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THE CANADIAN CRAFTSMAN,

AND

MASONIC RECORD.

J. B. TRAYES, P.D.D.G.M.,
Editor & Proprietor.

"The Queen and the Craft."

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THE GREAT PRIOR'S REPLY TO "LONDON FREEMASON."

To the Editor of the London Freemason:

DEAR SIR AND BROTHER,—I trust you will permit me to occupy some little space in the columns of the *Freemason* to reply to the very cutting criticism on my last allocution, delivered before the Great Priory of Canada, which appeared in your issue of the 25th of August, 1888, and only very lately seen by me.

The writer, presumably Rev. Dr. Woodford, better known as "Masonic Student," has thought proper to indulge in the most dogmatic assertions and has severely taken me to task for disseminating my ideas on what I consider the origin of Freemasonry in its connection with the Templar Order. Now, if I recollect aright, "Masonic Student" was quite as fierce and dictatorial with the theories advanced by our esteemed and talented brother, T. B. Whytehead, of York, England, when he first began to write on Christian Masonry, but has lived to see his error and change his mind.

The history of Masonry is necessarily hard to find. The snows of time having obliterated the foot-prints of our ancient brethren, and the only chance we have of recovering the "back track" is by careful inquiry and co-operation in suggestive thoughts. This, however, "Masonic Student"

does not appear to consider at all necessary, looking upon his own deductions as all that is required, and condemning everything not in accord with them, quite ignoring the host of authors of the German, French and even English schools as valueless, although some of them have been engaged during a fair life-time in close investigation and research, and have given the result of their labors long years ago in voluminous works. Yet all these seem nothing in his eyes, having fully convinced himself that his *ipse dixit* in the pages of the *Freemason* will make complete revolution in all Masonic history. Surely this dictatorial and one-sided view is not the way to bring to light the hidden secrets of the past. With all due deference to his opinions, and being fully aware that we live in a Masonic age where nothing speculative is "historically" admissable, I feel strongly that it is right to push forward speculations and theories in every possible direction. It is only by doing this that we have the least chance of hitting the right track, now nearly totally obliterated.

The theories of Bro. Carson, of Ohio, U. S. A., appear to me to commend themselves very closely indeed to my mind, and for the following reasons, viz: "The earliest publish-

ed records of the Freemasons, Christian Masons, etc., are in A. D. 1400. Those in Germany in 1459. [See Stenbrennars history, page 84, published in New York by Macoy & Sickles in 1864], and in Scotland in 1487. [See Greenleaf's lecture on Masonry, page 14, published in New York in 1820.] At this time Masonry was strictly Christian and Trinitarian, declared to be so, and continued between that date and 1721. It then comes from the hands of Anderson and Desaupuliss another thing altogether. Its Trinitarian character abolished, and in its place the religion of nature is substituted.

As early as the year 603, Masonry was known as purely Christian throughout, although it is an established fact, that the ritual, in the course of time, had been forgotten, and that in 1717. There was but one degree and that was the apprentice. Yet in 1723, six years afterwards, it is presented to us as having two degrees, and the Master's part, or that which pertains to the chair.

It comes from the hands of Anderson and Desaupuliss with the Christian character destroyed and in its place the natural religion of the world, or Deism. The degree of master was manufactured and added to it in 1725.

Now, it would be very strange, if there were any brethren among them who professed the old Templar doctrines, that such would submit to this fatal innovation, but would have a strong desire to perpetuate all the ancient ritual among themselves. That there were brethren professing these Christian doctrines among them at that period, I think will not admit of a doubt inasmuch as the vestiges of the Christian Order of the Templars are found frequently in the cemeteries, the graves—the symbols on the monuments, the sanctuaries, etc. The fact of discovering the "Small White Stone" in old Templar graves beside the skeletons, is enough of itself to establish this assertion.

The quotation by me concerning the "Cross-legged Masons," is made, as far as I can recollect, from Addison's early history of the Knights Templar, and from Lawrie's history of Freemasonry, last edition, but from the loss last year by the fire which destroyed my residence, and nearly all my valuable Masonic books of reference and copious manuscript notes, I am now frequently at a loss and cannot quote positively.

"Mesauraneo" was the word intended. The clerical error in the final letters arose [with many others] from the printer not sending proof in time for correction before the meeting of Great Priory. From this word hence the term "Masonry," the very name of our institution, appears to have been a source of error as extensive as the English language. Why? it has been asked, are we styled "Mason" or "Builders," if architecture was not at least our principle employment? We answer that the word "Mason" and "Masonry" are but corruptions of other words having no relation to edifices. [See Dalcha's Ahimon Rezon, page 148.]

"Mason" is by some derived from the Greek words *mai* and *isan*, [query, *saloun*, *iamire*—life and salvation], and is supposed to allude to the situation of the candidate during some part of the ancient ceremonies. The term "Masonry" seems but a slight variation of the Greek "Mesauraneo" [*esse in medio celi*—to be in the midst of heaven.] There are others, however, who derive the modern term "Mason" from the ancient *Mayson*, a devotee of the goddess of Justice, or of the creative power. With the Greeks *Maio*, was the Deity of perfect rectitude and eternal wisdom of that "Wisdom" who presided in the creation of the universe. It is probable that it was in France that the term *Mayson* was applied to the worshippers of *Maio*, the first cause. In view of either of these derivations, a Mason may be regarded as an aspirant after immortality, and a devoted

worshipper of the God of Wisdom and of Truth, whose throne is in the center of heaven. [See Greenleaf's lectures on Masonry, 1820; Hutchinson's Spirit of Masonry, page 16; Rees' Cyclopaedia Art Mayo and the German work, "Usder die Free Maureran ord," 1700, or thereabouts.

Greenleaf observes at page 17: "That there is nothing to be found in ancient Masonry that has any relation to Monkish legends, nor to chivalry, nor to crusading. It teaches another spirit. Its traditions have no exclusive, and necessary reference to war nor to the second building of Thomas' Temple. They are more easily and naturally referred to the religious ceremonies of earlier ages."

Greenleaf was of Danish connections and a highly cultivated man. He held the office of District Deputy Grand Master of the State of Massachusetts in 1815 to 1820, when he published his lectures to the craft, which were at that time esteemed the best that had been delivered in the United States of America.

"Masonic Student" has taken a great liberty with the character of a highly cultivated scholar, the late Bishop Muriter of Copenhagen, who was the spiritual director of a large and numerous religious sect, and was esteemed to be among the most learned men of that kingdom. He was intimately associated with the reigning king and with Professor Phingor, Prince Karl, of Philipstodh, and many others of like character and attainments, and most highly honored by all who were acquainted with him. His work upon the Templar Order was pronounced to be a very able one. He is long since dead, as well as many others who were associated with him in the early period of the present century. Who the learned German editor "Masonic Student" speaks of I do not know, but presume him to be of a like rationalistic nature with himself, "who believe in just what they can see with their eyes and handle with their hands." His stric-

tures are the valuable work of Bishop Muriter, as a literary fabrication, are not critically sound or historically correct.

I cannot help remarking the general features of the review on my allocation by "Masonic Student," is, in its tone unkind and dictatorial in the extreme, underlying far too much in the "knock down" style of argument. With all due respect for the antiquarian researches and Masonic knowledge evinced by "Masonic Student," and with which he has so frequently and profitably enlightened the numerous readers of the *Freemason*, I think they would be far more appreciated if less of the attempts at ridicule, for the opinions of others, unfriendly slang expressions, were indulged in; the terms "fads," "will of the wisp," applied to the views brought forward in an earnest desire to court inquiry by fraternal co-operation and suggestive thoughts, are quite unworthy of one whose zeal and historical Masonic attainments are fully acknowledged and by none more than myself.

I am, dear Sir and Bro.,

Fraternally Yours,

W. J. B. McLE. MOORE,

Great Prior of Canada.

St. Johns, P.Q., 11th Oct., 1883.

HOW TO LEARN THE WORK.

Bro. Slake and Bro. Tunker were chatting the other evening at the Temple concerning some Masonic matters in which our readers may feel interested, and we therefore echo their thoughts in the *Keystone*. Both of these brethren are earnest Masons, in quest of "more light," and both are ready to sacrifice any doubtful light of pre-conceived ideas to the full daylight of experienced and proven truth.

"Bro. Tunker," said Bro. Slake, "I am ambitious to become not only a Master Mason, but a master workman in the craft, and I have been trying to learn the work in the best

way I knew how, but I cannot boast of any great success, and I wish you would advise me in the matter. I'll tell you how I have failed, and you will then be the better enabled at once to point out and rectify my errors. My lodge only meets once a month, and although I have been a diligent and punctual attendant at all of its meetings, I have found that for several reasons I could not succeed in learning the work there. In the first place, we did not always have work, and when we did, even month after month, I could not get a sufficient grasp on the ritual to hold it, and make it assuredly my own. Then, very naturally, it occurred to me to visit other lodges, night after night in the same week, so as to bridge over the ordinary gaps between the meetings of my own lodge, and thus aid my memory by drilling it continuously after only the shortest possible intervals. The system was plausible, but it didn't work. Somehow I got mixed, terribly mixed, and here I am now, a Mason of some two years' standing, and yet amazingly ignorant of the work of the craft, so far as my ability to perform it is concerned. What shall I do? You are an experienced Mason, and a skillful worker—tell me."

Bro. Tunker is a skillful worker. He *knows* the work, and he admirably *performs* it; he is at once correct and impressive. When he makes a Mason, he is *well* made. All the rough corners are knocked off, and a living stone is built into the Temple of Masonry, so that it will bear the test of the plumb, the level and the square.

"Bro. Slake," said Bro. Tunker, "I will answer you to the best of my humble ability, after the manner that you have requested. I will first point out your errors, and then correct them. You are right in supposing that you cannot succeed in learning the work at the meetings of your own lodge *ALONE*, and you are also right in despairing of learning the work by frequently visiting *other* lodges. Were

you to continue visiting every night for a year you would likely be no nearer your object, and possibly farther from it, than you are now. My experience proves, that *after* you have learned the work you may profitably visit lodges, with a view to learning what errors in verbiage and style to *avoid*, and perhaps while you are noting styles of work to *avoid*, you may occasionally note some worthy of being copied. A lodge is something like a college—it is a place to recite, not to learn lessons. Perhaps it ought not to be so in either case, but it is so. The work must be learned out of the lodge—take that for granted. The next question that arises is, Where, and how?

"One way, and an excellent one, is to learn it privately from a skilled Past Master. But you should be sure that he *is* skilled, that he has the true work, or else you may only duplicate his errors. There are many who are only too ready to set themselves up as Masonic teachers, who should themselves be Masonic learners. We know how often charlatans in the profane world dignify themselves with the title of "Professor," without having any profession whatever, or any idea except that of practicing on the credulity of their followers. In like manner some brethren are empty professors. I am sorry to say it, but it is true. O, yes, they *say* they have the old work, the true work, but if it is the old work, then give us something a little less antiquated, and if it is true, then truth is masquerading, and should be compelled to unmask itself. Be sure that you do not get instruction from one of these unreliable "professors," or else you may have a great deal to unlearn, and unlearning you will find to be much more difficult than learning. Now there is a certain way to avoid this danger, and it is, to get your work from a brother authorized by the Grand Master of your jurisdiction to teach it. He may be a Deputy Grand Master, or some other

official, but whoever he is, if he be "warranted" genuine by the head of the craft, you cannot go astray in receiving his instructions. Here let me mention another, and an excellent way to perfect yourself in the work. Become a member of an authorized lodge of instruction. We have such a lodge in Philadelphia—Temple Lodge of Instruction, and I know many efficient officers who have been trained by its methods. It meets in a lawful place, and it performs its functions well. Brethren often come long distances to attend its meetings, and perfect themselves in the work."

About this time Bro. Tunker was out of breath, and Bro. Slake observed, "I see it all—I see my errors, and how I should correct them. I wish I had seen you a year ago, and had this talk, for it would have saved me a world of trouble. Here I have been groping in the dark, while the light was all around me. Well, I see my way clearly now. I won't stumble from lodge to lodge, wasting valuable time to no purpose, but I will get my instruction from authorized sources, and take the royal road to the royal learning of the craft."

Sensible Mason. Other Masons may become sensible, too. If we have aided them in any degree by reporting this conversation, they are welcome to the good advice so freely given.—*Keystone.*

MINDS ABBREVIATED.

The world is full of men with little or no principle, and unfortunately for the well-being of the institution, too many of such material attain membership within our fraternity, when a closer discrimination on the part of our committees would determine such applicants for affiliation with honored and honorable men, as below the grade of respectability.

Precepts, 'tis true, exercise a happy influence with many, coming within the pale of Masonic teaching, but rarely do we find a case-hardened

man, whose instincts bend to those vices which are the out-croppings of the saloons that ever make good Masons, or are at any time inspired by fraternal feelings of brotherhood which link craftsmen together as a band of brothers, among whom no contention should ever exist.

Obligations and ties with them are thrust aside at will, with as little compunction as the pulling off of a glove.

Scarcely have they passed the sublime degree when we find them contriving with their ilk to control the affairs of the lodge, occupying and controlling its offices, or a failure to succeed in this, endeavor to ruin its fair standing.

We draw no fancy picture, but deduce principles from actual subjects, those improbable things within the circle of Freemasonry, many of whom are immature by either years or experience.

That many of these are as yet in a state of Masonic adolescence and hence are presumptively *previous*, must be apparent to older craftsmen who need but take a retrospect of a single decade and therein observe—of those yet in the first part of their Masonry—the plus of exceedingly *fresh* blatherskites now in our midst with no other apparent aim, other than the requisite qualification—"to be with the gang."

This is the kind of damaging material that is surreptitiously brought into the fraternity, so to put it, who dishearten honest, well-meaning brethren—too often driving them from their hitherto peaceful lodge homes. This is the ilk that make rings. It is just such who are ever found attending to every other person's business but their own, who seem unable to speak well of any one, who are always ready and only too willing to circulate a slander against a brother.

Any slanderer is detestable, but especially does this apply to a Mason—only in name.—*Corner Stone.*

FORMATION OF GRAND LODGE OF FREEMASONS.

A most important meeting of Freemasons was held on Monday evening in the banqueting room connected with the Freemasons' Hall, Flinders street. It was called by advertisement, signed by Bro. H. M. Addison, inviting the brethren of the three constitutions "to discuss a subject of the gravest importance concerning the progress of Freemasonry in this Province." About 180 brethren were present, including many holding high rank in the craft. Bro. H. C. Mais having been unanimously voted to the chair, Bro. H. M. Addison moved, "That in the opinion of this meeting it is desirable that a Grand Lodge of Free and Accepted Masons of South Australia should be formed, and that immediate steps be taken to that end." He said he approached the subject with some diffidence, on account of its being a matter of the gravest importance to the craft. The idea of forming a South Australian Grand Lodge was no new thing, as it had been discussed for some years past, and at the recent installations the subject had been frequently alluded to in terms of approbation, and the mention of it had always been received with demonstrations of applause. He hoped the vigorous action that would be taken that evening would prove that they were not premature in what they were about to undertake. He thought they were strong enough to run alone now after so many years of the fostering care of their Masonic parents, and not merely to run alone, but to run a winning race. They felt themselves men, and desired a laudable independence. He could not imagine a step which should better please the Grand Lodge of England than that which they wished to take. It would be most advisable that the three constitutions as at present existing in the colony should unite in the movement to form one Grand Lodge of South Australia.

The advantages of such a union would be self-government, freedom from taxation, and the combination of all South Australian Masons under one Grand Lodge. He thought the time was ripe for the movement, and that any objections which could be urged now might be urged with equal force in ten, twenty or fifty years hence. They would save expense and be better able to establish a benevolent fund.

Bro. Hugh Fraser seconded the motion in a forcible speech, and assured the brethren that the lodges in South Australia were worked as well, if not better, than those in the old country. Freemasonry was making great strides throughout the civilized world, and they should not be behind. He believed Freemasonry would greatly benefit by the formation of a Grand Lodge of South Australia.

Bro. W. Barlow disclaimed any intention of introducing elements of disharmony, but wished to move, as an amendment, the insertion after the word "formed" in the resolution the words "with the consent of the Grand Lodges of England, Scotland and Ireland." He thought that courtesy was due to the Grand Lodges to which they had so long held allegiance and from which in years gone by they had had support and assistance. He sympathized with the idea of establishing a South Australian Grand Lodge, but thought the matter should first be referred to the Grand Lodges at home; if they refused their consent, the brethren here would be at liberty to form their own judgment.

Bro. John Lee seconded the amendment.

Bro. Dr. Seabrook replied that about three years ago the Grand Lodge of Scotland had been applied to and had intimated that they could not consent to the formation of a Grand Lodge of South Australia, but that if one were formed it would have their sympathy.

Bro. Downer, when in England

had received a very similar intimation from the Grand Secretary of the Grand Lodge of England.

Bro. E. Saint said if the amendment were carried there was no one authorized or competent to correspond with the Grand Lodges at home on the subject, and no officer of the District Grand Lodges here could do so.

Bros. Sketheway, Hugh Fraser, G. C. Knight and Hocking supported the motion.

Bro. Saul Solomon said the Grand Lodges of Scotland and Ireland were formed without asking or getting the consent of the Grand Lodge of England.

Bro. Fred H. Wigg hoped they would all unite to make Freemasonry what it should be in South Australia by forming a Grand Lodge.

Bro. Addison having replied, a division was taken, resulting in 107 votes for the motion, and only 20 for the amendment.

Subsequently some of the twenty gave in their adhesion to the resolution.

Bro. J. G. Williamson then moved, "That those brethren now present undertake to use their best efforts to carry out the first resolution, and hereby form themselves into a Masonic Union for that purpose with power to add to their number."

Bro. J. Lee seconded, and the motion was carried.

An executive committee of five members from each constitution (15 in all, with power to add to their number), was then appointed to carry out the object. Votes of thanks to the chairman and to Bro. Addison closed a most successful meeting.—*South Australian Advertiser*, August 1, 1883.

UNWISE DIVERGENCIES.

Masonry has a strongly marked individuality of character. Its objects are clearly defined, and the proper course of its procedure is too plainly

indicated to be mistaken. It rests upon certain great principles of morality which are essential to its very existence, and it directs its disciples to a cultivation of those practical virtues that most adorn our humanity. The mission of Masonry is to make the higher nature of man supreme—to exalt his being in those graces and qualities by which he is most ennobled and blessed, and to stimulate him to the best order of service in behalf of those who may claim his sympathies and help.

The Masonic institution was established to do a work of instruction and character building. Its ministries in this direction have been bountiful and beneficent. It has not indeed reached the ideal accomplishment, but it has done something to instruct the minds and purify the affections of those who have been brought under its influence. Thus to the question proposed in one of the old manuscripts, whether Masons are better than other men, we have this appropriate answer given: "Some Masons are not so virtuous as some other men; but in general they are much better than they would have been if they had not been Masons."

The work of Masonry is first with the individual, in whom it would develop a broader, nobler and happier life. To this end its teachings, symbolism and fellowship have their primal and most direct adaptation, being well calculated to add to the mental and moral stock of life, while they furnish large satisfactions to the social nature. But the mission of Masonry extends to wider limits. It contributes to the prosperity of communities and States—to good order and the public welfare. When Washington was President of the United States, he received a complimentary address from the Master, Wardens and brethren of King David's Lodge, Newport, R. I., to which address he made this reply:—"Being persuaded that a just application of the principles on which the Masonic fratern-

ity is founded must be promotive of private virtue and public prosperity. I shall always be happy to advance the interests of the society and to be considered a deserving brother."

As indicated by these approving words the mission of the Masonic institution is to promote the general welfare, and with this end in view it establishes its standards all along the way of social interests and human progress. It does not seek merely to instruct and morally elevate its own membership, but to communicate in broader lines some teaching of knowledge of truth. It inculcates a benevolence that is of world-wide extent, and so recognizes the claims of human brotherhood, reaching far beyond the lines of its own organic life.

Having this character—these definite aims and tendencies—there need seemingly be no mistake as to the position which the Masonic institution ought to occupy, or as to what should be its rightful course of procedure. The foundation is a good one and ought not to be departed from. The fathers planned wisely and well. Exhibited an admirable forecast in what they put in and in what they left out of the Masonic system. Perhaps they builded more wisely than they knew. At any rate, they established wholesome rules and pledged themselves to abide faithful thereto; and so their successors have been pledged even to the present time. There has always been a solemn warning against innovation. In the ancient charges, read to every Master of a lodge in the installation ceremony, this obligation has place: "You admit that it is not in the power of any man, or body of men, to make innovation in Masonry." Thus it is provided, not only that the ritual of the craft shall be preserved intact, but, also, that the original functions and purposes of the institution should be observed. There is certainly as much need of maintaining the ancient character and aims of

Masonry—its proper personality—as of rigidly adhering to the old formularies in regard to government and ceremony. All the essential characteristics of Masonry deserve to be ranked together as landmarks.

That there have come divergencies from the original plan cannot be denied. These changes and modifications are in some cases unimportant—in some instances helpful to genuine Masonry, and only what might have been counted upon in the natural evolution of the system, and its better application to the conditions of a progressive humanity. There are, however, departures from the ancient law and practice of the craft which can only be denominated as unwise divergencies. They run contrary to the first principles of the order and tend to destroy its usefulness.

It is in South Africa and on the continent of Europe that we witness the most and the worst of such sad divergencies. There innovation has crept in to an alarming degree, setting aside the ancient practice in regard to ceremonial and symbolism, and changing almost the entire character of the institution. Thus it has come about that in some of those countries it seems to be wholly forgotten that Masonry was established on the idea of an entire exemption from political and religious controversy, for the ambitious brethren who there have control of the order, use it unhesitatingly to promote political intrigue and to advance their selfish schemes of one sort and another. Perhaps they use it against the church or some objectionable system of faith or philosophy; perhaps they make it an upholder of a certain school of reformers in society or sceptics in religion; perhaps they invoke its power to sustain or break down an administration in power, or, possibly, they seek to dissipate its practical power by clothing it in a garb of weak sentimentality, so disguising its features of well-established utility and blessing.

It is painful to consider how Masonry has departed from its traditions, and from the true path of usefulness, in France and some of the southern nations of Europe. There have always been uneasy and ambitious spirits in those lands to mark out new courses and introduce changes. They have applied the Masonic name to a multitude of organizations which are in no wise entitled to be thus denominated. They have changed and amplified the ancient system so that the fathers would not recognize it. They have introduced a spurious ritual—an illegitimate rule of lodge work and government—while they have prevented the objects of genuine Craft Masonry, and substituted aims of their own devising.

A score of years ago, Bro. C. W. Moore, after a lengthy visit abroad, wrote of Continental Masonry in terms of adverse criticism. "Masonry had hardly assumed an organized existence on the continent of Europe before the work of innovation manifested itself in the form of change, improvement, or amplification. The original, beautiful in its simplicity, was made to represent a dazzling deformity, and was so bereft of its primitive, distinctive features as with difficulty to be recognized by those who had sent it abroad. It was made to assume more shapes and undergo more changes than the fertile brain of Proteus ever conceived. Thus a new *regime* was established. The scepter of Judah passed into the hands of strangers. The good old mother of Masonry was obliged to disown relationship with several hundred strange children—return to her own England, leaving her continental offspring to enjoy as best they might the fruits of disobedience, and the consequences of the removal of the 'ancient landmarks which the fathers had set' for their direction and government."

If such criticism from so eminent an authority was deserved nearly a quarter of a century ago, much more applicable is it now, when so many

more divergencies from the ancient plan of Masonry have been brought to view.

In the countries alluded to there is now a multitude of rites, degrees and systems, which are scarcely to be reckoned Masonic, except for the name they assume. They may do some good, but they do not operate along the lines which were originally marked out. They may give opportunity to discuss questions of sociology and science, and so dispense some light to each other and the community at large—they may emphasize the rights of man and render aid in the way of needed political reforms—but they do not stand for the Masonry of the fathers, nor are they doing its legitimate work.

We may well rejoice that we observe so few of these unwise divergencies in the Masonry of English speaking countries. In Great Britain and her dependencies, and in the United States, our fraternity retains its primitive features. It stands on the old foundations, and yet makes progress. It yields to no entangling alliances. It still maintains its independence of all political and religious controversies, refuses to expend its strength in mere sentiment or empty speculations, and exerts a force upon the superior side of life to make its own members wiser, better and happier, and at the same time to bless society at large by its ministries of practical good.—*Repository*.

HOW MASONRY STARTED IN CALIFORNIA.

California Lodge, No. 1, of San Francisco, recently observed an anniversary occasion, which was made especially edifying by a historic address given by Bro. J. D. Stevenson, who showed how Masonry was first established in an organic form on the Pacific coast. From a report of his address in one of the daily papers we gather the following interesting particulars:—

In 1849 several devoted members of the craft, but recently arrived in San Francisco, decided that they would meet together as brethren and attempt to do some beneficent work in the way marked out by the principles of Masonry. They hired the loft of a warehouse—an upper chamber—the ceiling of which was so low that a man of average height could not stand erect except near the center of the room. For such meagre accommodations the pioneers who organized California Lodge had to pay a rental of \$500 a month. Ten brethren united in the movement which soon resulted in the establishment of a flourishing lodge. They and those who were associated with them in the early time found their unpretending hall a place of blessed refuge, and rejoiced that within its walls they were privileged to breathe a moral and social atmosphere all so invigorating. The Masonry of these men partook of an active quality, sending them forth to do the works of benevolence which were then so much called for in that new town, filled with a population gathered from so many different countries and nationalities. There were no organized charities at that time and but feeble responses could be made to the appeals of the needy. But these Masons went to work with a will, and their accomplishments in the way of relieving distress were large and glorious. They exercised the ministries of practical helpfulness, not only toward craftsmen in need, but, so far as possible, toward all who required assistance. Generous contributions were taken at each night of meeting, a thousand dollars or more often being received at the lodge communication. The money was not hoarded, or expended for social purposes; it was used in the dispensing of a gracious charity whereby the light of joy and hope was sent into many homes and hearts.

Is it not pleasant to consider that thus Masonry began its organic life in California? It first showed itself in

the interest of charity and in the performance of a work of pure benevolence. We do not know how faithfully the ritual was taught, or with what technical exactness the ceremony of the several degrees was enacted, but we do know how nobly and well those early members of California Lodge illustrated the distinctively benevolent spirit of Masonry. All honor to them that they wrought so effectually—visiting the sick, caring for the stranger, ministering to the destitute—thus exhibiting that unselfish love which most brightens and blesses this world of ours. Surely they planted the institution on a grand foundation and made its first workings glorious. Faithfully labored those brethren at the outset, and now others are entered into their labors both for joyful congratulations and blessed deeds.—*Free-mason's Repository*.

THE RIGHT TIME.

Some thought is required for the right adjustment of the work and pleasure of life. There is a fitness of things worthy of being considered in determining what the arrangement shall be. Not only must regard be given to the diversified gifts, operations and needs of life, but a proper classification must be made if the harmony is to be secured. Things that are incongruous should not be brought into too close relations, nor should the conditions of time, place and purpose be overlooked.

Solomon declared that "to every thing there is a season, and a time to every purpose under the heaven." In enforcing this proposition he said there is "a time to weep and a time to laugh; a time to mourn and a time to dance." Evidently he had regard to different occasions in pronouncing upon the fitness of these several expressions of feeling. It might be equally proper to mourn and to dance, yet it would hardly be natural to provide for both manifestations at one and the same time. Work, worship,

instruction, and amusement, impose their just claims upon man, and it is alike his duty and privilege to make due provision for the demands of each; but it is not wise to attempt to put these elements into one combination. To do this is to violate the principles of harmony and good taste, and fail in the best adjustment of means to ends.

Do not Masons sometimes neglect this law of discrimination in arranging the programmes of special occasions? No objection may be taken at what is provided, when each part is considered by itself; it is only the combination that is open to criticism. It is uniting incongruous materials in one mixture, overlooking, perhaps, the fitness of things as respects time, place and occasion, which affords a just ground of complaint. A Masonic lodge chooses to have a public installation of its officers, and arranges to follow such a service with a banquet and dance. Now, the eating and the drinking, and the dancing, too, may be well enough, but our thought is that nothing is gained by joining these features to the solemn service of installation. It would be every way better, we think, to have the social, festive occasion stand apart from that of Masonic work and instruction. This distinction needs all the more to be observed if the public are to be called in to witness the installing service and participate in the amusements provided by the lodge.

In the same line of thought we may refer to a commandery of Knights Templar in one of the Eastern jurisdictions, which gave a grand ball in the recent Lenten season. We will not argue the question whether or not Lent deserves any special recognition; it is enough for our purpose in this writing to call attention to the fact, that it is regarded as a specially sacred time by a large portion of the Christian world. This being the case, and the Templar Order being founded on the Christian religion, would it not be better to choose some other time than

the Lenten season for a notable festival gathering?

Everywhere in Masonry brethren are taught to observe an orderly course of procedure and to have regard to the due adjustment of life's duties and relations. Especially are they enjoined to have respect for each others' feelings and opinions. Shall we not expect, therefore, that they will take into account the fitness of things, and the adjustment of services to time and place, when arranging for special gatherings of the craft? Doing this they will most surely minister to the general good and advance the interests which are most important.

LEGEND OF THE THIRD DEGREE.

Masonry, according to one form of tradition, took its rise in the reign of Solomon, the renowned Hebrew king, who was the first Grand Master of the craft. Interwoven in the Masonic system are references to this great and wise ruler, and to the events and characters associated with his illustrious reign. Thus frequent recognition is given to that magnificent temple structure at Jerusalem which Solomon caused to be erected, and many things connected with its establishment enter into the symbolism and ceremony whereby Masonry inculcates important lessons. A special reference is made to two notable personages associated with Solomon in the building of the Temple, viz.: Hiram, King of Tyre, and Hiram, the widow's son, of the tribe of Naphtali. The former was the friend of David, and helped him in many of his undertakings; he was the friend of Solomon, also, and entered into a most intimate alliance with him, by means of which the Hebrew king was enabled to realize the great designs he had in view. The latter, whose father was a man of Tyre, "was skillful to work in gold, in silver, in brass, in stone, in timber, in purple, in blue, in fine linen, and in crimson." It is clearly evident that this Hiram was an eminent artist and

decorator, specially appointed to execute the principal works of the interior of the Temple and the various utensils required for the sacred service. Josephus states that, besides being a famous worker in metals, he was also an architect; and there is considerable evidence to support the commonly received tradition that he drew the plans for the Temple and superintended its building.

This artist, perhaps architect, is commonly referred to by Masons as Hiram Abiff; albeit, it is a question involved in much doubt whether "Hiram Abi," or "Hiram Abiv," in the Hebrew refers to the king, or to the master workman. There is no objection, however, to the use of the term as it is employed in the Masonic ritual to designate the skillful artificer upon whom depended so much responsibility for the construction of the great Temple at Jerusalem. That this man was greatly distinguished in his day and generation will hardly be questioned. He probably held the first rank in his profession. He was, also, without doubt, intellectually and morally great. It is well that so illustrious a character should represent the pillar of beauty in the Masonic structure,—that his name and virtues should be commemorated in a peculiarly impressive manner.

That the legend of the third degree goes beyond the historic statement will not be denied. Hiram Abiff may have been an architect,—he may have been accustomed to retire to a certain apartment of the Temple at noon, when the workmen were called from labor to refreshment, there to perform his devotions and to draw fresh designs upon the tracing board,—he may have repaired there as usual "on the very day appointed for celebrating the cap-stone of the building," and there have met his fate according to the legend, but the proof to establish the several parts of this tradition is lacking. We may only say that there is no sufficient reason why this

impressive legend should not be founded on a fact.

The author of *Stellar Theology and Masonic Astronomy*, a work to which we have previously referred, maintains that the real Hiram lived and wrought in his profession for many years after the completion of the Temple, and, therefore, argues that the mystical Hiram of the legend stands for the sun, allegorically said to be slain by the three autumnal months, September, October and November, represented as assaulting him in succession. According to this theory the legend of the third degree is of astronomical suggestiveness, showing how the sun declines after reaching the autumnal equinox,—how, at least, he seems quite overcome by "the sharpness of the winter of death." Following along this form of allegory, we may think of the sun as buried beneath the dead vegetation of the summer past and ended, only the hardy evergreen still blooming as a sign that he will come forth again to his former power and glory. It is the twelve signs of the zodiac who make search for the body, and it is Aries, one of the three western signs that finds it at the vernal equinox, typical of the "brow of a hill," where also is found the evergreen, prophetic of the return of nature to life.

This allegorizing of the legend to illustrate the seeming passing away of the sun from earth, and its return to life and power, is an ingenious application of its various elements. It will do no harm to take into account this method of explanation, for the facts of astronomy are always worthy of attention. In our thought it does not seem needful, however, that this allegory of the death of the sun should be accepted in order to justify the legend of the third degree. The Masonic teaching in reference to Hiram Abiff may not be altogether correct, but there is a sufficient basis of history to warrant the ceremony which brings his character so conspicuously into view. It is the application or

the legend which is most important. Let it be associated with integrity of character—with those truths which relate to life immortal—and it will never be rehearsed in vain.—*Freemason's Repository.*

FREEMASONRY IN THE CITY.

The present Lord Mayor of London (Bro. Alderman Knight) is well emulating the example set him by many of his predecessors in office, by mingling freely with the brethren of the city lodges; who seem to vie with each other in securing his Lordship's genial society for an evening now and then. Since his accession to the Mayoralty, Bro. Knight has been a visitor to as many lodges as the multifarious engagements of the civic chair will admit, and we can readily understand how perplexed he occasionally must be when inundated with the invitations of the brethren, at whose festivities he would be a welcome and an honored guest. On the last occasion of his appearance in a Masonic capacity, at a complimentary banquet given by the "Good Old Neptune Lodge," his Lordship, in a very happy vein, alluded to the guiding principles of the craft, and impressed upon the Masters of lodges the desirableness of doing their work in a thorough and complete manner. Very happy was his allusion to the kind of triple alliance which existed between himself and his two sheriffs, who by an almost "unique" coincidence are also members of our order, although Bro. Savory is as yet "but a fledgeling." The Lord Mayor in his allusion to this happy trio, dwelt urbanely upon the mutual sympathy which pervades the brethren of the craft, not merely in the performance of their Masonic duties, but in all the other relations of life, and observed that when they felt the brethren with whom they were associated were deserving of their sympathy it increased the zest with which they set about their work, and tightened the bonds by which they

were held together in the great brotherhood of Freemasonry. His allusion to the strong Masonic affinities amongst the Hebrew section of the community was but the natural outcome of his recent experiences in that quarter of the city where Jews "most do congregate," and the impressions left upon his mind appear to have been of the favorable and satisfactory kind. The many pithy little points included in his address to the Neptunians were listened to with evident pleasure, and will no doubt be profitably remembered by those who were fortunate enough to be present. It must be admitted that the re-union was a great success, and reflected the highest credit upon Bro. Povey, the Worshipful Master, and his officers. Never for a moment were the pleasures of the occasion allowed to flag, and the presiding genius of the feast was enabled to show his ability at least in one important branch of his duties, and it must be admitted he performed that duty excellently well. It is gratifying to find that the civic dignitaries are so alive to the desirability of cultivating the amenities of their brethren of the craft, for it unquestionably produces a most salutary effect in many ways. It not only brings the citizens on terms of agreeable intimacy with the chief officers of the local government of the city, but increases the means of social intercourse amongst the brethren of our lodges, and infuses more than ordinary zest and interest into their proceedings. It has been the custom with one or two recent Lord Mayors to give Freemasonry prominent representation within the precincts of the Mansion House, and we do not doubt that Bro. Alderman Knight, in the carrying out of the duties of his office—which he is doing without undue ostentation, but in a manner that has been eminently satisfactory to the city—will consider it part of his programme to welcome the representatives of our metropolitan lodges "at home." We may expect from the

sample he has already given us of his urbanity and deep active interest in the craft, that he will excel in sagacity and consideration some of the Lord Mayors, at least, who either through lack of thought, or by ill-advice, have made the Masonic banquets at the Mansion House anything but of a representative character. Such a gathering without the presence of a single representative of the city lodges, forcibly reminds us of the rather hackneyed allusion to the play of Hamlet minus the Prince of Denmark; but we are reminded that no little comment was excited some time ago when an occurrence of that kind amused so many, and annoyed not a few of our city brethren. In congratulating his lordship and his sheriffs upon the lively interest they have taken during their term of office in the promotion of amenity, and the interchange of friendly feeling amongst the members of our various lodges, there can be little question that when grand honors are distributed this agreeable fact will not be overlooked.

—*London Freemason.*

ALL FOR FUN.

We scarcely know whether it is in fun or earnest that some of the opponents of Masonry urge that it is "all for fun." Although the entire body of anti-Masons are an odd lot, they seem to have a sense of the ridiculous, that causes them to enjoy poking fun at others. An example of this is their so-called public exposures of Masonry, when they *act* a comedy, and style it Freemasonry. No one who has ever witnessed one of these astonishing performances, or read a graphic account of one, can doubt that anti-Masons are humorists of the first water. They have a rare faculty at burlesque; their imaginations riot unreined; and they can exaggerate to the extent of making heaven appear to be hell. It may be that this is "all for fun." We hope so. We are inclined to believe so. All anti-Masons are fools. Do not misapprehend our

meaning. We use this term, fools, in its better signification. We do not mean the fool of Scripture, who said in his heart there is no God; nor the fool who is destitute of reason, or deficient in intellect; but we mean, by fools, first-class jesters, or buffoons, like those retainers who were formerly kept by kings and noblemen for the purpose of making sport, and who appeared in motley garb, with fool's cap and bells, and a mock scepter in their hands. This is what we mean when we call anti-Masons fools. We may not respect them, but we can laugh at them. It is true we do not approve of their turning churches into theatres, for the purpose of representing their comedies. There are *low* comedy theatres prepared expressly for such as themselves, and these should be employed by them, and the houses of God not desecrated. We suppose, however, that their action is "all for fun," and we therefore forgive them, and laugh at them.

So Masonry is "all for fun," is it? Scarcely. But in all sobriety, we will not deny that there is fun in Masonry, and much fun, and good fun, too. Whatever is in Masonry, is good, indeed is very good, and the fun is no exception. There are many ingredients in Masonry, solid ingredients, and fun is the seasoning. There is more or less fun in being made a Mason, and then there is more or less fun in being a Mason all your life. Funny, very funny things happen in the lodge. We have laughed until we cried. We have held our sides to contain ourselves. And it was healthy, legitimate fun, too—no burlesquing, none of your anti-Masonic fun, but fresh and genuine sport, such as fattens the body and exhilarates the mind. Did you ever see a *lean* Freemason—except those that lean to virtue's side? Did you ever see a sour, crabbed Freemason? Did you ever see a Freemason who would desecrate the temple of the living God by enacting a farce in it? We trow not. We wouldn't do that "for fun."

We believe in fun—in its place, and its place is in Masonry. There is a heavy and a light side to the craft—there are sober and serious and valuable truths taught, and there are enlivening and entertaining, these latter the *dessert* of the lodge menu, in sources of amusement; we might term the happy after-thought, the after-piece. Good sense is followed by good humor, and this latter is “all for fun.”

Who would forego the enjoyments of a table lodge. It is not “all for fun,” but there is fun, genuine fun connected with it. While all the proceedings are conducted decently and in order, the spirit of mirthfulness often sways the multitude of brethren, wit and jest, repartee and song, sentiment and speech, in turn keep the brethren in good humor with themselves and the rest of the world. There is regulated fun. Sense and nonsense are judiciously intermingled. There is food for the stomach, the head and the heart. There is nothing like a banquet for promoting good humor. It paves the way for any amount of good fellowship. Cut off the banquet from Masonry, and you would amputate, not its head, nor its good right arm, but you would send it around the world on a crutch, and impair its power to benefit its fellows, as well as to minister to their innocent pleasure.

Suppose Masonry were “all for fun.” In the work-a-day world in which we live, where every man is endeavoring to outstrip every other, where the competitions of trade are so sharp, where business capital produces so small a percentage, it were well to have some institution which should foster the lighter and gayer feelings of humanity, which should act as a foil to their daily routine of toil, and tend to lift the burdens of life from the shoulders of laboring men at the close of some of the days of their lives. The lodge room is a place of recreation and a haven of rest. In the world a man may be relationless and friendless, but in the lodge room he is

surrounded by brethren; and these brethren accompany him into the world, so that after he has once been admitted among them, and has been found to be a true craftsman, he never lacks friends anywhere. No, Masonry is not “all for fun.” It aids the distressed, it relieves the widow and the fatherless, it inculcates precepts of the loftiest morality, and it adorns its brethren that it is not all of life to give, nor all of death to die—that there is a resurrection from the dead—that as every Master Mason is “raised” here, so he shall be raised from the grave, to share in the awards of the great hereafter. Who will now dare say that Masonry is “all for fun?”—*Keystone.*

EGYPTIAN MASONRY.

Dr. Ramsay, the Substitute Grand Master General of the Sovereign Sanctuary of Canada, has already commenced a series of official visitations in connection with the Rite. On the 25th ult., he installed the officers of Serapis Rose Croix Chapter, No. 15, G. R. C., of Bradford, being ably assisted by the P. G. M. of the District, R. W. Bro. Dr. Porter. Next day he proceeded to Toronto, and, accompanied by M. Ill. Bro. W. C. Wilkinson, P. G. M., R. Ill. Bros. D. Ross, D. G. M., W. J. Hambly, P. D. G. M., and D. Gilray, G. Treas., attended Osiris Rose Croix Chapter, and subsequently initiated Sir Knight Vincent as Commander of the Senate, and Sir Knight W. B. McMurrich as Sublime Dai of the Mystic Temple. On the 31st, the train arriving too late for him to attend Myrtle Rose Croix Chapter, which had been convened for the purpose, he, with Ill. Bro. Oronhyatekha, were present at the special meeting of the Supreme Grand Council Ancient and Accepted Scottish Rite for the Dominion of Canada, and Province of Newfoundland, at which Ill. Bro. C. D. MacDonald, 33°, was elected Grand Orator, in place of Ill. Bro. Rev. Dr. Clarke,

deceased. Next day, accompanied by Mt. Bro. Shepherd, he visited Pembroke Lodge, and on Friday instituted Inri Rose Croix Chapter of that town. On the following day he met a number of brethren at Renfrew and Arnprior, and on Sunday remained over at Almonte as the guest of Victoria Rose Croix Chapter. On Monday, November 5, Bro. Ramsay waited upon the G. M.-G. at Prescott, in connection with matters concerning the Rite, and the same evening, accompanied by the P. G. M. of the Ottawa District, R. Ill. Bro. Dr. Easton, and the G. S. W., R. Ill. Bro. Dr. Moore, officially visited 1000 Island Chapter, and subsequently instituted a Senate there and installed the officers. Next day Dr. R. reached Kingston, and called upon P. G. M. Henderson and other leading Masons of that city, and then crossed to Cape Vincent to see Capt. T. H. Tebbs, 83^d, who has been appointed to represent the Sovereign Sanctuary near France. On Monday he reached Belleville and attended another meeting of the Supreme Grand Council. Thursday, the 8th, he spent with the Peterborough brethren, and in the evening, accompanied by P. G. M.-G. Macdonald, officially visited Beniah Chapter, No. 10, G. R. C., and subsequently organized and installed the officers of Acacia Consistory, No. 3, Scottish Rite. Dr. Ramsay again left for the East on Wednesday.—*Orillia Times*.

MASONIC NEWS.

It is expected that R. W. Bro. H. G. Lindsay will hold a lodge of instruction in London during December.

Dr. Sutton, of Clandeboye, Provincial Prior of Western Ontario, and R. E. Sir Knight D. B. Burch, of Lambeth, visited officially Windsor Commandery, Windsor, Ont., on the 8th inst., and received a chivalric welcome.

The centennial anniversary of the establishment of colored Masonry will be celebrated by a festival to be held in Philadelphia, on September 20th, 1885, continuing until the 1st of October. The several colored Grand Lodges, Grand Chapters, Knights Templar, and Scottish Rite Bodies of Canada and the United States will be represented by delegates, and the festival programme is now in the hands of a committee.

The *Masonic Truth*, for September, is a double sheet. This paper is one that fearlessly advocates that which it believes to be right, and though some of its opinions may appear to be heterodox to a certain class of old school Masons, we welcome it to our sanctum, and trust it will have a long career of usefulness and success. Such Masonic journals are greatly wanted, as at present there is too great a sameness with many of them. They are too much of the "goody-goody" style, and are afraid to expose errors and denounce usurpation in high places.

There are probably about a million and a half of Masons in the world. Great Britain includes about one sixth of the entire number, and the United States a still larger fraction. The estimate for the whole of Europe is three hundred and fifty thousand, and for North and South America about six hundred and fifty thousand. Asia, Africa and the islands of the sea furnish the remainder. Larger figures can be given by aggregating the members of various societies that assume to be kindred to Masonry, and putting into the count all those who at some one period of their lives had a connection with such societies. A million and a half of regular Masons is a conservative estimate. With this number of adherents Masonry may well claim to be, as it is, a potent force in the world.—*Fr. Rep.*

Subscribe for THE CRAFTSMAN.

The Canadian Craftsman.

Port Hope, November 14, 1888.

GRAND LODGE OF QUEBEC.

The Grand Lodge of Quebec will meet in January at Sherbrooke, and a large attendance of brethren is expected to be present. We are not aware what course the Grand Master, M.W. Bro. Johnson, proposes to recommend with regard to the so-called English Lodges in Montreal. It is very evident, however, that the time for action is rapidly coming to hand, as these so-called Masons are daily and hourly becoming more aggressive in their character. It is unquestionably owing to their influence that the Grand Lodge of England has dared to invade the jurisdiction of the Grand Chapter of Quebec, and thus flagrantly violate every rule of Masonic decency and Masonic courtesy. It is the members of these foreign lodges that are keeping up the spurious English Royal Arch Chapter and endeavoring by every means in their power to produce anarchy and confusion in the ranks of Freemasonry in our sister Province.

M. W. Bro. Johnson is a brother of ability and firmness, and no doubt he has given much thought and attention to this important subject. The Grand Lodge of Canada last session shirked the matter, because they were afraid the Grand Lodge of England would establish a lodge in Toronto, if they took action. We do not believe the Grand Lodge of England would dare to so grossly outrage all Masonic principles. However, matters have come to such a pass that *patience ceases to be a virtue*, and the Grand

Lodge of Quebec will have to assert her rights as a sovereign power before the Masonic world. We rely, however, as we said before, upon the wisdom and judgment of its distinguished executive head, who has also the confidence of such men as Bros. Graham, Dunbar, Tait, Isaacson and others, whose long Masonic experience will greatly aid him in his difficult position.

We trust also that the Grand Lodge of Quebec will not fail this time to recognize her sister Colonial Grand Lodge of New South Wales. She has been battling for the same rights as the Grand Lodge of Quebec for the last seven years. She has proven herself worthy of the confidence of the Grand Lodges of the Masonic world, and she has already been accorded recognition by every Colonial Grand Lodge with the exception of Quebec. The claims of the Grand Lodge of Victoria should also receive favorable notice, but as we have alluded to them in another editorial, we close the subject, wishing the members of the Grand Lodge of Quebec a prosperous and harmonious session.

GRAND CHAPTER OF QUEBEC.

The coming session of the Grand Chapter of Quebec will certainly be the most important that has ever been held by that supreme organization. Its territorial jurisdiction has been invaded by a power with which it was on friendly terms, and every effort has been made by a few discontented English Masons in Montreal, including the Sovereign Grand Commander of the Montreal-Hamilton branch of the Scottish Rite, 33°, to cre-

ate a schism in the ranks of Capitular Masonry in the Lower Province. This is the more contemptible and outrageous, since for the sake of peace and harmony the Grand Chapter of Quebec had accorded a species of *quasi* recognition to the so-called English St. Paul's Royal Arch Chapter. The Grand First Principal, M. E. Comp. Robertson, however, has proven himself well fitted for his responsible position, and we do not question that he and M. E. Comp. J. H. Graham, late Grand Representative of the Grand Mark Lodge of England, will be fully sustained by the Grand Chapter in the action they have taken in this matter. We believe, moreover, that when the case is clearly explained to the Grand Chapters of this continent, few of them will care about retaining amicable relations with a body so thoroughly devoid of Masonic honor as the Grand Mark Masters Lodge of England.

GRAND LODGE OF VICTORIA.

The recent formation of the Grand Lodge of Victoria must necessarily be a subject of great Masonic interest to every colonial and American Freemason,—to the colonial, because he beholds the rights first asserted by the Masons of Canada, and which are now being fought for in Quebec, upheld and sustained by the brethren of sister possessions of the British crown; and to the American, because he notes that these younger Grand Bodies *invariably* endeavor to maintain and support the dogma of exclusive Grand Lodge sovereignty, which the American Grand Lodges were the first to carry into *practical* effect, for although the doctrine, as shown by M. W. Bro.

J. H. Graham, was and is a part of the Constitutions of the Grand Lodges of England, Ireland and Scotland, nevertheless, *when it suits their convenience they do not hesitate to violate the principle they pretend to sustain.*

The Grand Lodge of Victoria has been organized in a regular, legitimate and constitutional manner. Every effort was made to secure representatives from all the lodges in the colony, and as the subject of an Independent Grand Lodge had been discussed for *over twenty years*, and for that length of time *opposition and officialism* had managed to crush the spirit of freedom and independence, it must be admitted that to wait any longer would only have proved fatal again to the enterprise for the present. We think, therefore, that the brethren who composed the Masonic union were *right* in organizing at once. Masonry, we understand on the highest authority, in the colony was assuming a low ebb,—men blackballed in a Scotch or Irish Lodge were initiated in an English, and *vice versa*. Chinamen had been made Masons; certain worthless characters had been admitted, as proven by the recent assizes, when two Masons in good (?) standing, one a J. W., were convicted of felony. Two of the constitutions had not even a District Grand Master, and now one is appointed that did not even belong to that constitution. The system of concurrent jurisdiction was, in fact, in full blast, and rivalry, jealousy and backbiting were, of course, the result.

Now, if the Grand Lodge of Victoria will only pursue the even tenor of her way with dignity and honor, the brethren of that colony must soon

perceive how much more appropriate to the harmony and spirit of our fraternity it would be to elect their own rulers, to govern their own affairs, rather than have their chief executive officer appointed by a foreign body twelve thousand miles away, who, in his turn, appoints all the other Grand Officers, except the Treasurer. The system is so repugnant to our ideas of Freemasonry that we are at a loss to understand how any Colonial Mason can desire to serve under such a yoke.

The Grand Lodge of Victoria must not, of course, expect to "win her spurs" without considerable opposition. The history of Masonic Grand Lodges repeats itself year after year in this particular; but we trust she will get the great moral support of recognition by all sister Colonial Grand Lodges and the vast majority of American Grand Lodges. *The sooner this recognition is extended the better.* There is no object in postponing such year after year, as in so doing we really injure the cause of exclusive Grand Lodge sovereignty,—a doctrine that has done so much to purify and elevate Freemasonry on this continent.

If the Grand Lodge of Victoria were organized on a legitimate and constitutional basis (as she undoubtedly is), it should be the pride and glory of Canadian Grand Lodges to extend to her a prompt and speedy recognition, and the Grand Lodges of the neighboring republic should hasten to do likewise. We welcome every movement of this nature with joy, as, in our opinion, it is proof positive of the progress of Masonry and an evidence of the development

of the true spirit and character of our fraternity. We wish God-speed to the Grand Lodge of Victoria.

A PERMANENT GRAND MASTER.

The new departure proposed by some of the brethren of Toronto is certainly not one that can commend itself to the Canadian craft. The cry raised of "social position" is not one that we deem either becoming or proper. The Grand Lodge of Canada has just reason to be proud of those who have occupied her throne, and we are satisfied that there are many brethren in Grand Lodge capable and worthy of the Grand East, and who have a right to look forward to its occupancy. To argue that there is only *one man* in the whole body of the craft in Ontario fit to preside in and over Grand Lodge, is really placing the members of our legislative Masonic Body at a very low stand point. Heretofore, such an idea has never to our knowledge been mooted, and we think it never should have been.

A permanent Grand Master, whose social position is unquestionable, but whose Masonic knowledge is questionable, may be advisable in monarchical countries like England and Germany, but to introduce such a system here would be worse than ridiculous. It would stagnate the laudable ambition of some and disgust others by its offensive toadyism,—the next step, possibly, would be to import some Masonic nobleman from England to wield the gavel of Grand Lodge and bestow Masonic honors upon his humble colonial brethren who were unable to govern themselves. In a word, we want no permanent presiding officer, and shall oppose such an

innovation on all suitable occasions.

As we before remarked, we have always felt proud of the character and Masonic ability of our rulers; we have gloried in the idea that every entered apprentice could aspire to the position of Grand Master, and we see no reason now to change our views. The Deputy Grand Master of the Grand Lodge of Canada has heretofore been, in due time, elevated to the Grand East, and we see no reason now why, at the eleventh hour, this excellent rule should be broken. The present chairman of the Board of General Purposes, R. W. Bro. Murray, has proved himself a painstaking and earnest officer, a faithful craftsman, and an upright and honorable man. There is no earthly reason why his claims should be ignored because a Toronto clique sees fit to bring forward a candidate of their own, and we believe when M. W. Bro. D. Spry retires from the throne of Grand Lodge, his mantle cannot fall upon a more worthy successor than the present Deputy Grand Master, R. W. Bro. Hugh Murray, of Hamilton.

EDITORIAL ITEMS.

Let every lodge on St. John's Day do something for the widow and the orphan, the poor and desolate.

Bro. Robert Ramsay has been invited to Australia and will probably leave in the spring for a few months vacation.

The *Corner Stone* wants the whole of the Masonic Temple in New York to be devoted to Blue Lodge Masonry, and suggests that the "Sir Knights" and "nobles" find other resting place.

There are rumors afloat that M. W. Bro. J. H. Graham is likely to be elected Grand Secretary of the Grand Lodge of Quebec.

Masters and Secretaries will favor us by forwarding accounts of installations, elections, presentations, and all items of local interest.

The Grand Commandery of Ohio holds that a Subordinate Commandery can revoke a dimit, if the party has not used it. The law is bad.

The Grand Lodge of New South Wales has the honor of being the first sovereign Masonic power to recognize the Grand Lodge of Victoria.

Sixty-two lodges in California have two hundred and fifteen widows and three hundred and sixty-six orphans dependent upon them. Well may the *Keystone* exclaim "This is Masonry."

The nobles of the Mystic Shrine were, according to the *Corner Stone*, indulging in bacchanalian orgies in celebration of some Mohammedan festival till three a. m., in the Masonic Temple, New York, the morning of the fire, and the *Corner Stone* darkly hints that it was owing to their tomfoolery that the catastrophe took place.

We congratulate M. W. Bro. D. Spry upon his appointment as Grand Representative of the Grand Lodge of New South Wales. That Grand Lodge could not have selected a more able advocate of its claims than the present popular Grand Master of Canada. Our brother also received his patent as Past Deputy Grand Master.

During the past year the Masons of the United Grand Lodge of Cuba have given in charity \$19,000 in gold, exclusive of that devoted for educational purposes. This is Masonry, and yet some Grand Lodges cannot see their way clearly to the recognition of this body. Lodge Protectora, in the same jurisdiction, has conceived the idea of establishing a Masonic hospital.

Some Toronto brethren speak boldly out in favor of a *permanent* Grand Master, or at all events the election of one who will retain the position for a number of years. We have no sympathy with any such movement. There are a number of brethren in the Grand Lodge of Canada who are worthy of "the throne," and we see no ground for putting on one side the present Deputy Grand Master, who according to our regular custom, is duly entitled to the Grand East.

A Grand Lodge of Mexico has at last been organized, although the Supreme Grand Council of the Scottish rite, 33°, for that country, suspended and expelled all its members who advocated an independent governing body for symbolic Masonry. The Frederick of Prussia Scotch Rite Masons apparently must always allow their despotic and oligarchical tendencies to oppose the progress of ancient craft Masonry. The Grand Lodge of Mexico would have been established years ago only for this antagonism. Yet the so-called Supreme Grand Council of Canada recognized and exchanged Grand Representatives with the Supreme Grand Council of Mexico at the very time it was suspending brethren for attempting to establish a Sovereign Grand Lodge.

Inri Rose Croix Chapter, U. D., has been instituted at Pembroke, Ill. Bro. G. E. Josephs, M. D., W. M. As soon as the chapter obtains its warrant, we will publish full list of officers.

Our thanks are due to M. Ill. Bro. John Yarker, Grand Master of the Sovereign Sanctuary of Great Britain, for a copy of his able and interesting lecture on "Speculative Freemasonry," in which he reviews at length the origin of craft and high grade Masonry.

From certain correspondence, we note in the *New Zealand Freemason*, the Scottish rite in that colony is fighting amongst themselves. Why can't Scottish riters understand that they are bringing opprobrium on these beautiful grades by these schisms and disputes?

An exchange insinuates that the disputes in the Scottish rite in the Empire State may yet cause a schism in the Grand Lodge of New York, and another New York paper declares that should the Grand Lodge of New York attempt to pass a law similar to that of the 25th section of the Grand Lodge of Massachusetts, "the banner of St. John's would be revived as quickly as a flash of light. Once again upraised, that standard of past Masonic freedom would be the rallying point for the thousands of unaffiliated Masons who are now, and for years have been, discontented, not with Masonry, but with the despotism exercised in its name." Why can't Grand Lodges attend to symbolic Masonry alone, and leave "Ritism" to its own devices?

The Grand Lodge of Scotland permits Masons owing it allegiance to wear the jewels of any Masonic rite in subordinate or Grand body to which such brothers may belong. The Grand Lodge of Canada only permits a brother to wear those of the Blue and Royal Arch, although the rule is constantly violated by *even* the chieftains of the craft.

The Ohio Knights Templar have stultified their Templar record by mixing themselves up with Scottish rite squabbles. Let the Scottish rites fight their own battles, for the Ohio Grand Commandery can rest assured the Templars under its banners will not submit to any dictation as to what Masonic or non-Masonic degrees they are to take, and unless Ohio Templars are mere serfs they will read and use their own judgments as to which is the legitimate Scottish rite body in the United States.

The Grand Lodge of New York, we understand, has ordered a re-investigation of the case in Shakespeare Lodge, in which the Grand Lodge of Pennsylvania was presumably aggrieved. Now the supposed transgressor had been tried *twice*. Upon the first trial no agreement as to final disposition of the case was arrived at; at the second, an acquittal of the presumed aggressor, both by the commission and the lodge. Now, by all Masonic law, how can the case come up again? The farce is outrageous. According to such a dogma, a brother can be tried a thousand times for the same offence. New York need not attempt to justify such unmasonic action.

Thorne Lodge, No. 281, G. R. C., after a precarious existence at Holland Landing for a number of years, has very sensibly been removed to Orillia, R. W. Bro. R. Ramsay being W. M. The members have secured a splendid hall, and initiated four at their first meeting, and have four other petitions in. Thorne, no doubt, has a long and prosperous career before it, as the material accepted is of such a character as to insure permanency in work and skill in ritual.

At the annual conclave of (1,000) Thousand Island Rose Croix Chapter, No. 12, on the 6th inst., at the lodge room, the following officers were elected:—V. Ill. Bro. Thomas Kearns, 33°-95°, M. W.; V. Ill. Bro. J. W. Simpson, 33°-95°, S. W.; Sir Kt. A. C. Clerihew, 33°-90°, J. W.; Sir Kt. A. E. Buckman, 33°-95°, O.; Sir Kt. N. Vandusen, 33°-95°, C.; Sir Kt. T. J. B. Harding, 33°-95°, P.; Sir Kt. Wm. Fitzsimmons, 33°-95°, Treas.; Sir Kt. John H. Carnegie, 33°-95°, Arch.; Sir Kt. D. Derbyshire, 33°-95°, C. G.; Sir Kt. Geo. Weatherhead, 33°-95°, G. T.; Sir Kt. John Dowsley, 33°-95°, S.

FOREIGN CORRESPONDENCE.

WASHINGTON vs. QUEBEC.

"The Grand Master's address occupies twenty-five pages and is an exceedingly able and interesting document. A considerable portion of it is devoted to the discussion of the questions and principles involved in the formation of a Grand Lodge. He summarizes a statement of his views, which is a very able and concise exposition of the law on the subject, and which with a few interposing conditions or minor exceptions, is in full

accord with our view. This is a question of so much interest and importance, we give his recapitulated statement in full. (This has hitherto appeared in *THE CRAFTSMAN*.) Grand Master Graham declined a re-election. His closing words to his Grand Lodge, glow with a fervor full of Masonic love and kindness. Few Grand Lodges have been so long and so highly favored with a Grand Master so learned and scholarly, and one of such admirable fitness and ability. He has conducted the important and often complicated affairs of his Grand Lodge, and has upheld its honor and dignity under many circumstances of a trying nature, with a zeal and manly ability seldom met with, and worthy of the highest admiration.

"A condensed report containing no general review on Foreign Correspondence, was submitted by J. Fred. Walker, in which the proceedings of various sister Grand Lodges, with Washington for 1881, are acknowledged."

FOR THE CANADIAN CRAFTSMAN.

EPOCHS IN FREEMASONRY.

BY M. E. FRATER COL. W. J. B. MACLEOD MOORE.

We are indebted to the Great Prior of Canada, Col. MacLeod Moore, for the following outline of the various "Epochs in Free and Accepted Masonry," with extracts from his Masonic common-place book.

The first Epoch is 1717 to 1721. The details of this important Epoch has been already shown in pages 6 to 10 in his "Allocution" to Great Priory of 1882:—

While the great Order of the Temple continued intact, the "Builders," mainly composed of lay brethren, had lost in a great measure their

identity, and deteriorated into Guilds. The Builders had given up their connection with Monasteries and, as a natural consequence, "Guilds" were the result, in which, although retaining the ceremonial and doctrines of the Monasteries, even those became obsolete in a great degree, until the valuable ceremonial was lost. In all the Constitutions of the Fraternity the doctrine of the Trinity was the basis.

In the year 1717 there was but one Degree of Initiation, the names of "Entered Apprentice," "Fellow Craft," and "Master," being merely the designation of "classes of workmen" and not degrees. This was the situation in 1717, at the time when the "revival of Masonry" and the revision of the work fell into the hands of Drs. Anderson and Desaguliers. In 1721 the work was apparently completed, and came from the hands of these men in "Two degrees," viz.: "Entered Apprentice," and "Fellow Craft," rejecting the doctrine of the Trinity and making the institution cosmopolitan. It is clearly demonstrated that the 3rd degree was made up by them after 1721. It was derived from the "Master's part," so called, and was simply the legend of "Hiram," said to have been borrowed out of the Jewish Targums. "Anderson and Desaguliers" were publicly accused of the act, and they never denied it.

Thus the main character of Masonry was entirely changed both in a religious and political view, and in this character has come down to us. It may well be called the first great "Epoch in Free and Accepted Masonry."

Extracts from Masonic common-place book.

—"The lodges instituted by the Benedictines flourished until the beginning of the 14th century, at which time the Ecclesiastics began to abandon their taste for architecture, and the architects originally trained and

educated by them gradually withdrew from the Monastic community, which resulted in the formation of Guilds."

"The lodge at Strasbough Cathedral, in Germany, was the first in that country to assume the name of 'Free Masons.' The earlier lodges or associations, which were under the guidance of the Monks, were termed 'Fraternities' of this or that Saint. Prior to 1440 the parent society of Masons at Strasbough bore the title of 'Brothers of St. John.'"

"They assembled together in 1459 and resolved to renew and revise their Ancient Constitutions. Their articles began, 'in the name of the Father, and of the Son, and of the Holy Ghost.' The Guilds, on their separation from the cloister, very naturally retained the peculiar ceremonial of the Monastic lodges, obviously an imitation of the initiation formerly practised in the Order of the 'Benedictines.'"

"In the beginning of the 17th century Masons who were not operative began to unite with the 'Free Masons.' They were distinguished from the working Masons by the denomination 'Accepted Masons.'"

"By the year 1702 the lodges decreased, and finally almost passed into oblivion. It is related by historians that previous to the year 1717 so low had Masonry fallen, that it was a common thing in passing along the streets of London and Liverpool, particularly by the river side, to observe large painted signs placed over the doors of sailors' boarding houses and low drinking dens, 'Masons made here for twelve shillings.'"

"In 1721 the work was revised by 'Anderson and Desaguliers,' forming the great Epoch in Masonry, at which time the doctrine of the Holy Trinity was abandoned and the Institution made Deistical."

SECOND EPOCH—1730.

At this time great dissatisfaction began to make its appearance. Many of the brethren began to hold private lodges and to make Masons without

a Warrant of Constitution. They were very successful. Another serious cause of complaint was the publication of a book in England denominated "Prichard's Masonry Dissected," or a full revelation of "Masonic Secrets." It sold very readily, passed through more than twenty large editions, and made at the time a great deal of noise. Book Masons became abundant. Lodges based upon this publication sprang up at the side of regular lodges, creating great trouble. There was still another cause of dissatisfaction, viz.: the "Grand Lodge of England," and the "Grand Lodge of all England." These troubles culminated in

"THE GRAND EPOCH—1739."

In this year the great change in "Free and Accepted Masonry" was made. In consequence of the constant innovations made by "Book Masons," etc., the Grand Lodge determined to alter the landmarks of the Order, revising the first and second "tokens," and adding the Fellow Craft's "Pass," and making an entire new word for the Master's substitute, also the Pass. In consequence of this alteration a large secession from the Grand Lodge took place. They at once announced independency, and assumed the name of "Ancient," holding fast the old work, while they gave the name of "Moderns" to the Grand Lodge which had changed the landmarks, and adopted new plans, etc.

These matters should be clearly understood, as out of them sprung up two distinct parties in Masonry, viz.: the "Ancients" and the "Moderns," which parties continued in existence for the better part of a century, viz.: until 1812-13.

In 1752 the Holy Royal Arch Degree was introduced into the system by the "Ancients," and adopted by the "Moderns" in 1777.

THIRD EPOCH—1813.

Union of the Moderns and the Ancients into one Grand Lodge.

THE EPOCH—1801. UNITED STATES OF AMERICA.

As there were lodges in the United States of America derived from both Ancient and Modern Grand Lodges in England, making great confusion and unable to recognize each other, the plan proposed was to unite the two systems then in use, and from the whole produce a uniform system and mode of work which should be adopted throughout the land. The Committee appointed, consisting of Bros. Webb, Powle, Snow, Gleason, Richards, and others, commenced their labors in 1797, and ended in 1800, at which time they brought forth the work as now used. By this work all Masons in the United States are "Moderns," the "Ancients being rejected. This committee revised and established the Royal Arch system by 1802.

The above is but a mere sketch, further details may be hereafter given.

St. Johns, P.Q., Nov. 16, 1883.

HIGHER MASONRY.

Supreme Council A. & A. S. Rite, 33°, Officers.

This body met at Hamilton, when the following officers were installed for the next three years:—

- Ill. Bro. W. H. Hutton, 33°, Montreal, Sov. Gr. Commander.
- " " J. V. Ellis, 33°, St. John, Lieut. Gr. C.
- " " J. W. Minton, 33°, Hamilton, Sec. Gen.
- " " H. A. Mackay, 33°, Hamilton, Treas. Gen.
- " " B. Lester Peters, 33°, St. John, Grand Chan.
- " " Wm. Reid, 33°, Hamilton, G. M. of C.
- " " I. H. Stearns, 33°, Montreal, G. Mar'l.
- " " Hugh Murray, 33°, Hamilton, Grand Sword Bearer.
- " " E. M. Copeland, 33°, Montreal, Grand Captain of Guard.
- " " Hugh Murray, 33°, Hamilton, Ill. Deputy for Ontario.
- " " R. T. Clinch, 33°, St. John, Ill. Deputy for New Brunswick.
- " " I. H. Stearns, 33°, Montreal, Ill. Deputy for Quebec.

After the Supreme Council closed their labors they were shown the beauties of the Ambitious City by the Ill. brethren residing there, and their visitors were highly delighted with the attention shown them.

The following degrees were conferred:—4°, 5°, 6°, 9°, 13°, 14°, and 15°. On Thursday there was the 18°, 19° to 29° and

30°, and afterwards the banquet being held the same evening. The following Ill. brethren, in addition to those already named, responded to an invitation to be present and witness the exemplification of the ritual of this beautiful, instructive and impressive branch of Masonry, as well as to accept the hospitalities of the Hamilton brethren:—

- Ill. Bro. Rev. Joseph Galbraith, 28°, Dublin, Ireland.
- " " J. F. Gunn, 30°, Walkerton.
- Sov. Pr. Philip Bajus, 18°, Kingston.
- " " Wm. Waddington, 1°, 18°, Kingston.
- " " R. V. Mathews, 18°, "
- " " Shan McLean, 18°, "
- Ill. Bro. S. G. Fairlough, 32°, "
- " " J. F. Walker, 32°, Mon'real.
- " " H. S. Evans, 32°, "
- Sov. Pr. W. L. Flaherty, 18°, Niagara Falls.
- Ill. Bro. F. J. Menet, 32°, To. onto.
- " " T. F. Blackwood, 32°, Toronto.
- Sov. Pr. C. W. Brown, 18°, "
- " " James Adams, 18°, "
- Ill. Bro. John A. Lockwood, 32°, Buffalo, N.Y.
- " " F. G. Shaw, 32°, Sinclairville, N.Y.
- " " W. L. Buchner, 32°, Youngstown.
- " " L. D. Thoman, 32°, Youngstown.
- " " C. W. Stearns, 32°, Berea, O.
- " " Hugh Buckley, Cleveland.
- " " J. H. Peck, 32°, Cleveland.
- " " P. S. Kinnard, 32°, Cleveland.
- " " C. H. Smith, 32°, Cleveland.
- " " J. M. Worthington, 32°, Cleveland.
- " " W. J. Starkweather, 32°, "
- " " James Gibbons, 32°, "
- " " Geo. Arnold, 32°, "
- " " W. H. Hogarth, 32°, "
- " " E. Ely, 32°, "
- " " W. T. Walker, 32°, Toledo.
- " " J. W. Toullerton, 32°, Toledo.
- " " J. W. Parke, 32°, Indianapolis.

The labors of the Supreme Council of the Dominion of Canada were ended about six o'clock in the evening. The work done by them, as well as by the Consistory, the Rose Croix Chapter and Lodge of Perfection, has been of the most interesting character, and has been attended by a number of members of the rite in the Northern and Southern jurisdictions of the United States, as well as by members of the rite from all Canadian cities.

The city members of the rite have turned out daily at the several meetings, and the closing work was completed with much good feeling, and the following day was indeed a red-letter day for the Masonic body of Hamilton.

The visiting brethren from all parts were particularly happy in expressing their praise of the work they had seen done by the Hamilton Masons during the week, and of the manner they had treated every one who had been fortunate enough to be a guest at their great and successful reunion. Bro. J. J. Mason was elected by the brethren to fill the chair—which he did in a very happy manner—and one of the most successful Masonic banquets ever held in Canada was that which was held in honor of this re-union. Those present were:—W. H. Hutton, 33°, Sov. Gr. Com., Montreal; John V. Ellis,

Lt. Gr. Com. , St. John, N. B.; Isaac H. Stearns, Grand Marshal, Montreal; Chas. N. Bell, Winnipeg, Man.; H. A. Mackay, Treas.-Gen., Hamilton; John W. Murton, Sec.-Gen., Hamilton; Hugh Murray, Deputy for Ontario, Hamilton; William Reid, Master of Ceremonies, Hamilton; W. L. Buchner, Youngstown, O.; Daniel Spry, Barrie, Ont.; Judge L. D. Thoman, Youngstown, O.; S. G. Fairlough, Kingston, Ont.; W. G. Reid, Hamilton, Ont.; Wm. Waddington, Kingston, Ont.; D. B. Dewar, Berlin; R. L. Gunn, Hamilton; J. W. Toulerton, Toledo, O.; R. V. Matthews, Kingston, Ont.; David Dexter, Hamilton; Alex. Turner, Hamilton; John W. Parke, Indianapolis; Alex. R. White, Hamilton, Ont.; Geo. Arnold, Cleveland, O.; Charles H. Smith, Cleveland; Geo. Chrystal, Hamilton; Richard Bull, Hamilton; Rev. Joseph A. Galbraith, Dublin, Ireland, Senior Fellow, Trinity College; C. R. Smith, Hamilton; C. W. Brown, Toronto; G. W. Brent, Toronto; J. Adams, G. W. Harper, Toronto; R. A. Hatchison, Hamilton; H. S. Evans, Montreal; James Gibbons, Cleveland; Wm. Bowman, Hamilton; H. C. Gwyn, Dundas; R. K. Hope, Hamilton; Frank E. Shaw, Sinclairville, N. Y.; Jas. W. Worthington, Cleveland; Wm. H. Hogarth, Cleveland; Sherman E. Townsend, Hamilton; H. A. Baxter, London, M. W. S.; W. Carey, Hamilton; W. L. Flaherty, Niagara Falls; J. A. Lockwood, Buffalo; W. T. Walker, Toledo; Wm. Bruce, Hamilton; Wm. J. Starkweather, Cleveland; F. H. Mills, Hamilton; Hugh Buckley, jr., Cleveland; James Canfield, Woodstock; F. F. Dalley, Hamilton; A. S. Allan, Clifford; C. H. Foster, Hamilton; Eli Ely, Cleveland; J. M. Gibson, Hamilton; Geo. Baker, Waterdown; N. Humphrey, Hamilton; Chas. W. Stearns, Berea, O.; J. V. Teetzel, Hamilton; J. McPhie, Hamilton; T. Clappison, Hamilton; G. W. Guy, Montreal; John Walker, Montreal; Geo. Russell, Hamilton; T. F. Blackwood, Toronto; Archdale Wilson, Hamilton; W. Gibson, Beausville, Colin McRae, Hamilton; A. Zimmerman, Hamilton; J. M. Little, Hamilton; Dr. T. H. Fushand, Hamilton; Thos. Lees, Jas. Robertson, Hamilton; P. S. Kim and, Cleveland; P. H. Cook, Cleveland; Thos. Hood, Hamilton.

At eight o'clock the guests assembled in the Royal Hotel. The tables were laid in the usual style of Hood & Brother—that is as near perfection as possible. Everything which could tempt the appetite was to be found on the following

MENÜ.

OYSTERS AT NATURAL. Fish.
Soup. Boiled Salmon Trout, Hollandais
Oyster. Sauce.

ENTRIES.

Salmi of Wild Duck a la Royal
Oyster Patties, American Style.
Volau V as of Chicken.

ROASTS.

Turkey, Stuffed, Red Currant Jelly,
Ribs of Beef, Yorkshire Pudding,
Young Pig, with Crabapple Jelly,
Chicken, Stuffed, Giblet Sauce,

Potato Salad,
Lobster Salad,
French Olives,
Celery.

VEGETABLES.

Boiled Potatoes, Tomatoes, Green Peas,
Mashed Potatoes, Swedish Turnips.

GAME.

Pigeon Pie,
Long Point Duck, with White Currant Jelly.

ORNAMENTAL DISHES.

Boned Turkey, Decorated, with Sherry Wine Jelly,
Sugar-cured Ham, Aspic Jelly,
Buffalo Tongue, Jellied.

PUDDING AND PASTRY.

Plum Pudding, a la Cognac, Apple Pie,
Raspberry Tart, Strawberry Tartlets.

CONFECTIONERY.

Pyramids of Macaroons, Webbed,
Japanese Lady Fingers,
Pyramids of French Kisses, with Floss-Sugar,
Jelly Roll, Spanish Macaroons,
French Kisses, Fruit Cake,
Sponge Cake, Blanc Mange,
Brandy Jelly, Lemon Jelly,
Sherry Wine Jelly, Lemon Ice Cream.

DESSERT.

Almonds, Filberts, Crown Raisins, Apples,
Malaga Grapes, Oranges,
Crackers and Cheese, Pears,
French Coffee.

The floral decorations were very fine. About eighty sat down to the banquet, and a most enjoyable time was spent.

A string band discoursed sweet music during the dinner hour, as also between the toasts, which were honored in the following order:—

"The members of the Supreme Council, 33°, for the Dominion of Canada." Responded to by Col. Hutton, S. G. Com.

"Our visitors." Responses by Judge Thoman, 33°, for the United States; Rev. Mr. Galbraith, 38°, for Ireland; Bro. Evans, 32°, for Quebec; Bro. Fairlough, 32°, for Ontario; Bro. Bell, 33°, for Manitoba. Song—"I'm an Englishman," Bro. Gwyn, 18°.

"The Supreme Councils of the Northern and of the Southern jurisdictions of the United States." Responded to by Bro. Buchner, 33°, of Youngstown.

"The Grand Lodges of the Dominion." Responded for "The Grand Lodge of Canada," Grand Master Spry. For "The Grand Lodge of New Brunswick," Past Grand Master Ellis. For "The Grand Lodge of Quebec," D. D. G. M. Walker.

"All other branches of the order recognized by the Scottish rite." Responded to by Ill. Bros. Stearns for the Grand Chapter of Quebec; by Ill. Bro. Wm. G. Reid for the Grand Chapter of Ontario; by Ill. Bro. Walker, for the Knights Templar of the

United States; and by Ill. Bro. Wm. Gibson for the Knights Templar of Canada.

At this point a telegram was received from Ill. Bro. E. Mitchell, who telegraphed from Aiken, South Carolina, regretting that ill-health prevented him from being present. The most enthusiastic reception was given to Bro. Mitchell's name, and the hope was freely expressed that he would return improved in health.

"Our newly received brethren." Responded to by those brethren upon whom the degrees of the rite were conferred during the re-union.

Ill. Bro. Ellis proposed the toast of the "Master of M. of L. of Perfection, the M. W. Sov. of the Chapter, and the Ill. Commander-in-Chief of the Consistory." Responded to by Ill. Bro. J. M. Gibson, R. K. Hope and Arch. Wilson.

Ill. Bro. Ellis proposed the toast of Ill. Bro. Murton, the founder of the A. & A. S. Rite.

Three cheers were then given for the Sov. Gr. Commander, and the meeting was closed with "God Save the Queen."

Every one present seemed to forget all outside worry in the pleasure and good feeling which ruled within, and which was continued till the clock gave warning that the late trains would soon call away many to their homes. Others go this morning, but all will carry with them pleasant recollections of the few days spent in Hamilton.

THE OUTER AND THE INNER LIFE.

There is a song within the lyre,
That never yet was sung;
Unborn it lies upon each wire
That loosely hangs unstrung,
Until the minstrel's hand shall strain
The slackered cords in tune again,
The bard's creative spirit give
That song a vocal soul to live.

There is a form the marble holds
Beneath its surface rude,
Deep in its unhewn heart it holds
Beauty no eyes has viewed,
Until the sculptor's hand shall scale
Each layer off that stony veil,
Until at last shall stand displayed
The perfect form of loveliest maid.

There is a poem never told
Within the poet's soul,
Like fabled streams, o'er beds of gold
Beneath the earth that roll,
Until some spell resistless wake
The soul in rhythmic song to break,
As bursts the stream into the light,
Bubbling with golden glory bright.

There is a love—nor tongue nor lips
E'er told its deep desire;
Burning the heart it silence keeps
Like subterranean fire,
Until some mighty passion-gust
Breaks through the outward icy crust,
And burning lava words reveal
That love the heart would fain conceal.

The song's unsung, unhewn the stone,
The poet's rhyme untold,
The hidden fire of love unshown
Beneath the surface cold.
'Tis better thus; the secret kept
The wound unseen, the woe unwept,
The outer life's deceitful show,
The inner life that none may know.

—Cassell's Magazine.

RECOGNITION OF THE GRAND LODGE OF NEW SOUTH WALES BY THE GRAND LODGE OF CANADA.

By the mail which arrived from California on Saturday last an important letter was received from the Grand Lodge of Canada by the acting Grand Secretary of the Grand Lodge of New South Wales, respecting fraternal recognition. At a former communication of the Grand Lodge of Canada the position of the Grand Lodge of New South Wales was investigated by the special committee on foreign correspondence, of which G. M. D. Spry was chairman. On that occasion the matter was deferred, principally out of respect to the Mother Grand Lodge of England, to which the Grand Lodge of Canada is extremely loyal, but at the same time it believed that its Masonic duty was to recognize the Grand Lodge of New South Wales; hence, at the last meeting of the Grand Lodge of Canada a resolution was carried to fraternally recognize the Grand Lodge of New South Wales. The following official letter was received to that effect:—

"GRAND LODGE OF A. F. & A. M.,
"OF CANADA, Gr. Sec.'s Office,
"Hamilton, Ont., Aug. 13, 1883.

"DEAR SIR AND R. W. BROTHER,—I have great pleasure in informing you, by direction of the Most Worshipful Grand Master, that at the recent annual communication of this Grand Lodge, the Grand Lodge of Ancient Free & Accepted Masons of New South Wales was formally and cordially recognized as a Grand Lodge. I have further the pleasure of enclosing credentials for Most Worshipful Brother the Honorable James Squire Farnell, and am directed to say that the Grand Master will be glad if Most Worshipful Bro. Farnell will accept the position of Grand Representative of the Grand Lodge of Canada, and

that it will afford him much pleasure to accept the same position. With assurances of esteem, believe me to remain,

(Signed) "Yours fraternally,
"J. J. MASON,
"Gr. Sec."

Enclosed was a commission appointing Most Worshipful Grand Master Representative of the Grand Lodge of Canada. At the annual meeting of the Grand Lodge of Canada, in July, 1882, there were 285 lodges represented, the total number of lodges in that jurisdiction being 401, containing an aggregate membership of 17,967, which is far in excess of all the Masons in Australia. The receipts for the year were \$16,913.47. The amount expended last year for charity was \$10,360. From the proceedings of the Grand Lodge of Louisiana for 1883, we clip the following:—

"There is perhaps no Province, State or Kingdom, or country in which Freemasonry is more popular or in a more flourishing condition than it is in Canada. It seems to be the almost universal custom in that Province to have the Grand Lodge to lay, with Masonic ceremonies, the corner-stone of every public edifice and church, there having been three special meetings of the Grand Lodge for such purpose during the past year."

From Kenning's *Cyclopædia* the following is extracted:—

"Until 1855 the lodges in Canada were under the English Grand Lodge, with Provincial Grand Masters, or under the Irish and Scottish Grand Lodges. In 1833 the Grand Lodge of Canada was formed, and since then the Grand Lodges of Quebec, Nova Scotia, and New Brunswick have been formed."

The Grand Lodge of New South Wales is now recognized by twenty sister Grand Lodges, viz.:—Alabama, Arkansas, British Columbia, Montana, Manitoba, Nebraska, Nevada, New Brunswick, New Mexico, Ohio, Oregon, Washington, West Virginia, Wyoming, Indian Territory, Iowa, Kansas, District of Columbia, Canada, Victoria.—*Freemason, Sydney, N. S. W.*

THE ONLY WAY.

We understand that neither the damage done to the Masonic Temple has been as yet adjusted, nor a definite plan arranged for reconstruction, or renovation, of the edifice. To our minds there is but one plain course to be pursued by the Hall and Asylum Trustees in the interests of the fund and of the fraternity, and that is the reconstruction of the upper stories in such a manner as to produce the greatest possible revenue while providing for the wants of metropolitan lodges. Now, upon the third floor can be located one room at \$400,

two at \$300 each and one at \$200; on the fourth floor three rooms at \$300 and one at \$200 while the fifth and sixth stories can be made to afford the same accommodations and realize a like income. Of course, we make this reckoning, presumptively, and with a hope, that the unsightly and dangerous cumbrance to the building—the mansard roof—be removed and an additional story added, so that it and the fifth story shall be occupied by lodge rooms, thus not only lessening the debt more rapidly but also see the way clear to strike off that bug-bear—the poll tax, and by so doing enable lodges in the jurisdiction of New York, to deal more charitably towards its impecunious membership and curtail the aggregation of the army of unaffiliation. Let us remind the trustees that the Temple is the property of the entire fraternity of the State and the interests of our country members—who care little for Templarism or Scottish Masonry—have to be consulted so as to produce the largest possible revenue while encouraging the growth and prosperity of Blue Masonry and Blue Masonry only.—*Corner Stone.*

The Grand Council of Royal and Select Masters of England and Wales convened recently and was attended by a goodly number of brethren. In the absence of Bro. the Rev. Canon Raymond Portal, M. P. Grand Master, the chair was occupied by Bro. T. C. Walls, R. P. G. I. M. The minutes of the previous Grand Council having been read and confirmed, the following highly satisfactory report was read by the Recorder and unanimously adopted and ordered to be entered on the minutes:—

"To the Grand Council of Royal and Select Masters of England and Wales, and the Colonies and Dependencies of the British Crown.

"Since the last meeting of this Grand Council the Cryptic degrees have continued to progress satisfactorily, the Grand Masters Council, No. 1, having been distinguished as in former years, for the accession of members, the number admitted since last report being thirty-seven.

"It is proposed to resuscitate one or more of the councils in London which have been in abeyance for some years, and it is believed that the attempt will prove successful.

"St. John's Council, No. 8, having been, by permission of the Grand Master, removed to Liverpool, is in a prosperous condition and increasing in numbers.

"The other councils are somewhat inactive, but are now exhibiting renewed symptoms of vitality.

"Representatives have been exchanged with the following Grand Councils: Ontario, Illinois, Massachusetts, Minnesota, Maryland, Pennsylvania, New York, Michigan, Louisiana, Vermont, Missouri, New Jersey, Tennessee and Scotland."

The R. P. G. I. M. then addressed the brethren, and after complimenting the Grand Master's Council, No. 1, upon the great progress it had made, both as regards efficiency and strength, an example which he hoped would be soon followed by other councils, stated that he had been deputed by the M. P. Grand Master to invest the following distinguished Masons as Grand officers of the Cryptic degrees: Bro. Capt. G. Lambert, D. G. M.; Bros. Baron de Ferrieres, M. P., G. Ill. M.; C. H. Driver, G. Con. of Wks.; Rev. A. W. Hill, G. Chap.; Rev. T. W. Lemon, G. Chap.; F. Davison, G. Treas.; D. M. Dewar, G. Rec.; T. B. Whytehead, G. M. of C.; R. Young, G. C. of G.; J. E. Anderson, G. C. of C.; G. F. Lancaster, G. Lecturer.

BIRTH OF THE STREAMLET.

I saw far up the lofty mountain
A tiny stream like silver thread
That leaped from out some hidden fountain,
And on its path of beauty sped;
Sometimes in gurgling cascades gliding,
It skipped along from rock to rock,
Anon 'mid quiet shadows hiding,
When swaying trees their branches lock.

There, for a time, while strength is growing,
It lies asleep in secret nooks;
Then, with new life in onward flowing,
It joins its arms with other brooks;
And, on and on, with laughter speeding,
Its growing strength increases fast;
No frowning crag its course impeding,
As swift the stream goes rushing past.

The watching trees, with branches swaying,
Now nod and whisper to the stream,
With light and shade alternate playing,
Like fleeting fancies of a dream,
Till soon with one wild shout it bounded
With courage down the steep cascade,
And far and wide its shout resounded,
Through wild-wood glen and leafy glade.

For thus it joins in loving union
With stream and brook and tiny rill,
And, blending thus in glad communion,
It broader grows and deeper still;
Now stretches out a gallant river
With stately flow of rippling wave,
On which the silver moonbeams quiver
And dancing sprites its waters lave.

Then, lo! there comes a gentle maiden,
Who trips along with joyous feet
And merry heart with promise laden,
Just where the stream and river meet;
And now, with face all bright and shining,
She sits within her cockle shell,
Her flaxen hair the breezes twining,
As if some tale of love to tell.

Her clear blue eye with ardor gazing
Afar beyond the rolling stream;
One lily hand, in gesture raising,
Reflects the moonlit silver stream,
The boat with gentle motion gliding,
She rows away from farther shore;
Some spirit-love the craft is guiding
To bear the maid in safety o'er.

The flimsy clouds above are fitting
Athwart the sky their gauzy veil.
With airy grace the maid is sitting
Within her cockle shell so frail,
And farther down the stream is floating
This vision bright of beauty fair,
The watching sprites in wonder gloating
Upon her wreath of golden hair.

The zephyrs light about her blowing,
Still bend in love her face to kiss;
Her vesture white around her flowing,
A picture sweet of perfect bliss.
Behold the maiden safely landed
Close by a mossy wild-wood glen,
While for a time her boat is stranded
Afar from haunts of busy men.

Occident and St. George's Lodges,
Toronto, will hold a union conver-
sazione on Friday evening, December
21st, in aid of the charitable funds.
The Grand Master will be present.

At a recent meeting of St. George's
Lodge, Toronto, the Immediate Past
Master, W. Bro. A. G. Horwood, was
presented with a valuable set of silver
by the members of the lodge.

CANADIAN MASONIC NEWS.

The Grand Master of Virginia was recently asked:—"What are the duties of a lodge or its members towards a brother who is sick?" Instead of patiently answering the question in a page and a half, he replied by sending a copy of the New Testament to his correspondent.

It was reported at a recent meeting of Alpha Lodge, Toronto, that the widow of a late brother—who was not a member of Alpha—found it difficult to pay the funeral expenses, etc., of her late husband. In less than five minutes \$52 was collected for her in the lodge room. This sum will no doubt be increased.

R. W. Bro. J. G. Burns, D.D.G.M. Toronto District, installed the following officers of Orient Lodge:—W. Bro. Ira Bates, W. M.; Brs. J. McP. Ross, S. W.; David Hunter, J. W.; Major J. W. Lewis, Treasurer; F. H. Anderson, Secretary; Dr. Clark, Chaplain; James Hewitt, S. D.; W. B. Poulton, J. D.; Chas. Ferguson, S. S.; Joseph Smith, J. S.; George Cook, Tyler; James McKerrow, I. G.; H. Parry, Organist.

V. W. Bro. F. Gallow installed the following officers of Rehoboam Lodge, No. 65, Toronto:—D. H. Watt, W. M.; Andrew Park, I. P. M.; E. F. Clarke, S. W.; M. Gibb, J. W.; Archibald McLaughlin, Chap.; F. Gallow, Treasurer; Wm. Fitzgerald, Sec'y; D. H. Manning, S. D.; Alex. Hawley, J. D.; J. E. Pearson, D. of C.; Alfred Hurst, S. S.; W. Guile, J. S.; James Bond, I. G. Bros. L. Gibb, sr., and J. B. Nixon were appointed auditors, A. W. Carkeek and A. Park representatives on the hall board, and R. Dennis representative on the benevolent board. The retiring Master was presented by the new Master, on behalf of the lodge, with a P. M's jewel.

We understand that R. W. Bro. Alex. Manning, D. G. M. of the Grand Lodge of New South Wales, and R. W. Bro. James Hunt, P. D. G. M. and President of the Board of General Purposes of the same, being members of Oriental Rose Croix Chapter, No. 1, G. R. N. S. W., and No. 17, G. R. O., have been appointed, in compliance with the rules of the Constitution, Past Deputy Grand Masters-General of the Sovereign Sanctuary of Canada.

GRAND CHAPTER OF QUEBEC AND GRAND MARK LODGE.—The *Masonic Home*, after quoting M. E. Comp. Robertson's manifesto anent the so-called Mark Lodges in Quebec, says: "From the *ex parte* statements we have in this official document, it really seems as if Old England has been guilty of an outrage. Why will not Grand (and subordinate) bodies attend to their own business and let others attend to theirs?"

Like the Grand Lodge of Massachusetts going outside of its legitimate jurisdiction and undertaking to legislate as to the legitimacy of other degrees! Suppose they were clandestine 32° or 99° Masons, what business is it to any Grand Lodge of Master Masons? By the way, why did not the Grand Lodge of Massachusetts step in and settle the Dean-Parvin-Tactics trouble? It would seem that it would have been quite as appropriate as to decide as it did what council, etc., a Massachusetts Mason might, or not, belong to! But to the Quebec-English matter. We greatly fear our Comp. Z. made a serious error in not stopping after declaring the lodges illegal. That would have cut them off from intercourse as Mark Masters in Quebec, and public opinion would finally have righted matters by forcing the wrong doers to terms. Non-intercourse is a bad medicine, and ought not to be resorted to, except in the most violent cases, where violent medicine alone would be likely to effect a cure.

The *Freemason's Chronicle*, of August 25, publishes the sermon preached by the Rev. and R. W. Bro. E. Davies, M. A., Grand Chaplain Grand Lodge of Canada, to the brethren of Toronto on St. John's Day.

We have to thank Sir Knight Jas. A. Rich, of New York, for an invitation to be present at the Sixth Reception of Palestine Commandery, No. 18, of that city. The invitation and admission cards are both very handsome specimens of the lithographers' art, and rank with the best we have ever seen.

ROUMANIA.—We learn from a circular forwarded to us from Dr. N. Theocloresco, that at the annual session of the National Grand Lodge of Roumania, held at Bucharest, September 26, our friend and brother, M. W. Bro. Capt. Constantin Moroin was, "in consideration of his great services," re-elected for "the new period 1884-87," Grand Master of the Grand Lodge. Bro. Moroin is a frater well qualified to fill the exalted position.

The extension of Freemasonry is well evidenced by a little book which has just been published by Grand Mark Lodge, a Grand Lodge not connected with United Grand Lodge of England, but which never would have prospered so much if it had not been that Masonry under United Grand Lodge has in the last few years made such rapid strides. The annual report of Grand Mark Lodge shows that there are now on its roll 321 lodges, the warrant for the latest of which is dated the 4th of the present month. This lodge is called the Elfin Lodge, and is to be held at Carnarvon. The 321 Mark Lodges are not confined to England and Wales, but are situated also in the colonies, where their life is a successful one. The Mark Lodges are thus disposed: Twenty-one in Devonshire, seven in Leicestershire, eight in Somersetshire, twenty-eight in Bengal, four in British Burmah,

eight in Cornwall, six in South Wales, eight in Northumberland and Durham, two in Bombay, twenty five in Lancashire, twenty-six in Middlesex and Surrey (including London), eight in West Yorkshire, eleven in Madras, thirteen in Kent, eight in Cumberland and Westmoreland, six in Cheshire, eleven in Hampshire and the isle of Wight, four in Sussex, six in Lincolnshire, two in Bristol, four in South Africa, four in Warwickshire, three in Monmouthshire, four in Jamaica, four in Victoria (Australia), five in Dorsetshire, three in Gloucestershire, four in the Mediterranean, six in Berks and Oxon, three in North Wales, four in New Zealand (South Island), six in North and East Yorkshire, two in Auckland (New Zealand), two in North Africa, three in Buckinghamshire, three in Westland (New Zealand), five in Staffordshire, three in Quebec, two in Tasmania, two in Nottinghamshire, and seven in East Anglia, comprising Norfolk, Suffolk, Cambridge and Essex. And this is the result of only some twenty-five years' working. There were Mark Lodges in England before that time; but there was not then a Grand Mark Lodge. The funds of this Grand Lodge have now assumed considerable proportion.—From the first they have been husbanded with great care, but nevertheless enormous donations have been made out of them to works of charity and benevolence, not the least of which is the establishment of an educational branch fund for the education of Mark Masons' sons and daughters in the neighborhood in which they reside. The present Grand Master of the Order is Lord Henniker, who entered on the third and last year of his office on the 5th June last, it being a rule of this Grand Lodge that a Grand Master shall not hold office for more than three years. On the list of its Past Grand Masters is His Royal Highness the Duke of Albany, and at the meeting in December next the same honor is to be conferred upon

the Prince of Wales.—*Evening News*. [Whilst we are pleased to note the progress of Mark Masonry under the Grand Mark Lodge of England, we cannot help regretting that its rulers should so far have forgotten all the ties of Masonic courtesy as to invade a sister jurisdiction, with the Supreme organization of which they were on amicable relations.—ED. CRAFTSMAN.]

A large meeting of Freemasons of the three constitutions was held this evening, at which the subject of Masonic union was thoroughly canvassed. A resolution was adopted that an executive committee of fifteen should be appointed from the three constitutions, to carry into effect the union of all Masonic Lodges in the colony into one Grand Lodge of South Australia. From the almost unanimous nature of the proceedings, it is not expected that there will be any objection raised by the various Grand Lodges.—*Sydney Herald*, July 25.

GRAND LODGE OF OHIO.—On October 11th, at Columbus, Ohio, the following brethren were elected Grand Officers for the G. L. of that State. Brother Caldwell, we are glad to note, was again re-elected Gr. Sec., and we think the West could not be better represented than in the person of that thorough-going Mason, S. S. Williams. The election of officers resulted as follows: Grand Master, Jas. M. Goodspeed; D. G. M., S. Stacker Williams; S. G. W., C. M. Godfrey; J. G. W., W. J. Akers; Gr. Treasurer, Charles Brown; Gr. Secretary, John D. Caldwell (thirty-first term.)

It is with sorrow that we learn from the *Masonic Advocate* that our friend and brother, Bro. W. B. Langbridge has "crossed the river." We received a letter from him only last month, and now he is no more. Our contemporary says:—"Bro. William B. Langbridge, Grand Secretary of the Grand Chapter and Grand Recorder of the Grand Commandery of Iowa, died at his home in Muscatine, Iowa, on the

4th of August. As a Mason and as a Masonic writer Bro. Langbridge was well known and held a most honorable position. His reports on correspondence always ranked among the best, and in his devotion to Masonry he stood without a peer. His work is done—his column broken—but an honorable name remains, and will long be cherished by his brethren."

A correspondent in the *Freemason's Chronicle* says:—"I, in common with most brethren, have long felt that Masonry in England was growing by leaps and bounds, in a somewhat unhealthy fashion, but I was hardly prepared for the figures which your correspondent so kindly supplied in your last issue. What lessons they teach and how suggestive they are! Just take certain periods in London, and mark the singular changes that have taken place. Beginning at 1721, the Metropolis was moderately active until 1798, but from that time until 1844, nearly fifty years, only one new lodge was consecrated in London. From 1844 to 1855 nine new lodges were added, then commenced that big flow which, in twenty-seven years, has risen to the extent of 200 new creations. Ever since the latter date the increase has been enormous, not only in London, but also in the Provinces and abroad. With few exceptions, since 1721, the Provinces have added one or more lodges to the roll each year, but since 1856 the growth has been astounding. The same may be said of District Lodges. A new spirit has arisen, and although during the last three years few lodges have been sanctioned in London, elsewhere there is little sign of abatement."

R. W. Bro. Dick Hovenden, Past Senior Grand Warden of Canada, visited New York recently, intending to rest and refresh himself—as he has done before in "Our Den"—but missed connections and strayed back home without accomplishing that desire. We are gratified to learn, however, that he has found himself all right, and is to make the effort on some other occasion.—*Corner Stone*.