at the date of their annual report. The next triennial meeting will be held in Buffalo, New York, on the third Tuesday in August, 1877. The following officers were elected to serve for the next three years: Elbert H. English, of Arkansas, G. G. H. P.; John Frizzell, of Tennessee, D. G. G. H. P.; Robert T. Brown, of Iowa, G. G. King; Charles T. Chapman, of Massachusetts, G. G. Scribe; John McClelland, of Massachusetts, G. G. Treas.; — Fox, of New York, G. G. Sec.; Noble D. Larner, of District of Columbia, G. G. C. H.; Henry Bostwick, of Kentucky, G. G. R. A. C. Several committees on various subjects were appointed, to report at the next triennial meeting.—*Masonic Advocate*.

THERE must be something in a name after all, for the CRAFTSMAN has found a namesake in a new Masonic monthly on the Pacific slope, the second number of which lies before us. The *Craftsman* hails from San Francisco, California, is handsomely printed, and freighted with a vast deal of information of the greatest interest to the Craft. We gladly welcome the appearance of this valuable periodical.

THE Quarterly Grand Communication of the Grand Lodge of Pennsylvania was held on Wednesday, December 2nd inst., in Renaissance Hall of the Mew Masonic Temple. There was an unusually large attendance of members present, including many Deputy Grand Masters. The first business in order was the election of Grand Officers to serve for the ensuing Masonic year, commencing on St. John's Day next, when the following Brethren were chosen: Bro. Alfred R. Potter, R. W. Grand Master; Bro. Robert Clark, R. W. Deputy Grand Master; Bro. James Madison Porter, R. W. Senior Grand Warden; Bro. Michael Nisbet, R. W. Junior Grand Warden; Bro. Thos. R. Patton, R. W. Grand Treasurer; Bro. John Thomson, R. W. Grand Sec.

MASONIC CHIT-CHAT.

A NEW Masonic Temple is to be built at Minneapolis, Minn. At the laying of the corner-stone August 18, 1874, eight hundred Masons participated in the ceremonies.

HON. JAMES GARLAND, Judge of the city court of Lynchburg, Va., has been an affiliated Mason forty-six years. So says the *News* of that city.

The *Ahiman Rezon* of the Grand Lodge of Pennsylvania provides that: "No Brother shall use his certificate, nor expose any Masonic emblem as a sign, in his business transactions."—*Ahiman Rezon*, p. 37.

ANOTHER new Masonic work, entitled "Freemasonry, its Symbolism, Religious Nature, and Law of Perfection," by Bro. Chalmers I. Paton, P. M. of No. 393, England, is about to be published by Reeves & Turner, London.

THE *Freemason's Monthly*, the first Masonic Magazine in America, was commenced in Philadelphia, in April, 1811.

THE first Papal Bull against Masonry was fulminated, April 28th, 1738.

THE new Masonic Hall of Annawan Lodge, West Haven, Ct., was dedicated Sept.

7th, 1874. The furniture, etc., are pronounced elegant. The Bible was the gift of Wooster Lodge, and the clock of Kirby & Son. The acting Grand Treasurer presented his own steel-engraved portrait. In the west is a full-length portrait of ex-Mayor Flagg, of New Haven, which, it is said, cost \$18,000.

We believe there has been no time when the Chapters, Commanderies, and Scottish Rite bodies, in this city, had so many candidates as they have now. Their prosperity seems to have been accelerated by their action on the 24th of June last, at the laying of the corner-stone of the new Custom House in this city.—*Voice of Masonry*.

THE Rev. Henry G. Perry, rector of All-Saints Episcopal Church, Chicago, was recently re-installed Grand Chaplain of the Grand Council of Royal and Select Masters for the State of Illinois. The Rev. Mr. Perry is also a Knight Templar as Thirty-second Degree Mason of the Ancient and Accepted Rite.

THE Tyler, Sturges M. Judd, of Harmony Lodge No. 42, Waterbury, has tyled for this Lodge for the past sixteen years; also for Constitution Lodge and Chapter, Council and Commandery, and has not lost a single session for the past five years, and scarcely one for the whole time. He also keeps a complete record of the attendance and of the weather.—*Masonic Journal*.

BROTHER John Knight, of Gloucester, Massachusetts, appears to be the "oldest living Mason." He is now 94 years of age, and has been a Mason for seventy-three years.

THE Bible presented by Bro. Robert Burns to the "Mary," whom he celebrated in his poems, was recovered in Canada, and is now deposited in Ayr, Scotland. This Bible is in two volumes, in a good state of preservation, and bears marks of having been well but carefully used. Under Burns' own name is a Masonic mark, a triangular figure, which is very distinct. One of the blank leaves contained a lock of Mary's hair. Mary Campbell died in Greenock, and lies buried in the West Churchyard.

FREDERICK, I., King of Prussia, when at table one day in the castle of Loo, declaimed with great violence against Freemasons, whereupon the reigning Duke, Albert Woligang, of Chaumburg-Lippe, openly confessed that he was one of the fraternity, and he forthwith defended Freemasonry with great eloquence and ability. The crown prince, (afterwards Frederick the Great) struck by the duke's energy, at once conceived a desire to join the fraternity, and on the same day made known his intention to the duke. The result was that on the night of August 14, 1738, the crown prince was made a Mason, became the founder of a Lodge, and a powerful patron and defender of the Order.

FOUR of the greatest military commanders of modern times—Wellington, Nelson, Moore and Abercrombie belonged to the peaceful Masonic fraternity.

PRAYERS in Freemasons' Lodges in this country and England are usually offered to the "one only true and living God," but in Scotland they are generally offered in the name of the Saviour.

THE first Grand Lodge in London was formed by the four subordinate lodges in that city, under the Grand Mastership of George Payne, in 1717.

BRO. Joseph R. Chandler, Past Grand Master of Pennsylvania, is now over eighty years of age. The *Krystone* reports him as living in Philadelphia in the enjoyment of good health.

THE dedication of the New Masonic Temple, in New York city, is now fixed to occur on Wednesday, the 2nd day of June, 1875. The leading Masonic bodies in all parts of the world will be invited to participate in the dedicatory ceremonies.

A MEMBER of the Masonic Order telegraphed to a companion at a distance in a small town, "Make room for ten Royal Arch Masons—coming to-day." When the companions arrived, they found that a pen had been built for their accommodation, the telegram at its destination reading, "Make room for ten R.A.M's—coming to-day."

ONE of the elder craftsmen, Brother Daniel Bostwick, of Jersey City, laid down the working tools for a long rest on the 26th ult. He was ninety-five years old, seventy of which he had been a Mason. He was made one in Union Lodge, Greenwich, Conn., and subsequently took the Mark Degree. He retained his health and faculties to the last, and only expired when the machinery of life was worn out. His remains were taken to Connecticut for interment.

THE Lodge Commercial, No. 360, Glasgow, Scotland, met on November 6th, ult., and its new Masonic Hall was consecrated by Bro. F. A. Barrow, D. Provincial Grand Master of the P. G. Lodge of Glasgow. In the course of the D. P. Grand Master's address, he spoke thus tenderly of female and other like Masonry:

"In old times Scotland was recognized as having preserved the ancient rites of Freemasonry in their integrity, but he regretted that there had lately been creeping in amongst them some degrees that they never heard of before, such as the Grand Cross of Constantine, and the Eastern Star. Such Orders, the latter especially, the speaker

severely deprecated, and was sorry to see so much attention paid to them in the columns of a journal like the *Freemason*. For his own part, he would rather see his daughter or his wife at the bottom of the Clyde, or in her grave, than that she should have anything to do with them. There was no Masonry in them; therefore, let them be discountenanced."

THE MASONIC ALMS CHEST.—Ours is a charitable Institution. Like other benevolent societies, it has a treasury and a treasurer, but its deeds of charity are by no means to be measured by the amount paid out of the treasury. Far from it. When it 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. When a brother dies, he leaves this golden key to his widow and orphans.

Silently are these alms-chests unlocked. The world hears not the lid creaking upon its hinges. Here are found not gold and silver alone, but what is sometimes a great deal more valuable—a smile of sympathy, a note of timely warning, and a word of cheering encouragement—the aid of a friend when such is needed and deserved.

There is no other alms-chest of human construction, fastened with one lock, to which there are ten thousand keys in every part of the world. This is the grand characteristic of this fraternity, wherein it differs from all other societies of charitable origin.—*Bishop Randall*.

THE word dimit is from the Latin *dimitto*—to permit to go. The dismissal of a Mason from his lodge does not cancel his obligation. *Once a Mason, always a Mason.*

IN Masonic symbolism, the North is the place of darkness. During this last age the North has been the true East of light. It is in countries situated in the North that liberty of thought, elevated ideas, and Masonry have found the most partisans.

THE word *Passed* alludes to the passage of the Entered Apprentice between the symbolical columns, and through the porch to the middle chamber.

THE word *Tiler*, signifies one who covers the roof of a building with tiles. So the guardian or sentinel of a lodge is said to tile or cover it from inspection or intrusion.

THE only reason why ladies cannot be made Masons is, that their mysteries, being symbolical of labor as performed by man, could in no case be shared by women. No honest man for a moment believes her to be his inferior in mind.

A REGULAR lodge consists of seven masters, and also of five. The last number is derived from the five senses, inasmuch as the persons who are united to form a lodge should be as perfect as a whole, and work together with as much unanimity as a single man, who is endowed with five healthy senses.

THE good Mason is an example to his neighbors. To his wife he is a tender husband, not a usurping lord; to his children he is a kind, a providential father, not a domineering tyrant; to his servants, he is equally the friend as the superior. Thus ruling, he is obeyed with cheerfulness; thus his home, whether cottage or palace, is the abode of peace.

JURISPRUDENCE.

Question.—Is it constitutional to appoint two members a Committee of Inquiry on a candidate for initiation—should there not be three?

Answer.—The Constitution does not limit the number, but it is usual and advisable that there should be at least three on the committee.

Question.—An applicant for initiation is lame. Can he be initiated if he is physically unable to assume proper positions during the ceremony?

Answer.—Certainly not. It would be well for the District Deputy Grand Master to see the candidate and judge for himself.

AT REST.

WORSHIPFUL BROTHER PAST MASTER ROSS ROBERTSON, of Northern Light Lodge, No. 266, Kincardine, died on board a railway train, about 100 miles west of Chicago, on Thursday, November 26, 1874, aged thirty-four years and nine months. W. Bro. Robertson came to reside in Kincardine over sixteen years ago. He was then a very young man, but soon identified himself with every movement tending to the prosperity of his town, and to the advancement of his fellow citizens. He was a man of great energy, of pleasing address, and of a loveable and affectionate disposition. He became early affiliated with the Northern Light Lodge, to the advancement and prosperity of which he devoted much of his time and energy. He was elected to the Oriental Chair in December, 1860, and filled that position for two years with honor to himself and

benefit to the Craft. Brother Robertson has been suffering for a length of time from disease of the lungs, and for the benefit of his health had spent a part of last winter in Florida, when he returned so much improved in appearance that many of his brethren and friends were led to hope that he might be restored to health and strength, but the G. A. O. T. U. had otherwise ordered. As the winter approached our brother grew weaker, and yielding to the solicitations of his friends, he prepared to spend this winter in Colorado. He left home on the 5th of November, and by easy stages reached the city of Denver. Here his breathing became worse, and being recommended by two physicians, brother Masons, to return to Canada, he made an effort to carry out their advice, but was not permitted to reach home. He died in his brother's arms, on board the train. Our Brother's remains were met at Amberly by a deputation of Past Masters of Northern Light Lodge, No. 93, and conveyed to his late residence, all places of business in Kincardine being closed and the Masonic building being draped with mourning. The body of our late brother was deposited in the Kincardine cemetery with Masonic rites, on Sunday, November 29th, when over one hundred Masons as well as a very large number of other friends assisted in paying the last sad tribute of respect to departed merit. The strongest possible sympathy is felt for Brother Robertson's bereaved family, by the brethren of Northern Light Lodge, to whom he had endeared himself in a peculiar manner. We cannot close this narrative without recording one pleasing incident connected with this sad event. On the arrival of the train on which our brother died, at Chicago, some Masons who were on board took charge of the body, and when restored to his bereaved brother, it was beautifully dressed in the habiliments of the grave, and enclosed in a handsome coffin. These brethren are not known to us; but, should this come under their notice, they are requested to accept the cordial and earnest thanks of Northern Light Lodge for this brotherly act to one who was and ever will be dear to our hearts.

MR. P. B. BROWN, one of the oldest settlers in Teeswater, was buried on the 21st December. His death was the result of a broken leg. The funeral was the largest ever witnessed in that section of country, the procession being over a mile in length. He was buried with Masonic rites, there being over 120 Freemasons present.

BRO. BENJAMIN RUSH CAMPBELL, P. G. M. and Grand Secretary of South Carolina, died of paralysis, at Charleston, S. C., on the 27th of October. Bro. Campbell for many years had been an active working Mason in his state, and was well informed on all matters pertaining to the Order. He was buried with Masonic ceremonies.

M. L. COMP. JOHN C. SMITH, Past Grand High Priest of Pennsylvania, died in Philadelphia, on October 28th, at the age of 73 years, after being nearly 50 years a Mason. He was elected Grand High Priest in December, 1856.

BRO. JOHN MEREDITH REAE, Past Grand Master of Masons of Pennsylvania, and Past Grand High Priest of the Grand Holy Royal Arch Chapter of Pennsylvania, died in this city on Sunday last, November 29th, 1874, after a brief illness, at the ripe age of 78 years. We mourn his loss, and revere his memory. He had few peers, either as a Mason or a jurist, and he won and long wore the highest honors that could be conferred upon him. For thirteen years he was a Justice of the Supreme Court of Pennsylvania, and for the last year of this period, Chief Justice of the Court.—*Keystone*.

BRO. WILLIAM DENNIS MOORE, Town Clerk of Exeter, England, died on the 22nd September, at Penzance, in his seventieth year. Bro. Moore was a distinguished Freemason, as well as a distinguished volunteer officer and citizen. He occupied the position of Deputy Provincial Grand Master of Devon in the years 1866-7. He was initiated into Masonry in 1829, and filled the various minor offices. He acted as Provincial Grand Secretary in the year of his initiation, and continued to act in the same capacity until the latter part of 1866, when he was installed D. P. G. M. His valuable services as Provincial Grand Secretary were twice the subject of substantial marks of recognition by the Province—first, in 1850, by the presentation of a beautiful silver salver and flagon, weighing together nearly 200 ozs., and again in 1866, by a testimonial consisting of the full paraphernalia of his rank, including the jewel of D. P. G. M. in solid gold.