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THE CANADIAN CRAFTSMAN,

AND

MASONIC RECORD.

J. E. TRAYES, P. D. G. M.,
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REVIEW.

NINTH ANNUAL ADDRESS TO THE GRAND LODGE OF QUEBEC, BY M. W. THE G.
M., BRO. JOHN H. GRAHAM, LL. D.

This is a very able address, and will well repay perusal. We may, in England, be tempted perhaps to deem it rather lengthy, accustomed as we are to very brief and condensed reports of Masonic proceedings, but as each jurisdiction has its own customs and laws, so each nationality has its own ideas and proclivities. Masonic toleration and fairness would enjoin on us a full recognition of absolute liberty of remarks and feeling in this respect. We said the address is a very able one, and so it is, and distinguished alike by clearness of exposition, thoughtfulness of utterance, and dignity of tone; and demonstrates to all who read such documents, that Bro. Graham is not only a very able and conscientious ruler, but a sound expositor of Masonic law, as well as a "bright Mason." Into all that portion of his address which deals with local matters we do not profess to enter, but we can fully realize that upon them all Bro. Graham speaks in lucid terms and decided authority. The part which most concerns us is the section which deals with the difficulty of the "English lodges." But we shall not be tempted to re-open the question, though we might do so, for in our humble opinion our original objections to Bro. Graham's position and Bro. Drummond's law, have never been answered. We note, that in order to get rid of one pressing difficulty, Bro. Graham throws over the admissions and arrangement of the G. M. of the Grand Lodge of Canada. But, *verbum sat*. Even if we were disposed to re-open an old controversy, and continue our ancient if friendly polemics, Bro. Graham's parting words quite disarm us, and move us much. They are equally simple and kindly, eloquent and touching. His last advice is an *Eirenicon*. After nine years, he declines, as we understand, re-election, though we should never be astonished to hear that he is re-elected. He recommends patience and conciliation, and practically

adopts the recommendation of our Grand Secretary to await the natural "efflux of time." We give his own words, as we think our readers will like to see them:—

"And now, Brethren of this Grand Lodge, for reasons which I think will be obvious to all of you, let me earnestly advise you not to take any special legislative action on this subject at the present communication, but in the still further exercise of the true spirit of our fraternity, calmly await the result of what has already been said and done, and what is likely to transpire in the near future, with the hope, not wanting among the members of this Grand Body, and shared in by not a few other brethren, good friends of Quebec, both here and in Great Britain, that the consummation devoutly desired, may be peacefully and fraternally realized at an early day. So mote it be."

We also beg to give here the closing words of this address of our worthy Brother, which we have read with pleasure:—

"OFFICERS AND BRETHREN,—Having by your over-partial suffrages presided in this Grand East for nine laborious and eventful years, I beg gratefully to return to you the symbol of "supreme command," which you have so frequently with entire unanimity placed in my hands; and with a profound sense of the distinguished honor which you have thus conferred upon me—an honor enjoyed by few living Grand Masters,—with a grateful appreciation of your many favors, and with hearty thanks to my fellow officers and other members of this Grand Body for their long-continued and efficient support and co-operation; and although not having brought to the fulfilment of the important duties of this high office, those talents and that worth and leisure which it demands; and while doubtless having made mistakes, for it is ever true that 'to err is human,' yet claiming

to have been actuated by a sincere desire, faithfully to promote the best interests of this Grand Lodge and of the craft in general, I now, in justice to myself and to others, bid you as Grand Master an affectionate and fraternal farewell; and at the same time begging to assure you that it will be my purpose to seek in some good degree at least, to exemplify the following loyal and patriotic sentiments of one of not the least renowned of Rome's great Consuls, who on an occasion of vital import to the commonwealth, declared, in these words familiar to so many of you,—
'Illud pertinem propecto, Quirites, ut ea quae cessi in Consulatu, privatus, tuear atque ornem.'

"And may he, upon whom this mantle will more worthily fall, 'look well to the Grand East;' may he and all after him, who wield this sceptre, be endued with a goodly portion of the wisdom bestowed upon that monarch after whom this seat of honor is fittingly named; may all their official acts fully accord with the unchanging laws and constitutions of our ancient fraternity, and which this Grand Lodge has hitherto sought to enunciate, to uphold and maintain, and may the Most High prosper them and you in all your lawful undertakings, and may He evermore abundantly bless the Grand Lodge of Quebec, and our beloved Order throughout the whole world. So mote it be."—*London, Eng., Freemason, Feb. 24, 1863.*

PAPAL BULLS IN FAVOR OF FREEMASONS.

One of the vexed questions of early Masonic history is, did the Popes of Rome in the fourteenth, fifteenth and sixteenth centuries—Pope Nicholas III., in 1227; Pope Benedict XII., in 1334; Pope Alexander VI., in 1502, and Pope Leo X., in 1517—issue bulls, confirming to the traveling Freemasons of the middle ages, or

the German Stonemasons, certain exclusive rights? Bro. G. William Spoth contributes to the *London Freeman* of January 20th, 1888, the following curious and interesting information on this subject:—

* * Now, as to the papal bulls. The persistency with which this assertion crops up appears to me to be founded on something more than sheepwalking. There are two obvious sources from which this tradition springs. First, the general statement in the "Parentalia," which is well known to all of us; and, secondly, a very detailed list of imperial and other confirmations of the privileges of the Steinmetzen, given by Heideloff on page 21 of the "Bauhütte des Mittelalters," Nuremberg, 1844, 4to. This list, as far as regards the imperial confirmations, is reprinted in many works, the latest being Bro. Gould's "History," page 172; and so far is apparently not open to doubt of any sort. Amongst these confirmations in Heideloff appear two bulls—Alexander VI., Rome, 16th Sept., 1502, and Leo X., *pride Calendarium*, Januarii, 1517. Kloss, on page 5 of his "Freimaurerei in ihrer wahren Bedeutung," bewails the unfortunate fact that Heideloff omits to justify his assertion by quoting his authorities or sources of information. Nevertheless, the following passage on p. 235, second edition, would seem to show that as far as Germany is concerned, Kloss was ready to admit the above two bulls. He is speaking of the well-known statement in the "Parentalia," and says: "The statement concerning the traveling Masons, attributed to the celebrated architect Wren, should arouse all the more suspicion the closer we investigate the surrounding circumstances, the incredibility of which is at once evident, and the more we consider the possibility of the facts narrated. We may, therefore, describe the whole tradition thus put into the mouths of Ashmole and Wren, as an attempt at

adorning the Guild legends, which may be based on the papal confirmations really granted to the German Stonemasons in 1502 and 1517." He then confesses the inability of Pownhall, of Krause, of Kloss, and others, to discover a single bull, and concludes, from many circumstances, that such could not have existed for England; but, as we have seen, he evidently believes in the two quoted by Heideloff, as above, for Germany. This credulity on the part of such a critic as Kloss would appear remarkable, but I will presently show that he has good reasons for the belief that is in him. I will, however, first revert to Heideloff. On p. 23 he states that the German Stonemasons received an indulgence from Pope Nicholas III. (1227), which was renewed by all his successors up to Benedict XII. (1334.) Bro. "Bookworm" will thus see at a glance whence Rebold and Gyr take their statements. It is difficult to prove a negative, and I am not in a position to deny this statement; but, if true, where did Heideloff obtain his knowledge? Heideloff surely could not have invented it; such a proceeding would be too barefaced and hardly possible outside the pages of Fallon; there must, therefore, exist some sort of precedent for the assertion, and I regret my inability to discover it, despite two years of patient research. But why does Kloss believe in the bulls of 1502 and 1517? In 1518, Monday after Corpus Christi, the Lodge at Magdeburg petitioned their prince for a confirmation of their ordinances, they having just accepted the Strasburg Brotherbook (1459), and declared that if any part of these ordinances displeased him, they were willing to alter them, "always excepting the chief articles, which had been confirmed by *papal and imperial authority*." The Strasburg Lodge, in their quarrel with the Annaberg Lodge (this latter had up to that moment not joined the general bond, because they upheld the term of four years' apprenticeship,

and the Strasburg Brotherhood required five years'), wrote on the Wednesday after St. Valentine's Day, 1519, that the former abuse of four years' service had been put an end to by *His Holiness the Pope* and *His Majesty the Emperor*. We also find that the quarrel came to an end after the Strasburg Master had forwarded to the Duke of Saxony attested copies of the papal and imperial privileges which they possessed, and that the original documents had been produced for the inspection of Saxon deputed Masons at Strasburg. Now all this is very remarkable. The dates of the supposed bulls are given as 1502 and 1517. The quarrel took place 1518-1521, and the strife is healed by the production of papal bulls and imperial charters; and all these transactions are recorded in writing and legal documents. The only rational element of doubt which remains is that the bulls themselves are not forthcoming. The probable place to find them is in the archives of the Strasburg Lodge, or perhaps in the muniment room of the Cathedral, access to which is, however, denied. Under the circumstances, if asked whether the Pope ever granted bulls, I should resort to the Scotch verdict of 'not proven.' But what is established beyond doubt is the fact that the German Stonemasons in 1519 believed in these bulls, and there we must rest for the moment. Another question is, did the writers of the "Partentalia" know of this train of circumstances—or is the allusion to the papal bulls attributed to Wren derived from some other and independent source?

I must apologize to the editor for so far exceeding the limits of a "note," but in the absence of a magazine, we must occasionally encroach on his valuable space.—G. WM. SPETH.—*Keystone.*

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FREEMASONRY IN ACTION.

There are two sides to Masonry, the theoretical and the practical, and the two should never be divorced. Both are excellent, and each is indispensable to the rounded excellence of the other. The one we may denominate Masonry in idea, the other Masonry in action, and while it is true that ideas rule the world, it is only such ideas as are translated into action by fiery men of endeavor.

There was a time when certain classes of men devoted to the study, if not to the propagation, of truth, advocated and exemplified the theory that to attain the highest excellence, and most profoundly understand the mysteries hidden from the common mind, one must completely seclude himself from the world, and continually contemplate and study the truth. We said there *was* a time—there *always* was, and still is, such a time. In the remotest ages of the world to which either history or tradition bears record, there were anchorites, monks, philosophers in the wilderness, solitary students; and there are still, and we therefore infer there ever will be. All of these made the radical mistake that truth is valuable in and for itself, aside from the lessons of humanity, justice and mercy which it teaches. Inactive truth is as cold as an iceberg, while truth in action is God dwelling in man. Indeed, truth is not truth unless it be a missionary. It dwells not apart from men; its habitation is not a cell, but the wide, wide world, where men may be enlightened, elevated, materially aided, and both presently and ultimately blessed.

One reason why the Popes of Rome have so often antagonized the Craft of Masonry is, because it assumes to be an organ of truth in action. Romanism will not admit that there can be any other custodian of truth than the Church, and it alleges that it is the Church, the *only* true Church. Freemasonry has no controversy with Ro-

manism concerning itself. It antagonizes no religion. But it does defend its own prerogatives, and among these is its right to champion the truth.

Masonry has its theology. It teaches the Fatherhood of God and the Brotherhood of initiates. Its banner truths are the unity of God and the immortality of the soul. In asserting the Divine unity it does not do so in any sectarian or exclusive sense. If there be anything that Masonry admits or teaches, it is that there may be a trinity in unity. Freemasonry is full of triads—it is a fraternity of threes. We had three Grand Masters, and we have now three principal officers in a lodge, three Great Lights, three Lesser Lights, three degrees, and so on *ad infinitum*. All of the Ancient Mysteries were its parallel in this respect, and as there is but one Freemasonry, although it has three degrees, so it admits that there may well be three persons in one God. No one can prove that Masonry is anti-Trinitarian; by its very Constitution it teaches the contrary doctrine. Itself is the most conspicuous example in the world of a trinity in unity.

In the nomenclature of the Craft it is quite usual to denominate the Freemasons of to-day, Speculative Masons, and those of two or more centuries ago, when our brethren were the actual builders of cathedrals and other great structures, Operative Masons. This distinction may become misleading. Freemasons are both speculative and operative; they both teach truth in theory, and exemplify it in practice. Indeed we are more operative than speculative. It is sometimes said that Masonry is nothing if not charitable. What is the number and what the order of the great doctrines of the Craft? Three; and the order, Brotherly Love, Relief and Truth. First comes that divine principle, love your brother; next that equally divine admonition, minister to his necessities—both of them *active*

principles, which may be translated into the command, "Go about doing good." Last of all comes Truth. Brotherly Love is the corner-stone of Freemasonry; Relief, its superstructure, and Truth its cap-stone, its crowning glory. It is all truth—the last, truth in theory, the first and second, truth in action.

While in the profane world there has always been a wide interval between practical and ideal excellence, Masonry seeks to inspire and combine both, and has in a large degree succeeded. There is no field of research that has more fascinations for the student than Freemasonry. It reaches back into the elder time. It is the heir of antiquity's sages. Its *credo* all enlightened men may adopt. Its truth is the bottom truth of time, the perpetual truth of eternity. With Esdras it says: "Great is truth, and mighty above all things." Freemasons it believes to be "heirs of truth and pure delight." And then it beautifully translates this truth into action by saying in the poet's phrase, "the truth of truths is love," Brotherly Love. The Freemason is no hermit, no anchorite, no speculator,—he is a man of the world, a true fellow, a good fellow. He has been taught to reverence God, to love his brethren, and to relieve their distress. What nobler teaching is there than this? Its study and practice are the work of a lifetime. There is no higher ideal than the ideal Freemason, and the real Freemason, the average Craftsman, is one of whom the fraternity has no cause to be ashamed.—*Keystone*.

THE LEGEND OF BETHLEHEM.

The plains of Bethlehem, and all the beautiful Judean hill-country lay in peaceful rest and holy quiet beneath the stars of the Syrian sky, on that blessed night when Jesus, the Christ-Child, was born.

The still air of that holy night—to our spiritual imagination—seems as if it would burst into choral music,

as though the Promise and Hope of ages past were waking there, awaiting the master-hand of Time to touch the vast aerial chords; and that deep and quiet sky, whose zenith lifted over Bethlehem, and whose horizon closed it in, seems as if it would break into effulgent glory, for the air is filled, and the plains are thronged, and the hills are crowned with hosts of angelic spirits, as yet unseen by mortal eye, as yet unheard by mortal ear.

The City of David was in repose; some late coming wanderers lingered in the streets; weary travelers in the crowded Inn were dreaming; there were some shepherds in the fields with their flocks—the flocks still as if touched with a spell, and the shepherds thoughtful; and journeying from the far East towards the hills of Judah, and now in sight of them, were some pilgrim Persian sages.

The humble strangers, who, footsore and sad, went forth from the Inn door, because there was no room for them in the Inn, and who bent their steps towards the Inn stable for shelter, were now safely at rest with the beasts of the stall; they were Mary, and she was wakeful; Joseph, and he was watching; they were both waiting!

THE SHEPHERDS SAID :

See! How this sky, to-night, bends down around us, and its soft and near horizon seems to close us in! On such a night of sacred stillness, it seems as if the angels might be keeping their watch over us, as we are keeping our watch over the sheep!

For four hundred years we have had no Prophet of God to speak to us; and many a watching night upon these plains, and beneath these stars, have we longed for this silence to break; have yearned for some Prophet-speech to realize to us the traditions of the golden days of Israel, when God gave messages to men, and men communed with God! And never, on any night before, as on this night, have we so longed for the voices which our fathers heard, and

for the visions which our fathers saw!

But they will come again, brother, for our prophets have foretold them. What! if on such a night as this, a messenger should come from heaven as of old, to bring back to our ears the voices of truth, and to give consolation to the hearts of our broken and unhappy people! Brother Shepherd! Would you be glad to see and hear such a messenger on such a night as this? It seems as if the very air itself would speak to us!

Brother, I hear you, but I was not thinking then of Prophet-voices, or of heavenly messages. I am weary and faint in my spirit with longing for them; my faith is very small, and my hope-light has almost gone out; and I fear, though I believe the old days of glory, when God talked to us by prophets and angels, will come again—I fear that I shall die without seeing the Glory, without hearing the Message. But, when you spoke to me, I was not thinking of these things. But, in the city yonder, where David our King was born, I saw to-day, the crowds of travelers journeying each to his own city to be taxed! When shall our kingdom be restored, and we be delivered from our oppressors! And as I gazed upon the crowds, I saw two strangers sent away from the door of the Inn, to seek shelter in the stable! I was thinking of them. Brother! The woman ought not to be left in a stable to-night!

THE PILGRIM PERSIAN SAGES SAID :

It is now near the Time, as we have compared our dreams and our traditions, and computed the heavenly spheres, as for ages they have gone their silent courses to complete the mysterious cycles of dream, prophecy and hope.

It must, indeed, be now near the time, or else the faiths we have had in our dreams were foolish superstitions, as some of our brethren said, and the voices we have heard were nothing. It must, therefore, be near the time, or else our divine Science of

the heavens is baseless; or else, after all our faith, there is no meaning in the speech which day uttereth to day, and no truth in the language which the stars of one night speak to the stars of another. Have we kindled our Altar-fires for naught,—no light coming? and have we scanned the heavens only to be deceived,—no voices coming out of these depths?

We must believe it is now near the time. We have traveled from East to West, and science has led our paths in our search after truth; our long wandering has not been sad or dreary, and our weariness in wandering has been relieved by Hope and Faith. Our Pilgrim journey is nearly ended, we shall soon know the truth.

See! There are the hills of Judah. On such a sweet night of holy peace, how beautiful, if now upon our longing, hopeful eyes, His Star should there hang out its sacred light, as a while ago it broke upon us in our Eastern home. See! The constellation favored of our dreams, and aspected of our science, lights down upon these Judean hills! How beautiful! Yet, perhaps, his star will shine forth alone, when other stars are clouded; on some darker night than this, some night of gloom and storm, when the Great Sea shall thunder on this Syrian coast, and all these hills shall tremble. But if on such a night as this, what, brothers, what if His Star should now appear!

THE TWO HUMBLE STRANGERS
in the Inn stable whisper to each other, for the beasts were still, the oxen were hushed:

Mary said:

Joseph! Joseph! I have slept and dreamed. I dreamed that I saw the same Glory of which I told you before. In the midst of the Glory I saw the same Angel of Jehovah, who came to me in Nazareth of Galilee, as I have told you. And in my dream and vision, the angel spoke to me again, and he read to me out of a Book, from which Seven Seals had been loosed, and on the Book, and on

each Seal which had been loosed, there flamed the Symbol of the Lion of our Tribe of Judah. Joseph! Do you hear me? Did you see any Glory-light? Did you hear any Angel voice?

And Joseph said:

Sleep, Mary; there is no light except this dim stable-light, and I have heard no sound, only once the lowing of the oxen, as they suddenly, but quietly, started from their repose, and stood up in their stalls. Mary, are you strong? do you still believe?

And Mary chanted in the sweet Syro-Chaldaic tongue, and at low breath—

"My soul doth magnify the Lord, for He does regard the low estate of his hand-maiden;"—and from this holy night, thou, Joseph, shall have happy faith in thine espoused virgin, and all the generations of time, throughout the dominion of the earth, shall call me blessed!

The Persian Sages journeyed on in silence and deep communion of thought.

The Bethlehem Shepherds watched, and wondered at the beauty of the night, unconsciously waiting for the golden glory of the morning.

Joseph's eyes were heavy, and Mary dreamed again.

The journeying Sages thought the stars grew paler, the sky of deeper recess and hue, and the hills of Judah more beautiful.

The Shepherds heard no more any bleating of the sheep, for the flocks started when Mary dreamed,—and the shepherds thought they felt the still air quiver.

In the stable the lowing of the kine was hushed; and Mary's sweet, pale face smiled; and Joseph worshipped; for a light,—a brightness, not like burning, but a brightness, heaven-woven, of softest texture, shone upon them and covered them, and filled the place. The Angel of the Lord descended, gentle in his aspect as perfect peace, and was transfigured in the midst of the brightness, holding

in His hand the open Book from which the Seals had been loosed, and there, on the Seals and pages, glowed the Lion-Symbol of Judah!

Mary smiled and wept.

Joseph feared and worshipped.

The over-shadowing Glory lingered, and the transfigured Angel waited.

Then the Glory lifted, the brightness paled, and the Angel departed.

The stable lamp still flickered on in its dim light; the oxen lowed again.

Joseph prayed.

Mary wept and sung a lullaby as she wrapped the Christ-Child in swaddling clothes, and laid it in the manger.

And then the plains of Bethlehem were overhung with heavenly beauty, and the Glory of Jehovah shone round about the shepherds, and the Angel of the Lord came down upon them as they watched, bearing in his hands the open Book from which the seven Seals were loosed. He was not terrible in His glory as when he came forth from the Throne in the ages past and drove out the transgressors from Eden, and with the sword of flaming fire sentinelled the Eden-gate and guarded the tree of Life, but his aspects were gracious and tender, and His Glory was softened to welcoming beams, as if He came forth from the Holy Places of Mercy; and from before an Altar of eternal flame and fragrance, whose light and incense of divine radiance and perfume were glowing in His face and covering His wings.

And He said to the shepherds: The appointed times are fulfilled, the sacred Seals have been loosed, the Book of ineffable mysteries has been opened. The Lion of the Tribe of Judah has prevailed, and this shall be a sign to you—ye shall find the babe wrapped in swaddling clothes, lying in a manger.

And the shepherds said to one another:—

The strangers,—men and woman!

Stable! The Inn-stable!

Babe,—lying in a manger!

The Christ-child—a King!

Where is the pomp of David's royal throne! Where is the splendor of Jerusalem, the City of the great King!

And as the mighty Angel lifted his wings, as if to cover them with the benedictions of his message, suddenly there appeared with him a multitude of the heavenly host, singing with strain and march of unutterable music, "Glory to God in the highest, peace on earth, good will toward men."

And then the Angel departed, the host following in his train; the glory lifted from the shepherds, and the beauty faded from the plains. The night was still, the shepherds slumbered, the sheep rested. The Judean hills were touched with the dawning, and the grey light came up the eastern sky.

The multitudes of the heavenly host stood in their places before the Throne, and the great messenger Angel stood in his place before the Altar.

The night beneath the Syrian sky was as beautiful as at first. The eyes of the shepherds were heavy as they waited for the new morning.

Mary was dreaming again, as Joseph watched and the babe slept.

And out upon the quiet heavens, the Angel of the Altar hung the Star of the Nativity, which from the foundation of the world, had burned above the Altar in heaven. The angel hung it out over the stable in Bethlehem!

The Persian sages saw it and were glad. Science sweetly lured by Revelation. The Sages, led by the star, came to the stable, and when they saw the child, with Mary, his mother, they rejoiced, and fell down and worshipped him. And when they had opened their treasures, they presented to Him gifts of gold, frankincense and myrrh.—*Masonic Review.*

A DANGEROUS MISTAKE.

Bro. Ananias Rockafellow was made a Mason in the city of Manhattan some five years ago. He is popularly known as "a good fellow," as well as a Rockafellow, and his purpose in living is to have what is styled "a good time." He probably accomplishes the purpose after his own fashion, but it is right we should mention that there are other fashions, unknown to him.

Our Brother is of a social disposition, as Freemasons usually are. He enjoys good company, especially the fellowship of his brethren. He imported with him into the Craft all of his prepossessions (as we usually do), and what *he* is, that *he* believes the Craft to be. Indeed he says as much. He avows that Freemasonry is only a social and convivial organization, that there is nothing in it but good fellowship, and that his experience since his connection with it demonstrates that he was made for the Craft, and the Craft for him.

Bro. Rockafellow is a much mistaken man, or else a host of others are mistaken. His mistake is, that of one who takes a partial and superficial view of things. He ignores the fact that Freemasonry is not one-sided, but many-sided, that it is the outgrowth not of one man's ideas, but of many men's. He looks at it through a key-hole, instead of standing openly before it, and seeing it as it is. He views it through the glasses of his prejudices and prepossessions, and ignores what it said about itself, to himself, when he was made a Mason.

What are the results of our brother's false view of Masonry? They are mixed, some harmful, and others innocent. Concerning the latter we need not speak. We agree with him that conviviality is *one* of the features of Masonry, and a very important one. No one enjoys more than we do the "flow of soul" that is incident to meetings of Masons, in or out of the lodge, but we are not prepared to say,

as he does, that this is *ALL* of Masonry. If we did we should forget all we were taught at the Masonic altar, all we have learned from attendance in the lodge-room, all we have read concerning the origin and history of the Craft. This is too large a draft upon our forgetfulness, and we cannot honor it. No, Bro. Rockafellow, rather than forget all this, we would call to your remembrance the lessons of the first, second and third degrees, as you received them, as we received them, and as every other Mason received them, who was made in a lawfully-warranted lodge. These lessons were not idle words, but constitute an integral and important part of Freemasonry. They were serious and solemn, and cannot be thrust aside as frivolous and meaningless. If Bro. Rockafellow's views be correct, then a tragedy must be turned into a farce, and weighty words of solemn import must be construed to mean just nothing at all.

But how does Bro. Rockafellow obtrude his views upon his brethren? How does he in practice say to them: Freemasonry is *not* "a system of morality veiled in allegory, and illustrated by symbol;" there is no morality about it, or none to speak of? He does it by his profanation of Divine things—the name of God, the Holy Bible, and the virtues taught therein. He is a profane swearer, a reviler of the Grand Architect of the Universe, a retailer of lascivious stories. He breaks the laws of the Commonwealth as well as of Masonry when he takes the name of God in vain, and he ought to know it. If he thought for a moment he *would* know it. There is no sadder sight than to witness one who has professed a "trust in God," openly profane His sacred name. But why does he, and such as he, do it? Because they misapprehend the true character of Masonry. To him, and them, it is only a social and convivial organization, and its high and holy lessons of morality go for naught. The twenty-four-inch gauge and gavel,

the plumb, level and square, have no meaning for him. We might imagine him blind and deaf in their presence. This ought not to be. No one has a right to ignore or pervert the plain and direct language employed by the fraternity. This language is unmis- takable in meaning, and personal to himself, and he cannot possibly justi- fy the misconstruction.

We would fain believe that the brother who indulges in profanity does so thoughtlessly, and not inten- tionally. He is another St. Peter, who denies his Master with an oath when forgetful of himself; but to con- tinue to be like St. Peter he must confess his error, and avoid it in the future. There is hope for improve- ment in one who errs through mis- take or forgetfulness, while he who justifies his alleged error, and care- lessly and intentionally continues it, leaves no chance for improvement in his case.

Let every Freemason thoughtfully consider the lessons he has been taught, and the promises he has made, and whatever error he commits, let it not be the radical one of asserting that Freemasonry does *not mean* what it says; that it pretends to be moral, when, in reality, it fosters immorality; and that it assumes to instil into the initiate a respect for the Grand Archi- tect of the Universe, which he may forget as soon as he has ceased to hear the admonition addressed to him. Freemasonry is earnest and honest, in all of its teachings, and no brother can make a greater mistake than to assume the contrary.—*Keystone.*

CHANGES.

While the world is constantly pur- suing its eternal round in obedience to the laws of nature, and apparently arrives at the same point this year as it did the last, still we know that such is not the fact, because then there would be no procession of the equi- noxes, and by a parity of reasoning we see that, morally, the inhabitants

of our globe are gradually but almost imperceptibly changing their ideas and methods of life. So in our insti- tution, a gradual change is taking place, and generation by generation we are getting into new ideas without altogether losing sight of the old. Take, for instance, the ritual as ad- ministered in the last century, when the whole three degrees of Symbolic Masonry could be conferred in an hour. We have so far improved on that process that now it requires at least an hour for each. Whether this lengthening out is an improve- ment is a question upon which, per- sonally, we entertain an opinion of the most adverse character, feeling quite certain that we could eliminate from the present ritual enough to re- duce it almost, if not quite, to its earlier proportions, and that, too, for the benefit of the Craft, thus giving the lodges more time for other mat- ters than the mere rehearsal of the words accepted as needful to the pre- sentation of the several degrees. We shall not, of course, undertake any such task, because during the little while we have to stay we cannot afford to incur any unnecessary enmities; but we rejoice to know that, by common consent, there is a tend- ency to quit the nonsense of the monu- ment representing Time standing still and clipping the flowing locks of a beautiful virgin, and we abide in hope that by some Masonic precession it may come about that many things added to the original ritual by monitor makers may be dropped into space and left to shift for themselves. Any brother familiar with the ritual and with English literature, can find for himself many quotations from authors not born when the first ritual was in force, and hence of no relation to Freemasonry except as illustrating the idea contained in the original text.

Now, while we know that the tend- ency is to enlarge rather than to re- trench, and while we are perfectly aware that the great majority believe

the present form to be the only true, genuine, original Jacobs; while we cannot prevent the continuous motion of the earth, still it seems to us that we might call a halt on the ritual, and as comets are supposed to drop their constituent parts into the air, to fall here and there upon the planets whose course may meet theirs, so it would be well for us if we could shake off our superfluous words and let them find their place in some other part of the universe.

While we approve of close attention to the ritual while it remains as at present, we are none the less of opinion that it is working harm to the Craft and shutting off opportunity for more healthful occupation, and we most earnestly believe that if the ritual were shortened by one-half and the residue of time given to social converse, the decadence of attendance and membership would be arrested and a new era of prosperity be inaugurated. Think it over, brethren.—*N. Y. Dispatch.*

NEW LODGES.

We have been both interested and amused in looking over the report of a discussion in an Eastern State touching the rights and privileges of members of lodges under dispensation, and this is one of the cases where the eternal dragging in of the ancient landmarks is made to do duty for common sense and the most simple rules of justice and right.

Lodges U. D. are in no sense a landmark, because they did not exist until after the revival in 1717, and do not obtain under the mother Grand Lodge, because there the Grand Master has power to grant a full warrant.

In considering the subject, therefore, it is necessary at the outset to divest it of all the glamor of antiquity and landmarks, because the lodge created by letters of dispensation is, in fact, considerably less than a century old, and we have personally as-

sisted in granting full or perpetual warrants without any previous dispensation whatever.

Another very common error in connection with such lodges is to speak of them as the creatures of the Grand Master, while the fact is that they are the creatures of the regulations to that effect made and provided; the Grand Master simply exercises his discretion as to whether he will or will not direct letters of dispensation to issue. If his decision be favorable, then all the circumstances attending the formation must be in accordance with the law, or otherwise it is reasonably certain that no warrant would follow, nor is any provision made in any statute we have ever seen for the exercise of any act of discretion by the Grand Master in this respect. Seeing that a lodge U. D. is not created by the landmarks, it follows that it is the result of special regulations, and that its powers, and the rights of its members must be determined by the written law. This differs in the various jurisdictions, but it is generally conceded that these lodges are temporary; that they cannot be represented in the Grand Lodge; they cannot elect or install officers, and the membership of those working them is in abeyance in any warranted lodge in which it may have been at the time of signing the petition.

We have been induced to make these remarks in view of a lengthy and cleverly written argument to the contrary, going to show that even in elementary matters it may be well occasionally to look up the true state of the case.—*N. Y. Dispatch.*

GERMANY.

A Masonic student writes to the *Lindon Freemason* concerning the recent discussion which has been evoked, concerning the Masonic Order in Germany, which presents some new points for investigation:

In Germany, where the operative

organization of the "Steinmetzen" was at one time fully developed and legally recognized, under Imperial Charters and sanctions, there seems to be no connection whatever between the "Bauhütten" and the Speculative Lodges.

All present German Freemasonry comes from England or Scotland, most probably the former, and at the beginning of the Eighteenth Century all indigenous Freemasonry seems to have died out, the "Steinmetzen Bauhütten" were either dormant or decayed, silent or extinct, and there does not appear to be the slightest trace historically of any Masonic work, or life on an operative basis.

From the English Revival of 1717, however, Germany seems to have drawn its new form of Masonry, and all Masonic teaching and symbolism, Ritual and work.

I am aware that Brother Findel, in his "History of Freemasonry," claims a Benedictine origin for a ceremonial he states was in use among the Steinmetzen Lodges, and which certainly very much resembles modern Masonry. But the question has often been asked, where did Brother Findel obtain his authority? and the question is still unanswered. I am aware of no evidence of any actual "Steinmetzen Ritual" which will bear investigation.

If this be so as regards Germany, the argument for continuity is greatly weakened.

I believe that a German Brother did publish, some years back, a sort of sketch of the Ritual of the "Steinmetzen," but there was nothing Masonic in it, if I remember rightly. There is a pamphlet relative to the reception of "Maurer Gesellen," Mason Apprentices, published at Hamburg, but there is equally nothing Masonic in it. If any correspondent can give me a clue to any such works or evidences I shall be greatly obliged, but so far as I have been able at present to realize the German evidence on the subject, despite the high

authority of Brother Findel, the connection and continuity of pre and post 1717 Masonry in Germany is a creation of the imagination rather than of fact.

I am not, however, sure that all available sources of information in Germany are yet exhausted, or even explored, but it has yet to be demonstrated that there is any connection as between the "Steinmetzen" and Speculative Masonry in Germany. The same argument applies to France.

MASONIC ITEMS.

There is one lodge in New York that meets always in the afternoon, and that is St. Cecil Lodge, No. 568, having its rooms at No. 117 West Twenty-third street. It is said to have always plenty of work on hand, which it commences at 2.30 o'clock p. m. It is reported also, that its entertainment at refreshment is a feature the members do not care to miss.

A sensitive and high-minded brother will never stoop to use unworthy methods for obtaining Masonic preferment. He will make no bargains; he will enter into none of those larger or lesser alliances sometimes formed for the purpose of parceling out the offices among a few men and their favorites. He will prefer the humblest station to any success which can only come to him by the sacrifice of his manly independence, or by the use of those methods which are altogether opposed to the genius of Masonry.

How many brethren there are who thoughtlessly use profane language without giving even a slight reflection upon the fact that they are acting un-Masonically. Profanity is prohibited by all the rules of the Craft. Even on a brother's initiation he is told that he should never mention the name of the Deity but with that reverence due from a creature to its

Creator. In a number of Grand Lodges profanity is a punishable offense in Masonry, and while the majority of those who use it admit this to be a fact, within a very few minutes they will again thoughtlessly give utterance to profanity. Discipline should be used as a check to this useless un-Masonic habit.

There is no reason why any well qualified brother may not cherish a wish to secure the titles and places of official rank and influence which Masonry has to offer. If he has studied the system, if he has been faithful in every position where he has been placed in, if he is confident of his ability to be largely useful to the institution and his brethren, were he called to an important office, or given a more exalted rank, then, most certainly, he is in no sense culpable because he has some natural aspiration for the place and the honor. Ambition of this sort, however, must be resolutely held in check by other and superior principles.

An interesting circular to the Fraternities all over New York State is sent out by Columbian Commandery, No. 1, stationed in New York, inviting all who desire to make the pilgrimage to San Francisco next August to join, leaving the metropolis August 7th, passing westward through Chicago and Salt Lake City. They have arranged to make the trip each way in seven days, and with a stay of ten days in California, will make an excursion from ocean to ocean and return in twenty-four days, at an aggregate expense of \$250. It is well to add, however, that the committee offering these favorable terms, which includes sleepers, meals, hotels, etc., will issue railroad tickets good for ninety days.

PHYSICAL DEFECTS. — The Grand Lodge of Ohio still insists that candidates for Masonry must be entirely "without blemish" in bodily condition. They give a literal construction to

the requirement of the Old Constitution, some pressing it to an application beyond its original intention. Thus, as the Editor of the *Masonic Chronicle* takes occasion to remark in commenting upon the decision, a man who has lost his front teeth, or his little toe, must be excluded if the rule be enforced that there shall be absolute exemption from physical blemish. He may be capable of learning and practicing every part of every degree, but because of the slightest physical disability he is to be rejected. Common sense does not seem to dictate such a course, and we find nothing in the landmarks of Masonry that demands so rigid an application of physical tests. — *Repository*.

THE TYLER. — A Roman poet has said, in his terse style, "the *hæd* is the ornament of the house," implying that first impressions are of the greatest importance. This suggests that as the Tyler is the first person the candidate sees when approaching the lodge, so his first impressions of the Order will be a good deal colored by the appearance and behavior of that official. If he is tobacco-stained, ragged, foul-mouthed and foolish, he should be put out of sight, that the candidate may not see him. If his apartment is dirty, decorated with cobwebs, or a mere lumber-room, it should be cleaned and garnished expressly for that occasion. The first man seen in a Masonic procession is the Tyler. If he carries the red nose and wabbling gait of an intemperate man, he should be suppressed, at least for that day, and a more worthy character substituted.

The *Masonic Review* says: — The word "penny" is an unfortunate translation of the Greek *drachma* and *denarion*, because to ninety-nine persons out of a hundred the word "penny" suggests a *copper coin*. The coin intended in the Scriptural passage referred to, is a *silver piece*, weighing from 55 to 65 grains, and worth,

as silver, from 15 to 16 cents. The better plan would have been to *transfer* the word instead of *translating* it. This was done with many other words to which there are no equivalents in the English language. It may be objected to these statements that in King James' time, say about 1600, the "penny" was a silver coin. That may be, but it was not equivalent to the Roman *denarius* or the Greek *drachma*, and, therefore, it was not a just translation. The use of the "penny" in the Mark Master's degree, requires a *silver* coin, not *copper*. The French *franc* or the American *two-time* piece comes pretty near the *denarius* in value, and they might be used with propriety. Anything rather than the copper *cent* or English *penny*, for by these the true lesson involved in the parable of the husbandman is lost. The wages of the Jewish laborer was good wages, especially when we consider that money had a purchasing power in those days equal to ten or twenty times greater than at present.

THE LODGE OF ISRAEL.—This lodge is chartered to meet in Birmingham, England, and, as its name implies, was erected by Jewish brethren, for the comfort of persons of their own religious faith. Its first Master was Bro. Michael Davis, whom many of the Boston brethren will remember as visiting Columbian lodge in June last, and we are indebted to him for a copy of its By-Laws, together with other interesting papers recently received. It is apparent that the government of this lodge is of very high character, and that its entire work is of the best quality. The charter is an interesting document and carefully locates the lodge. The By-Laws are full, and provide for careful management. The fees throughout are high, the annual subscription being three guineas; except that Brethren living more than twenty-five miles distant pay one-half that sum. The brethren are also required to appear at stated

monthly meetings in full evening dress. One section in the By-laws requires that "all banquets shall be supplied with food prepared according to the Jewish rites. The W. M. and Stewards shall see that proper vessels be provided, and that 'Grace after Meat' be said in Hebrew. 'the Jewish brethren having their heads uncovered.'"

We call attention elsewhere to a statement taken from the *Masonic Review*, Cincinnati, U. S., relative to a recent Roman Catholic divine on Freemasonry. We say nothing about the view of the Rev. Father Gibaud, further than to remark that though he no doubt fairly represents the official Roman Catholic view of the subject, there is an unofficial view which he does not attempt to deal with. There are, as we know, a large number of Roman Catholic Freemasons in all Roman Catholic countries, and the liberal and enlightened of the Roman Catholic clergy notoriously take no cognizance of the fact. If the fact of secrecy be the point condemned and objected to by Father Gibaud, we are curious to know what he says about the Jesuit Association, with its secrecy, and its "signs," and its mysterious Fourth Degree. Condemned by one, an infallible head of the Roman Catholic Church, as baneful to religion and society, it has been revived by another. But what we apprehend Father Gibaud really meant to say was this, that secrecy was objectionable, and a society illegal, so long, but only so long, as it was condemned by the Bishop of Rome. These are facts and statements worth noticing and remembering, so we call attention to the extract elsewhere.—*London Freemason*.

The discovery at Eleusis of an inscription alluding to the importation of the Eleusinian Mysteries in England, suggests many considerations for Masonic students to-day. This is a new find and a new fact, and may

be an important factor as regards the history of Freemasonry up to the present. Though it had been deemed not improbable that the Romans had introduced some mysteries of their own into England, the general idea on the subject was very hazy indeed. Writers and students seemed to waver between the ceremonies and customs of the mysterious Colidei, or Culdees, who were assumed to come from the East, and the "aporreta" or Druidic Mysteries. But if the Mysteries of Eleusis were actually practiced in England during the Roman occupation, it is impossible to say what traces of them remained, or how they became incorporated with the Guild system and Hermetic societies. As is well known, many Masonic writers have leant to the Mysteries, have held that in some form or other, accommodated or developed, traces of them are to be found in Freemasonry, and some have thought that the Druids preserved a development of them in their secret assemblies. Anyhow, here is a nice little question for the curious and the antiquary, here is a pretty "Crux" for Masonic students to study and to solve. Bro. Gould, in his recent work, alludes to the Mysteries in connection with the "Compagnonage," but all seems to be tending, as we have ever held, to a form of actual English organization, though no doubt originally derived from alien sources and far off lands.

—*London Freemason.*

Q. It is often asserted in the press that Washington visited lodges during the Revolutionary War. Have you at hand any positive evidence of this?

A. Here is a letter from the celebrated Law-Professor Greenleaf, which was read at the Lexington, Ky., session of the General Grand Chapter in 1858. This is as nearly conclusive as can be desired:—

CAMBRIDGE, Mass.,

June 24, 1852.

DEAR SIR AND COMPANION,—You are

already aware that during the war of the Revolution there was a lodge of Freemasons in the main army called Washington Lodge, of which my father, the late Captain Moses Greenleaf, of the 11th Massachusetts regiment, was Master. I have often heard him mention the visits of the Commander-in-Chief to his lodge, and the high gratification they afforded to the officers and members, especially as he came without ceremony as a private brother. It has occurred to me that the records of that lodge may be in existence, and that if so they ought to be received and deposited for safe keeping in the archives of the Craft. Permit me, therefore, to invite your attention to this subject, as I know of no member of the fraternity whose position affords equal facilities for the accomplishment of this desirable object.

Faithfully yours,

SIMON GREENLEAF,

CANADIAN MASONIC NEWS.

We again request Worshipful Masters and Secretaries of lodges and other Masonic bodies, to send us the Masonic news of their special localities.

Officers of Victoria Chapter, No. 37, G. R. C., Port Hope: R. E. Comp. C. Doeblar, Z.; E. Comp. G. B. Salter, H.; E. Comp. W. B. Wallace, J.; Comps. P. Perry, Scribe E.; E. Budge, Scribe N.; T. F. Janes, Treas.; W. Andrew, P. S.; R. Deyell, S. S.; W. Thompson, J. S.; H. V. Sanders, O.; G. Reading, Jan.

Officers of Robertson Lodge, No. 292, held at Nobleton, installed by W. Brother Hugh Kennedy, W. Brother Hugh Kennedy, W. M.; Bros. E. G. Godfray, S. W.; A. Campbell, J. W.; J. Smelson, Treas.; John Robinson, Sec.; Dr. Stephenson, Chap.; W. J. Wright, S. D.; W. R. Capener, J. D.; W. F. Moore, S. S.; J. Fedder, J. S.; James Cherry, Jr., I. G.; J. Zeilinski, Tyler.

The Masonic Fraternity throughout the Dominion and United States should be on the look out for another fraud wanting relief, who gives his name as Joseph A. Martin, and claims to hail from Elgin Lodge, No. 96, Manchester, New Hampshire. He appears to be a French Canadian, 28 to 30 years of age, 5 ft. 10 in. in height, and about 160 lbs.; dark, swarthy complexion; shabbily dressed in dark coat, grey tweed pants, strong boots and round cap; says his wife and all his Masonic papers are at Troy, N. Y. A telegram sent to the Grand Secretary of the State of N. H. by the Masonic Board of Relief, of Ottawa, elicited the following reply: "*No such lodge in this State.*" Pass him around.

At a special convocation of Ninevah Council, No. 12, R. and S. Masters, the following officers were duly installed by V. I. M., E. H. Raymour, Grand Master of Ceremonies of the Grand Council, ably assisted by Ill. Comp. Kirkland, as Grand Marshal: Luke Slater, T. Ill. M.; S. Dubber, Dep. Ill. M.; B. Doherty, P. C.; Thos. Stewart, Prelate; N. W. Ford, Recorder; J. Morse, Treasurer; E. Garver, M. of C.; Wm. Lyttle, C. of C.; J. H. Kerr, Steward; J. A. Bell, C. of G.; E. Climo, Sentinel. After the meeting, the council adjourned to the parlors of T. Calver, and there enjoyed an hour of the good things of life, with speeches and songs, in remembrance of a prosperous year just past.

The Masonic ball at Barrie, on the 3rd ult., was an immense success. About nine p. m., M. W. Daniel Spry, G. M., entered the room, accompanied by R. W. Bro. Hugh Murray, Hamilton, Deputy G. M.; R. W. Bro. Otto Klotz, Preston, P. D. D. M.; R. W. Bro. J. J. Mason, Hamilton, Grand Secretary; V. W. Bro. R. King, sr., P. G. S.; V. W. Bro. C. L. Sanders, Barrie, Grand Pursuivant; V. W. Bro. C. W. Brown, Toronto, Asst. G. Organist; W. Bro. E. B. Sanders and Bro. W. B. Sanders, Stayner; W. Bro.

W. Harvey and Bro. D. E. Brown, Orillia; W. Bro. H. Frazer, Gravenhurst; W. Bro. Lindsay, Collingwood; and about seventy brethren, clothed in full Masonic regalia. On the procession arriving at the head of the hall the brethren, under the direction of Bro. Fred. Wilmott, Director of Ceremonies, opened out, and the Grand Officers marched through the columns and ascended the platform, when the chairman, V. W. Bro. King, sr., extended to them a hearty reception, and expressed his gratification at meeting so many members of Grand Lodge in Barrie. It was particularly gratifying to the Craft to meet them on this occasion, and he trusted they would all be pleased with their first official visit to this part of the jurisdiction of Grand Lodge. After the grand honors had been given in a manner peculiar to the Craft, the Grand Master acknowledged the greeting in suitable terms. The rooms were beautifully decorated and dancing kept up without intermission till the "wee sma' hours." The dresses of the fair sex were pronounced perfection.

A real blessing is the Livermore Stylographic Pen. It is the neatest writing instrument we have ever seen for the desk and the pocket, and uses any common ink, holding enough to write several days without refilling. It combines all the readiness of a lead pencil, and the durability of any pen. For speed and legibility it is marvelous. There is no stopping to dip for ink when a word is half written. The entire material of the pen is non-corrosive. When it is not in use it may be closed up and laid away, or carried in the pocket for weeks, it being perfectly air-tight, and then in a moment put to work. In writing it does the next thing to thinking. Any person who has writing to do will do himself a never-forgotten favor to get one at first sight. *Try it and be convinced—Editor Religious Telescope, Dayton, Ohio.*

You can buy one of these famous pens by remitting \$2 to Louis E. Dunlap, Manager Stylographic Pen Co, 290 Washington street, Boston, Mass. The pen, together with a package of superior ink, will be sent by return mail. The Stylographic Pen Co. have recently made great improvements in their pen, and have also reduced the price from \$3 to \$2.

The Canadian Craftsman.*Port Hope, April 15, 1888.***ENGLISH LODGES IN MONTREAL.**

Last month we expressed our views very clearly and pointedly upon the action of the English Lodges in Montreal that threw open wide their portals to the rejected material of Ontario and Quebec Lodges. We are glad to find, from a mass of correspondence upon the subject, that the Craft in both Provinces endorse those sentiments, and, judging from the tone of it, the representative men in the Grand Lodge of Canada are prepared to support their Grand Master, not only in the steps he has taken, but in a *still more determined course*, if he finds it necessary to resort to other and more decided proceedings. It is deeply to be regretted that the Grand Lodge of England will tolerate such action, which, if persisted in, renders the investigation of character unnecessary, the ballot box useless, the black-ball of no avail.

We appeal to the English Masonic press to support us in this protest against a system that will flood Masonry, if not checked, and checked at once, with the mercenary, the idle, perhaps, the refuse of the population. What is to prevent it? If St. George's Lodge must be sustained in this country for the glorification of the Grand Lodge of England, contrary to the wishes of the Masons of the Dominion, at least let the Grand Lodge of England insist upon her regarding the ordinary courtesy due from one lodge of brethren to another. It will be a lasting disgrace to the Grand Lodge, whose throne is

occupied by the Heir Apparent to the Crown, and who expects one day to be King of Canada, to attempt to force on the thirty thousand Freemasons of this Dominion so-called Masons, whose character might exclude them from any decent Society. We say, we appeal to the English Masonic press to support us in this protest.

In this country our Grand Lodges have endeavored to raise the tone and elevate the standard of Freemasonry, and now our efforts are to be paralyzed by these lodges in Montreal that have no part or parcel with us, who openly defy our laws and wilfully violate our Constitution. We ask the Masons of England if this is Masonry? Surely, they should be as anxious to keep the lodge-room pure and sanctified as we are, but they must know, and do know, that if the system of *encouraging* the reception of rejected material prevails, it will be impossible to do so. Ordinary courtesy, that courtesy which the stranger extends to his companion for the time being, would prevent an act such as that committed by the men calling themselves Masons in their English lodges at Montreal. What name can we apply to it, when we remember it has been wilfully, defiantly and repeatedly done for a paltry fee of twenty or twenty-five dollars?

It is a glorious opportunity for those opposed to us to note our unanimity of feeling, our brotherly love, our uprightness of purpose, our unity of action. Well may we turn from the subject with loathing and disgust, and exclaim, "Save us from our friends." Here we are laboring in the cause of humanity, devoting our

lives to the interests of the fraternity, and we find wolves in sheep's clothing have entered our fold ready to open the door to their voracious friends that are howling and clamoring for the death and destruction of our own lambs within. Oh! it is enough to disgust any one with our Brotherhood to think that we have in our fraternity those so devoid of honor, so lacking in principle, so bereft of manhood; and yet it is evident by the actions of the English so-called Masonic lodges in Montreal that there are such. The Grand Master and the Grand Lodge of Canada cannot much longer suffer such a state of affairs to exist.

THE DOCTRINE OF THE TRINITY IN TEMPLARY.

Our fratres in the great Republic are still discussing, through their reports on Foreign Correspondence, the all-important question of the necessity or otherwise for a belief in the doctrine of the Holy and Indivisible Trinity in Unity on the part of the neophyte for the mysteries of this exalted and chivalric order. Pennsylvania alone, of all the States, holds the dogma as imperative. True to her Conservative principles, she fails to understand how a soldier of the cross can divide his God, casting aside one part and yet claim to believe in him who died on Calvary's Mount. The learned Carson, of Ohio, however, has defended the faith of his fathers with that ability and energy which ever characterizes all his writings, and has ably seconded the beloved Great Prior of Canada, Col. MacLeod Moore, whose writings and statements upon this subject have certainly attracted more atten-

tion to the subject and carried more weight with them than any other authority with which we are acquainted.

The question is one of serious import, and fraught with vital consequences. If the Knight Templar does not uphold the teachings of the Godman, what is he? In our mind such an anomaly is almost incomprehensible. A soldier of Christ denying the teachings of the Saviour. The idea to us places Templary and Templars in a false, in an unenviable position. To repeat apparently with reverence the Apostles' Creed, to open or close their ceremonies in the name of the Father, Son and Holy Ghost, and then openly deny the divinity of the Third Person in the holy and indivisible Trinity is very closely approaching to a species of blasphemy.

How, when or where this heterodox opinion first arose, is perhaps difficult to ascertain. We can prove by Webb, who really inaugurated the present system of American Templarism, taking it to a great extent from the Cerneau Supreme Grand Council of the Scottish Rite, that in his day the belief in the dogma of the Trinity was as much a prerequisite to the Templar grades as an acknowledgment of the Deity is in the Masonic degrees; yet now we find men like the able Drummond, of Maine, shirking the question by a system of sophistry unworthy of so great a mind as he possesses. M'Clenachan has clearly shown that it was the basis of the Templar belief in former times, and we would ask by what right, power, or authority it has been changed?

No Freemason who does not ac-

knowledge that doctrine is forced to enter the Templar ranks, but if he does let him be consistent. To rob the Order of its chief corner-stone is to destroy the whole symmetry of its superstructure. If we strike out the third person of the Godhead we are forced to conclude that the soldier of Calvary's Cross is a believer in a species of dual-God. We feel confident that the vast majority of the American Sir Knights, who have voluntarily taken upon themselves such solemn vows, such holy obligations, would shudder with horror at such a creed, and yet it is this and no other into which the Drummond school would leave the thirty thousand swords of Christ in our neighboring country. We believe, with the learned Great Prior of Canada, that a Templary without a firm belief in the doctrine of the Holy and Indivisible Trinity in Unity is as much an anomaly as the Masonry of the Grand Orient of France, that accepts the neophyte who scoffs at the idea of a God.

American and Canadian lodges have no further use for the ballot box since blackballed candidates have only to go to Montreal, pay their fees, and take their degrees in the English warranted lodges. And the *Voice of Masonry* would say "This is right."

Last month in our report of *Cœur de Lion* Preceptory, London, our typo made us speak of two Past Em. Preceptor as Sir Knight Tulton. We hope Dr. Sutton will give a double dose of pills to that youth, if ever he gets him under his watchful care.

ALMOST MIRACULOUS.

At last a Grand Master from the Dominion of Canada has visited England and has had the courage to tell the brethren of that Grand East a little of truth as to the necessity of forming actual Grand Lodges in our several Provinces!

At the recent Annual Festival of the Royal Masonic Benevolent Institution, at Freemasons' Tavern, Gen. Brownrigg, C. B., Provincial Grand Master of Surrey, presided, and after the usual preliminary toasts, the gallant General said:—"In proposing the next toast, I have to make some few observations. We have had an omission on this occasion, which I will ask you to correct. We have omitted 'The Sister Grand Lodges of the World.' We have on this occasion a very distinguished brother, sitting on my left. He is not a Provincial Grand Master; but there he is before you, a living Grand Master in his own right—General Laurie, the Grand Master of Nova Scotia. It is very seldom when we are able to have in our society an actual Grand Master excepting our own, and I am quite sure I am speaking the sentiments of you all when I say we give him the heartiest welcome. We are always glad to see those who hail from other lodges. We always meet, when we visit any of our colonies, with the greatest warmth from our brother Freemasons, and we are glad to return it. I ask you to drink 'the health of General Laurie, the Grand Master of Nova Scotia, and the Sister Grand Lodges all over the world.' "

General Laurie in replying, said: "Right Worshipful Sir and Brethren,

in referring to the toast which has been given with such grace from the chair,—‘The Sister Grand Lodges,’ I may say it at present naturally suggests the sister Grand Lodges of English speaking people, because they, after all, are those which most strictly practice Craft Masonry as we understand it. The questions may arise, Sir, why there should be any sister Grand Lodges? why we should not be under the time-worn banner of the old Grand Lodge of England? (Hear, hear.) But, Sir, the question answers itself to a large extent. We have the Grand Lodge of Scotland, we have the Grand Lodge of Ireland, and you must recollect that when your Grand Lodge chartered lodges in the Colonies, they looked upon those Colonies as unoccupied territory, and we had lodges working under charters from England, Scotland, and Ireland in the same towns. Now, that of itself would cause an immense deal of confusion. I shall not touch upon the question which explains itself as to why our cousins in the American States naturally formed their own Grand Lodges when they declared their political independence; that was natural, and we will not go into it. But in the case of the Colonies, I think I have explained it to you to a certain extent when I say it caused terrible confusion, and worse than confusion, when we had lodges working under the different Constitutions and under different regulations in the same town, and it did not conduce to that brotherly love that should always prevail among Masons. When the matter was first put before your Grand Lodge, [when, pray? ED. CRAFTSMAN.] particularly

the Grand Master, (?) and your Board of General Purposes, I(?) and your Grand Lodge (*sic*), they saw the force of the arguments advanced, and it was considered advisable to recommend (*sic*) that we should form separate Grand Lodges, [concurrent jurisdiction Grand Lodges? ED. CRAFTSMAN] and carry on the re-organization of the work of Masonry in our own locality, and under our own authority. I think, Sir, that Masonry has not suffered by this, I can assure you that the sentiments entertained towards the old Mother Grand Lodges were quite as warm as they were in the days when we were a Provincial Grand Lodge.” (Cheers).

EDITORIAL NOTES.

It is well to remember that rebellion against lawful Masonic authority in this Province has been fostered by old county made Masons, who were amongst the first to support the spurious so-called Grand Lodge of Ontario.

CHIVALRIC HONORS.—Sir Knight John H. Graham, P. G. M. of Quebec, and P. G. Treasurer of the Great Priory K. T. of the Dominion of Canada, has been elected an honorary member of Burlington Commandery, No. 2, K. T., Vt. R., City of Burlington, Vermont, U. S. A., with the rank and honors of a Past Eminent Commander.

We regret to learn that our friend, R. W. Bro. L. H. Henderson, of Belleville, has been ill for some time, but at the same time are glad to know that he is now better. Our sympathies are also extended to M. W. Bro. W. C. Clarke, Ph. D., LL. D., who is

still confined to his room. We join with his numerous friends in hoping that the fine weather of Spring will prove beneficial to him.

R. Ill. Bro. Theo. H. Tebbs, 83°, 95°, 90°, P. G. Sen. Warden of the Sovereign Sanctuary of Canada, sailed for Europe on the 22nd ult., and during his tour proposes to visit the Sovereign Sanctuaries of England, Italy, Roumania, and Egypt. He also takes with him special letters of credence to M. Ill. Bro. Dr. Girault, 83°, 90°, Supreme Conservateur General of the Oriental Rite of Mizraim for France.

We congratulate M. W. Bro. Robt. Ramsay, Substitute Grand Master Gen. of the Sov. Sanctuary of Canada, upon being appointed Grand Representative of the Sov. Sanctuary of Great Britain and Ireland near the Sov. Sanctuary of the Dominion. No brother has labored more strenuously for the advancement of this Rite than our Orillia friend, and now that the organization is on so sound and safe a basis, it is only right he should receive a share of the honors.

We are gratified to learn that M. Ill. Bro. C. Morion, Sov. G. Mas. Gen. of the Sov. Sanctuary of Roumania, Bulgaria and Turkey, having been apprised by M. Ill. Bro. G. B. Pessina, G. Heirophant of the Supreme Mother Power of the World, of his recognition of M. W. Bro. W. B. Low as Grand Master of the Oriental Rite of Mizraim, for the United States of America, has also extended recognition to the Supreme organization over which he presides, and de-

sires an exchange of Grand Representatives. M. W. Bro. Low has acquiesced in the request, and nominated Ill. Bro. Major Jeremiah Vintilla, 88°, 95°, 90°, to that important position. It is gratifying to note how harmoniously these exalted Rites of Masonry are progressing, both on this continent and in Europe.

A distinguished Mason from York, England, in reply to a letter of ours, in which we told him how the English Lodges in Montreal paid no respect to territorial jurisdiction, and constantly accepted the "rejected material" of other lodges, says: "What you tell me about the English warranted lodges in Montreal alters the aspect of affairs considerably. It is a monstrous thing for lodges to be under an independent authority, unless at the same time they work in harmony with those in the surrounding jurisdiction." We think the *Keystone* will see the force of its talented contributor's views upon this question, and admit that it is hardly Masonic to make Masons out of the blackballed profane of Ontario and Quebec. This thing has gone on for twenty-seven years, and now it must be stopped, and Grand Master Spry, we hope, intends to do it.

'UNIVERSALISM AGAINST ITSELF' is the title of an old book re-printed. Its author is A. Wilford Hall, Ph. D., editor of Wilford's *Microcosm*. The book was written in the days when the controversy between orthodoxy and Universalism waxed hot, and is, we should judge, a fair sample alike of the arguments of the Universalist of half a century ago, and of the

answers by which his opponents sought to refute his positions. We have some doubt as to whether the Universalist of to-day would consent to employ the arguments which Dr. Hall seeks to meet in his admirably printed volume. The old-fashioned Universalist, who seemed to believe that sin and holiness were equal so far as their effect upon future destiny is concerned, is not frequently met with in the present year of grace. In Universalist circles you may now hear the advantages of fidelity to truth, morality, purity, and love for God and man, as earnestly insisted upon as from the most orthodox pulpits. Perhaps, also, orthodoxy has softened some of its old expressions and beliefs. At any rate the battle ground is not the battle ground of Dr. Hall's youth. Still the book will merit careful study for its own sake. Its value as an exegesis of many perplexing scriptures is not to be underrated, while the addition of the treatises on the "Immortality of the Soul," and "Does Death end all?" gives a greater attractiveness to this volume than it would otherwise possess. Hall Co. of New York, are the publishers. The volume contains a well executed portrait of the author.

We call attention to a review of Bro. Graham's address elsewhere, which, unfortunately, is far too long for our columns. Though we do not agree with M. W. Bro. Graham in his exposition of Masonic law as regards the English lodges, and have said so openly and manfully, and we hope courteously and Masonically, we have never failed to do justice to Bro. Graham's great abilities and

faithful services to his own Body, and though we have thought his arguments based on unsafe and perilous grounds, yet we could not but admit he had a perfect right to his own clear views on the subject. He has fought his battle with undoubted pluck and skill, and we feel strongly that in his resignation of his high office, the Grand Lodge of Quebec loses a very devoted and sagacious ruler. He has been re-elected for nine years, and now bids his brethren farewell in very touching words, which we reproduce elsewhere. Though we think our distinguished brother has been a little too vehement on behalf of his own Grand Lodge, perhaps, did we live in Quebec, we might, imbued with the spirit of local and national patriotism, take up his ardent contention. As it is, practically, we consider the question settled in England. The "efflux of time," as our Grand Secretary well pointed out, will probably smooth away all existing differences. As Bro. Graham well knows, Time, as the old Latin adage not only "*omnia monstrat*," but as we know in private life, "heals even the deepest wounds." We are rejoiced to note that Bro. Graham's last official words are wise and kindly words of patience and conciliation. The English Grand Lodge has the most fraternal and affectionate feelings for its Canadian brethren, but it has certain principles of teaching and duty which it could not depart from without losing its own self-respect, and the kindly sympathy and living confidence of contemporary Freemasonry.—*London Freemason.*

Subscribe for the CRAFTSMAN.

Correspondence.

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

GUELPH, 13 March, 1888.

R.W. Bro. TRAYES, P.D.D.G.M.,
Editor Canadian CRAFTSMAN.

DEAR SIR AND R.W. BRO. :—

Will you kindly allow me space for a few words concerning the circular lately issued by me in reference to founding a Freemasons' School?

I have received communications from several lodges, in two of which resolutions have been passed, to the effect that the lodges would be pleased to contribute to such a scheme when required to do so.

This is not the object aimed at by me, nor is it, I think, suggested by my circular; for the, to my mind, very sufficient reason, that but few lodges are in a position to subscribe anything out of the lodge funds, most of them having as much as they can do to meet current expenses, and the calls made upon them for local relief.

My appeal is made through the lodges, to the brethren, individually, believing, as I have reason to do from my own experience, that if the question is fairly laid before them, they will almost without exception, gladly contribute what they can to so worthy a purpose.

The action taken in Guelph Lodge on the subject, was this: The circular was read in open lodge by the Secretary, it was then seconded and carried that the Secretary be empowered to receive the signatures of those who were willing to subscribe.

The meeting was, as it happened, a very small one; but several brethren came forward as soon as the lodge was closed, and put down their names for a dollar each. I did not press the matter then, as others were anxious to get home; but since then, as our Secretary has just entered upon
 7 duties which occupy his whole time and attention, I have called upon, or seen thirty-one of the for y-five

members of our lodge, who reside in or near the city. Of these, twenty-eight subscribed most willingly, expressing their approval of the scheme, and the hope that it would prove successful, while the other three—one is just leaving for the United States—and the other two said they did not approve, and would not subscribe at present.

It was suggested to me, in one or two instances, however, that it would have been better for the scheme to emanate from Grand Lodge; or, in other words, that if it had done so it would have a better prospect of success; and, in fact, my own idea was, at one time, to endeavor to ascertain how many of the brethren in this town would be willing to subscribe, and then to petition Grand Lodge to this effect. I can promise that of the two hundred members of Guelph lodges, so many will give a dollar a year for five years for the purpose of founding a school for Freemasons' orphans. Will you not take measures to ascertain how many will do so throughout the jurisdiction of the Grand Lodge?

I was about to commence a canvass for this purpose, when it occurred to me: Why should I not endeavor to find out what support such a scheme will receive from the brethren at large? If I can do so, it will save a year's time, which is of great importance, and enable the Grand Lodge, if it be considered advisable, to take some immediate action at its meeting in July. For this purpose I issued the circulars; and I had the subscription lists prepared, in order to give as little trouble as possible to the secretaries of the various lodges.

I cannot see that in doing this I encroach in any way upon the privileges of that Worshipful Body; as in effect, I simply, as a humble member of the Craft, ask the brethren individually whether they will contribute to such a scheme, if the Grand Lodge, at its next annual meeting sees proper to carry it out. For of course, no

one is expected to pay his subscription until some action has been taken by Grand Lodge.

I cannot conclude without appealing through your columns to the secretaries of the lodges, to spare a little of their time in order to visit as many of the members as they possibly can, and from my own experience, I feel sure that they will be surprised at the readiness with which the brethren will promise their subscriptions. Or should the secretary, as in the case in our own lodge, be so situated that he cannot possibly spare the necessary time, doubtless some brother, with the honors and welfare of the Craft at heart, will come to his assistance and aid him in procuring as many subscriptions as possible, before the returns are sent to me.

Thanking you R.W. Sir for allowing me so much of your valuable space,

I remain,

Yours fraternally,

H. HARWOOD.

P. S.—Through a misapprehension I asked that returns be sent me by the end of April. Kindly permit me to add that if they are sent by the end of May, I will have plenty of time to prepare the necessary statement for Grand Lodge.

UNAFFILIATION.

I notice with much satisfaction that the question of unaffiliation is engaging the serious attention of some of our most talented writers. It may seem superfluous for me to revert to a question that has been worn thread-bare by masonic writers, but on the principle that wise men sometimes err, and men of more humble positions may perhaps see and point out their errors, I excuse myself for intruding on a subject with a theory, that although, to me, it seems rational, will, I fear, appear to others as ridiculous.

The first and original cause of so many unaffiliated Masons, I believe, is traceable to the very doors of our

Grand Lodges. We have many more subordinate lodges than are really required to answer the wants of the craft, and yet if the requisite number of names can be obtained in any locality a charter can generally be procured for a new lodge, whether it is actually required or not, and in many cases the lodges spring up from a few members who have become dissatisfied with their own lodge for some trivial cause; perhaps because some friend has been rejected, or mayhap they were not elected to fill some coveted office which in their selfishness they imagined they were entitled to, and many other little occurrences, which are quite unmasonic.

Poor material is what degenerates Freemasonry, and as long as lodges are formed on the above principles they build their very foundation of poor material, but as something must be constructed on this foundation, they will continue to add the same class of material to it. It does not matter whether a man possesses any of the requisite qualities that are necessary to make a Mason, so long as he is a good fellow and possesses the coveted shakels.

He may be almost solely lacking the proper qualifications. It matters not; the lodge is so situated that its finances must be replenished for the next banquet, pic-nic or excursion, or perhaps some needless articles of furniture are to be added, and as a consequence many members of the fraternity even invite their friends to join, and yet they come "unbiased by the improper solicitations of friends."

Of course all preliminaries as required by the constitution are gone through with, but nineteen times out of twenty the applicant is "clear;" but when an application is made by one who would be of real benefit to the order, he is many times rejected. I could cite a case where the dissatisfied faction of a lodge received a charter for a second lodge and by a thorough canvass of their jurisdiction

built up a lodge membership, only to commence "weeding out" as soon as they had secured the lucre. The weeding out process might be well enough if it was thoroughly done, but, as a rule, it never is, and this case was no exception to the rule. The result is, that in that locality masonry is almost a thing of the past, the genuine spirit being extinct, and unaffiliated masons, or worse, being as numerous as Solomon's wives.

This is only one example. How many similar cases might be found. The happy-go-easy fellows are generally found occupying the principle offices, without any regard to their capabilities, many times not posted in their rituals and never bothering their brains to exemplify masonry. Then, if the officers are not posted, what can we expect from the members? They go about with pins and rings covered with emblems that they do not understand themselves, but it shows to the outside world that they are brothers of the mystic tie, and virtually they have no more right to wear them than the profane. Our old and well-tried brothers see this: they see that the neophyte is just what the word implies; a convert, and not a person who comes of his own free will and accord. They see the oldest and most honorable institution on the face of the globe falling to pieces. They find it is fast losing its reputation as a society of brotherly love, relief and truth, and assuming another form, and not wishing to mingle with such society as is gradually forcing itself upon us, they, one by one, drop off, and out of respect to those that are still true to their teachings, make no complaints.

The only way to stamp out this evil is for Grand Lodges to appoint a Grand Lecturer or some official whose duties and powers shall be such as in the minds of the committee on the state of masonry shall be requisite to obviate this great evil. The end can never be attained through the District

Deputies, for reasons known and apparent to the whole fraternity.

"MAX."

PRESTON, 28th March, 1883.

To the Editor of THE CRAFTSMAN.

R. W. SIR AND BROTHER,—In your issue of the 15th March, 1883, you give an editorial inscribed "The Question of the Hour" wherein you bring three separate indictments against the Grand Lodge of Canada: the one for accepting from the Grand Lodge of England a conditional recognition, the second for opposing the formation of the Grand Lodge of Quebec, and the third for not supporting the Grand Lodge of Quebec in her efforts to uphold her dignity and maintain her sovereignty; and in so doing you make use of expressions which I do not consider as warranted by facts.

You speak of an unconstitutional treaty; you accuse the Grand Lodge of Canada of having sold her birthright of exclusive sovereignty for "a mess of pottage," thrown to her from the banquet halls of the mother country.

Pray will you enlighten me and your readers under which Constitution treaties are framed?

I shall also be obliged to be informed by you upon what ground you draw an analogy between the Grand Lodge of Canada and that black and hairy progenitor of the Edomites, who while on the point of starving, sold his birthright to his younger brother for "bread and pottage of lentiles."

And I ask permission to add the further question: What were the component parts of that "mess of pottage" which the Grand Lodge of England threw from her banquet halls, across the Atlantic, to the Grand Lodge of Canada?

Being a member of the Grand Lodge of Canada, and as such, one of that body indicted and accused by you, I feel that I am justified in asking and receiving the desired information. And I feel the more anxious for the same since I have taken a deep interest in the affairs of the Grand Lodge of Canada since its formation, and claim to be conversant with her history and principal acts from her birth to the present time; and while I have not always been able to endorse or approve of every one of her acts, as for instance her persistent refusal to allow the Quebec brethren to part in peace and form a Grand Lodge of their own, I have never yet found her entitled to such charges and accusations as you heap upon her.

You commence your article by a sentence which compares rather strangely with the last words in the first paragraph. You say, "For over quarter of a century the

Grand Lodge of Canada has suffered its merited punishment in having accepted conditional recognition from the mother Grand Lodges of Great Britain and Ireland," and at the close of that paragraph you say of the Grand Lodge of Canada, "and now she receives her own reward." It appears to me that if, as you say, the Grand Lodge of Canada has for over quarter of a century suffered its merited punishment, the assertion that she now receives her own reward is a contradiction. But whether a slip of the pen, and intended to be construed differently, is of little importance compared to the unmistakable meaning that the Grand Lodge of Canada committed a gross wrong, an unlawful act, by her consent to a conditional recognition, and that whatever she afterwards suffered in consequence thereof was a well merited punishment.

Is this broad assertion warranted by facts? Is that what our highly esteemed and lamented Brother Grand Master Wilson did in the interest of peace, harmony and good will, in the true spirit and upon the acknowledged principles of Freemasonry, upon principles older than the oldest Grand Lodge, and endorsed, rejoiced in by the whole Grand Lodge of Canada, i. e., the basis upon which that recognition was to be granted, to be stigmatized as a gross wrong or an unlawful act, meriting punishment?

Let us briefly review the correspondence between the Grand Lodge of Canada and the Grand Lodge of England which resulted in a recognition of the former by the latter.

In a letter of 13th November, 1858, Thos. B. Harris, Grand Secretary of the Grand Lodge of Canada, writes by order of the Grand Lodge to the Grand Secretary of the Grand Lodge of England, stating the particulars under which the Grand Lodge of Canada had been formed, and asking recognition.

On the 16th December, 1858, the Grand Secretary of the Grand Lodge of England replies on behalf of his Grand Lodge, and acknowledges recognition of the Grand Lodge of Canada for the Province of Canada West, reserving, however, for the Grand Lodge of England, jurisdiction over the Districts of Quebec, Montreal, New Brunswick and Nova Scotia, and over such lodges in Canada West who have signified their desire to retain their attachment to, and immediate connection with the Grand Lodge of England, from whom they received their warrants.

The recognition regarding the territory extending only over Canada West rested upon a misunderstanding, which was afterwards satisfactorily explained by G. M. Wilson, and accepted by the Earl of Zetland, G. M. of the Grand Lodge of Eng-

land, and the whole then Province of Canada (and now Quebec and Ontario), was recognized by the Grand Lodge of England as the territory of the Grand Lodge of Canada. But the claim of the Grand Lodge of England of jurisdiction over those of her lodges who had signified their desire to retain their attachment to England was based upon the *same principle* upon which the Grand Lodge of Canada had sought to justify her separation from England. It was this: In the letter of Grand Secretary Harris, the Grand Lodge of Canada compares her position to that of the success and well-being of a son, who having arrived at years of maturity, and having to seek his fortunes in a foreign country had, naturally and necessarily, to assume the management of his own affairs, and had done so without abating in the slightest degree his filial love and respect for his parent. The Grand Lodge of England, while fully recognizing the principle enunciated by the Grand Lodge of Canada, and the satisfaction which an affectionate parent would derive from such a well-doing son, claimed that in the same way that affectionate parent would derive satisfaction in assisting and protecting another son who was anxious to remain with him, nor ought that parent to compel him to quit his household while he was desirous of remaining in it. Now, here we have a very sensible reason, founded upon a logical deduction, why the Grand Lodge of England made that proviso regarding her lodges that desired to continue their attachment.

The next letter is dated 9th February, 1859, written by Grand Master Wilson to the Earl of Zetland, G. M. of the Grand Lodge of England. In this letter G. M. Wilson, after explaining the misunderstanding in respect to Canada West, says as follows: "*I have ever held, and frequently expressed the opinion, that any subordinate lodges preferring to continue under their English Warrants had a perfect and undoubted right to do so, and were entitled not only to a recognition from us, but to all Masonic privileges. These would have been cheerfully conceded—but beyond this we cannot go.*" In the reply thereto by the Earl of Zetland, dated 23rd March, 1859, that nobleman in a most fraternal spirit readily consents to the jurisdiction of the Grand Lodge of Canada over the whole Canada, and states his determination for the future to grant no warrants for any new lodges in any part of Canada, but claims for those lodges that desire to remain under the Grand Lodge of England the rights and privileges of their Provincial Grand Lodge; at the same time, the Earl of Zetland intimates that it must depend upon the will of the brethren themselves to surrender their warrants and join the Grand Lodge of Canada.

Then follows the letter of G. M. Wilson to the Earl of Zetland, dated 23rd April, 1859, wherein he again admits "the principle that all subordinate lodges, preferring to remain under their present warrants, have an undoubted right to do so; and would, as heretofore, be recognized and regarded by us as regular Masons in good standing." And then adds, "This is not a new opinion of mine, neither is it one formed under the pressure of existing circumstances, but it has ever been my honest conviction, and one to which I have firmly adhered even under circumstances of a peculiarly trying nature, when retaliation might have been considered not only justifiable but expedient." G. M. Wilson then speaks about the Provincial Grand Lodges, expressing his opinion to the effect that they ceased to exist at the time the Grand Lodge of Canada was formed, but adds the following words, "and as to your Provincial Grand Lodge officers, I can only say that if they are satisfied with their position, which they must, I think, feel to be an anomalous one, I am quite sure that no one connected with our Grand Lodge will attempt to interfere with either their rights or privileges, whatever they may prove to be."

And last, under date June 2, 1859, the Earl of Zetland expresses to G. M. Wilson the gratification he feels at all difficulties in reference to the recognition of the Grand Lodge of Canada, and in the earnest desire that the fraternal intercourse of the brethren of the two countries may never more be disturbed.

The Committee on Foreign Correspondence in their report to Grand Lodge, referring to the correspondence between the M. W. G. M. Wilson and the M. W. G. M. the Earl of Zetland, states that the results of that correspondence are most gratifying. The committee speaks in high praise of the G. M. of the Grand Lodge of England, for having promptly rejected a petition for a warrant to open a new lodge in Canada under the jurisdiction of England, and adds, "The action taken by Lord Zetland in this matter augurs well for Canadian Masonry."

And the committee on the Grand Master's Address, in their report to Grand Lodge, speaks in the highest eulogium of the correspondence of G. M. Wilson with the Right Hon. the Earl of Zetland.

Both reports were received and unanimously adopted by the Grand Lodge.

Where, I ask any impartial reader, is there any ground for accusing G. M. Wilson or the Grand Lodge of Canada, of having been *induced* to accept that conditional recognition? There may be, and no doubt there is, a difference of opinion as to the propriety of admitting those conditions, but that they were consented to from a

firm conviction of the justice thereof on the part and behalf of G. M. Wilson there cannot be a shadow of doubt; nor is there any reason to doubt that the Grand Lodge of Canada at that time had the same conviction.

Is any Mason, or a body of Masons, to be punished for having acted conscientiously, honestly, and with a firm conviction of doing what he or they felt to be just, right and proper; for having acted upon the acknowledged fundamental and genuine principles of the Craft, the principles of peace, love, justice and truth; because, forsooth, the result of that action might clash with a certain law, which, is compared with the age of those principles of recent origin, and which moreover is not even at the present time acknowledged as a universal Masonic law—in fact by various Grand Lodges entirely disregarded.

Reeling your charge against the Grand Lodge of Canada for not at once allowing the brethren in Quebec to depart in peace and to form a Grand Lodge of their own, I need not dwell, since I at that time was one of the first who expressed his disapprobation of the opposition by the Grand Lodge of Canada, and what I then said has been amply verified by subsequent events.

But your accusation against the Grand Lodge of Canada anent the pending difficulty between the Grand Lodge of Quebec and the Grand Lodge of England, arising out of the existence of certain three lodges, viz: St. Paul, St. George, and St. Lawrence, working under warrants from the Grand Lodge of England, issued prior to the formation of the Grand Lodge of Canada, I cannot allow to pass unchallenged. You accuse the Grand Lodge of Canada that she sat silent and calm when she saw the authority of the Grand Lodge of Quebec trampled upon by three unimportant bodies in Montreal, working under warrants of the Grand Lodge of England; and that she never backed her earnest protest, or aided M. W. Bro. J. H. Graham in his manly efforts to free Quebec from the thralldom that Canada has borne with impunity for years.

Pray, R. W. Brother, did you, as a member of the Grand Lodge of Canada, ever bring up that pending difficulty and request Grand Lodge to take action thereon, or did ever any other member of our Grand Lodge do so? And if in accordance with truth you must admit that such never was done, will you deny that Grand Lodge cannot take action upon any matter of that nature unless a resolution previously passed has sanctioned the same? Had you ever moved in the matter, and been outvoted, there might be some excuse for your accusation, but having yourself folded your hands, sat silent and calm, never opened your mouth while in Grand Lodge, never

advocating at the proper place the cause of the Grand Lodge of Quebec, and now to heap such blame upon our Grand Lodge is, to say the least, an unjust and unwarranted accusation.

But apart from all this, what in reality can reasonably be expected from the Grand Lodge of Canada in regard to that difficulty? This is a question I have frequently asked myself, for I have no hesitation in saying that I deeply sympathize with our Quebec brethren, and should be gladly willing to help them and to see the Grand Lodge of Canada help them, were it possible to do so without either sacrificing our honor or precipitating a rupture of the friendly intercourse so happily existing between the Grand Lodge of England and the Grand Lodge of Canada, which the circumstances do not warrant.

Let us again briefly examine our position from the time the Grand Lodge of England recognized our Grand Lodge under the conditions above stated.

We find that the Grand Lodge of Canada had declared the St. Lawrence Lodge to be an irregular body, and that the Grand Lodge of England had declared it to be in good standing; and that after some correspondence upon the subject, Grand Master Harington on the 18th October, 1862, issued a manifesto to all the Masons around the globe, wherein he openly regrets having omitted to inform himself sufficiently upon that subject, and concedes that the Grand Lodge of England was in the right; and in a subsequent document, dated 19th December, 1862, Grand Master Harington declares that there is no doubt that lodges St. Paul, No. 514, and St. Lawrence, No. 923, in Montreal, are *bona fide* English lodges, and as such are recognized by the Grand Lodge of Canada.

On the 31st October, 1862, Grand Master Harington issues a similar manifesto to all the Masons around the globe, in which he admits that St. John's Lodge, No. 229, Registry of Ireland, holden at London, C. W., is in good standing with the Grand Lodge of Ireland, and as such entitled to recognition by the Grand Lodge of Canada.

The committee on the Grand Master's address state in their report that the correspondence and the action taken by the "M. W. Grand Master with reference to lodges claiming affiliation with the Grand Lodge of England, is most cordially approved," and Grand Lodge received and unanimously adopted that report.

In Grand Master Harington's address, 13th July, 1864, that high officer refers to the existing difficulty with reference to St. George Lodge, No. 543, E. R., and leaves it for Grand Lodge to decide the matter. And then adds: "It was a great mistake we made in not determining a fixed date when there must be exclusive jurisdiction

throughout Canada, and serving a formal notice to that effect on the Grand Lodges having subordinates here, that these last might be numbered and registered and receive warrants from the Grand Lodge of Canada, or choose the alternative of dissolving. It was the natural sequence to the events occurring in and since 1855, and no compromise should have been entered into by us except as to time." And subsequently adds, "I believe no dishonor could attach to the Grand Lodge of Canada if, considering the *practical trouble* we have had to encounter, we were even now to issue a notification with respect to these lodges, such as we should have done when we took our place amongst the other Grand Lodges of Freemasonry."

The committee on the Grand Master's address reports to Grand Lodge: "That the Board is of opinion that this Grand Lodge must now most cheerfully recognize St. George Lodge, notwithstanding the grounds they had previously understood as existing against such recognition." And further on they say: "Mindful as we are that the recognition of this Grand Lodge by the Grand Lodge of England was accepted on terms providing for the continuance of this authority in certain specified cases, and notwithstanding the objections inherent to that system, we cannot at present see any course which, with honor, is now open to this Grand Lodge to change the well understood arrangement."

And Grand Lodge received and unanimously approved of that report.

Thus we see that the same three lodges in Montreal, about which the difficulty now exists between Quebec and England, were as late as 1864 (nine years after the formation of our Grand Lodge) again recognized by the Grand Lodge of Canada, and remained to be so when the Grand Lodge of Quebec in 1874 was recognized by the Grand Lodge of Canada, and when those three lodges were cut off from the territorial jurisdiction of the latter.

And, when again I ask myself the question, What in reality can reasonably be expected from the Grand Lodge of Canada in regard to that difficulty? I must confess that under existing circumstances nothing but an expression of sympathy; but no active interference can reasonably be expected.

And if we, in addition to the well understood arrangement between the Grand Lodge of England and the Grand Lodge of Canada, take into consideration the resolution of the Grand Lodge of Quebec, adopted upon the solemn advice of her Grand Master, J. H. Graham, in his valedictory address, "not to take any special legislative action on this subject at the present communication, (1st February, 1883), but in the still further exercise of the true

spirit of our Fraternity, calmly await the result of what has already been said and done, and what is likely to transpire in the near future, with the hope not wanting among the members of this Grand Body, and shared in by not a few other brethren, good friends of Quebec, both here and in Great Britain, that the consummation devoutly desired may be peacefully and fraternally realized at an early day. So mote it be."

It would on the part of the Grand Lodge of Canada be a most unpardonable act of meddlesomeness and of rashness to volunteer her interference, while the complainant—the aggrieved party, is contented with calmly awaiting the result of what is likely to transpire.

The Grand Lodge of Quebec had a similar difficulty with the Grand Lodge of Scotland, arising out of three Scotch Lodges in that jurisdiction. Grand Master Tait issued his edict against those three lodges. Soon afterwards they gave up their Scotch warrants and joined the Grand Lodge of Quebec, and friendly intercourse was thereupon again restored between those two Grand Lodges.

Why Grand Master Graham has not deemed it proper to pursue the same plan with the three English Lodges in Montreal, and then calmly await the result of what then would likely transpire, appears to me inexplicable, the more so since in his address of 28th September, 1881, he gave his Grand Lodge the same advice as the one above quoted; these were his words: "I beg earnestly to advise Grand Lodge not to take any decisive action thereon at this present communication, and with a profound appreciation of the grave responsibility devolving upon me, I pray you fraternally to acquiesce therein."

I know M. W. Brother Graham's superior talents and great love for our noble Fraternity, and highly appreciate them; I have with great admiration read his masterly and unanswerable arguments anent the pending difficulty, but I cannot agree with him in his conclusions, I cannot endorse both his pleas and his advice to his Grand Lodge. I must choose between the two. I have decided in favor of the pleas. I must dissent from his advice; and having done so I feel myself justified in defending Grand Lodge of Canada, of which body I feel proud to be one individual, against any accusation for not taking part with the Grand Lodge of Quebec in upholding her dignity and maintaining her sovereignty.

Trusting, R. W. Sir and Brother, that this communication will be received and treated in the same fraternal spirit in which it has been written,

I remain, fraternally yours,

OTTO KLOTZ.

REMINISCENCES OF A SECRETARY.

THIRD SERIES—NO. 6.

Perhaps it is not exactly the proper thing to ridicule any portion of our ritual, for the beautiful allegorical truths embodied therein are serious, and should be deeply impressed and engraven upon the tablets of our minds. Yet occasionally one visits a lodge, and if in a criticizing mood, cannot help noticing and comparing the different ways a degree is conferred, and this, too, with all due respect to our "Standard Doctors." Especially is this the case with the Senior Deacons. I do not know so much about the present distinguished craftsmen who "do" this part of the work, but I remember some twenty odd years ago, there were a few then famous Senior Deacons who vied with each other who could best do the Middle Chamber work, and of course each had his friends and admirers.

One, a great big six-footer, who, with staff in hand, looked down upon his candidate before him, and when taking the several steps would always stride ahead, and the candidate would be obliged to trot after him in order to be on line with his tall conductor. He was foreman of engine company No.—, and always talked as if shouting through his trumpet; and while holding the deacon's staff in his right hand, kept his left arm in motion, as if to urge the "boys" to come along; and should the old fire-bell ring out its warning during the passage, he would nervously step from one foot to the other, like a bantam rooster, and mentally count the strokes of the "alarm." This effort at counting confused him, and he would have to recommence. I have known this good brother make three or four starts to go on while the bells were ringing in his ear, and it required a great effort on his part to keep his mind on the work before him.

Another one was the leader of a church choir, had a fine voice, and

was proud of it, and when during work, the part of "music" was reached, all hands had to be silent while listening to the singing of the Senior Deacon. Unfortunately, he did not take the trouble to learn Masonic hymns, and always treated his hearers to some of the orthodox salvation ditties sung by his choir in church; this sometimes grated harshly on the ears of his more liberal hearers; but he did not care for that, as he thought with many others even at this late and enlightened day, that inasmuch as the majority of the brethren are "believers," the minority must, or ought to be satisfied, and have no rights in the premises, for if they did not like his singing or praying, why they can stay away; nobody compels them to come. I remember there was quite a feeling stirred up about this at one time; but the good sense of the brethren on both sides of the question soon settled the matter satisfactorily. The ample provisions since made in the line of Masonic hymn books, no doubt prevents the recurrence of any dissatisfaction.

One, a German, had a most excellent memory, and knew the work thoroughly, was a good fellow, and an ardent Mason; but oh how he did murder the king's English. In one portion of the work, instead of asking, "What will you do with it," he became confused, stammered, and blurted out, "Vat disbosition will you do mit it?" He was a carpenter by trade, and took hold of his candidate as though he were a jack-plane. At that time most lodges, or at least lodge-rooms had canvass or oil-cloth paintings representing the steps and pavements of the Temple, and along these this Senior Deacon would shove the candidate as though he had a wooden man before him, and the newly-made Fellow Craft often carried the mark of the "hefty" carpenter upon his arm, thinking, no doubt, it was a portion of the work appertaining to the degree.

I remember a young limb of the

law, fresh from C-o-l-u-m-b-i-a, who used to practice declamation in the Second degree. He would arrange his candidates as though they were the jury, while the Master seemed to act as presiding judge for him; and when he commenced to harangue the jury, with right index finger extended, and his left hand in his pocket, he looked the personification of the pleading advocate. He knew very little of the actual ritual, but was a very brainy man, well read, and very good at filling in; and if the actual words of the ritual failed him, he was never at a loss for a "gag;" but he at last gave us good and intelligent work, and good grammar.

Lately only I heard of a Senior Deacon who, when asked, "are these candidates worthy and well qualified," answered, in deep and solemn tones, "they does." He also spoke seriously of tarry steeked Heavens, and the brazing tassel and dented stars; and in enumerating the orders of architecture, the Yonick and Cosmopolitan were the most prominent, which were founded by the Kreeks, and not by the Romins, &c.

If, however, a Senior Deacon knows the work thoroughly, and has a fair knowledge of the rules of elocution, this office is certainly a very important one in the lodge, and in it a brother can best show to his brethren what is in him—at least so far as the work is concerned.

With most members, after their ambition has been satisfied, and they have presided in the East; have had all the honors that could be bestowed upon them in the lodge, the only two offices they care for is either that of Senior Deacon or that of Secretary. The ready and accomplished ritualist naturally seeks the Deacon's staff, while the delver, the real worker, keeps his eye on the Secretary's desk, and, if ever, retires gradually from active work through this laborious office.

E. LOVENSTEIN.

MASONIC ITEMS.

It is intended to open a Rose Croix Chapter in Sydney at an early date.
—*Freemason, Sydney, N. S. W.*

The temperance move made by the establishment of Wolseley Lodge, still causes considerable comment in Masonic circles in England.

Worthy of Imitation.—A brother of Riverina Lodge has expressed his intention of devising to this lodge, of which he is a member, property to the value of £2,500.

A distinguished brother in Canada thus writes:—"I must congratulate you on the *Freemason*. It is one of the best Masonic papers published. Its editorials are always logical."

"There is no station in life wherein a man may not exercise a wholesome moral influence; and he who neglects this duty will soon or late find his sum of happiness diminish."

Emulation Lodge of Instruction held its annual festival in the Grand Hall, in London, on Friday 24th November, 1882. This lodge works under sanction of "Union Lodge."

The subscription to the Royal Masonic Benevolent Institution of England amounted this year to £13,047 sterling, with nine lists to be reported.

Grand Secretary has obtained three months' leave of absence for the purpose of visiting the old country. He will probably take a tour through America and Canada. Our W. Bro. leaves by an early mail steamer.—*Freemason.*

Any one aware of the present addresses of Gehaza Carpenter, formerly of Tuscorora, or Phsweken, Ont., will confer a favor by communicating with the office of the *CRAFTSMAN*.

The Masons of Canada will be pleased to greet R. W. Bro. N. Weekes, the able Grand Secretary of the Grand Lodge of New South Wales, who is now on his way to Europe, and proposes returning home via Canada and the United States.

We hasten to announce, for the information of all Masonic students, as will be seen elsewhere, that through the intermediation of our esteemed Bro. W. H. Rylands, a baptismal entry of the son of a Freemason who is also styled "Gentleman," has been discovered of the date 1608. We venture to think, as we have often before remarked, that in the *terra incognita* of English seventeenth-century Freemasonry some important finds must ere long be made.

The Orient Lodge of Instruction meets regularly every Friday evening, under the auspices of Doric Lodge No. 26, at Miller's Point, Sydney. Aspiring brethren desirous of making progress have here an opportunity of beginning and becoming thoroughly conversant with all the duties required to be performed in regular lodges from the I C to Installing Master. Interesting lectures are delivered each month on subjects of historical and traditional worth, as well as many moot points are traced through many ancient rites, and the similarity shown in connection with Masonry of the present date.

We regret to quote the following paragraph from our esteemed contemporary, the *Freemason*, Sidney, N. S. W. We sincerely trust our brother has long ere this regained his usual good health:—"No doubt many of our brethren in New South Wales have been exceedingly surprised that since Bro. Newton's departure from New South Wales some months back no tidings have been received of his journey through the United States. By recent advices it appears that W. Bro. Newton, who had been in be-"

health previous to his departure for Europe, suffered a relapse in America, and was laid up for two weeks, and on his arrival in England he was necessitated to go into hospital for a further term of three weeks. If his health does not improve it is Bro. Newton's intention to return to New South Wales."

CHAPTER OF INSTRUCTION.—On the evening of March 7th, a most successful Chapter of Instruction for the district was held in the Masonic Hall, Barrie, pursuant to the request of R. E. Companion, C. W. Brown, G. S. W. Of the twelve Chapters in the district, eight were represented; and but for the severe snow blockade more would have been in attendance, telegrams being received to that effect from several of the Companions.

Amongst many other zealous and distinguished Companions were E. Companion, W. M. Robinson, I. P. Z.; M. E. Companion, Fred Menet, P. G. Z.; E. Companion, Frank P. Gregory, Z.; E. Companion, John Nettleton, P. Z.; M. E. Companion, Daniel Spry, P. G. Z.; V. E. Companion, C. H. Bosanko, Z.; E. Companion, J. McL. Stevenson, P. Z.

The larger portion of the work was exemplified by M. E. Comp. Fred Menet, E. Comp. J. McL. Stevenson, and E. Comp. W. M. Robinson.

R. E. Comp. C. W. Brown paid a high tribute to their efficiency in a well-directed discourse, on the progress of R. A. Masonry in the district, shortly after which the Companions adjourned to their banquet-room and participated in the hospitalities of Signet Chapter. After a most thoroughly enjoyable time had been so spent, the Companions separated, sorry that so instructive a meeting was seldom attainable.

At the regular convocation of Signet R. A. C., No. 84, Barrie, Ont., March 6th, 1883, the following officers were duly installed by M. E. Comp.

Daniel Spry, P. G. Z., V. E. Comp., C. H. Bosanko, Z., E. Comp. Fred Wilmott, H.; E. Comp. Geo. Monkinan, J.; E. Comp. J. McL. Stevenson, S. E.; Comp. F. King, Sr., S. N.; E. Comp. C. L. Sanders, Treasurer; Comp. R. Zimmerman, P. S.; Comp. D. Farquaharson, S. S.; Comp. E. Edwards, J. S.; Comp. S. Wesley, M. V.; Comp. M. Burton, Janitor; Comp. J. Musgrove, D. C.; Comp. D. Dunn, S. B.; Comp. E. S. Meeking, Steward.

Officers of Golden Rule Lodge, No. 126, Campbellford: W. Bro. R. H. Bonnycastle, I. P. M.; W. Bro. A. G. Knight, W. M.; Bros. Ed. Atkinson, S. W.; John Turner, J. W.; A. Dinwoodie, Treas.; Jno. McEver, Sec.; — Morrison, Chap.; A. T. Green, S. D.; S. Freds, J. D.; — McKelvin and R. Linton, S. S.; R. H. Bonnycastle, I. G.; Joseph Smith, Tyler; Thos. Walker, D. of C.; Dr. Byam and R. H. Bonnycastle, Committee on Benevolence.

A new Rose Croix Chapter, 18°, was instituted in the Masonic Hall, Uxbridge, on the 30th ult., by M. Ill. Bro. Robert Ramsay, Subs. Gr. Mas. Gen. of the Sovereign Sanctuary of Canada. From the material of which Zeradatha Chapter, No. 14, is composed, it bids fair to be a working body. The following officers elect were installed:—Ill. Sir Kts. D. M. Card, P. M., 33°, 95°, 90°, M. W.; H. M. Buckley, Secretary of the Lodge, 33°, 95°, 90°, S. W.; D. Campbell, Wor. Mas. Zeradatha Lodge, 33°, 95°, 90°, J. W.; M. D. Crosby, 32°, 90°, 85°, Orator; E. R. Sanderson, 32°, 90°, 85°, Prelate; W. B. Stewart, 32°, 90°, 85°, Archivist; Thos. Boyd, 32°, 90°, 85°, Treas.; John Summerville, P. M., 32°, 90°, 85°, Conductor. With brethren so well qualified and so thoroughly in earnest, there can be very little doubt of the success of the Chapter.