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THE
CANADIAN CRAFTSMAN,
AND
MASONIC RECORD.

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Grand Secretary Ira Berry, of Maine, computes the membership of Lodges in Canada and the United States, at 639,748.

The *Masonic Trowel* has changed its publication office from Walnut Ridge to Little Rock, Ark.

THE CANADIAN CRAFTSMAN for December is a particularly interesting number, and evidences careful preparation on the part of its conductors.—*London Free Press.*

R. W. Bro. Roaf, D.D.G.M., Toronto District, has so far had an interesting year, several peculiar occurrences having happened in his jurisdiction. He

should write a book, as his experiences are rich.

R. W. Bro. Isaacson, Grand Secretary of the Grand Lodge of Quebec, will, at the approaching session, retire from the position which he has long and ably filled. Efforts will be made to induce him to continue in office.

The Montreal brethren are actively canvassing for subscriptions for the erection of a temple. The success they have met with leads to the belief that a committee will soon meet to select a site for the proposed structure.

Masonry is enjoying a boom in Montreal, and the lodges are better attended this season than ever before. The aggressive attitude of the Catholic Church in matters political is probably the cause of this increased interest.

In a city lodge quite recently a motion was introduced and seconded, asking that the ballot be passed a second time on the application of a candidate for admission. Such a motion is out of order, and very properly so, as the brethren who move and second it proclaim how they voted—that is if they are honest.

The General Grand Chapter of Royal Arch Masons met in annual session in Atlanta, Ga., on November 21st. David F. Day, of Buffalo, N.Y., was elected General Grand High Priest, and Benjamin F. Haller, of Memphis, General Grand Scribe.

Our readers will learn with regret that Bro. Col. McLeod Moore of Prescott, is very ill. Bro. Moore, as Supreme Grand Master of the Great Priory of Canada, is known the world over, he having written extensively on numerous subjects for the Masonic press.

After having prepared an extensive list of newly elected officers of subordinate lodges, chapters, &c., we decided not to publish it, as a yard or two of names contains very little news, however gratifying it might be to the brethren interested to see their names in print.

Last year Rehoboam Lodge, Toronto, distributed \$480 for charitable purposes, a good record indeed. Medical attendance is furnished free to those members who may desire it, which is certainly a good feature.

The third Triennial Convocation of the General Grand Council of Royal and Select Masters met in Atlanta, Ga., on November 19th. George W. Cooy, of Minneapolis, was re-elected General Grand Master, and Henry W. Mordhurst, of Fort Wayne, General Grand Recorder. Past Grand Master Osgoodby was presented with a \$200 gold watch.

Masons may grow old, but a true Mason is never worthless, as he always finds "work" to do, and is capable of

doing it. From a recent issue of the *Keystone*, we take this item:—"On December 4th, in Oxford Lodge, Oxford, Chester County, Pa., P.M. Bro. Isaac Rogers, aged eighty-two years, acted as W.M., and conferred the E.A. degree upon one candidate.

This issue of THE CRAFTSMAN appears in a new dress of type, the management being determined to produce a magazine that is not only readable as far as material is concerned, but also as regards the letter-press. The publication office of THE CRAFTSMAN has been removed to No. 12 Melinda Street, where orders for all kinds of Book and Job Printing will receive prompt and careful attention. A complete outfit of new type of the latest designs, will materially assist in the production of good work.

The following suggestion, by a correspondent, is a good one, and may be taken advantage of in the near future: "Together with your enterprising journal, would it not be a good idea, and a paying speculation, to issue lithographic portraits of all the Grand Masters of the Grand Lodge of Canada? All the private Lodges throughout the Province would thus have an opportunity of having a masonic picture gallery, on a small scale, as compared with Toronto. I have no doubt but that many individual Masons would also avail themselves of the privilege of at least securing a portrait of the Grand Master under whom they received their certificate."

Some-months ago we expressed the opinion that blank ballots should not be counted in a vote of any kind, contending that the indifference displayed

by the depositor of the piece of blank paper should rob him of his franchise, and not place him upon the same footing as the more thoughtful brother who expressed his preference in some way by writing upon the ballot paper. Since then it has been decided in this jurisdiction that such ballots do count, but nevertheless we hold to our opinion, and find that it is endorsed by Bro. Henry W. Rugg, editor of the *Freemason's Repository*, Providence, R.I. Bro. Rugg says:—"There is no such thing as a 'blank ballot.' A ballot is a written or printed vote,—a token intended to express the voter's choice,—and by the very terms of the definition, a blank piece of paper cannot possibly constitute the required expression of favour."

Our brethren in Quebec City are preparing to tender the Grand Lodge a rousing reception upon the occasion of the annual communication to be held in that city this month. The Grand Lodge, it is expected, will be even more largely attended than for several years past, in view of the great interest taken in the present position of the question with regard to the relations existing between the Grand Lodges of England and Quebec. The removal of the edict of non-intercourse by the Quebec Grand Master, it is hoped will clear the way for a settlement, but it does not actually produce a settlement. The Grand Master's action has met the enthusiastic approval of all the Montreal lodges, but it is scarcely expected that those who upheld the edict so long will allow the Grand Lodge meeting to pass over without expressing disapproval. What is to be gained by acting in an obstructive manner cannot readily be conceived, and

we therefore, hope that Grand Master Stearn's action will receive full endorsement, so that peace and harmony will be fully established between the two Grand Bodies who have been so long at variance.

Will some brother connected with the Grand Lodge Committee on Benevolence explain why drafts or cheques have not yet been forwarded to persons entitled to receive them, especially as the grants were made in July last? We have received a letter from a brother belonging to Morning Star Lodge, No. 309, who states that in July last grants were given to two widows and one brother in his locality, the widows receiving \$20 each and the brother \$50, and at the time he wrote, (December 2nd), the money had not been received. If the grants were made as the brother states some one is criminally negligent in the discharge of duty. A widow with seven children, or a penniless brother over three score years old, to be debarred from enjoying the necessaries that the grants would purchase, merely because some brother is careless, is a sad state of affairs, and should be remedied. We certainly hope that our brother has been misinformed, for if he has not been the removal of the negligent brother or brethren should be demanded. Such remissness in the discharge of duties, where so much good can be accomplished, should not be tolerated one moment longer than possible, as the distribution of benevolence to be of value to the recipient should be prompt.

Bro. J. B. Traves, Port Hope, writes that he has for sale a complete File of THE CRAFTSMAN.

The *New Zealand Masonic Journal*, Dunedin, has ceased to exist, but it will be replaced by the *New Zealand Craftsman*, which has our best wishes for its success.

MASONS IN COURT.

Some months ago we referred to an action brought before the Montreal Courts by Bro. Donais against Brothers Maynard and Haywood, the complainant claiming damages for certain Masonic emblems and lodge ornaments which had been destroyed by fire. Judgment was then reserved, but at a recent session of the Superior Court, the case was decided against Bro. Donais. For the benefit of new subscribers, and in order to refresh the memories of those who may have forgotten the details of the incident, we give the particulars of the case. J. A. Donais entered suit against William Maynard, Master of St. George's Lodge, No. 440, E.R., and Geo. F. Haywood, janitor of the Victoria Royal Arch Chapter, No. 7, and of the Victoria Mark Master Masons of Montreal, for \$619. Donais the plaintiff, had bought all the Masonic regalia, swords, columns, crosses, squares, etc., and other effects of the three Masonic organizations from Stephen John Thompson, in February, 1888. Thompson had been Master of St. George's Lodge, No. 440, E.R., in 1887, as well as secretary-treasurer of the other two organizations, but he was suspended as such, and expelled from the lodge on his refusal to deliver the lodge books to the Deputy District Grand Master, alleging that the latter had no authority as there was a flaw in his appointment. Maynard, one of the Wardens of St. George's Lodge, took Thompson's place. In January, 1888, the hall of the three lodges on St. James' street was burned down, and in February Thompson, who claimed the

effects of those lodges to be his property, made the transfer of them to Donais. Donais then sued Maynard and Haywood for the value of those effects, but his motion was dismissed by the court, as it was proved that the effects were burned, and as it was not proved that they had ever been under a claim by Thompson, excepting in his capacity in 1887 as Master of St. George's Lodge.

THE RITES.

A subscriber who takes an interest in Masonry, and is evidently studying some of its many-sided features, writes as follows :

"DEAR CRAFTSMAN,—For some time I have been struggling in the dark, as to the connection of the different Rites in Freemasonry. There are the Scottish Rite, the York Rite, Cryptic Rite, Cerneau Rite, and many others. What I want to know is the relation these several Rites bear to each other, their priority or rank ; the names of the several degrees in each, and to which our Blue Lodge (commonly called) belongs. I have frequently noticed reference to Masons who have as many as 95° ; and as I have never heard of any more than 33° in the Scottish Rite, in Canada, I am anxious to learn whence these other higher degrees emanate."

We do not wonder at a young brother "struggling in the dark," as some of the questions he wants enlightenment upon are vexed ones, they having occupied the attention of Masonic writers for years, many of them ventilating pet theories or advocating claims supposed to be associated with the rites they are connected with.

York Rite Masonry is generally admitted to be the most ancient, simple and scientific. It derives its name from the City of York, England, where we are told in 926 the first Grand Lodge of England was organized by Prince

Edwin. This rite originally consisted of three degrees, Entered Apprentice, Fellow Craft, and Master Mason, under the title of Ancient Craft Masonry. This is what we call Blue Masonry.

The Ancient and Accepted Scottish Rite, as generally known throughout Canada, is on fraternal relations with the two governing bodies of this rite in the United States, designated the Northern and Southern jurisdictions. In the United States there is continual warfare between the members of this rite and the *Cearneau Rite*, both of which confer as high as thirty-three degrees.

Cryptic Masonry applies to Councils of Royal and Select Masters, a rite that is rapidly waning in Ontario.

Royal Arch Chapter Masonry is sometimes spoken of as Capitular Masonry, and is claimed by many to be the finality of genuine masonry, while others contend that the Blue Lodge embraces all of Masonry, the other organizations being merely ornamental, or degree-conferring bodies, for the benefit of those who have a craze for degrees, or high-sounding titles.

The ninety-sixth degree belongs to the Royal and Oriental Rite of Masonry, or what was some time ago known in Canada as the Egyptian Rite. In the *CRAFTSMAN* of August last, you will find reference to the annual meeting of this Rite.

The Scottish Rite is the most important of the higher grades in Canada, numbering among its members many of the best and ablest members of the fraternity.

If you keep a file of the *CRAFTSMAN* you will find much to interest you regarding the rites in back numbers.

“CHRISTIAN CHARITY.”

A “Congress of Christians” met in Boston on December 12th, and following days. On the date mentioned an excited debate took place, in which several ministers joined, in regard to the influence of Freemasonry on the

Christian religion. The trouble was started by the Rev. J. H. Brown of Tilton, N.H., who made this statement :

“The oath of Freemasonry is taken under circumstances that prevent the candidates from properly understanding its true character. The candidate repeats the oath word for word, under conditions that prevent his knowing its real character until he is subsequently posted. The oath of Freemasonry not only protects the innocent, but shields the guilty, even to the shielding of crime. It interferes with justice, and divides juries. It is difficult to get justice done where Masonry is concerned. It teaches false theology; it is anti-evangelical. The name of the Lord Jesus Christ is not only not mentioned in Masonry, but it is prohibited by law. What is true of Masonry is also true of Oddfellowship.”

That brought Mr. William Chrimer of Boston to his feet. He wanted to reply to the charge against Freemasonry, but was stopped because he was out of order. He kept on just the same, saying :

“It is not necessary to defend Freemasonry, but I simply want to ask the speaker a question as to the truthfulness of his statement. The object of his assertion is the burial of an organization that antedates Christ. [Sensation.] This is shown on Biblical authority.”

Mr. Blanchard of Wheaton, Ill., interrupting, exclaimed : “I would like to ask the gentleman if, when he took the first degree of Masonry, he did not swear, on the penalty of having his throat cut?”

This was greeted with loud applause. The excitement was rapidly reaching the boiling point, and several half rose from their seats to catch Mr. Chrimer's reply. He hesitated, but, on being urged to say something, exclaimed :— “That is business of my own.” The dignity of the occasion was disturbed by loud and derisive laughter.

Mr. Blanchard then asked : “Do you think it right for a Christian man

to swear on the penalty of having his throat cut?" (Loud applause.)

Mr. Chrimer replied: "I think it is right for a Christian to do according to his own free convictions. But I am not going to debate this matter at this time. I wanted to ask the gentleman if the grand old organization of Freemasonry is antagonistic to the New Testament?"

He was referred to the fifth chapter of Ephesians, and the routine work was again taken up.

MASONRY AND INTEMPERANCE.

The following letter has been received from Bro. W. H. Chittick, Grand Steward, of Dorchester Station, Ont., which we cheerfully publish, but at the same time without endorsing or repudiating the sentiments contained therein:—

"On page 179 of your December issue, I notice extracts from the address of Grand Master Myron Reed, of Wisconsin, and headed 'Intemperance among Masons,' I take exception to many of his utterances. True, intemperance, like all other excesses, is an evil, but a mason, whether a Grand Master or any other notable, who states that a member of the Order who sell intoxicating liquors should be made the scape goat and punished (masonically) is a narrow-minded fanatic. Why does our Grand Lodge officers and the representatives to Grand Lodge, have circulars sent annually to a list of hotels where they, the representatives, may get accommodation while attending Grand Lodge? Glad are they to find such, and if unfortunately, as Grand Master Reed would have it, the host is a mason, how could he conscientiously become a guest of the hotel? A licensed hotel keeper I claim is doing a legitimate business just as much as the manufacturer, so long as he places restriction on those who go to excess. And then if he does not comply with that part of his duty to the human race, he is deserving of punishment,

which can be meted out to him from the Masonic body, as well as through the law of the land. It does seem that Grand Master Reed has forgotten the distinguishing characteristic of Freemasonry, broad charity. He does not for a moment discriminate or pause to consider that in England, Masonic Lodges were held in Inns, and what is of greater importance to Masons, and all mankind, Our Saviour would have been born in one but that there was no room, &c. According to Bro. Reed's argument, it would be a Masonic offence for a Mason to sell wine, even if it were used in the dedicatory services of a Masonic Lodge room. I ask Grand Master Reed where he gets his Scripture to sustain his erroneous ideas? Masonry being free, it requires a perfect freedom of inclination on the part of every man who joins it. Let him do away with the social enjoyment of being called off from labor to refreshment, and it will knock out from under the temple one of the most important pillars which supports the structure. When Masons attend Grand Lodge, it is customary to furnish refreshments either in the basement of public buildings or in the banqueting hall, consisting of lager, lemonade, sandwiches, cheese, &c. That taken away, I will venture to say, eight of ten who attend will bring along refreshments in their inside pockets of a stronger nature. In conclusion, I am prepared to compare my Masonic career with Grand Master Reed's, or any other mason who will take the Grand Architect's ordinance to base his, and the opinion here humbly submitted, for our guide."

MASONRY AND THE JESUITS.

There are several incidents connected with the recent bloodless revolution in Brazil, that are peculiarly interesting to Freemasons. Dom Pedro, the late emperor, was a warm friend and an ardent admirer of Masonry, and his espousal of the institution led to conflicts

between himself and the Catholic Church. Through the power of that church, which receives aid from the public funds, and as acknowledged as the state church, a rigorous persecution of masons took place some years ago, and the result was the imprisonment of two priests who had incited the mob to deeds of violence. The Princess Isabella, daughter of Dom Pedro, and the husband of Count d'Eu, are rabid Catholics, intensely hostile to masons, being mere tools in the hands of the clergy. The Princess Isabella endeavored to secure the liberation of the priests, using all manner of entreaties with her father. He was inexorable, but woman's wit and Jesuit cunning was equal to the occasion. The princess, then in her twenty-eight year, appeared in a new role, doing penance for the crimes of the state against her adored priests, and, bare-headed, barefooted, and armed with a broom, she openly left the emperor's palace and marched to one or more churches and swept them out. She was followed and encouraged in this pious work by some of the Jesuit priests, who instigated the disgraceful farce. This was repeated daily for some time, till the emperor gave way—he surrendered and pardoned the criminals—father and daughter fell upon each other's necks and wept. Humiliated and beaten, the emperor asked the Brazilian legislature for a leave of absence. This was granted to him and a liberal appropriation also, with which he went to the Centennial Exhibition in Philadelphia, leaving the princess as regent and free to carry out the directions of the triumphant churchmen.

As supporters of the newly-organized republic, the masons will be no mean factor, they knowing too well what will happen to them should the princess and her Bourbon husband be placed on the throne, and a monarchy or empire re-established. They are, therefore, committed to the support of the republic and may be counted upon to bring all their influence to bear in this direction. And this influence is by no means

so insignificant as might be supposed. Lodges of Masons have been organized throughout all of South America—Ecuador, Peru, Bolivia, Venezuela, Uruguay, Paraguay, and the Argentine Republic are net-worked with lodges, and, in Brazil, they are more thoroughly organized than any other power in the country. Of the provinces into which Brazil is divided for purposes of administration and local government, three have one lodge each; six have two each; two have three each; and in four others there are twenty-six lodges. Of the larger provinces, Rio de Janeiro has sixteen; Rio Grande do Sud, twenty-one; and San Paulo, twenty-two. The city of Rio de Janeiro alone has thirty-six lodges, besides those in the province. Only one province—Santa Catarina—has no formal organization, but its proximity to Rio Grande do Sud, where there are twenty-one, would overcome this. This net-work of lodges, all in communication with each other and all thoroughly organized, presents a force which would be efficient against a vastly superior number in any peaceful political movement. The names of the lodges in the city of Rio de Janeiro present some interesting features, though the majority refer simply to the sentiments usually affected in the titles to such orders. For instance, Felix Martin, the prominent Republican, has one lodge named in his honor, while Cameons, the Portuguese poet, receives a similar distinction at the hands of his admirers.

GRAND MASTER MOORE'S ALLOCUTION.

We have received from the Supreme Grand Master, Col. Macleod Moore, Great Prior of Canada, a copy of the allocution, read before Great Priory, in Montreal, on October 22, from which we take a few extracts, regretting that we cannot find space for the entire document, as it is an able exposition of certain matters connected with Knight

Templarism. Col. Moore objects, and not without cause, to the mutilation of his allocution, read before Great Priory at the previous session :—“ I cannot help remarking, with all due respect for the opinions of others, that I consider it was a mistake to have interfered with my last year's allocution, by not publishing it intact, as read, with the Proceedings. The committee to whom it was referred had a perfect right to express their disapproval of any portion of it that they did not agree to, but I think they should have rendered the whole in full, to prevent any mis-construction being placed upon it, by those who had not heard it read, and to admit of the whole Body being acquainted with my views. I make these remarks in all good feeling, not from any fault-finding with the adverse opinions of others.”

Referring to the connection of Modern Templary with Masonry, the Colonel says :—

“ Various theories were advanced to prove that Templary was a component part of ‘ Free and Accepted Masonry ’ of the 1717 revival, but all have failed to convince before historic truth and modern criticism, however carefully perversion of truth may be arranged. In 1873 a most searching investigation, was instituted as to its alleged derivation and connection with ‘ Freemasonry,’ as well as direct descent from the old orders of chivalry. It was then clearly ascertained and declared that Modern Templary was in no way a part of speculative Freemasonry. The argument brought forward that the Templar degrees formed a part of the original plan of speculative Freemasonry of the revival is a mistake based upon ‘ Anachronisms,’ as they all refer to periods long after the invention of additional degrees or the Templar system. The error of adopting these degrees at all has been distinctly pointed out by recent Masonic investigation of the most reliable authority.”

Col. Moore referring to the suppression of the Military Order in the 14th cen-

tury says the doctrines and principles have been perpetuated :—

“ If the old ‘ Templar Order ’ is dead, its teachings have survived ; nothing is more certain than that the rules, constitution and even the general features of the ceremonies have been preserved, appropriated and practised, with such modifications as the changes in opinion and state of society demands, and is a revival of the same object, which it correctly represents ; this view of the subject has the weight of evidence, legendary, as well as historical, over the visionary assumption of ‘ Masonic ’ Templary, but many in this sceptical age who have taken the Templar degrees, eagerly seize upon any new theory, physical or moral, to use it, if possible, against Christianity, under the cover of science or criticism, insisting that in the course of evolution the old Templar doctrines were merged into speculative Masonry of a universal creed, and will not admit the advisableness of perpetuating the exclusive Christian Trinitarian character, considering that Knights Templary and Freemasonry must eventually yield to evolutionary progress.”

The following reference to the York Rite will be news to many of our readers :—

“ The name ‘ York Rite ’ is peculiar to the American system of Freemasonry, and is not used in the Empire, where very few rites are known or acknowledged ;—it is the fabrication of a prominent Mason, Thos. Smith Webb, who in the United States, at the end of the last century, attempted to prove that he had adopted the true work of the ancient ‘ York Masons,’ but it is well ascertained no such work was in existence, being absorbed in the speculative teaching and system of the existing Lodges in Great Britain and Ireland. The York Grand Lodge died out in 1790, leaving no representatives, and never chartered Lodges out of England.”

United States Templarism receives condemnation thus :—

“ With respect to the Templar system of our fratres of the United States,

after the purely chivalric degrees were first introduced into the St. Andrews R. A. Chapter at Boston in 1769, had died out, they chose to adopt a ritual that resembles no other in any country : it therefore seems doubtful if the Masons who introduced the degrees and 'set up' what is called 'Templar Masonry' in the New England States, ever had the degrees conferred upon them. If so, how came they to make a ritual for themselves unlike anything else in the world? From this it would seem they could not have been in possession of any ritual of the degrees of the Motherland, or had altogether forgotten the OB by which they received them, for if they had regularly received them, how came they to abandon or even tamper with the ceremonies and their fundamental principles, communicated only under solemn obligations, but it is more than probable that not having the authorized ritual they concocted one to suit their own ideas of the Masonic Templar alliance, totally changing the meaning and object, and importing into it the elements of equality that prevailed at the time in Europe, with latitudinarian views of the Christian religion,—for if anything in the world resembles another less than all others do, American Templary is as far removed and resembles as little the real Templary of the middle ages or that of its modern Masonic revival in England. In its present form, U. S. Templary can have no pretension to be considered as representing the old order, hence the mistake of associating the degrees of the two countries as meaning one and the same."

Templarism, the Great Prior says, is not an order of Masonry :—

"To speak of Templary as an order of Freemasonry is simply ridiculous. The order of the Temple existed for centuries apart from Freemasonry, without any known connection, further than that the old Knights Templar employed the ancient craft as workmen, and our Modern Grand Lodges of Freemasonry consider the Templar dogmas as glaring innovations upon Symbolic Ma-

sonry. This is clearly shown in a pamphlet printed in London so far back as 1796 called 'Freemasonry, or a word to the wise, being a vindication of the science as practised by the Grand Lodge of England.' Templary therefore in the Empire is only recognized as quasi Masonic, from being allied to it as an additional degree for about a century past and it never obtained recognition as such save at 'York' with the Royal Arch in 1780."

The following is the reason why the Great Prior always speaks of his annual address as an "allocution":—

"The term 'allocution'—a speaking to,—and that of 'Military,' added to the title 'Religious,' merely follows the ancient order to show from whence it is derived. 'Allocution' refers to the mandates of the ancient Grand Masters, but is not, with the title 'Military,' strictly applicable to our modern system, which does not pretend to establish a new Knightly Military order, but to represent and perpetuate in a Christian society, the principles and usages of the old obsolete, religious and military fraternities of the middle ages."

Our venerable brother, in the closing paragraphs of his allocution, tenders some suggestions and advice that should be accepted and acted upon by all Masons, be they entered apprentice or degree laden brethren :—

"The Catholic faith being the very basis of the character which belonged to a Knight—everyone conversant with the chivalric usages must recollect that the highest glory was to be called 'A Yerie Knight, and servant of Jesus Christ.' The teachings, then, of true Knights Templary, are a transcript of God's word as rendered by the sacred volume, expressed in symbolic language and carried out in life. Its very name 'religious' and the duties its striking ritual imposes by OB, are too solemn and binding to be trifled with, and make it an order not to be conferred on such as look upon it as a mere source of amusement and social enjoyment—forgetting that all vows and protestations are both solemn and binding,

and when reference is made to the Holy Name and prayer offered up to the Throne of Grace, unless all due reverence and deep humility is observed, is but taking the 'Holy Name in vain,'—let us then, my Fratres, 'Be not deceived, God is not mocked.'

As we have freely mutilated the copy of the allocution sent us, will the Colonel please forward another one.

BRO. PARVIN NOTES A BLUNDER.

R. W. Bro. Theodore S. Parvin, Grand Secretary of the Grand Lodge of Iowa, in a letter to the editor, says:—"I notice in reading your article 'The Triennial Conclave,' you fall into some errors, one of which is of such grievous magnitude that I venture to correct your statement. You are quite excusable for having made it, as you may find the same historical blunder in the Report of the Committee on Jurisprudence, and adopted at the Triennial of 1886 at St. Louis.

"The Grand Encampment of the U. S. was *not* created, as you and that Committee state, by the Subordinate Encampment named, nor indeed, by any such. On the contrary it was created by the two Grand Encampments of Maine and Rhode Island and New York. All of the Subordinate Encampment you named in your editorial were at that time subordinate or constituent bodies of the two Grand Encampments named, and had united in the formation of the Grand Encampment of Maine and Rhode Island in 1805, and of the Grand Encampment of New York in January, 1814.

"I cannot here elaborate, but courteously refer you to my historical article in the *Voice of Masonry*, for April, 1889, entitled 'Origin of the Grand Encampment of the U. S.' In that article I scattered the cob-webs of sophistry and showed the true origin of the National Body.

"The Committee on Jurisprudence, at the recent 'Triennial Conclave, ac-

knowledged the error and in a paper, ordered to be published, gave a true account of its origin, while failing to give me any credit for exposing its errors and bringing the truth to light.

"I beg to refer you to my paper aforesaid, as you have a file of the *Voice*, and may I not ask a republication of at least a part of the same to warn other writers not to fall into the error into which you were betrayed by the untruthful statements officially promulgated regarding the origin of the Great Templar Body. It sprung from the loins of Grand Encampment, (commanderies) derived its constitution and constitutional powers from them and them alone, though it has, year by year, encroached upon the prerogatives of its founders, till they have become only satellites thereto."

We thank our worthy brother for putting THE CRAFTSMAN right, and will attend to his request in a future issue, as too much care cannot be observed in keeping Masonic history within the bounds of truthfulness if it is to be reliable and worthy of study.

NOT AN ISOLATED CASE.

Those brethren who have the true interests of Masonry at heart and not the selfish motive of everlasting seeking office, will in their hearts admit that the following, taken from the *South African Freemason*, applies to other jurisdictions than the one referred to. The journal alluded to says a letter was received "from a gentleman of high culture and more than average intellectual power, who, whilst writing to give notice of withdrawal of his subscription to this journal, takes care to inform us that he is not prompted to such withdrawal by any dissatisfaction with the paper, but simply because it will be henceforth of no use to him, as he intends forthwith to sever entirely his connection with the Craft. He has been a Mason not many months, certainly under a year. He joined full of

hope and expectation. He has weighed his local lodges in the balance and found them wanting, and evidently considers that it is useless to waste time, energy, and intellectual power over them any longer. And now we may fairly ask, in what respect has he found them wanting? Simply this, that Masonry, as represented by them, is a shell gilded outside, but wanting a kernel. He has found elaborate ceremonial practised for the initiation and advancement of candidates, and there the whole thing has ended. He traversed three sections of a road certainly, but the last section has ended in bathos. The lodges do nothing whatever but admit recruits to their ranks, bestow a certain amount of charity, and wrangle about business details. That light to which initiation ought to be but the portal is not forthcoming; lectures are unheard of; instruction, save in the parrot-like repetition of ritual, non-existent; and a daily advancement in Masonic knowledge rendered an impossibility to the neophyte, who at an earlier stage has been charged to seek it as one great object of his Masonic existence. Such is the state of things obtaining in the vast majority of the lodges in South Africa. And it is so illogical, so disloyal to the great principles of the Fraternity, and, we are bound to say, so dishonest, that we wonder little that the country teems with the great army of unaffiliates, and that almost every lodge can tell us a dismal tale of hundreds of men admitted with fair promise enough, but who after a time gradually fall off in their attendance, and finally drop out altogether."

GRAND LODGE OF SCOTLAND.

At the recent meeting of this Grand Lodge, Sir Archibald C. Campbell was re-elected Grand Master, and Brother David Read of Glasgow, Grand Cashier, at a salary of \$750 yearly. There were twenty-five applicants for the cashiership, but the contest was confined to three brethren.

The Grand Secretary reported that, in terms of instructions given at the quarterly communication in August, he had prepared and forwarded addresses, signed by the Grand Master, to her Majesty the Queen, in reference to the marriage of the Duke of Fife and the Princess Louise of Wales, and to their Royal Highnesses the Prince and Princess of Wales, and Lord Fife and his Royal spouse. The reply from the Duke of Fife, dated from Mar Lodge, was in these terms:

"Dear Sir Archibald,—I have just received the address of congratulation which the Grand Lodge of Scotland has been good enough to send to the Duchess and myself on the occasion of our marriage, and I write on behalf of the Duchess as well as on my own, to tender you and the brethren of the Grand Lodge our warmest thanks for the honor they have paid us, and for the good wishes they are kind enough to make for our happiness and prosperity. I can assure you that we are both greatly touched by the mark of sympathy and goodwill from the Freemasons of Scotland, and we value the kind words contained in the address more than I can say.—I remain, yours very truly, FIFE."

It was reported that the income for the first 11 months last year amounted to £4199, and for the corresponding period of this year to £4743, showing an excess this year of £456. During the last quarter about £170 had been voted from the Fund of Scottish Masonic Benevolence to distressed Masons or the widows of Masons.

MASONRY ABLY DEFENDED.

Not long since Canon Knowles, Principal of St. Bee's Theological College, made a violent attack upon Freemasonry, which was replied to by the London *Freemason*. Since then Rev. Bro. E. Bigoe Bagot, P. G. Chaplain of East Lancashire and Cheshire, has also replied, from which we take extracts.

Canon Knowles said Masonry could not show its continuity throughout the 16th century, to which Canon Bagot said :

“You (*Freemason*) have dealt fully with these objections, and a very short answer will suffice from me. We live in an age when every institution, no matter how sacred or venerable it may be, is fiercely attacked, and when neither age, prestige, historical continuity, nor a long line of ancestral descent can save it from the remorseless attacks of criticism, and the passionate assaults of reckless iconoclasm. The question is asked ‘Is it worth preserving?’ and the answer depends upon its intrinsic worth and merit. It is these features of Masonry which more than any long line of historical descent or past record of noble and charitable actions now entitle her to the support and loving affection of all who value her work, and the bearing and attitude of all who respect and honor the powers that make for righteousness in this land should be those of gratitude and respect to the Craft, and their interests should ever prompt them to strengthen her cords and lengthen her stakes. ‘The friends thou hast, and their adoption tried, grapple them to thy soul with hooks of steel.’ I have never heard that the continuity of Freemasonry in England has been doubted. It flourished under Henry the VII. His famous chapel at Westminster was, if I mistake not, inaugurated with Masonic honors.

“In the reign of Henry the VIII., Cardinal Wolsey was Grand Master, and Queen Elizabeth became the Patroness of the Craft. At the beginning of the 18th century it ceased to exist as an operative Brotherhood, but it has never ceased to enjoy the favor and support of the noble, the cultured, the great, and the good. In its work and scope, and in its long line of patrons and supporters, Masonry can point to her active architectural accomplishments, and to her consultative and speculative energy, which has built up the no less enduring fabrics so widely known and highly valued educational, charitable,

and benevolent homes. On these foundations of past years the brethren desire to raise with more and more skilful hands the superstructure of greater and more efficient life and activity. If the learned Principal of St. Bees would join the ranks of our builders, and help us to carry upward the pile, instead of standing aloof and discharging hostile missiles at the earnest workmen who are plying their toil, it would be more productive of benefit, and more worthy of a good man’s heart and brain.”

Canon Knowles held that, “Freemasonry was one with foreign societies which are honeycombed with infidelity and socialism.” This is a statement which is frequently stalked out as an objection to Freemasonry. The successive Popes of Rome trot it out periodically; and now it is repeated by the Principal of St. Bees. It hardly requires any serious refutation. Masons never meet without acknowledging the name of God, and reverencing His sacred laws and precepts. They place the Being and attributes of God in the forefront of all their proceedings, and the volume of His revealed words, and register of His almighty acts lies open in all their lodges.

“Masons were instructed that hereafter they must give an undisguised account of their lives and actions to the Divine Being; that to the just and upright death had no terrors equal to the stain of falsehood and dishonor; and that no imposture or imperfection shall pass muster hereafter on the great and awful day of judgment.

“The members of the Craft were taught to be peaceable subjects of whatever country they might reside in, to obey the laws of the State, to maintain the fabric of social order and decorum, to honor all men, to love the brethren, to fear God, to honor the King. The charitable principles of Masonry strike directly at the root of socialism. They recognise that there are and must be ever distinction of society, that it has its inequalities of necessity, and that nothing can alter them. ‘The poor ye have always with you,’ is an averment

of a positive fact and a perpetual commendation of them to the help and succour of the well circumstanced."

Another charge made by Canon Knowles, was that "The prayers of its formularies are un-Christian, *i. e.*, not offered in the name of Jesus, our Lord." Canon Bagot met this as follows:—

"There are Christian Degrees, but the three chief Degrees of Masonry are founded on Deism. Long before the sun of righteousness arose with healing on His wings there was a conviction of the human heart, a voice as it were crying in the wilderness for light, sympathy, order, and power. Masons at the present day represent many generations of thoughtful men who have felt the same. Masonry brushes aside the surface distinctions which separate us one from another, and goes down to the central identities in which we are all alike. The Fatherhood of God and the Brotherhood of Humanity are resigned. With respect to un-Christian formularies, Masonry professes to enhance all who acknowledge the existence of God, the immortality of the soul, and the obligation of the moral law. Is this an unworthy, immoral, or irreligious requirement? I myself am an English churchman, I believe the Church in this land to be the appointed means under Her Divine Head for the spread of God's truth, that he has lodged His commission with her and stored within her the sacred gifts of His Holy Spirit. But there are many who repudiate such claims, and who differ widely from my views. This goes not, however, prevent my working with them on common lines of Christian philanthropy and reformation."

"Let us not forget what Masonry is," says Howland. "It is not pleasure alone, nor a trade, nor a profession. It is a joyous duty, a noble manhood, a charitable life. It is not an outward display, symbolic charms, glittering hosts. Masonry is an inward possession. It is not a matter of gain, but of giving; not one of hoarding, but of diffusing."

Craft Tidings:

CANADIAN.

Bro. Dr. T. W. J. Burgess, formerly a member of King Solomon Lodge, Toronto, has been appointed medical superintendent of the Protestant Insane Asylum, Montreal.

Bro. David McLellan, of Hamilton, well-known to the fraternity in Ontario, has been elected to the mayor's chair in that city.

Bro. J. J. Mason, Grand Secretary, Hamilton, has accepted the secretaryship of the Hamilton Club. Bro. Mason's geniality will make him an acceptable officer of that social organization.

Bro. William Roaf, D.D.G.M., Toronto, voluntarily retires from the City Council, this year.

M. Ex. Comp. R. B. Hungerford, Grand Z. of the Grand Chapter, has re-nominated R. Ex. Comps. R. L. Patterson, of Toronto, and W. Forbes, of Grimsby, to be Grand Representatives of Maryland and Illinois, respectively.

The Marlette (Mich.) *Leader* observes that at the Masonic installation meeting of Marlette Lodge, 343, on the 27th ult., a grand time was promised. About 300 invitations have been issued. To the toast of "Annexation" the names of "Hon." R. P. Smith, of Strathroy, Ont., and Mrs. W. B. McGill appear.

Rev. Bro. T. Falloch, of Dresden, preached the annual sermon to the Masons of that town, in the Presbyterian church on the 29th ult.

Bro. Rev. T. R. Davis, chaplain of Victoria Lodge, Sarnia, preached an appropriate sermon to the brethren, on the Sunday following St. John's Day.

Past Grand Master Henderson, Kingston, has been elected president of the Frontenac Bar Association, and Grand Master Walkem, one of the committee.

D. D. G. M. Malloy recently visited Burlington Lodge, Burlington.

Bro. Geloronson, of Georgetown, a member of Credit Lodge, was accidentally killed, on the railway track, near Georgetown, on Dec. 4.

The tenth annual re-union of the members of the Ancient and Accepted Scottish Rite, in the Valley of Hamilton, will be held in Hamilton, on the 22nd, 23rd and 24th of January, when the degrees from the 4th, or Secret Master, to the 30th, or Grand Elect Knight Kadosh, will be conferred.

The Masonic concert held in Coxworth's Hall, Hensall, under the auspices of Zurich Lodge, was a decided success. The attendance was fair, considering the bad state of the weather. R. Wor. Bro. W. G. Duff, D. D. G. M., of Seaforth, occupied the chair.

"His Nibs," of the Hamilton *Speculator*, answers the paragraph, regarding the alleged change in the Roman Catholic Church about secret societies, thus:—

"The Masons are under the ban of the Pope,
By some 'tis considered a pity;
But the Masons still swear they have never
a care,

While his holiness sings his ban ditty."

Burns Lodge, Forest, has leased the hall over Morden & Co.'s store, for five years.

The recent action of the Companions of the Royal Arch Chapters in this city, in re-electing the principal officers for another term, should be very generally followed by the other Masonic bodies, here and elsewhere. One year is not sufficient for some officers, and a renewal of confidence serves to incite such brethren to increased activity and usefulness for the future. The same will hold good in many lodges and courts of this and kindred societies, and those occupying minor offices can well afford to wait their time, feeling assured that a second term will the better fit them for the greater responsibility and usefulness in a higher position. Brethren, think over this.—*London Free Press*.

Bro. Dr. McKinnon, of Alvinston Lodge, Alvinston, recently received a testimonial from his brethren, in the form of a P. M.'s jewel, for valuable services rendered the Lodge.

Bro. E. E. Sheppard, editor of *Saturday Night*, Toronto, and Past Provincial Prior, K. T., has been confined to his house for some time by a severe attack of sciatica, or as he terms it, "Mr. Si Atica has kept him indoors for a season.

Bro. George C. Patterson, P. M. of Rehoboam Lodge, Toronto, has passed through a severe, and almost fatal, illness.

Ashlar and King Solomon Lodges, Toronto, installed their officers on St. John's Day, the former under a dispensation from the Grand Master.

Grand Z. Hungerford visited St. John's and St. George's Royal Arch Chapters, London, recently.

Grand Master Walkem opened the grand ball at Hamilton, on the 20th ult., and was accorded the grand honors. The company was a brilliant one, and a credit to our enterprising brethren of the Ambitious City.

Comp. M. Walsh, of Ingersoll, Grand Superintendent of Wilson District, held a Chapter of Instruction at Woodstock, on the 19th ult. There was a good attendance of visiting brethren from Ingersoll, Brantford and London, among the latter being Grand Z. Hungerford, R. Ex. Comps. Burke and Munson and Ex. Comps. Cooper and Broderick. They report some exceedingly creditable work done at the Chapter during the evening, and a pleasant time at the Banquet which followed.

A number of the members of Lebanon Forrest Lodge, Exeter, paid the members of Britannia Lodge, Seaforth, a fraternal visit, on the 18th ult. The Exeter brethren were invited to the lodge room, where a candidate was raised to the sublime degree of a Master Mason. The brethren then were invited to partake of an oyster supper, to which they did ample justice.

A Masonic Lodge of Instruction will be held in the Strathroy Masonic Hall on the afternoon and evening of Thursday, Jan. 9th, when the work in the several degrees will be exemplified. This Lodge of Instruction is under the direction of Bro. Dr. Whitehead, D.D.G.M. of St. Clair district, and it is expected that members of the different lodges under his supervision will be in attendance. It is also the intention of the doctor to hold a similar one in Sarnia, on the 14th of January.

Grand Master Stearns, Quebec Register, recently visited Eddy Lodge, Hull.

The Lodge of Instruction held recently at Galt was the most successful ever held in that district notwithstanding the unpropitious weather. Leading members of the fraternity were there from Guelph, Berlin, Preston, Ayr and other points in the vicinity. All present were pleased with Bro. D. Forsythe as D. D. G. M.

Grand Chaplain Armstrong lectured in Ingersoll on the 16th ult., in Sarnia on the 17th ult. and in Amherstburg on the 18th.

D. D. G. M. Dr. Whitehead of Strathroy recently visited Havelock Lodge, Waterford, and Arkona Lodge, Arkona.

The officers of the two Masonic lodges in Port Hope were installed by Bro. J. B. Trayes, P.D.D.G.M.

Bro. Robt. J. Noble met his death suddenly on Christmas eve, in the township of Hamilton, by being thrown out of a buggy into a ditch. The deceased was on his way to his father's residence at the time. The remains were taken to Cobourg for burial, where Masonic ceremonies were conducted by Bros. J. B. Trayes, W. J. Robertson and F. E. Gaudrie.

Bro. Rea, P.D.D.G.M., installed the officers of the four Masonic lodges in Ottawa, on St. John's day, not a bad day's work for the craft.

UNILED STATES.

The Grand Chapter of Connecticut has no mileage or *per diem* expense, and yet every Chapter but one answered to the roll call, and that one will be fined unless good excuse is given next year. Grand old Connecticut.—*Tyler*.

The condition of Royal Arch Masonry in Florida is in a flourishing condition, compared with that of a few years back.

The Masons of Michigan are Making good progress in the erection of their Masonic Home, the first wing of the building, 90 x 147 feet, four stories and basement, being nearly completed, at a cost of \$30,000, all of which is paid. It will require about \$10,000 more to fit it ready for occupancy, and will then accommodate one hundred inmates. "This great work," says *The Tyler*, "has all been accomplished in the last three years by a few earnest brethren, who have discovered more in Masonry than wearing a jewel, and their noble efforts have been ably and cheerfully supported by the true men throughout the state." Whether the work shall continue in the hands of this association, or be turned over to the Grand Lodge of Michigan, is a question that is now being seriously considered by the Masons of that state.

In the Grand Royal Chapter of Kentucky, the last business before closing is a roll call of members, and any delegate not answering to his name thereby forfeits his *per diem* and mileage. A rule of this kind would have a whole some effect in some other jurisdictions that might be named. Delegates to Grand Bodies are paid a liberal compensation and should be in their seats from the opening to the close of each session.—*Masonic Advocate*.

In the death of Past Grand Commander David Clark, Connecticut loses one of its most eminent Craftsmen and Sir Knights. He was eighty-three years of age, and it is estimated that during his lifetime he gave over half a million dollars in charities.—*Masonic Chronicle*.

A deceased California Mason, Bro. Adley H. Cummons, was a master of no less than sixty languages and dialects. This beats the renowned Elihu Burritt.

Bro. James Nesbit, for many years Recorder of the Grand Lodge of Ohio, died at his home in Troy, O., from paralysis.

Wm. A. Innes, second son of Gen. Wm. P. Innes, of Grand Rapids, Mich., died at his father's residence in that city on the 11th ult., of consumption. He was a well known newspaper man. The sympathy the Craft generally will be extended to Bro. Innes in this affliction.

The President has been bothered with hundreds of letters inquiring if he is a Mason, all of which he has answered in the negative. He belongs to no secret society.

It is reported that it cost St. Bernard Commandery, of Chicago, about five thousand dollars to pay the expenses of the band that accompanied them to the Washington Triennial.

One of the highest Masons in Kentucky is dead—Bro. John D. Orvill, whose height was 6 feet 6 inches. He was a Past High Priest and had been a Freemason for twenty-two years.

There is a cave near Charleston, Va., which is known as the Washington Masonic cave. It is divided into several apartments, one of which is called the Lodge room. Tradition says that Washington and his Masonic brethren held Lodges in this cavern, near which he had his quarters for two years.

A familiar figure in the Grand Lodge of Kentucky is that of Grand Tyler Joseph T. Davidson, who has stood at the door and inspected incomers for twenty-two years. He had charge of the Masonic Temple in 1865, and afterwards managed the theater for six years. He was then promoted to the Grand Tylership, and is likely to hold the place as long as he lives. He is a Scotchman, and is as lively as a boy.—*Masonic Chronicle.*

Washington Commandery, K. T., Newport, R.I., was recently presented with an elegant Warwick vase in bronze of Grecian design, standing 15 inches high, containing a bowl 12 inches wide by 7 inches in depth, displayed from which was a handsome mound of choice and fragrant rose buds. The testimonial was given by the members of De Molay Commandery, Boston, as a recognition of courtesies extended its members and lady friends when visiting Newport last summer.

FOREIGN.

In Ireland all the higher degrees are recognised, but not controlled, by the Grand Lodge, and no unrecognised degrees are allowed to be worked.

Lord Carrington, G.M. of the United Grand Lodge of New South Wales has signified his intention to visit New Zealand and be present at the Inauguration of the Grand Lodge of New Zealand.

Bro. Hugh de Grey, Marquis of Hertford, was recently installed Provincial Grand Master of the Province of Antrim. The ceremony was performed by Deputy Grand Master Bro. R. W. Sheckleton, assisted by the Grand Officers. A banquet followed, in Ulster Hall, at which M. W. Grand Master the Duke of Abercorn presided. Covers were laid for nearly four hundred brethren.

The Right Honorable A. S. Balfour is to be initiated into the mysteries of Masonry by the Duke of Fife, and the Scotch Lodge in London is to have the honor of applying to him the traditional hot poker.

The New South Wales Board of General Purposes has just suspended a P.M. of one of the lodges, for two years, on account of disorderly conduct and profane language in lodge. Such conduct is happily rare, and ought to be made an example of.

Freemasonry flourishes in the remote island of St. Helena, there being two Lodges at work there.

King Edward the Third revised the Constitution, A.D. 1358. Henry the Sixth was initiated in 1450, and William the Third in 1690.

The Board of General Purposes of New South Wales, has decided that no Lodge can lawfully enact a by-law debaring an E.A. or F.C. from voting. This ruling is in accord with true Masonic democracy.

Bro. the Hon. Sir Stafford Northcote was advanced to the Mark Degree in St. George's Lodge of Mark Master Masons, Exeter, England, on November 13th.

Frederick the Great had the honor of introducing Freemasonry into Prussia. He organized a Lodge at Reimsbürg. In 1740, June 20th, in assuming the reins of government, he conducted the work at Charlottenburg. On the 13th of September, 1740, he organized a Lodge at Berlin.

Some of our brethren think that the installation ceremony should have been held in the Exhibition Building, and that the popular world should have been admitted upon payment of a fee of five shillings; a very large sum might have been raised by this means, and our benevolent funds augmented, but we think this would not have been altogether to the taste of British Masons. Our American cousins, we hear, frequently do this. The Grand Secretary received a letter from a gentleman asking for tickets for admission for himself, wife, and daughter. They were not present. —*South Australian Freemason*

A lodge, to be conducted on temperance principles, is about to be opened in Lisburn. Bro. Dr. St. George, of the County Antrim Infirmary, and other brethren are moving actively in the matter, and have strong hopes that success will crown their efforts. The Orange Lodge, No. 152, of which Bro. Dr. St. George is W.M., and which is conducted on temperance lines, is one of the most flourishing in Lisburn.—*London Freemason.*

The installation of the Lord Mayor of London as Master of the Drury Lane Lodge of Freemasons, is to take place, by special dispensation, on February 11th, in the rarely-used ballroom of the Mansion House, an apartment peculiarly adapted for an imposing ceremonial. Mr. Alfred Caldecott is composing an anthem for the occasion, which will be sung by several well-known musicians. W. Bro. Sir Henry Isaacs will afterwards entertain the members of the Lodge and many distinguished Masons at dinner in the Egyptian hall.

A movement is on foot to establish in the city of Durham, Eng., a new lodge, to be called the Universities Lodge, the membership to be restricted to graduates of a British University. Among the founders are names of Bros. the Rev. Canon Tristram, D.P.G.M. of Durham, the Rev. Canon Kynaston, and Dr. Hill Drury.

As a ceremony, the installation of His Excellency Brother the Right Honorable the Earl of Kintore as Grand Master of South Australia, was one of singular interest and high importance. Its significance it would be impossible to overrate, for apart from his exalted position both as a peer of the realm and viceroy of this dependency of the British dominions; apart from his great personal worth and estimable character, his long successful career in the field of Masonic labor, and his valuable experience must enhance the influence he will exercise over that section of the Craft of which he has graciously accepted the position of Grand Master: He has already convinced the colonists he is not one who will passively allow his opportunities to pass by unheeded where there interests are concerned. He has alerdy shewn himself on the alert and eager to identify himself with the claims of his position and the duties of his high office, and we may rest assured that the same earnestness of purpose and steadfast regard for his responsibilities will also distinguish his rule as Grand Master of South Australia.

llan Masons. Thus much we may confidently affirm without doubt or hesitation.—*South Australian Freemason.*

As an instance of the romantic incidents narrated of Freemasonry on the battle-field, the following related by Bro. Sir Archibald Alison, at a meeting of the Provincial Grand Lodge of Glasgow, will bear being retold. In the Crimean War an English officer led a small party of soldiers up to one of the guns placed in an embrasure in the Redan. The majority of the men fell in the deadly fire to which they exposed themselves. Those remaining were gallantly met by a body of Russian soldiers, and the English officer was about to be bayoneted, when he was Masonically recognised by a Russian officer, who struck up the bayonets of his soldiers, led his newly-found brother to the rear, and treated him with the kindness of a Mason.

We hear that His Excellency R. W. Bro. the Earl of Onslow has declined the offer of the Grand Mastership of the newly formed Grand Lodge of New Zealand.—*South Australian Freemason.*

Sir Henry Morland, Scottish Grand Master, presided on Monday, the 3rd December, at the largest Masonic gathering ever held in Bombay, the occasion being the presentation to the Duke of Connaught of the patent of his nomination as Honary Past Grand Master of Scottish Freemasons in India. Five hundred European, Parsee, Mohammedan, and Hindoo brethren, from all parts, attended the Lodge. A grand banquet, at which covers were laid for 300 persons, was afterwards given. The entertainment was altogether a very brilliant and successful one.

We are not at all surprised at the Grand Lodge of Florida having issued an edict forbidding all intercourse between the Masons of Florida, and those who acknowledge allegiance to the "*Foulzhouse* Supreme Council of Louisiana," which is said to be a branch of the Cerneau Rite. The word we have taken the liberty of italicising is new to

us, nor should we feel on very safe grounds in attempting to pronounce it as it should be pronounced. If the "ou" is pronounced as in the word "house," the branch must be so called from its meeting in a "Fowl's-house;" but if the first "ou" is to sound as "oo" in "fool," then its designation must have been obtained from its meeting in a "Fool's house." We consider the latter is the more probable pronunciation for such a body; but in either case the Grand Lodge is right in disassociating its Masonry from "fowls" or "fools."—*London Freemason.*

Miscellaneous.

HIGH TWELVE.

List to the strokes of the bell—

High Twelve!

Sweet on the air they swell,
To those who have labored well—
And the Warden's voice is heard,
From the South comes the cheering word,
"In the quarries no longer delve."

Again 'tis the Warden's call—

"High Twelve!"

"Lay aside gavel, hammer, and maul,
Refreshment for Craftsmen all,
By the generous Master is given,
To those who have cheerfully striven,
Like men in the quarries to delve."

There is to each mortal's life

High Twelve!

In the midst of his early strife—
With earth's groveling luxurious rife—
The voice of the Warden comes,
Like the roll of a thousand drums,
"In earth's quarries no longer delve."

List to the tones of the bell—

High Twelve!

As if on high they fell,
Their silvery echoes swell;
And again the voice we hear,
As if from an upper sphere,
"Hence for heavenly treasures delve."

There shall ring in the world of bliss

High Twelve!

When relieved from our work in this—
If we've not lived our lives amiss—
The Master shall call us there,
Our immortal crowns to wear,
No more in earth's quarries to delve.

—Selected.

THE MASON'S KEY.

Locked in a Brother's faithful heart,
 And carefully concealed,
 Are mysteries and secrets rare
 To Covans unrevealed ;
 Fraternal Fellowship alone
 The key, by right, commands—
 The wondrous key which, when applied,
 Responds to just demands.

Solo and Chorus—

Here's to the key, the wondrous key,
 We Masons dearly prize,
 It locks the secrets of the Craft
 From prying, curious eyes

Ready at hand it ever hangs,
 A Mason to defend,
 Careful to guard 'gainst slander vile
 A Brother and a friend ;
 The index of the noble mind,
 Truth its unerring aim,
 Far as Freemasonry extends,
 It holds impartial claim.

Here's to the key, &c.

No metal forms the Mason's key,
 To none but brethren known,
 The fragile thread by which it hangs,
 And vital force will own ;
 E'en in its weakness is its strength,
 It "good report" unfolds,
 Or else, with Charity refrains,
 And golden silence holds.

Here's to the key, &c.

Then let us to the noble Craft
 Our generous glasses fill,
 And drink "the key" which guards it well
 With Brotherly good will ;
 Together linked by Friendship's chain,
 May one and all be found,
 And peace and happiness diffused
 Encircle us around !

Then here's to the key, &c.

—*London Freemason.*

IS FRENCH MASONRY
ATHEISTICAL ?

The August number of our exchange, *La Chaîne D'Union*, gives a report of the General Assembly of the Grand Orient of France, held in Paris, on the 14th July, at which a welcome was given to brethren from nearly all parts of the world by Bro. Desmans in words thrilling, and which must have made the hearts of those brethren present rejoice. Significantly, the Grand Lodge of England was not represented, while some

brother from Australia, visiting Paris, received a hearty welcome. At the meeting, where 500 were present, Australia was also represented by a delegate from the Grand Lodge of Melbourne !! We shall be pleased to see that brother on his return to Melbourne, and learn his impressions of French Freemasonry. We must remind our readers that the motive which led the brethren in France to take the step they did is found in these words, spoken by Bro. Desmans, "who gave a lecture of a very interesting kind on the alterations made in the Constitution of the French Grand Orient referring to liberty of conscience. He reminded them that the profession of deistical faith, for the first time imposed legislatively in 1819, had been a hurtful innovation and in opposition to the principle of that tolerance, which has always been the foundation of Masonic doctrine. He showed again that the suppression of this imperative rule, in the suppression of which he had been one of the chief instigators, had nothing at all of the character of a negation substituted for an affirmation, but had been a homage paid to liberty of conscience." Hence, it is about as correct to say that French Freemasonry is atheistical as it is for the opponents of English Freemasonry to say it is anti-christian. There are thousands of brethren in France who do give a frank reply to the second question put to anyone seeking our mysteries.—*Victorian Freemason.*

Under all circumstances Freemasons are to trust in God. When they cannot foresee nor avoid danger they are to confide in the unfailing friend, Jehovah. Thus feeling and acting, no mason will despair, but will maintain his fortitude and integrity until death.

Freemasonry is, in its best and truest meaning, before all and above all, a respectable institution. Its tenets teach the principles of honor and the practice of virtue. The society aids and assists the sick and the poor, and the widows and orphans of its members.

RESIGNATION OF MEMBERSHIP.

The decision arrived at by the brethren assembled at the last Quarterly Communication of United Grand Lodge, coupled with the opinions expressed by the Grand Registrar and others, on the subject of resignation, will set at rest a point which has been a subject of contention among a section of the Craft for some time past. Strange ideas exist in regard to a Mason's right of withdrawal from his Lodge, but it seems to us the ruling of the late Bro. McIntyre is in every respect the correct method of settling the question. This ruling, which the present Grand Registrar tells the Craft has always been held as accepted law, is to the effect that Masonry, being a voluntary Society, the moment a brother announces his resignation and communicates it to his Lodge, he ceases to be a member thereof. There is no option open to any one in the matter. If a brother resigns, the Lodge must accept his resignation, and he, on his part, must abide by his act, even though he may regret it a few moments afterwards.

The whole subject has been raised in Grand Lodge on an appeal from a Past Master of the Victoria in Burmah Lodge, No. 832, Rangoon, who lodged a complaint against his Lodge for permitting one of its Past Masters to withdraw his resignation of membership after it had been regularly announced in writing to the Secretary. The complaint was, in the first instance, submitted to the Grand Master of the district, and he took it upon himself to dismiss the complaint—an error of judgment on his part, as has now been decided by Grand Lodge. The complaint was justifiable, and the Lodge was in error in allowing the withdrawal of a regularly communicated resignation; which, it must be understood, requires no formal acceptance by a Lodge, and is not at any time a discussable subject, for if a brother once tenders his resignation his membership thereupon ceases, although it is customary for the Lodge to formally accept it—a practice which the recent discussion in Grand Lodge has shown

to be wholly unnecessary. This rendering of Masonic law may have some peculiar effects, as we think it is not an uncommon practice for resignations to be tendered, and subsequently withdrawn, although we suppose that in such cases, when they are withdrawn, with the sanction of the members, the matter settles itself, all concerned being parties to the agreement. On the other hand, last week's decision shows that an individual member of the Lodge may upset the wish of the remaining members in this respect, and can compel the resignation to be carried into effect if he chooses to assert himself, for such is the outcome of the whole subject, as decided by Grand Lodge.

We do not think the full effect of this ruling has been generally appreciated in the past, and it will be well if some of those who are likely to tender their resignation, if everything does not proceed just as they wish it in their Lodge, will bear in mind for the future that it is not a question of the resignation being accepted or otherwise, by the entire Lodge, but rather the possibility of its being enforced by one particular member. We will not go so far as to say that it is a common practice for members to threaten resignation if they do not get all they desire, but such a course often occurs—it is even carried into effect up to a certain point, the resigning brother flatering himself that the Lodge will not agree to the resignation being accepted, or even if they do so at first there is the possibility of matters being patched up afterwards. But we do not believe that this class of brethren ever thought it was in the power of one member of the Lodge to enforce their resignation, neither do we think the general body of the Craft were aware of the full effect of the particular law which governs the matter. It is certainly putting tremendous power in the hands of the minority, of a single member in fact, and appears to forcibly impress on the Craft the need for caution and thorough determination before expressing a desire to withdraw from a Lodge.—*Freemason's Chronicle, London, Eng.*

ONE OF THE BRIGHTEST.

The London *Daily News* says that Mr. Norman T. Gassette, of Chicago, Grand Commander of the Knights Templar in Illinois, is now at First Avenue hotel, accompanied by Mrs. Gassette and their daughter, Miss Grace. Mr. Gassette is in many respects a remarkable man. He owns the finest library of oriental literature in the United States, has command of five languages, and has not only read every one of his 4000 or more books, but remembers almost verbatim the important portions in them. His books are liberally pencilled, and it is said that one can take down any book in Mr. Gassette's library, tell him the opening words of any marked passage, and he can then repeat the remainder. His memory is something phenomenal, and is of the intelligent and not merely mechanical order. London booksellers know him as a discriminating and liberal patron. He is a writer and a poet of recognized ability. The beautiful burial service, both the words and music, now generally used by Masons in the Consistory was written by him. Mr. Gassette will remain in London several weeks and "do" the continent briefly.

THE ENDS AND OBJECTS OF MASONRY.

"The Mason's Lodge is a type of the world" says a great German poet, with an accuracy seldom belonging to epigrammatic utterances. In the several degrees of Masonry, symbolized under the types of the tools of that art which has found its highest development in raising upon earth material evidences of mankind's love and adoration for the Most High who dwelleth in the heavens, we find depicted as upon a stage, man's progress through this mundane existence in such a manner as to bring before him the great truth that his days on earth are but few, and a stage on the great journey to the mysterious hereafter.

Masonry rightly viewed, rests upon

two great facts; the recognition of the existence of a Supreme Being who is not only the Great Architect of the Universe but the Great Geometrician who has vouchsafed to us plans for our conduct here upon earth, on the Tracing Board of His revealed word; and the great principle of religious socialism, which teaches us in all things to subordinate our own selfish ends to the needs of the other component parts of that great human fabric of which the greatest of us is but an insignificant unit. Indeed the great ends of Masonry cannot be better summed up than in those grand principles of love to God and love to man, which run through all the pure religions of the world, and which were never so impressively laid down as in the words of the Great Master who taught us that duty towards God and duty towards our neighbor comprised up the obligations of the good man's life here upon earth.

Masonry ever tends towards the concrete in thought, and all the highways and by-ways of its beneficent action are as nothing if we forget to refer them to these two great principles upon which they are based. The benevolence which relieves the poverty-stricken brother, his destitute widow, or his orphan child, the kindly help which sets the erring craftsman once more on the right road, and the social spirit which leads us to congregate together for innocent enjoyment, are but phases of carrying out our duty towards man; and this again is as nought if we disassociate it from our duty towards the Great Architect and creator of the Universe.

The Mason who tries to build up the former without the help of the Revealed Will of the Most High, is like the Fellow Craft who flings the Master's Tracing Board aside, and tries to lay stone upon stone, and course upon course, without other guidance than his own fleeting ideas of the fitness of things. Equally as such an erring Mason would have to lament his unfinished and useless work, so we who build a moral edifice know not whither we are going if we discard the plans laid down

for us in the Great Light of the Craft, and trust only to the fitful guidings of that poor and variable thing, the individual conscience. Happily, few amongst us are inclined to controvert these principles, but it is well that we should now and then revert to them and follow up the diverse streams of Masonry to their primal sources, lest we fail in giving a clear and distinct reason for the course we have mapped out for ourselves.—*South African Freemason.*

ANOTHER FEMALE MASON.

Mrs. Elizabeth D. Kinne writes to the *Toledo Blade*, telling of a visit to Scotland and the town of Newmions, in the course of which she says :

“I had, long ago, heard the story of my grandmother’s becoming a Mason, but had given no credence to it, thinking perhaps it was one of those legendary tales which so often creep into family history. But, as we were looking at the old home of the Smiths, which that family had called home for more than 350 years, and the building close by it, which had been used for a public hall, I was gratified to hear Mr. Wallace say, without a word of suggestion from me, that in that old hall my grandmother had been received into the Masonic Fraternity.

“My grandmother’s name was Margaret Smith, and her father was a villager. She was the only daughter and was known as the village beauty. On her father’s side, she was of the same family as Alexander Smith, the Scottish poet, and on her mother’s side, as Janet Browning, of the same family as Robert Browning, the well-known poet. As it was seldom the country lairds intermarry with the villagers, her romance in marrying my grandfather, the Laird of Torfoot, had the more significance. Her father was the leading man in the little town, owning considerable property, including the old village inn, connected with which was a succession of rambling buildings. In the upper part

of one of these was the town hall, where the Masons met.

“My grandmother was but seventeen when she was sworn into the Masonic Order. She was in love, in a girlish way, with a young man, who was a Mason.

“To gratify a woman’s curiosity about the secret Order to which her betrothed belonged, she hid one evening in an alcove where the band sat or stood when dances were given in the hall, and saw the ceremonies of the Masons. Just before the meeting was over she was discovered, brought out of her hiding place, and there made to take the solemn oath to keep secret what she had seen and heard. This was in 1798, or thereabout. The Masonic Lodge was established there in 1730, and was quite an old institution, even then, in the place. Tradition does not say that she was ever an attendant at Lodge after that, but it does say, that she did not marry the Masonic lover.

“Seeing my grandfather on a white horse one day, she exclaimed, ‘There is the man who is to be my husband!’ and they were afterwards married. My grandfather was not a Mason, and the paradox of a wife who had a right to go out to Lodge, and the husband who did not, existed for the first time.”

EARLY FREEMASONRY.

From report of Historical MSS. Commission, 1885, of documents of the Earl of Eglintoun, edited by William Fraser, C.B., LL.D. “The statutes and ordinances to be observed by all Master Masons within this realm, set down by William Schaw, Master of work to his Majesty and general Warden of the said Craft, with consent of the Master Masons 28th Dec., 1599.” His Majesty is James VI. of Scotland, and who after the death of Elizabeth in 1603, became James I. of England. The document is of considerable length, but the following is a brief summary of the material points in relation to Freemasonry as we understand it. They are to observe all former ordinances as to the privileges of the

Craft ; none is to take work he is not qualified to perform, nor to take another Master's work over his head. Then follow detailed regulations as to apprentices. None shall be received as Fellow Craft, save in the presence of six Masters, the Warden of the lodge (sic in org.) being one, and of two entered apprentices (sic). No Master or Fellow Craft shall receive any "Cowanis"* to work in his company, nor send any of his servants to work with Cowanis. Any strife or variance is to be settled by the Master or Deacons of the Lodge, any obstinate parties not being allowed to work until they have submitted themselves to reason. Then follow other provisions relative to operative Masonry. The text then continues—"On the same day were drawn up and subscribed a series of ordinances for the Lodge of Kilwinning and those within its bonds." Edinburgh is declared to be the principal lodge in Scotland, Kilwinning is the second, Sterling is the third.—*London Freemason.*

FREEMASONRY—ITS MEANING AND INFLUENCE.

The most important step in the advancement of a candidate for the mysteries of Freemasonry is what is known as the shock of enlightenment, when there rings in upon his ears that grand announcement, "And God said, let there be light, and there was light." This shock of enlightenment is intended to symbolise the change which is now taking place in the intellectual condition of the candidate. He now beholds the form of the Lodge room, and sees the brethren standing around him, a solid phalanx of friendship to assist him in every glorious undertaking. He beholds the greater and the three lesser lights of Masonry. The Holy Bible is given him as the rule and guide of his faith ; the square to square his actions ; and the compasses to circumscribe his passions and desires in due bounds with all mankind, especially

with brother Masons. The Holy Bible is to teach him his duty to God ; the square, his duty to his fellow men ; the compasses, his duty to Masons. He is reminded that the serious work of life has now begun. He is provided with working tools. He is taught that on his own efforts depends his future success. A holy ambition is inspired within his soul to excel in all laudable undertakings. The Entered Apprentice degree represents and provides for the period of youth. The follies of idleness, intemperance and sensuality are pictured before him, and he is exhorted to honor the name of God, to act on the square with all men and to avoid all intemperance and irregularity, which may impair his faculties or debase the dignity of his profession. The second degree of Masonry symbolises the stage of manhood. The lessons of wisdom and virtue which he received in his youth, as an Entered Apprentice, are now to produce their active fruits. The working and thinking period of life has now arrived. The rewards of industry are set forth in most impressive emblematic forms, and the candidate is taught that by faithful work, in due time, he will be entitled to receive wages. The second degree illustrates the power of the human mind. The duty of study and investigation is inculcated. The reasoning faculty is called forth.

But the true beauty and resplendent glories of Masonry are seen in the sublime degree of a Master Mason, which symbolizes the stage of old age after the period of active life has been passed. Those virtues are taught and hopes inspired which are calculated to comfort one's declining days, and prepare us for the exalted joys of the future glorious existence. As an Entered Apprentice the Mason is taught those elementary principles which are to fit him to confront the temptations and grapple with the ambitions of opening manhood ; as a Fellow Craft, he is taught to continue his investigations, and patiently to climb the mountain of knowledge and to economize the forces of life by concentration, instead of expend-

* Cowanis is explained to mean in Scotland persons who do the work of a mason, but who have not been regularly bred in the Craft.

ing them by diffusion ; as a Master Mason he is taught that truth so hard to learn, which the seasons and passing years and the tolling bell and the open grave are constantly preaching to us, that he must die and present his work for inspection to the Supreme Builder, The Master Mason represents man after all the labors of life are over ; it is the time of fleeting shadows and farewells spoken hopefully, and yearnings for a sight of the heavenly temple. The Master Mason is a pilgrim watching for the dawn of the morning, to which so many of the emblems about him give direction. In his advancement the working tools are laid aside, and the sprig of acacia is cherished as the eloquent expression of his belief in the immortality of the soul. To him—

“ Solemn strikes the funeral chime,
Notes of his departing time.”

And as —

“ Calmly the good man meets his fate,
Guards celestial round him wait,
When he bursts the mortal chains,
And over death the victory gains.”

Thus we have indicated the meaning of Masonry—may we not estimate its influence beyond all human computation? Who can measure manhood and character and good deeds? Who can follow the results of heart-Masonry in the world? Masonry is an attempt to carry over and concentrate the results and victories of the past into the present and future. It is the vehicle in which the experience of one age is transported into the succeeding age. Nearly all the institutions of man are coeval only with the age in which they are founded. Politics and political parties are constantly changing. They are only the scaffolding with which to construct new apartments in the temple of state, and when these are completed they are torn down. Social customs are born and die with an age. Methods of business—the forms of social and domestic life—the usages and forms of governments—are never uniform. One of the glories of Masonry is that it is uniform clear around the globe.

An age may come and an age may go, but Masonry still remains the same institution of fraternal greetings, of mutual assistance, and social concord. The old man departs, and the young man is initiated, and a new membership occupies the seats of the Lodge, but there has been no change in the institution. We of the present age will load the vessel with the rich cargo of our noblest resolutions, our holiest aspirations, our most heroic sacrifices, and the storm of death may remove us from the management of the Royal Craft, but she still sails on down the stream of time, touching at the harbor of every year till time shall be no more.—*Rev. Bro. Busser, Grand Orator of Kansas.*

MASONIC TEMPERANCE.

In speaking of the cultivation of this Masonic virtue we desire to get away from the narrow, contracted definition that in these degenerate days seems to circumscribe and belittle this virtue. We make it a hobby upon which we mount, and imagine ourselves a full troop of cavalry. We endeavor to ride rough-shod over every other virtue ; and when we think we have vanquished our imaginary foe, and our conflict with the wind-mill is ended, we dismount from our charger to view the result of the battle, and behold the scene just as it was before the conflict, and our banner is still trailing in the dust.

Temperance, as taught by Masonry, is not simply abstinence from strong drink, but temperance in thought, words and actions. By temperance we do not only circumscribe our desire for intoxicants, or abstain from putting the bottle to our Brother's lips, and making him drunken also, but we are taught to be temperate in words, to govern our tongues, and instead of going to the highways and byways and mounting upon the house-tops and proclaiming our Brother's shortcomings, we go to him and whisper good counsel in his ear, and in the most tender manner remind him of his fault, and endeavor to aid his reformation. Words passionately

or intemperately spoken may do us as well as our Brother more injury, may cause more grief and sorrow, and bring more reproach upon Masonry, than intoxication.

How intemperate it seems "nay, not seems but is," for a Brother who, after passing the threshold of our Lodge, professing his trust in a God, attaining the sublime degree of Masonry, who has bowed at the sacred name of Deity, and been taught to adore his great Creator, when out of the Lodge room and in contact with the profane "out-Herod's Herod" in taking God's name in vain, and with the next breath declaring that Masonry is good enough religion for him, showing conclusively that he has a very faint conception of the religion of Masonry, even if Masonry was, or ever claimed to be, a religious institution, or rather that there is a religion in Masonry.--*Grand Orator Ehrhardt of Nebraska.*

THE SECRET VAULT.

Among the several apartments which Solomon in his wisdom caused to be built, was the Secret Vault, the approach to which was through eight other vaults all under ground, and access to which was had by a long and narrow passage from the royal palace.

It was in this apartment that King Solomon held his private and confidential conferences with his associate Grand Masters. After the death of Hiram Abiff, King Solomon and King Hiram ceased to visit it, and did not again do so until the discovery of the cube of agate and the mysterious name, when with the three persons who discovered it, both Kings entered the secret vault and deposited the precious and inestimably valuable relic.

In the east of this wonderful apartment were nine lights which illumined the decoration. In front of this was the burning bush, at each side of which were two thrones for Kings Solomon and Hiram.

In advance of the Sovereigns and plainly within their view, were the table

of shew-bread, the pillar of beauty, the seven-branch candlestick, the tablets of the law, the pillar of Enoch, and the altar of incense.

In the centre of the vault was the Sacred Altar, while nearer the west, but equidistant from the altar, were also three lights on the left, and five lights on the right of the West, a little in advance towards the East.

The pillar of Beauty, mentioned above, was of rare excellence. It was a twisted column of the purest white marble, about three and a half feet high, on which was the cube of agate, measuring about six inches on each face, on the upper side of which was the triangular Enochian plate of gold set in with precious stones, and having on it the Ineffable name.—*Selected.*

"THOSE PIOUS FREEMASONS."

The *Universe*, a catholic newspaper, published in London, has the following article, headed "Those pious Freemasons."

"The Freemasons of Portugal are much shocked at the impiety of the patriarch of Lisbon, Cardinal Neta. It appears that in the course of his funeral sermon his Eminence remarked that the deceased King had need of the prayers of his subjects, as it was evident, notwithstanding his many virtues, that he must have committed many venial sins in his lifetime, and might therefore be still in purgatory. Now, of course, no catholic who remembered his catechism, or who attended to his religious duties, would see anything strange in the patriarch's remarks; to pray for the soul of the deceased Monarch would seem to him to be the most obvious and practical way of showing his affection for him. But the Freemasons of Portugal and France are indignant at the suggestion that King Luis's soul did not ascend straight to eternal bliss. This is refreshing to hear from members of an Order which has expunged the name of God from its books—whose motto is, *Mi Dieu, ni Maitre*—'Neither God nor Master.'

"Even our very respectable contemporary, the Paris *Figaro*, is horrified. Listen to its plaintive protest :

"After having been the model of constitutional Sovereigns, after having proved himself a good son, a good husband, a good father, having left to his subjects the memory of all his virtues, and being regretted by them as no other King could be, having died a sincere Christian with the Apostolic Benediction, and after having a whole nation regretting him and praying for the repose of his soul ; all this is of no avail, it would seem, for King Luis's soul is still in purgatory.

"The *Figaro* is evidently much disturbed in its tonsorial soul at the possible consequences of the patriarch's sermon ; it might even bring about a schism in Portugal, and what grief and consternation there would be in the lodges throughout Europe. But the most comic part of the article is where its writer explains to the public the grave significance of the patriarch's utterance as being no less than a 'formal disavowal of the absolution pronounced over the dying King by the Pope's Nuncio.' We strongly recommend this theme for development by our Protestant contemporaries in England."

THE ROMAN CATHOLIC CHURCH AND FREEMASONRY.

The Rev. Father Cahill, S.J., read a paper in the Sodality Hall at St. Patrick's College, on Friday night, on Freemasonry. There was a large attendance of members and others ; and the prefect, Mr. E. J. Sydes, B.A., occupied the chair. Father Cahill, in opening the lecture referred to the alleged antiquity of Freemasonry, and said it was of British origin, and dated from the seventeenth century. Its real founders were Elias Ashworth, founder of the Oxford Museum, and some of his literary friends, who amused themselves by devising a set of symbols, borrowed in part from the Knights Templars, between whom and the old Masons an intimate relation was said to have sub-

sisted, and in part from the Rosicrucians. He referred to the symbol which has been adopted as the distinguishing badge of free and accepted Masons, and said the craft made little progress during the latter half of the seventeenth century, but a general assembly was held at London in 1717, and a grand lodge created. The Irish branch of the order was formed in 1729, and the Scotch in 1736. In the earlier part of the eighteenth century it was established on the continent of Europe. Freemasonry had been condemned by all the sovereign pontiffs since the time of Clement XII., whose encyclical was issued in 1728, down to the present pontiff—first, on account of the secrecy which was observed regarding what took place at meetings of Masons, and also on account of its' ultimate ends. They knew that what was evil hated the light and sought darkness. It was also condemned on account of the impious oath taken by its members. In that oath, the name of God was invoked and His blessing and approval were invoked and hoped for. This, the sovereign pontiff looked upon as a profanation of the sacred name. There were many naturalists among Masons who maintained that human nature and reason were in all things to be the teachers of man. Revelation was denied ; there must be no dogma, hence the authority of the Holy Catholic Church was denied ; and there should be the most complete separation between Church and State. According to the principles of Freemasonry, the Church was to be allowed the least possible liberty. The legislation of many modern European nations was conducted in a great measure by the Freemasons, and hence their tendency was to legislate against the Catholic Church and the clergy. The tendency of Masonry was to subvert all religion ; in modern times its tendency was to exclude religion altogether from education, to destroy the sanctity of marriage, for the facilities which were given for the severance of the marriage bond were the effects of the legislation of Freemasons

The sovereign pontiff further declared, that the tendency of modern Freemasonry was towards communism and socialism, to shake the very foundations of Government and of States, and that its teachings lead towards changes and revolutions. Father Cahill then quoted from articles in the *Dublin Review* and other publications on the subject of Masonry, and read an amusing account of what purported to be the form of initiation of candidates, concluding by saying, that the sovereign pontiff condemned the Society as hostile to the Catholic Church; and, as tending towards immorality and irreligion. A lengthy discussion then followed, in which several gentlemen took part, and the lecturer was accorded a vote of thanks; after which, the meeting closed—*Melbourne Age*.

THE MEANING OF THE WORK.

Some Masters of Lodges appear to think that the "whole duty of man," from a Masonic standpoint, consists in doing the "work" *correctly*. If they dot all their i's and cross all their t's, in their estimation nothing more remains to be done. We are quite ready to agree with them that this is of the *first* importance, but after all this is only the foundation of Freemasonry, upon which the superstructure remains to be erected. It is the *Alpha*, but not the *Omega*. It is the exordium, but not the peroration. It is the Entered Apprentice's but not the Master Mason's degree. Freemasonry is a progressive science. The work necessarily comes first, but it is far from being all of Freemasonry. It is the outer court of the Temple, while within is the *sanctum sanctorum*. Let us seek to enter it.

We will suppose all the i's dotted and all the t's crossed, the work so perfect that no "Grand Critic" can find a flaw in it. So far, so good. But did the Grand Architect of the Universe, when He created this resplendent universe of ours, cease labor when it was announced that "the evening and the

morning were the first day?" True, He had already majestically said, "Let there be light," but afterwards He created "more light," when he set the sun, moon and stars in the firmament of heaven. Let us follow, although it necessarily be at so great a distance, the example of our Supreme Grand Master, and before we pronounce in the realm of Masonry, everything "*very good*," see to it that we have created more than correct work.

The work is the shell, and *within* it is the oyster. The work is the egg, but the bird is as yet unproduced. The work is the first day of the week, but we await the hallowed seventh day. The root, the pith, the marrow of the work is its meaning. What a wilderness of mystery here awaits the unlightened mind. Any one with a memory can acquire the words, and then have only "words, words, nothing but words." The ideas resident in the words are to him who never has studied their meaning as closely shut in as a prisoner is in his cell. Masonic work, to some brethren, is a sort of eastern penitentiary, stately enough on the outside, but they have no "pass" to enter its gates. Do you ask what may be learned *therein*? Where may one not learn? There is a science connected with penitentiaries, the science of penology. Few are adepts in it, but nevertheless it is a science, and worthy of the study of the brightest and best minds. But Masons have their penitentiaries—the Work, wherein words enclose ideas as with granite walls, and prison bars, and armed guards. We propose to issue "passes" to these penitentiaries. On these passes is written, "Think and you may pass in. Study and you may enter where you will."

The Master, the Freemason, who knows only the words of the work, and has not penetrated the full meaning of those words, is after all but an Entered Apprentice Mason. He has *almost* everything to learn, and certainly the highest things. He has not taken his third degree.

Do you enquire how you shall be

raised to the sublimity of understanding what you say? Ponder the words. Get your Webster or Worcester and ascertain their exact meaning. It is the English language that you use, and it is not dead. Having ascertained the dictionary meaning of what you say, then by judicious reading of the best class of masonic books and approved serials, diligent attendance at lodge and enquiry of the most thoughtful Freemasons, arrive at the full Craft meaning of the mystic language you employ. Thus shall you attain unto the stature of full-grown Masons, masters of the complete art and mystery, and able to give a reason for everything you say, from A to Z in the work. One who has not indulged in this labor of love has no idea of the pleasure incident to it. There is a laudable pride of knowledge, and he who possesses it will not only enjoy it himself, but willingly impart it to others. We should be light dispensers as well as light bearers. To be a teacher is not only to occupy an honorable place in the ranks of Masonry, but to doubly enjoy one's acquirements by imparting them to others.

Freemasonry owes its great age and its signal prosperity to the fact that it has always included in its ranks STUDENTS, who have preserved not merely the form, but the substance of the Craft. We boast, and boast truly, that we possess landmarks. We are not swayed by every wind of doctrine, nor do we change our form of government after the manner of the peoples of the earth. Nothing human is more unchangeable than Freemasonry. We do not say it is absolutely unchangeable, for nothing mundane is that, nor aught *above* the earth, save the Grand Architect of the Universe Himself. Fallible man cannot attain unto perfection. But we willingly place the Craft alongside of any other human institution, and say, "Look upon this picture, and on that." We aim to change as little as possible, if possible to remain unchanged, while other institutions are hourly tinkered at by apprentices, to make them "better." Heaven knows many of them

need to be better, but the form and the substance of Freemasonry are theoretically perfect, and our only effort should be to conform ourselves individually to their standards. Masons are sometimes indifferently good, or it may be absolutely bad, but Masonry itself is absolutely above reproach. We say to others what we say to ourself—study! Let us study to learn more and more of the glorious truths taught in the royal art of Freemasonry, and to embody them more and more in our daily lives and in our intercourse with our Brethren Masons and fellowmen.—*Keystone.*

THE CRAFT IN QUEENSLAND.

The movement for the establishment of a separate and independent Grand Lodge in Queensland does not seem to progress quite so satisfactorily as its promoters could wish. This Irish and Scotch lodges appear to be in favor of the proposed change, but the English which constitute nearly one-half of the Masonic community, are well content to remain as they are, and have no desire to form part of any other Grand Lodge than that to which they already belong. They see no reason why they should effect a severance from their parent Grand Lodge. In their present position they have all the advantages, with none of the responsibilities, of independence. Beyond the remittance annually of a small sum in fees for registration and warrants, in return for which they are entitled to participate in all those advantages which belong to Masons under the Grand Lodge of England, there is nothing required of them towards the expenses of the parent body. They are allowed to manage their own affairs, subject of course, to the Book of Constitutions; they disburse their own funds as they please; they recommend for election the brother whom they desire to preside over them; and, in short, they are, as we have said, virtually independent; and, to judge from the information which reaches us, it is in this comfortable position they desire to remain. No doubt,

sooner or later, when the Colony is more thickly populated, and the Masonic community is, in their opinion, better able to stand firm on its own legs, they will prefer to have a Grand Lodge of their own, but they are well off now, and they believe the time for any such change has not yet come.—*London Freemason.*

THE BLUE LODGE.

“Blue Masonry” and the “Blue Lodge” are phrases often on the lips of Freemasons. Those that use them understand exactly what they apply to, but perhaps all do not comprehend their real significance. Blue Masonry, any tyro will tell you, is Ancient Craft Masonry, and the Blue Lodge is the only lawful body for conferring the three degrees of Free and Accepted Masonry,—degrees which are at once “ancient,” and derived from the “craft” of operative Masons: hence the designation, “Ancient Craft Masonry.” Sometimes we are told that the Blue Lodge is so-called from the color of its decorations; but this is an explanation which does not explain. Why are the decorations blue?

From the most ancient times blue has been regarded as a divine color, symbolizing purity, friendship, truth and immortality. If we turn to Egypt, the most ancient of civilized countries, we find that the blue waters of the sacred Nile gave to that river its name, for *nila* in Sanskrit signifies blue. The Egyptian god, Amun, “the first emanation from the Supreme Being,” was painted blue, to represent his peculiarly exalted and heavenly nature; and their goddess, Isis, was represented concealed under a dark blue veil. They also portrayed the risen bodies of the disciples of Osiris as blue.

An analogous symbolism prevailed in India. Among the Hindoos their god, Vishnu, was portrayed of this color, in allusion to the supposed tint of that primordial fluid on which he, as Narayana, moved in the beginning of time, floating on the chaotic waters.

The following is a curious Hindoo legend: A jackal fell into a well of indigo, and perceiving that he was of a dark blue color, he said, “I am now of a divine color—the color of Crishna! What greatness may I not attain unto?” He then summoned other jackals, saying, “See my holy color! The deity of the wood has anointed me sover-eign, and by my command justice shall be administered in the forest.” The beasts perceiving his distinguished color, fell prostrate before him and paid him homage, saying, “As the king commands!”

The American Indians used blue earth, for making their pipes of peace, and blue beads were highly prized by them. Among all the Eastern nations blue was a type of friendship and brotherly love. Among the Druids, blue was the symbol of truth, and candidates for initiation into their sacred rites were invested with a garment of three colors, blue, white and green. Among the Jews, the robe of the High Priest’s ephod, the ribbon for his breast-plate and the plate of his mitre were blue, as was also one of the veils of the Tabernacle. So, the prophet Jeremiah tells us, the Babylonians clothed their deities in blue. The Chinese also regard blue as the symbol of deity, since being composed of black and red it represents the obscure and the brilliant, the male and female or active and passive principles. Portal says blue was the symbol of perfection, and Weale that blue “in divine language is the symbol of eternal truth, in consecrated language of immortality, and in profane language of fidelity.”

The Freemason, with the aid of this illustrative light thrown on his favorite color—the color which distinguishes Ancient Craft Masonry, and gives name, in common parlance, to the Lodge and the degrees of Free and Accepted Masonry, can readily understand the full force and significance of its employment, and say in all truthfulness, there is nothing trivial in Freemasonry, but everything has its due Masonic signification. Let him ponder, then, the les-

sons taught by Blue Masonry as follows:

Blue symbolizes fidelity—that lofty principle which actuates every true Freemason in his conduct towards his fellows and the Craft. It symbolizes also friendship and brotherly love, the Mystic Tie which unites Masons wherever dispersed into one family, with God as their father, and all the initiated as their Brethren. It symbolizes, further the immortality of the Soul, and hence faith in the regeneration of the lower nature, the resurrection of the body, and the eternity of the immortal spirit in its reorganized form in the world beyond the grave. It typifies also truth—the truth of God, the truth set forth in the first Great Light in Masonry, the eternal principles of justice, mercy and love faith, hope and charity. All this is inseparably connected with the Blue Lodge and Blue Masonry; all this is ours to know, to possess, and to enjoy.—*Keystone.*

THE ROYAL ARCH.

We quote the following valuable "Historical Data," from Comp. Chas. E. Meyer's paper on this topic:

The Royal Arch degree was first introduced (as far as is at present known) in the United States, in Royal Arch Lodge, No. 3, meeting under authority from the Grand Lodge of England according to the old institution, better known as the Ancients, also as the Grand Lodge of Four Degrees. Tradition asserts the time as 1758, but the minutes still extant begin in 1767, and speak of the minutes of the preceding meeting being read and adopted.

This Royal Arch Lodge became, in course of time, Jerusalem Chapter, No. 3, and the minutes are complete from 1767 to the present time, making Jerusalem Chapter, No. 3, the oldest Chapter of Royal Arch Masons in the world.

The Grand Holy Royal Arch Chapter of Pennsylvania was organized under authority from the R. W. Grand Lodge of Free and Accepted Masons of Pennsylvania, in November, 1795, and its minutes are complete and dis-

tinct from that time, thus making the Grand Holy Royal Arch Chapter of Pennsylvania the oldest Grand Chapter of Royal Arch Masons in America.

The degree of a Past Master, or, as is known in Pennsylvania, "the passing to the chair," was always a prerequisite to advancement to the Royal Arch degree; a Brother having passed the chair, became a "Geometric Master Mason," and was entitled to advancement in Freemasonry. It has always been, in Pennsylvania, conferred under authority of the R. W. Grand Lodge of Pennsylvania.

The degree of a Mark Master Mason was conferred at an early date in the present century by unauthorized parties. Attempts were made on several occasions by the General Grand Chapter of the United States, organized two years later than this Grand Chapter, by Thomas Smith Webb, who received the Royal Arch degree in Harmony chapter, No. 52, in Philadelphia, towards the later part of the last century; but the Grand Lodge, exercising its undoubted right to the control of the higher degrees, placed its disapproval on the same, and they were abandoned.

In 1824 the Grand Chapter became independent of the Grand Lodge, and, as a sovereign body, issued warrants, (former meetings of the Chapter being held under the Blue Lodge warrant) to the Chapters than in existence, with authority to confer the degrees of a Mark Master Mason, a Most Excellent Master Mason, and a Royal Arch Mason. The Grand Chapter also authorized the opening of Lodges of Mark Master Masons, a number being so organized, but three are now at work—Columbia, No. 91; Girard, No. 214; Excelsior, No. 216—a warrant was also issued for a Lodge of Most Excellent Masters, but it was never organized.

The Order of High Priesthood is conferred in subordinate Chapters on the High Priest-elect, and without the order being conferred at the time he cannot be installed as High Priest;

The Grand Chapter is composed of the High Priests, Kings and Scribes of

subordinate Chapters, Past High Priests of one year's service in this jurisdiction and the Worshipful Masters of Lodges of Master Masons who served as such and were Royal Arch Masons prior to December 27, 1871,

From 1795 to 1824, the Grand Masters of the Grand Lodge of F. and A. M. of Pennsylvania, if they were Royal Arch Masons, were *ex officio* the Grand High Priest. In 1824 the Grand Chapter elected its own officers.

NOT SECRET.

Masonry is not a secret society within the vulgar meaning of that term. The principles upon which it is based, the cardinal virtues it inculcates, the mighty influence for good it exerts, the deeds of charity it quietly performs, the essential bonds of union that unite the Masonic family, are as old and permanent as the everlasting hills, as open to sunlight, and truth as the sunshine upon the hills of God. It is only the frowning, grinning, hideous spectre of mediæval ignorance that whispers and hisses out of the gloom; solitude of its abode anathemas against Masonry as a secret society.—*Minneapolis Spectator.*

THE THREE STEPS.

As delineated upon the Master's carpet the three steps point to the three all-important periods in human existence—Youth, Manhood, and Age. Aside from the Master's lesson or dissertation, when he explains the symbols to the initiate, three others could be added that would naturally incline the mind of a young Mason towards thoughts that are truly Masonic in character and form—Honour, Industry, and Fidelity. In the everyday associations of business and social life we find these essentials of a true manhood held in high valuation by all men, and by none are they more dearly prized than by those who have learned to treasure Masonic truths at their full valuation. Honour holds its votaries with a silken cord as rich in

texture as it is precious to its possessor. Honour leads men to the palace of the King and exacts full homage from him to his subjects. Industry climbs mountains and subdues the most formidable fortress. It guides the traveller from poverty to riches; it dispels gloom from sad places, and it replaces thorns with flowers; it unites oceans and seas across dry lands, and it brings lightning subservient to the hand of man. Fidelity is a divine attribute. Without it honour and industry could not exist among men. Fidelity makes us true to ourselves and to our Creator. It makes life safe and protects the rights of property. Combined, these three jewels are essential to the three steps of Youth, Manhood, and Age. With them no Mason, no man, need fear to battle in the struggles of this life, or to accept a summons for that which is to come in the unknown hereafter—*N. Y. Sunday Times.*

SUBSCRIPTIONS RECEIVED.

The following subscriptions have been received since our last issue, and we shall be obliged if our brethren will favour us with notice of any omission that may occur.

J. A. Smith, \$1.00; Chas. Reid, \$1.00; Bert Moore, \$1.00; Chas. Blanchard, \$1.00; Wm. Ryan, \$1.00; R. E. Allen, \$1.00; John Heath, \$1.00 Col. Moore, \$1.00; W. F. Bunting, \$1.00; Acacia Lodge, \$1.50; A. S. McGregor, \$1.00; John P. Noyes, \$2.00; Reading Room, House of Commons, \$1.00.

Masonry is a progressive science—a life work—and he that will so demean himself as not to be endeavoring to add to the common stock of knowledge and understanding should be deemed a drone in the hive of nature, a useless member of society, and unworthy the name of a mason, and experience has taught us to keep in lively exercise the greatest of all gifts, namely, charity. Masonry knows no bounds.

MASONIC TEMPLE IN CHICAGO.

Chicago is to have the finest Masonic temple in the world. It is to be erected on the north-east corner of State and Randolph streets. At a meeting held at the Chicago Consistory on Jan. 7th, at which a large number of the most prominent Masons in the city were present, a committee was appointed for the purpose of purchasing the real estate at the corner mentioned at once, so that preparations may be made immediately for the work of putting up the magnificent structure, which when finished, will be a pride to the great order of Masons all over the globe. The property gives a space of such goodly proportions that the temple when completed may tower into the clouds above the surrounding large buildings, with a full one-quarter of a block of ground upon which to rest its massive foundations. The cost of the structure will be \$2,500,000 and this great outlay will be made with a view to modern luxury, comfort, convenience and general facilities. In it will be lodge rooms, specially made for the meetings of all orders and degrees of masons, from the thirty-second degree to the Blue lodge. There will be an immense entertainment hall, restaurants and private banqueting hall, for the use of the members and extra Masonic organizations who give regular banquets and entertainments. A complete electric system and water system will be put in the building and speedy elevators will help to carry the thousands of people who will frequent it, of course. While much space in the mammoth building will be given up to the use of the Masons themselves, the greater portion of the edifice will be utilized as a great hotel on the European system.

DIES IN A LODGE.

Secretary A. J. Hicks of Fortitude Lodge 19, F. and A. M., died on Thursday night, Jan. 2nd, in the lodge room on Court and Joralemon streets, Brooklyn. There was a proposition to reduce the affiliation fee from \$10 to \$5. Mr. Hicks took part in the discussion, and

he was forcibly opposing the proposition when he reeled in his chair and fell on the floor unconscious. He died before the arrival of a physician. He had lately passed through a severe siege of illness. He was a coal dealer, and was 55 years old.

AN OLD MASON DEAD.

At Ludlow, Vt., on Jan. 3rd took place the funeral of Orson Parkhurst, formerly of Cohoes, where from 1841 he resided for a number of years. Bro. Parkhurst was one of the founders of Cohoes Lodge, 116, F. & A. M., and was a life member of the lodge. He obtained considerable prominence during the Morgan excitement and anti-Masonic movement of that period, and according to Thurlow Weed, Bro. Parkhurst was one of the persons who drove the coach containing Morgan on his mysterious drive from Batavia to Niagara. Bro. Parkhurst was born and passed the early part of his life in Vermont. He was made a Mason in Vermont lodge No. 1 at Windsor, Vt., Jan. 23, 1826, and was therefore one of the oldest members of the Craft in this state, having been a Mason for nearly 64 years.—*Boston Budget.*

THE HIGHER DEGREES.

The so-called higher degrees are but branches of the parent tree. No matter if they have been grafted into it, they are now a legitimate part, and inherent in its very nature. If it were possible to cut off those branches both would bleed, and the beautiful symmetry formed after so many years of growth would be destroyed. We do not say the Masonic tree would die, but it would look as though a cyclone had struck it. In fact, so close and intimate is the life union, and so important the mutual claims and benefits, it would be next to impossible to break up the the American system of Freemasonry. Faults it has, but the Vinedresser's method of "pruning" will gradually divest it of excrescences—*J. W. Dadman.*