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THE
CANADIAN CRAFTSMAN,
AND
MASONIC RECORD.

VOL. XXIV.

TORONTO, DECEMBER, 1889.

No. 6.

THE
Canadian Craftsman,

PUBLISHED MONTHLY BY

The Canadian Craftsman Pub. Co. (Ltd.),

AT

25 Wellington Street West, Toronto.

SUBSCRIPTION—\$1.50 per annum, or \$1.00 if paid in advance.

ADVERTISING RATES.—Lodge or Business Cards of five lines, \$5.00 per year. Contract rates will be furnished on application.

All business correspondence to be addressed to DANIEL ROSE, Manager, and contributions to the Editor, W. J. HAMBLY, Mail Office.

The warrants of thirty-four lodges were arrested at the recent meeting of the Grand Lodge of Kentucky, owing to the indolence of the members.

Grand Master Black, of Kentucky, has decided that the W.M. of a lodge cannot excuse a brother from voting, that power resting with the lodge.

At the last quarterly convocation of the Supreme Grand Chapter of England a motion was adopted recognizing the Grand Chapter of Victoria.

Two of our English exchanges have failed to materialize for some time, *The Kneph* and the *Masonic Star*. Perhaps the latter has ceased to twinkle, but what about the former?

Dom Pedro, late Emperor of Brazil, and who was recently informed that his services were no longer required in the government of the country, was a member of the Craft, and took a deep interest in it.

The *Masonic Journal*, of Portland, Maine, says:—"The *Canadian Craftsman* is a welcome exchange and it is pleasant to note its improved appearance. It merits the support of the Craft in the entire Dominion."

Grand Secretary Mason was a delegate to the convention of municipal dignitaries that met recently in Toronto. Bro. Mason was not a silent member of the convention, as his voice was frequently heard in the advocacy of reforms in our municipal machinery.

The *London Freemason* objects mildly to the fuss and feathers of the United States Knights Templars, declaring that gorgeous paraphernalia, bands, banners etc., "have very little to do with Masonry, which is naturally modest and retiring, and, though it fears not the light of day, prefers doing what it has to do quietly and without show."

The publishers of the *New Zealand Masonic Journal* seriously contemplate

suspending publication owing to the indifference of the Craft in extending it their support. We hope brighter days have dawned since the appeal made in the September number, and that substantial assistance has not only been promised the publishers, but been cheerfully given them.

A telegraphic item has been floating through the daily and weekly papers to the effect that the leading powers of the Roman Catholic Church were disposed to look kindly upon Masonry. We do not believe it. The Roman Catholic Church is under no obligations in the past, and it recollects too well that the spread of liberalism in Catholic European countries is attributable to or associated with Freemasonry.

Why should a lodge of Past Masters be formed in Toronto? What good would it accomplish? Past Masters as a rule are so self-opinionated that a lodge composed exclusively of them would not be a success. They would, we fear, conceive the idea that it was their duty to control the Craft in the city, which would soon be resented by the brethren generally. If the P. M.'s have a desire to advance Freemasonry they have a fine field to labor in already, as many of the lodges in Toronto are sadly neglected by those who were once their rulers.

Our excellent contemporary, THE CANADIAN CRAFTSMAN, objects to being called the official "organ" of the Craft in Canada. 'Tis well. Those who make should be allowed to name. As the term "organ" implies connection with a crank, and we know our worthy

frater of THE CRAFTSMAN is not a crank, but a clear-headed, strong-hearted Mason, with the courage of his convictions, we withdraw the term "organ" and designate THE CRAFTSMAN one of the brightest, spiciest and best of Masonic journals.—*Tyler.*

R. W. Bro. A. T. C. Pierson, Grand Secretary of the Grand Lodge of Minnesota, died at his residence, St. Paul, on Nov. 26th. Bro Pierson had an attack of erysipelas, which brought on Bright's disease, the complication causing death. The funeral took place three days later at his own request, as he latterly expressed much fear of being buried alive. Bro. Pierson was born in New Jersey on August 29, 1817, and went to St. Paul in 1850. He was a zealous Mason, being prominent in Chapter, Commandery, Mystic Shrine and Scottish Rite, in which he had secured the thirty-third.

Now that the winter season is upon us, and the desire exists for social gatherings, considerable dissatisfaction is expressed at Grand Master Walkem's dictum that dancing must not be allowed in halls dedicated to Freemasonry. If the G. M. would use his powerful influence to banish liquor from the refreshment tables of Masonic lodges, especially when banquets are held in dedicated lodge rooms, we would not find fault with his opposition to dancing. Liquor drinking is certainly a greater evil than dancing. If evils are to be removed why not stamp out the most dangerous and debasing ones?

The Eighty-third annual conclave of the Grand Commandery K. T. of

Massachusetts and Rhode Island, was held in Boston on October 30, Grand Commander E. L. Freeman, presiding. Grand Recorder Chapman in his report stated that the total membership in Massachusetts and Rhode Island was 8,110, a net gain of 547 members during the past year. The average membership in each commandery is 198, a standing not equalled by any other jurisdiction; neither does any other equal this in the number created, 700, during the year. The net increase in the United States during the same time was 3,764. Sir Knight James Sword, of Boston, was elected Grand Commander, and Sir Knight A. F. Chapman, of Boston, Grand Recorder. A resolution was introduced having as its purpose a change of the tenure of office of the Grand Commander, so as to allow his election for two successive years, instead of for one year, as at present.

Grand Master Walkem has suspended the W. M. of Patterson Lodge, Thornhill, for initiating two candidates outside the jurisdiction of his lodge. The suspension, we believe, is from the office of W. M., and will remain in force until brought before Grand Lodge at its annual meeting. Without a complete knowledge of the facts the sentence may appear severe, but when it is considered that the rights of another lodge were systematically ignored if not premeditatedly set aside, it must be admitted that the sentence was a righteous one. This subject offers room for much comment, as several lessons may be learned from it, but it would be unfair to add to the humiliation of the brother most affected. A manly obedience to the ruling of the G. M. will secure more

friends for the suspended officer when Grand Lodge meets than bluster or bravado, and we therefore hope that no effort will be made by indiscreet brethren to induce the offending brother to further commit himself.

A number of clergymen attended a meeting of the Illinois Christian Association, held in Elgin, Illinois, on November 5. In an address of welcome to the delegates Rev. George R. Milton, of Elgin, spoke very strongly against Masonry, but not against Masons. He read from what purported to be a Masonic book, telling what is required even of ministers of the Gospel, "the anointed of the Lord;" the oaths they take when in a humiliating condition as to clothing, etc., and said that no person could be a member of a secret society and be a Christian. He was applauded. Quite a number of prominent Masons were present, as were many from other organizations, but they made no interruptions to the scathing remarks. A contest for a cash prize of \$25 was the chief feature of the evening. The subject was "Pernicious Influences of Secret Societies." Addresses were delivered at subsequent sessions of the convention on the "Drudgery of Lodges." It is probable that some of the clergymen who were so loud-mouthed in condemning Freemasonry from what they had read in books on the subject were once found unsuitable material for the Masonic edifice.

The interrogation, "If Knights Templary should die to-morrow, what has it accomplished?" is taken as a text by the *Tyler*, and in answering the question some plain truths are told which

apply with equal force to Masonry pure and simple as well as to the many rites that are associated with it. Among its remarks is the following:—"An organization that can muster twenty-five to thirty thousand of the most enlightened and influential people at a triennial gathering, at an expense of not less than two millions of dollars, certainly ought to have something practical to exhibit to the world as a result of its labors, above and beyond its ability to execute in a perfect manner the military tactics of its ritual. True, in all parts of the country it has its magnificent asylums, but they only confer a benefit on its membership as a place of meeting, and would be of no use or value were the institution to die. Is it not high time, Sir Knights, to awake out of our sleep of apathy and negligence? Eternity alone will reveal the deeds of love and sacrifice of the modern Templar. But let us combine our talents, our wealth, our labors, in erecting homes for the unfortunate and distressed, the widow and the orphan, colleges for the instruction of the youth, and in many other ways erect monuments, the shadow of which shall be far-reaching and the influence from within which shall be as lasting as eternity."

Bro. John Lane, of Bannercross, Torquay, England, has just published a "Handy Book to the Lists of Lodges from 1723 to 1814," in which is incorporated an appendix and numerous statistics of the most valuable nature. In his preface Bro. Lane says:—"During the last ten years a considerable amount of information—valuable and important—in relation to Lists of Lodges has been brought to light. In

this work it has been my privilege to take part. A few lists have been reproduced at various times, but the particulars which have thus appeared are not now easily accessible; they are, moreover, in many instances, inaccurate and unreliable. These old Lists of Lodges, which have formed one subject of my special study for several years, possess peculiarities and characteristics and supply information not generally known; which ought to be of interest to the Masonic world. It is hoped, therefore, that the following pages—the result of much labor and study—will prove of considerable utility, inasmuch as they contain in a compact form, and concisely and chronologically arranged, an account of the different manuscript, engraved and printed lists that have appeared from 1723 to 1814; Lists that are in numerous cases the only record extant from which the history of many of the oldest lodges can be compiled." This book consists of 200 pages, well printed, neatly bound in boards, blue cloth, and will be sent post free for \$1.85 if ordered direct from Bro. Lane, whose address is given above.

We have received from Bro. W. J. Hughan, of Torquay, Eng., a copy of his latest work, entitled "History of Apollo Lodge, York, in Relation to Craft and Royal Arch Masonry." The work is dedicated by permission to R. W. Bro. the Right Hon. the Earl of Zetland, Prov. G.M. of North and East Yorkshire. The work is divided into five chapters, as follows:—Chapter I.—Freemasonry at York, 1705-1792; the old lodge at York and Grand Lodge of all England; First Modern

Lodge in the city, 1761-1764. Chapter II.—Apollo Lodge, York, 1773-7; Revival of the Provincial Grand Lodge; three Grand Lodges represented in York; records of Apollo from its origin to the year 1777. Chapter III.—Continuation of the minutes and notices of Apollo to 1805; lodges established in the Province under its auspices. Chapter IV.—Royal Arch Masonry from 1744; the degree worked at York, London and Dublin; earliest references to the ceremony in England; Warrants at York, 1779 and 1799. Chapter V.—Phoenix Lodge, Hull, 1817-35; the same number as Apollo (from 1814), but proved to be a new lodge; its origin, temporary prosperity and collapse. There are seven appendices, which are equally historical, giving a roll of the members of Apollo, a copy of its warrant, by-laws, etc., and the revised regulations for 1780. A perusal of the last mentioned is really interesting, as from them we learn that a brother after visiting a lodge the third time under the influence of liquor shall be expelled; that all visiting brothers shall pay 4s. for each admittance or at the option of the Master; whoever, upon a ballot, hath been rejected, he shall never be proposed a second time, either to be made a Mason or as an affiliate; every person who is desirous to decline being a member shall give two quarters' notice. The brethren who favor doing business in the third degree, because it was formerly the custom to do so, should carefully read the above extracts, and then consider if a return to former principles is a necessity. Every Masonic student should read this valuable book, as it deals with matters connected

with one of the most eventful periods in the history of English Freemasonry, namely, the time when the conflicting claims of rival Grand Lodges were being asserted under various and powerful influences. An illustration representing the George Inn, Coney Street, York, where Apollo met for eight years, is given as a frontispiece. The book is handsomely bound, and will be sent to Canadian purchasers, post free, for \$1.25, if orders are sent direct to Bro. Hughau.

GRAND LODGE BENEVOLENCE.

On several occasions we have unhesitatingly condemned the Committee on Benevolence of Grand Lodge for the modes observed in distributing gratuities as well as for the conditions that must be observed before applications will be received by the committee. Our condemnation was severe, but it was the expression of opinions honestly held, and not the outcome of any personal feeling. From letters received at various times, as well as from personal conversations with brethren, we were led to believe that several of the conditions imposed upon those who applied for relief, whether for themselves or for some brother or brother's relative, were too exacting. We accepted the information given as reliable, owing in a great measure to the belief entertained of the truthfulness of Masons generally. In most instances we found that the brethren had told the truth, but in a few they had no regard for it. Having made this discovery we determined to look into the conditions more closely, and then ascertain why the Benevolence Committee demanded a compliance with them. The opportunity presented itself recently when

we interviewed some brethren who are thoroughly conversant with the operations of the Benevolence Committee. Statements were made by these brethren, and which were proven by documentary evidence, that time and again grants have been secured from Grand Lodge by the most despicable means. That fraud was practised could not be denied, and that in the Masonic fold are to be found dishonorable men is a fact we are forced to admit. During the interviews referred to some of the clauses connected with the form of application for relief were mentioned, and in every case proof was advanced that they were needed safeguards to protect the Board from those who would not scruple to do wrong. That the form of application is hedged in with numerous conditions of an iron-clad nature can be readily ascertained by reading them, but their existence is a matter of necessity, as they were not introduced until unfair attacks were made upon the funds. We have no desire to impede the work of the Benevolence Board or do it an injustice, and we therefore take the earliest possible opportunity of giving publicity to the information which we have received.

MASONIC JURISPRUDENCE.

M. W. Bro. Henry Robertson, LL. B., Past Grand Master, Collingwood, has issued a second edition of his "Digest of Masonic Jurisprudence." The first edition having met with a ready sale, Bro. Robertson was induced to bring out a second one, which is more in harmony with our present Constitution, owing to recent changes, than its predecessor could be supposed to be.

A casual reading of the "Digest" will convince many brethren that the views they hold on numerous points are slightly astray, as we have frequently heard opinions expressed that are entirely at variance with the spirit

of the Constitution, and that in more than one lodge in this city. If a reading of Bro. Robertson's work will cause such a revelation what may be expected from a careful study of it? A closer adherence to the laws of Masonry, brighter Masons and better conducted lodges. It is not a random assertion to say that every Canadian Mason who studiously reads the "Digest" will be profited, and we therefore have no hesitation in recommending it to the attention of the Craft generally. From it we learn not only what can be done, but we are distinctly informed as to what cannot be done.

The duties of ruling officers are defined with great distinctness, and special attention is devoted to the form of procedure in Masonic trials. The merest detail is not overlooked, as care has been observed to prepare for every possible contingency or emergency. It is not only a "Digest" but a guide, and in its three hundred pages will be found that information which is so often required by the officers of a lodge or a Masonic student. We cheerfully recommend the volume to the Craft as worthy of careful perusal.

CANADIAN TEMPLARISM,

Bro. Dewar, in the *London Free Press*, copies the paragraph that appeared in the November CRAFTSMAN relative to the meeting of Great Priory, and adds, "We have been told a tale similar in many respects to the above, and that from a frater who was in attendance at Montreal. In view of the existing condition of affairs, is it not high time that something was done to bring the Templar Order into harmony with the Canadian Masonic system? In the west, with one exception, the Preceptories are virtually dormant, and might just as well have no existence for all that they are doing in the way of spreading, or assisting in the spread, of the tenets of the Order of the Temple. Why is

this thus? The answer is easy. Because the novice is confronted with a system of procedure altogether different from that preconceived by him before entering, and because he is the eye-witness of doings by Knights Templars which do not comport with the solemn vows taken by them in the Chapel. Yes, there is room for a revival, but who will move in the matter of causing it? Or is there the slightest necessity for such an Order in Canada, where the Christian religion is not endangered. The 'bull must be taken by the horns' sometime, and why not lasso it at once?"

IS MASONRY TOO CHEAP.

In commenting on *The Tyler's* advice to Detroit Lodge No. 2, to increase its initiation fee from \$30 to \$50, the editor of the Masonic department in the *London Free Press* says: "The opinion expressed by our contemporary is the correct one. Masonry both in Canada and the United States is altogether too cheap. If the initiation fee was raised to \$50 on this continent the Craft would be more respected than it is, simply because a better class of people would be admitted to its ranks, and those so permitted to know its mysteries would value more highly than they do at present the luxury they are favored to share."—*Tyler*.

THE CRAFTSMAN on several occasions held that an increase of the initiation fee would not necessarily secure better material. It still adheres to that opinion, and endorses in a great measure the following from the *Masonic Chronicle*:—

"If riches make *respectability*, yes; but our experience tells us that there are, proportionately, as many scoundrels and disreputable people among the rich as among the poor. The English scale of *respectability* is based upon titles and wealth—God's estimate is based upon the heart and character, no matter how honestly poor the subject

may be. The price of admission can never raise the degree of *respectability* of the membership of the Order; careful examination into the character and habits of the applicant, and *the rejection of the unworthy*, would raise the scale of *respectability* in Masonry. To admit the intemperate, the gambler, the libertine, because he is a good fellow and has money, is what hurts any society into which he is admitted. The price of admission has nothing to do with it. There is too much laxity in the admission of candidates, and this is where the remedy should begin. The new regulation adopted last year by the Grand Lodge of New Hampshire, hits the mark more nearly. When a man offers himself as a candidate for initiation into Freemasonry the Committee of Investigation must inquire, not only as to his age, residence, and standing in life, but also as to whether he is single or married, and if married, whether he lives with his wife; whether he is addicted to the intemperate use of intoxicating liquors; if he gambles or associates with bad characters; and if he habitually uses profane or indecent language. Some may think this goes too far, but if such investigations were urged, the standard of membership would be raised to the level where it properly belongs, without regard to the wealth of the applicant."

THE GRAND CHAPLAIN IN LONDON.

The Blue Room of the Masonic Temple was on Thursday night (Oct. 23), the scene of a gathering which, unfortunately, is too seldom witnessed. The occasion was the delivery of a lecture by the Grand Chaplain, R. W. Bro. Rev. D. Armstrong, D. D., on "The Moral Aspects of Freemasonry." The turnout of members of St. John's Lodge, No. 209a (under whose auspices the lecture was delivered) and visiting brethren was large and representative.

not fewer than 150 being present on the occasion. W. Bro. Geo. C. Davis presided. The Grand Chaplain was introduced by R. W. Bros. Dewar, Porte, and Simpson, and after the grand honors had been accorded him launched out upon his lecture in an easy, off-hand style, which captured his hearers at the outset. For over an hour he riveted the attention of the brethren by his matter-of-fact style of placing the plain, unvarnished truths before them, and it is but safe to say that but few left the hall without feeling that he had been personally benefited by the admonitions so pointedly and impressively put by the reverend brother. The great moral truths underlying the Order were portrayed in language which could not be misunderstood by the veriest dullard, and, in a word, the lecture was voted the very best ever heard within the walls of the Masonic Temple. It should be delivered in all the centres of Masonry in the jurisdiction, and even, if at all possible, in every lodge room of the province. The result cannot but be an awakening amongst the Craft, and a general shaking up of the "dry bones," something sadly needed in many Masonic circles. The doctor was in his happiest mood, and after three minute addresses had been given by the following visiting brethren, Bros. Porte, Munson, Simpson, Fisher, R. J. C. Dawson, Burns, Taylor (Mayor), Essery, Broderick (Molsons Bank), and others, the doctor replied very felicitously. The lodge was closed, and meeting broke up. It is understood that the Grand Chaplain is besieged with applications from all sections of the jurisdiction to deliver the lecture. He will, so far as it does not interfere with his parochial duties, endeavor to comply with the requests of his brethren before his term of office expires. Toronto, Kingston, Hamilton, Ottawa, Belleville, Thorndale, Forest, and several other places are underlined for a visit, of which particulars later on. Bro. Armstrong's reception by the Strathroy brethren the week previous was of the most fraternal character,

and he was listened to by over sixty persons. A hearty vote of thanks was accorded to him at the close, which was moved by Wor. Bro. T. O. Currie, and seconded by Wor. Bro. J. H. Evans, Masters of Beaver and Euclid Lodges respectively. Refreshments were partaken of and the proceedings brought to a close about eleven o'clock, all feeling that a most enjoyable evening had been spent and that all had been benefited by the Grand Chaplain's visit.—*London Free Press.*

A MASONIC RELIC.

At a recent meeting of Cornwall Lodge, Bro. C. W. Young brought to the notice of the lodge an ancient Masonic relic, which he had found among some of the old family papers. The document is as follows:—

GLEE

Sung at a meeting of the members of the
VITRUVIAN LODGE
OF
FREE AND ACCEPTED MASONS,

IN

ROSS, HEREFORDSHIRE,

On the Festival of St. John the Baptist (24th June) A.L. 5825, on occasion of a Farewell Dinner to their Chaplain, Bro. Dr. Phillips, on his departure for Canada.

Here's success to England's nation;
Free from discord and vexation,
Britons bid their sorrows stray.

While the Craft, the laws befriending,
General usefulness extending,
Kindly think on those away.

Think on those whom Fate mysterious
Lead to distant regions various,
From all long-known Brothers dear.

But let's other feelings smother;—
Tho' far off our absent Brother,
Blessings shall attend him there.

Printed by Bro. Farror, Ross.

1825.

The late Rev. Bro. Dr. Phillips, to whom the above verses were dedicated,

came to Canada about the year 1828, as the first Principal of Upper Canada College, in which position he continued for many years, being afterwards Rector of Etobicoke, near Toronto. Those who remember him say he was a courtly "old English gentleman, one of the olden time," a ripe scholar and a well-skilled Mason. Mr. Young of the *Freeholder*, is his grandson. The widow of Dr. Phillips died in Cornwall at the residence of her brother, the late Judge Jarvis, and is well remembered by many old residents of the town.—*Cornwall Freeholder*.

A VISIT TO HAMILTON.

Masonic brethren from St. Catharines and Niagara Falls came down in numbers on the 12th and paid a fraternal visit to the members of Temple Lodge, 326, of Hamilton. The lodges represented by the visitors were Temple Lodge, 296, and Maple Leaf Lodge, St. Catharines; Frontier Lodge, Niagara Falls, N.Y.; and Clinton Lodge, Niagara Falls, Ont. The Hamilton brethren, representing the six city lodges, turned out numerous, and crowded the lodge room all evening. The visitors worked the Third Degree for the local brethren, and subsequently the party adjourned to the refectory, where a substantial supper and a period of song and sentiment brought a pleasant evening to a pleasant close. Among the distinguished brethren present were: M.W. Bro. Benjamin Flagler, Past Grand Master of New York State; M.W. Bro. Hugh Murray, P. G. M.; M.W. Bro. E. Mitchell, Grand Treasurer; V.W. Bro. C.R. Smith, V.W. Bro. Richard Bull and W. F. Miller, P.D.D. G.M. The visiting Masons were; Wm. Mason, Union Lodge, Niagara Falls; J. C. Bartle, W. L. Flaherty, H. Neil, Clifton Lodge, Niagara Falls; Joseph Graham, Harmony Lodge, Binbrook; J. R. Seymour, W. M.; W.H. Charles, P.M.; J. B. McIntyre, S. W; A. J.

McGregor, J.D.: A. Shaw, S.; R. Ratcliffe, T.; H. J. Johnston, J.W., Temple Lodge, 206, St. Catharines; T. H. Stevenson, W. M., Maple Leaf Lodge, St. Catharines; S.V. Carr, P.M.; W. A. Philpot, W.M.: C. B. Hyde, D. Krull, R. A. Schuyler, L. Van Cleef, Geo. H. Salt, L. B. Ackley, E. Pratt, W. A. Jones, J. C. Brewster, Louis Eimer, S. J. Mason, A. Goodman, D. W. Schwartz, F. S. Gregory, P. E. Redpath, Geo. E. Wright, E. E. Philpot, Charles E. Crowley, M. A. Hager, Frontier Lodge, Niagara Falls N.Y.

A VISIT TO BRANTFORD.

W. Bro. Dr. Heath and the officers and brethren of Doric Lodge, No. 121, of Brantford, had a red letter night on the evening of Nov. 12th, the event being a visit from Strict Observance Lodge, of Hamilton, and other distinguished members of the craft. These fraternal visits between lodges are becoming more frequent than they used to be, and are productive of profit and benefit.

The Brantford *Expositor* says: The gathering on Tuesday evening was as large and as successful, and attended by as many lights of Masonic lore as ever met here on a similar occasion. After routine business, the Grand Lodge officers were introduced by R. W. Bro. Dr. Secord, and the gave, having been transferred to W. Bro. Carse, of Strict Observance, a candidate was initiated, and the work of the first degree exemplified in a manner which did not admit of criticism. Among those present from a distance were R. W. Bro. John Malloy, D.D.G.M., Hamilton; R.W. Bro. D. H. Hunter, M.A., D.D.G.M., Woodstock; R.W. Bro. E. T. Malone, P.D.D.G.M., Toronto; R. W. Bro. J. W. McLaughlin, G.S.W., Owen Sound; R. W. Bro. Rev. Dr. Armstrong, Grand Chaplain; R. W. Bro. Fred. C. Martin, Woodstock; R. W. Bro. D. McPhie, P. D. D. G. M.,

Hamilton; R.W. Bro. Poulter, Asst. G.S.,; W. Bro. Geo. C. Davis, and Bro. T.W. Slater, London, and others. After labour the brethren adjourned to refreshments in the large hall below the lodge room, which was handsomely decorated, and where over two hundred sat down to a substantial collation. The chair was occupied by W. Bro. Dr. Heath in his usual happy manner, and the evening was very pleasantly rounded up with appropriate speech, song and story. To the toast of the Grand Lodge, R.W. Bros. McLaughlin, Malone, Martin and Poulter responded, Bro. Malone greeting the brethren with an able, practical and telling address. "Strict Observance" brought W. Bros. Carse, Lester and McGivern to their feet, while the Sixth Masonic District was answered for by R. W. Bro. Hunter, Woodstock, and the Eighth by R. W. Bros. Malloy and McPhie, of Hamilton. The visiting brethren elicited strong speeches from R. W. Bros. Davis, London, Hoodless, Hamilton; W. Bro. Mills, Burford; W. Bro. C. M. Foley, of St. Johns, Paris, and W. Bro. J. S. Heath, of Brant Lodge. R. W. Bro. Malone, in a neat speech, toasted the Master and officers of Doric, to which W. Bro. Dr. Heath responded. Songs were contributed by Bros. Liddell, Passmore and Storey, of Doric; Dr. Hart, of Brant; Bro. James Johnson, of Strict Observance, W. Bro. C. A. Brown, Toronto; R.W. Bro. Mulligan, of Hamilton, and others, Bro. Teddy James filling in with a cornet solo. A pleasant evening came to a close in the small hours of the morning, all participating having spent a delightful time.

THE SUPREME COUNCILS OF ENGLAND AND SCOTLAND.

General satisfaction will be everywhere felt that the dissensions which for sometime past have existed between the Supreme Councils of the Ancient and Accepted Rite for England and Wales, of the one part, and Scotland, of the other part, have been amicably

settled, in a manner which reflects the utmost credit on both bodies, and especially on those among their officers, on whom has devolved the chief labour in determining the feud. As to the original cause of these unfortunate relations nothing need be said here. It has been mutually agreed that all differences shall be consigned to oblivion. What concerns us chiefly is the terms of the concordat, which has been most carefully drawn up, and will render the occurrence of future differences well nigh impossible. These terms, or conditions, are three in number, and may be summarised as follows: Firstly, it is provided That no private Chapter under either of the aforesaid Supreme Councils shall confer the 18^o for a fee of less than three guineas (£3 3s.), or upon a brother hailing from a sister jurisdiction, unless by special permission from the Supreme Council of the country to which his Craft lodge belongs. The second condition provides "That the 30^o (or higher Degrees) shall not be conferred on any brother unless he is specially elected thereto by the Supreme Council of his allegiance; and that no Consistory abroad shall be held, except for the purpose of conferring the Degree on brethren so selected, and under special authority from the said Supreme Council." The third and last provision is to the effect, "That a brother having sworn allegiance to either Supreme Council, shall not receive any of the Degrees of the Ancient and Accepted Rite from any other Masonic body without the permission of the Supreme Council to which he has originally given such allegiance." These terms are so clearly defined and so easy of fulfilment that any disturbance of the friendly relations thereby renewed between the Supreme Councils of England and Scotland may be regarded as being, if not impossible, most improbable, and we gladly offer our congratulations to the brethren by whose diplomatic skill and ability this restoration of friendship between the two bodies has been effected, in a manner, as we have said, so satisfactory to

both, and so likely to prove beneficial to the interests of the Rite generally. As a consequence of the renewed fraternal relations, Bro. H. D. Sandeman, G. Sec. Gen., has been appointed Grand Representative of the Supreme Council of the A. & A. Rite for Scotland.—*London Freemason.*

GRAND ENCAMPMENT OF U. S.

Grand Recorder, W. B. Isaacs, of the Grand Encampment Knights Templars of the United States, gives notice that the following resolutions were adopted at the recent triennial :

Resolved,—That the Ritual of the Order of the Temple was legally adopted in 1886.

Resolved,—That it was the duty of the Grand Master to enforce the observance of that Ritual.

Resolved,—That the Grand Commander of Iowa exceeded his authority in recalling the Rituals which had been distributed by order of the Grand Encampment, and is deserving of censure.

Resolved,—That it was the duty of the Grand Commander to obey the mandate of the Grand Master requiring him to re-issue said Rituals and see that they were conformed to.

Resolved,—That the Grand Commandery of Iowa is censurable for suspending the operation and use of these Rituals.

Resolved,—That the penalty already imposed has been sufficient to vindicate the authority of the Grand Encampment and to impress its subordinates with a sense of their duty; that the Grand Commandery of Iowa be relieved from the edict of non-intercourse.

Masonic deeds of benefit cannot be reckoned—they are never counted; the left hand heeds not what the right hand doeth. They are unproclaimed, unseen; like the healing of oil poured into the wound, its flow is not visible; that it has flown is not seen by the eye until it has filled to the full the wound of the afflicted.

Craft Tidings.

CANADIAN.

D. D. G. M. Doherty, of St. Thomas, visited Iona Lodge recently.

The members of St. Andrew's, Toronto, are discussing the advisability of holding a ball

The members of Zetland and Zeta Lodges officially visited Doric, Toronto, at its last meeting.

Doric Lodge, Ottawa, is having a great boom just now, emergent meetings being frequently called.

The want of ventilation in the Ottawa Masonic Hall, is still a subject of complaint among the brethren.

Each of the Ottawa city lodges voted \$25 to the Masonic band for the purchase of new instruments.

Gedaliah Council, R. & S. M., Ottawa, would be better if it had a little of Brown Sequard's Elixir infused into it.

D. D. G. M. Jacques of Jarvis, of Niagara District, visited Amity Lodge, Dunnville, a few evenings ago, and met with a hearty reception.

D. D. G. M. Bruce, recently visited Saugeen Lodge, No. 197, where he found the work well exemplified. His reception was a cordial one.

Bro. Marks a well known commercial traveller, and a member of Rehoboam Lodge, Toronto, died recently while on a trip west. His remains were brought here for burial

R. W. Bro. W. B. Doherty, D. D. G. M., of London District, paid an official visit to Aylmer Lodge on the 5th Nov. The previous evening he visited Sparta Lodge.

M. Ex-Comp. Hungerford, G. Z., has appointed Ex Comp. Neil McKelvie, of Charlottetown, P. E. I., Grand Representative of the Grand Chapter of Canada, near that of Nova Scotia.

P. W. Bro. Armstrong, Grand Chaplain, at the solicitation of the brethren of Thorndale Lodge, delivered his lec-

ture on "The Moral Aspects of Craft Masonry," in the village, on Nov. 8th.

The brethren of the Sixteenth District are wondering when R. W. Bro. Barr, of Renfrew, will commence his official visitations. Some of the lodges require a little extra attention, Bro. Barr.

The newly organised Lodge of Perfection at Ottawa, has decided to hold its meetings in the Masonic Hall, the hall first having granted permission to make the necessary alterations to the rooms.

Some of the Ottawa lodges have placed themselves on record in favor of the W. M's occupying the chair for one year only. Two and even three year terms have been in vogue in the past.

District Deputy Grand Master Clarke, of Essex Centre, paid an official visit to the Masonic Lodge at Leamington recently. The D. D. G. M. was accompanied by Bros. Pizer and Church, of Essex Centre.

At the last meeting of Corinthian Lodge, No. 330, a resolution of condolence was passed and ordered to be transmitted to Bro. J. Ardill, on the death of his wife by a crossing accident on the G. T. R.

W. Bro. J. D. Clarke, of London, is in receipt of a handsome gold-mounted ebony cane, which he was the recipient of from the brethren of Acacia Lodge, Hamilton, of which he was the W. M., on the occasion of his leaving for London.

McColl Lodge, West Lorne, recently banqueted Bro. Alfred Partridge, and invited brethren and friends from a distance to assist in doing honor to the occasion. Bro. J. J. Stalker, W. M., of McColl Lodge presided. Bro. Partridge is about to visit England.

The death is announced at Simcoe of W. Bro. Adam Petrie, of Norfolk Lodge, who loses an able and attentive member, the Presbyterian Church a consistent and zealous adherent, and

the town of Simcoe an upright and highly respected townsman.

The brethren of Murton Lodge of Perfection, Hamilton, and Toronto Lodge of Perfection, Toronto, A. & A. S. Rite, paid a fraternal visit to Barrie Lodge of Perfection, recently, and were hospitably entertained by the Barrie brethren and their ladies.

M. W. Bro. Daniel Spry occupied the chair at the lecture of Rev. W. G. Howson in Alliston on the 14th Nov. The subject of the lecture which was delivered under the auspices of the Alliston Lodge, was "The History and Mystery of Freemasonry."

Bro. Dr. C. M. Church, a Past Master of King Solomon Lodge, Aymer, Quebec, died at that place recently. He was a cousin of R. W. Bro. Dr. Church, P. D. D. G. M., of Ottawa District. Many Ottawa brethren and the Masonic band attended the funeral.

WANTED. — Proceedings of Grand Lodge for 1865, for which \$2.00 each will be paid; also Grand Chapter of Canada, 1858 59-62-65, for which \$1.00 each will be paid. Address J. Ross Robertson, 291 Sherburne St. Toronto.

The Masons of Ogdensburg and surrounding country recently paid a friendly visit to Salem Lodge, at Brockville. About fifty brethren came across the river to fraternize with the Canadian members. After the business of the lodge they were handsomely entertained at the Grand Central.

Right Wor. Bro. Dr. Whitehead, D. D. G. M. of St. Clair District, accompanied by Wor. Bros. T. O. Currie and J. H. Evans, of Strathroy, paid an official visit to Ionic Lodge, No. 328, Napier, recently. They were highly pleased with the exemplification of the several degrees.

R. W. Bro. D. H. Hunter, of Woodstock, D. D. G. M. of Wilson District, paid an official visit to Burford Lodge recently. He was accompanied by Bros. R. R. Fulton, W. T. Wilkinson, Jos. W. Rippon, and A. M. Clarke.

The work was exemplified in the third degree.

Grand Master Walkem has, on the nomination of Grand Master Henry Stearns, of the Grand Lodge of Quebec, appointed John H. Graham, LL.D., of Richmond, Past Grand Master, the Grand Representative of the Grand Lodge of Canada at the Grand Lodge of Quebec, in the stead of R. W. Bro. Alex. Murray, resigned.

A new Masonic hall has been dedicated at Brandon, Man. The event marked a new and even more prosperous epoch in the history of Freemasonry in Brandon. The late fire by which the Order lost most of their possessions was by no means an event to cast a darkening influence. It seemed to give new vigor to the brethren.

There is considerable stir in Masonic circles in Montreal just now. At the monthly lodge meetings already held the Masonic temple question has been discussed, and in all cases favorably. Each lodge has pledged itself to take a number of shares as a lodge, and the lodge officers are exerting themselves to induce individual members to subscribe for stocks.

At the last regular meeting of York Lodge, Eglinton, held on the 8th Nov., after the usual business the election of officers was proceeded with, Bro. R. W. Hull being elected W. M. This brother is one of the workers in the district, and with the assistance of his officers will make York Lodge one of the best in the district.

At the November meeting of King Solomon Lodge, Toronto, a candidate was balloted for, accepted, and subsequently initiated. The outlook in this lodge is now more hopeful than it has been for several years. W. Bro. Reeve, W. M., is to be congratulated upon the position the lodge now occupies, and should be given another year in the east.

A number of the brethren from the Murton Lodge of Perfection A. & A. S. Rite, paid a fraternal visit on Nov.

7th, to the Lodge of Perfection in Barrie. The contingent was lead by Ill. Bro. Hugh Murray, and arrived in Barrie in ample time to exemplify some work, and partake of the lavish hospitality extended to them by the Barrie Masons.

At a recent meeting of King Solomon Royal Arch Chap., Toronto, there was a large attendance of companions and several visitors from across the lines. Comp. the Hon. William O. Wirt, Vice-President of the U. S. Masonic Benevolent Association, gave the companions a rousing speech on matters pertaining to Craft Masonry in the Western States.

Bro. W. Wright, 18°, writing from Alliston, says:—Dear Bro. Hambly, —Seven Star Lodge, 285, on Nov. 7th Bro. Rev. W. G. Howson delivered a lecture on Masonry in the town hall of this place and I must say it far surpassed anything we ever heard. To the Mason who wants to know how sublime Masonry is, I would say, hear Bro. Howson.

W. Bro. Charles Davidson died at Toronto on Nov. 6th. He was a Past Master of Hiram Chapter, Royal Arch Masons, and Murton Lodge of Perfection, A. & A. S. Rite, Hamilton. He was about 53 years of age, and leaves a wife and two children, a son and daughter, to mourn his demise. The day of his death was the twenty-third anniversary of his wedding.

Bro. Henry Jones, of St. John's Lodge, 20, London, has in his possession the certificate of the late Bro. Robert Humphries, of Lodge 413, of Brandon, Grand Lodge of Ireland, which has been in the possession for many years of Mrs. Kidner, of London. It is dated December, 1815, is well-preserved and is highly valued by Bro. Jones and the relatives of deceased.

The new Masonic Hall at Dutton was dedicated recently by D. D. G. M., R. W. Bro. Doherty, of St. Thomas. A large number of brethren from Rodney, West Lorne, Iona and St. Thomas, to the number of about 78, were

present to witness the imposing ceremony, which was done in ancient style, and after conferring degrees the visiting brethren were entertained to an oyster supper.

The reception accorded R. Ex-Comp. Munson, Grand Superintendent of London District, by the companions of St. John's Chapter, London, on the occasion of his first official visit, was one of the most fraternal character. The attendance was large; amongst the number were several members of St. George's Chapter, between whom and the companions of St. John's, the heartiest good will and feeling exists.

The difficulty at Brockville between the two Royal Arch Chapters has been harmoniously settled, and it is expected that a warrant will be granted the St. Lawrence Chapter at the next meeting of Grand Chapter. The settlement is the outcome of a conference between the two bodies, held at Brockville, on October 8th, and at which R. E. Comps Donald Ross, J. J. Mason, R. B. Hungerford, David Taylor and others were present.

R. W. Bro. Dr. Whitehead, D.D.G. M of St. Clair District, in company with W. Bros. Currie and Evans, of Beaver and Euclid Lodges, Strathroy, paid an official visit to Ionic Lodge, Napier, and were very courteously entertained by a large number of the Napier brethren. After the work in connection with the lodge had been very satisfactorily exemplified, the brethren repaired to the refreshment room where a pleasant hour was spent.

For twenty-one years Bro. E. S. Whipple has acted as treasurer of Barton Lodge, Hamilton. He has been a member of the lodge for thirty years. At the November meeting the members showed their appreciation of the valuable services rendered by him by presenting him with a handsome black walnut secretary. On the secretary was a silver plate bearing the inscription, "Presented to E. S. Whipple by Barton Lodge, Nov. 13th, 1889."

The *Winnipeg Sun* thus refers to a presentation recently made to a former Londoner:—"The ladies and gentlemen who visited Washington feel much indebted to R. E. Sir Kt. O'Connor, proprietor of the Queen's, for the many kindnesses which he showed to members of the party on the way down and back. At the banquet held on the return of the Knights Frater O'Connor was the recipient of a magnificent gold-headed cane. It bore the following inscription:—"R. E. Sir Knight J. O'Connor, from his fellow pilgrims to Washington, October, 1889." Sir Kt. O'Connor puts special value on the token, for the reason that the ladies were as much interested in the presentation as the gentlemen."

At the last Convocation of St. Paul's R.A. Chapter, No. 65, held on the 12th ult., the Superintendent of the Toronto District, R. Ex-Comp. John Hetherington, paid an official visit. The Royal Arch Degree was worked in such a manner as to elicit the highest commendation from the Superintendent, who, in the course of an address setting forth his ideas with regard to certain improvements which might be effected in the working of all Chapter degrees, stated that from what he had seen during the evening and from the reputation of St. Paul's generally, no words of instruction or advice were needed from him on the present occasion. After the conclusion of the work a pleasant hour was spent at the refreshment table.

The Grand Master of Knights Templars for Canada has made the following appointments to office:—Daniel Fraser McWatt, Barrie, Grand Vice-Chancellor; Edwin Goodwin, M. D., St. Catharines, Grand Sub Marshal; Carl L. N. Kuhring, Quebec, Grand Almoner; Chas. F. Mansell, Toronto, Grand Left Standard Bearer; George D. Wyman, Derbyshire, Que., Grand 2nd Standard Bearer; Allen McLean, Kingston, Grand Master's Banner Bearer; John Craig, Cobourg, Grand Captain of the Guard; Thomas W. Taylor, Winnipeg, Grand Sword Bearer;

Wm. E. Logan, Truro, N. S. Grand Organist; Samuel Dubber, St. Thomas, Grand Pursuivant; Thomas Robinson, Windsor, Grand Guard.

Ill. Bro. Gavin Stewart, 33^o, of Hamilton, was the recipient of a jewel of that degree from his Hamilton brethren recently. There was a large gathering present of the most distinguished members of the Craft who live there. The jewel is a rare and beautiful specimen of the goldsmith's art. The general design is that of a cross, with cross swords and three interlaced triangles. The face is rich with gold and crimson and white enamel, upon which are worked the emblems of the degree, with the mottoes "Ordo ab chao" and "Deus meumque jus." On the obverse is engraved this inscription: "Presented to Ill. Bro. G. Stewart, 33^o, Hon. Ins. Gen., by his brethren of the A. & A. S. Rite, Hamilton, Ont., 1889."

R. W. Bro. Rev. Dr. Armstrong, Grand Chaplain, lectured recently to Stratford Lodge, No. 332, and a number of visiting brethren, on the "Moral Aspects of Freemasonry." The brethren were well pleased, says the *Stratford Herald*, and many were heard to say "I am glad I came." "His lecture was just what we needed," etc. The Rev. Bro. has evidently mastered his subject, and if we may be allowed to measure the corn of our brethren in our own bushel we conclude he did not make many misfits. After the lecture the brethren sat down to a very neat and tastily arranged repast, retiring at an early hour.

R. W. Bro. Wm. Roaf, D.D.G.M., paid an official visit to St. Andrews Lodge, Toronto, on Tuesday, 12th Nov. There was a very large attendance of the members, it being not only the official visit of the D.D.G.M., but also election night. W. Bro. Glanville requested W. Bros. B. Allen, J. W. O'Hara and G. S. Percy to act as scrutineers. The following brethren were then elected:—Bro. A. R. Macdonald, W. M.; J. T. Slater, S. W.; W. J. Hendry, J.

W.; Rev. W. F. Wilson, Chap.; W. Bro. Jno. Kent, Treas.; W. P. Grundy, Sec'y; J. H. Pritchard, Tyler. A vote of thanks was tendered to the scrutineers after which the brethren adjourned to refreshment, and whiled away a pleasant hour with speech and song. The unanimous way St. Andrews elected their officers speaks well for its future.

Early in November a lodge of Instruction was held in the rooms belonging to Blair Lodge, Palmerston, the instructor being D.D.G.M., Bro. D. Forsyth, of Berlin. Invitations had been sent to the lodges in the district, and visiting brethren were present from the lodges in Arthur, Collingwood, Drayton, Elora, Fergus, Fordwhich, Guelph, Georgetown, Hamilton, Harrison, Kincaidine, Listowel, Mt. Forest and Plattsville. The lodge was opened at 2 p.m. The object of the gathering was the exemplifying of the three degrees. After working from the opening of the lodge till half-past six o'clock an intermission was taken for refreshment, and at eight o'clock work was resumed and continued till past eleven o'clock. Blair Lodge, Palmerston, worked the first degree; Conestoga Lodge, Drayton, the second degree, and Waverley Lodge, Guelph, the third. The home lodge provided very liberally for the creature comforts of the visitors.

Provincial Prior Samuel Wesley, of Toronto District, under date Barrie, Nov. 1st, issued the following:

"Having been elected by the Representatives of the Preceptories of the Toronto District, present at the Sixth Annual Assembly of the Great Priory, held at Montreal, on Tuesday, October 22nd, 1889, Provincial Prior for this District, I have to thank the Frates for the honor they have conferred, and shall endeavor to perform the duties of that responsible office in a manner that will be advantageous to the Order of the Temple. I have appointed V. Em. Sir Knight Daniel F. Macwatt, Barrie, Ont., District Registrar. I respectfully request Registrars of Preceptories to

send me a copy of their By-laws, and also a copy of each notice issued calling meetings, as I am desirous of visiting Preceptories in my official capacity at as early a date as possible. I ask all Presiding Preceptors to aid me in keeping the Toronto District in the front rank as having the most active and best conducted Preceptories, under the Banner of the Sovereign Great Priory of Canada."

UNITED STATES.

The name of the Grand Orator of the Grand Lodge of Oregon is "Tongue." He should be eloquent.

The Grand Lodge of New York has an "Antiquities Committee," which is accumulating ancient medals and jewels, rare coins, etc.

Martin Collins, the founder of the National Masonic Relief Association, who has been quite ill for a long time, is now improving at St. Clair, Michigan.

The Grand Lodge of Mississippi has altered its constitution so as to exempt from the payment of dues all brethren over 70 years of age, who had been affiliated Masons 21 consecutive years.

The annual convocation of the Ancient and Accepted Scottish Rite Masons for the Michigan Sovereign Consistory of the Northern Masonic Jurisdiction of the United States, will be held at the Scottish Rite Cathedral, Detroit, December 9th and 10th. Officers for the year will be elected, and the degrees of the co-ordinate bodies exemplified.

Gen. Albert Pike, the head of the Southern Jurisdiction Scottish Masonic Rite in the United States, is in his eightieth year. He was born in Boston, was graduated at Harvard, went west in 1831, served in the Mexican war, and was a Confederate Brigadier in command of the Cherokee Indians. He is an old newspaper man, but has been practising law in Washington for many years.

Mr. Charles Goodhue, of this city has in his possession an application to

the W. M., S. W., J. W. and brethren of Union Lodge, 66, of Winchester, Va., and signed by T. F. Webb. It is dated Feb. 25, 1803, and endorsed with four names. It was picked up on the battlefield of Winchester, on May 10, 1863, by John W. Goodhue, a member of Co. C., Fifth Maine. Wrapped up with it was a blank form for a meeting of "Holy Royal Arch Chapter."—*Masonic Token*.

The most important piece of legislation passed by the Grand Chapter of Iowa Royal Arch Masons which met on Nov. 13th at Davenport, was that separating the Grand Chapter from the Grand Commandery of Knights Templars. Heretofore the Grand Chapter and Commandery have met the same week at the same place, and the Grand Priest was made Chairman of the Board of "Custodians of the Work." Hereafter four days will be devoted to the school of instruction and the sessions of the Grand Chapter.

Just for the sake of variety we introduce this paragraph from the *Chicago Tribune*:—"You are not going to stay down town late to-night, are you, John?" "Not very late, Maria. I have to help put a man through the third degree at the lodge. I'll come straight home as soon as it is over." (Kindly, but firmly)—"If you can repeat the password, 'Six slim, slick saplings,' distinctly, when you return home from the lodge, John, the outside guardian will admit you, and if you can't you needn't ring any alarm at the outer door. You'll stay on the outside all night, my dear." John came home early.

Bro. Hon. Theodore Brace, just elected Grand Master of Masons in Missouri is a Judge on the bench of the Supreme Court of that State. Judge Brace has many qualities by which he is endeared to the public. He has all the amiability characteristic of the cultured and refined scholar and jurist. As an orator he is possessed of a high order of ability, ranking among the best speakers who have appeared be

fore the public in Missouri for many years. He is very attractive as a speaker, being magnetic and poetic. He was made a Mason in 1864, in Paris, Mo.—*Keystone*.

Grand Secretary Bro. John H. Vincil, D. D., has surpassed all former efforts, and has proved himself the most rapid worker and expert in the compilation of Grand Lodge proceedings in the United States. The Grand Lodge closed at three o'clock on Thursday, October 17th. Saturday, October 19th, in forty hours, he exhibited a bound copy of the proceedings of the Grand Lodge. In forty-eight hours after the adjournment of the Grand Lodge, the edition was being mailed. We have no fear in asserting that such work has never been equalled and never will be surpassed, unless by the Doctor himself.—*Constellation*.

M. W. Bro. David Clark, Past Grand Master of Masons, Past Grand High Priest and Past Grand Commander of Knights Templars, of Connecticut, died in Hartford, Conn., a short time ago at the advanced age of eighty-three years. Sir Knight Clark was an active working member of the Masonic fraternity and a living exemplification of the principles taught by the rituals and lessons of Masonry and Masonic knighthood. A man of noble and generous impulses and large means, he dispersed during his lifetime over half a million dollars to the cause of Masonic and other charities. His name is not only revered among American Masons, but will be long remembered by thousands who have been benefited through his generosity.

One of the most peculiar coincidences occurring at the recent Triennial Conclave of Knights Templars at Washington, D. C., was that experienced by Sir Samuel H. Wise of DeMolay Commandery of Knights Templars of Boston. He was accosted near the headquarters of DeMolay Commandery of Louisville, Ky., by a stranger knight, and, after exchanging salutations, the usual interchange of cards took place. Upon

reading the cards, to their mutual surprise they found that each had received in return a card bearing the other's full name, and, further, the only difference was that Sir Knight Wise of Kentucky was a member of DeMolay Commandery of Louisville, Ky., the residence of one being Boston, Mass., the other Boston, Kentucky.

The regular rendezvous of Massachusetts Consistory, S. P. R. S., 32°, Ill., A. L. Richardson, Commander-in-Chief, which was held in Gothic Hall, Masonic Temple, Boston, on Oct. 25, attracted an unusually large gathering of its members to witness the conferring of the grade of Knight Commander of the Temple of 27°, upon nearly twenty postulants, which was done in due form and with full ceremonials and accessories. The *dramatis personæ* was most creditably assumed by the officers and a select corps of members of the consistory to the number of thirty-three, among whom were several who are noted for their dramatic ability. In addition to the above there was also a chorus of 12 male voices, under the leadership of Bro. John B. Rhodes, who also presided at the organ, and a brass quartette led by Bro. Thomas M. Carter.

FOREIGN.

It is estimated that there are 15,838 Masonic Lodges in the world, having a membership of 1,802,992.

Germany, by the latest statistics, has 385 lodges working under Grand Lodges, with 44,047 brethren.

In Germany, evening dress and white gloves are compulsory at all Masonic meetings. The brethren retain their hats in the lodge.

It is forty-six years since a Masonic Lodge was first established in New Zealand. It is forty-eight in Victoria and sixty-five in New South Wales.

Those of our readers who hail from Tyrone and Fermanagh, Ireland, will, no doubt, be pleased to know that a Masonic lodge has been dedicated at Fivemiletown.

All the lodges in New South Wales are now under the jurisdiction of the United Grand Lodge of that colony, the last lodge under the English constitution having changed its allegiance.

The Masonic Lodge in Alzeil, Germany, made arrangements to provide during the past winter, twenty poor school children with substantial breakfasts. Such arrangements might well be adopted in other countries.

This is a new innovation. The signing of the marriage contract of a daughter of the W. M., in Paris, was lately followed by a Masonic celebration. After an effective discourse by a prominent brother, an excellent concert closed the proceedings.

The Correspondence Circle of Quatuor Coronati Lodge, No. 2,076, of London, England, now numbers 629 members. The latest additions from the United States are Grand Master Bro. J. C. Smith, of Illinois; R. Bro. Maj. Charles M. Howell, Past D.D.G. M., and the Rev. Dr. J. W. Mitchell, of Lancaster, Pa.

At Nice, Italy, an International Masonic Committee has been formed to raise, by contributions, the money requisite for the completion of the monument to Bro. Garibaldi, at Nice, the place of his nativity, at present a French city. It is somewhat singular that a hero gaining unity for Italy, should live to see his birth-place moved into a foreign country.

In the Masonic Hall, Aberdeen, on October the 25th, Bro. Lord Saltoun was installed as Provincial Grand Master of the Royal Order of Scotland. The installation ceremony was performed by Bro. Lindsay Mackersy, acting Deputy Governor, who was supported by Bros. Murray D. Lyon, G. Sec., Colonel Lumsden of Pitcaple, Boyd, Peterhead and others.

The Grand Lodge of Scotland has 698 active lodges on its roll. It has thirty-six in India, eleven in Queensland, four in Tasmania, twenty-four in South New Zealand, seventeen in

North New Zealand, eight in Cape of Good Hope, four in South Africa, one in Mauritius, six in West India Islands, six in Jamaica, four in Trinidad, seven in Peru and Chili, four in China, four in Japan, two in Gibraltar.

In Germany there are eight Grand Lodges forming the Grand Lodge League; in Spain and Italy there are many Masons, and in Russia there are not many Freemasons. Austria has a few Freemasons; Turkey has not any; in Switzerland there are a few, and the same may be said of Denmark, Norway, and Sweden. Of the lodges of the last mentioned countries the king of these respective lands is head and Supreme Grand Master.

We congratulate Bro. Lord Mayor Whitehead on the honor which has been bestowed upon him by the Queen in recognition of his services during an eventful Mayoralty, the Prime Minister having notified his lordship that her Majesty had been graciously pleased to create him a Baronet of the United Kingdom. His lordship, therefore, who has done signal service to the Volunteers, and presided at the reception of the Shah, is now Sir James Whitehead, Bart. We trust he may live long to enjoy his honors.—*London Freemason.*

Torquay will soon be distinguished as the abode of Masonic *litterati*, for three brothers ranking high in Masonic honors have been industriously adding to their former literary works. Bro. Chapman has rescued from oblivion, and published in book form "Metham's Masonic Orations;" Bro. Jno. Lane has just issued a very painstaking work, entitled "A Study to the Lists of Lodges," which is simply invaluable to the brotherhood; and Bro. W. J. Hughan has followed with an interesting "History of the Apollo Lodge, York."—*Torquay Directory.*

"Help us to build each other up,
Our little stock improve;
Increase our faith, confirm our hope,
And perfect us in love."

Miscellaneous.

INFORMATION FOR INTENDING CANDIDATES.

A correspondent of the *Masonic Star* suggests that the following should be printed on leaflets, and distributed to all intending candidates.

I. Masonry consists of a body of men banded together to preserve the secrets, customs, and ceremonials handed down to them from time immemorial, and for the purpose of mutual, intellectual, social, and moral improvement; they also endeavor to cultivate and exhibit brotherly love, relief, and truth, not only to one another, but the world at large.

II. Masonry offers no pecuniary advantages whatever, nor does there exist any obligation nor implied understanding binding one Mason to deal with another, nor support him in any way in the ordinary business relations of life.

III. Masonry teaches us to remember our common origin, but it also distinctly enjoins us to respect all social distinctions, so that whilst some must rule, others must obey and cheerfully accept their inferior positions.

IV. Masonry has certain charities, but it is not in any sense whatever a benefit society, nor is it based upon any calculations which would render this possible. The charities are solely for those who, having been in good circumstances, have been overtaken by misfortune or adversity, and they are quite insufficient to meet even these demands now made upon them. Neither a Mason, his wife, or his children have any claim upon them, and it is only by the votes of the subscribers that even a portion of the most deserving cases can be admitted or relieved.

V. Masonry distinctly teaches that a man's first duty is to *himself, his wife, his family, and his connections*, and no one should join the Order who cannot well afford to pay the initiation fees and subscriptions to his lodge, as well as to the Masonic charities, and this without detriment in any way to his

comfort, or to that of those who have any claim upon his support. The initiation fees are from £5 to £10, and upwards; annual lodge subscriptions, from £2 upwards; clothing, from £2 upwards; charities optional, but expected.

VI. Masonry recognises no distinctions of religion, but none should attempt to enter who have no religious belief, as faith in God must be expressed before any can be initiated, and prayers to Him form a frequent part of the ritual.

VII. Masonry, therefore, demands that everyone before offering himself as a candidate should be well assured in his own mind:—

- (1.) That he sincerely desires the intellectual and moral improvement of himself and his fellow-creatures, and that he is willing to devote of his time, his means, and his efforts, in the promotion of brotherly love, relief, and truth.
- (2.) That he seeks no commercial, social, nor pecuniary advantages.
- (3.) That he is able to afford the necessary expenditure without injury to himself or connections.
- (4.) That he is willing to enter into solemn obligations in the sight of God.

INTEMPERANCE AMONG MASONS.

The following is from an address of Grand Master Myron Reed of Wisconsin. They are timely words and apply to other Orders quite as much as to Masonry:

How many bright, intelligent, big-hearted men and Masons do we see go down around us almost every day by the use of strong drink?

The remedy for these evils is largely in the hands of the Subordinate Lodges. It is through quick, strong, just, vigorous, hearty discipline. A dissipated Mason, after reasonable efforts at reformation have proven unavailing,

should neither be allowed to retain his membership or be given a dimit. There should be a Masonic trial upon charges. Masons as a general rule are too cowardly about this matter. They are afraid to enforce the laws for fear of making enemies of this class of Masons and thereby suffer in their business. There should be in every lodge a Committee on Discipline, and they should be directed by the Worshipful Master, to prefer charges against every member who will persistently drink or gamble; and if the committee neglect or refuse to do their duty, then the Worshipful Master should prefer charges against the committee.

But this effort at discipline should be accompanied by an unflinching determination to blackball every candidate who is addicted to the use of intoxicating drinks, and every applicant for initiation whose business is that of keeping a saloon or retailing intoxicating liquors to be used as a beverage.

It is also the duty of the Worshipful Master to exclude from the lodge and ante-rooms all liquors, and if he should neglect to do so, then, on complaint of any member, the Grand Master should suspend him if he has negligently failed in this important duty.

I am not here advocating total abstinence in the use of intoxicating liquors, for that has never been inculcated by our Order, but temperance has. It was in ancient days one of the cardinal virtues of our profession, and should be to day, when our heads should be clear and our hearts steady, to build up a character worthy of our high calling as Masons and as moral reformers.

Our brethren in other jurisdictions have taken steps in keeping with the progressive character of our institution and the spirit of the age in which we live. Ohio, Colorado, Oregon, Missouri, Arkansas and Kentucky, have, by their Grand Lodges, declared that saloon-keeping by Masons is a moral and Masonic crime. Is it not about time for our Grand Lodge to take some stand upon this important question? It certainly should go as far as to declare that in-

toxicating liquors should be excluded from its ante-rooms, from its banquet-halls, and the lodges should be prevented from renting its buildings or any portion of them for saloon purposes. We want no compromises with this gigantic vice. The time has come when we should say that liquor dealers engaged in retailing liquors as a beverage should not be initiated into the mysteries of Masonry. That it is a disqualification of more importance than the loss of the little finger of the left hand, and the man who sells liquor to be drunk is as culpable as the man who drinks it; and that the Mason engaged in this kind of traffic is guilty of a Masonic offence as much as the habitual drunkard.

Our lodges should never be an asylum for inebriates nor a shelter for those who make them.

Masonry must depend for its support upon the sober, moral, honest element of the community; any other is debilitating and detrimental to our ancient and honorable fraternity.

AN INCIDENT OF THE TRIENNIAL PARADE.

For more than three hours I stood upon the grounds of the park opposite the White House, Washington, D.C., on October 8th inst., and viewed with pleasure the "Soldiers of the Cross," as they passed in review of President Harrison, who, with a courtly bow, responded to the salutes of the Eminent Commanders. As Heintzelman Commandery, of Cincinnati, moved along, each Knight removed his chapeau and passed on uncovered. It was the first to do so and but one other did likewise. The bands discoursed sweet music, the tunes mostly of a national character. The band of one Commandery, St. Omer, but where stationed escaped my notice, as it approached the Presidential stand, gave us a strain that is rarely heard upon the public streets, but was singularly appropriate upon this festive occasion. To the ear of the profane it probably sounded odd, but

to that of the Templar, "All Hail the Power of Jesus Name," as it rang out on the crisp October air, carried him back to hours spent within the walls of the Asylum, and as the band proceeded on, and the sound grew fainter, I noticed they changed to "Praise God from Whom all Blessings Flow." Surely men who were marching unmolested with the "cross of Jesus going on before" should be true to their Immanuel, whose name is so often on their lips.—*William T. Totten in the Keystone.*

FREEMASONRY IN EGYPT.

Bro. J. Worthington, at Malta, sends the following: The brethren of the Mystic Tie at Cairo have been showing great activity of late, and the new Masonic Hall in Sharia Masrel Ateeka, which has been established within the last few months by the English members of the Craft, is not only in the most fashionable quarter of Cairo, but will be, after the decorations are completed, one of the finest fitted up and prettiest Masonic halls occupied by English Freemasons out of England, as well as one of the most conveniently arranged. Attached to this hall is a Masonic club, which draws a number of brethren together nightly, and this is a great boon to many of the members, who are thus enabled to have much pleasant and social intercourse, and have at their disposal a large number of papers and periodicals, as well as many of the comforts of a first-class club, away from the noisy streets of Cairo.—*Keystone.*

A SMALL GRAND CHAPTER.

The smallest Grand Chapter in the world is the Grand Chapter of South Australia, which has only one Chapter under it! At the time the Grand Lodge of South Australia was formed there were only two chapters in the colony, one E. C. and one I. C. The Arch regulation of England renders it necessary that their Chapters must be

attached to lodges of the English Constitution, consequently when all the E. C. lodges joined the new Grand Lodge, the chapter charter was withdrawn. The Chapter then declared itself a Grand Chapter, and has just received recognition as such from the Grand Royal Arch Chapter of England. The Irish Chapter maintains its connection with the Leinster Lodge I. C., the only lodge which did not ally itself with the Grand Lodge of South Australia. Both Chapters are on amicable terms. *New Zealand Masonic Journal.*

A BURLESQUE CORNER-STONE.

The action of the Grand Master of Delaware, in July, 1871, in laying a Corner-stone and dedicating the structure at *one time*, is thus discussed by the Grand Master of California:

"In July the Grand Master attended a double celebration, which was decidedly unique in character, so far as our knowledge of Masonry is concerned. This was the *laying the Corner-stone* of a new hall, and the *dedication* of the hall at the same time. By way of explanation we are informed that 'a space had been left in the north-east corner of the building for the stone and the appropriate deposits.' Physically, and inasmuch as the Corner-stone is now more of a symbol than an actual support of the building, we can well see how all this might literally be. But, then, what a burlesque upon the very fundamental idea of a 'Corner-stone upon which the future superstructure is to be reared.' We wonder what Solomon or Hiram would have thought of the suggestion to lay the Corner-stone of the Temple and have the services of the dedication at the same time! We are aware that Masonic tradition has something to say about a missing stone, but that, we believe, was the key of the arch and not the 'sure foundation-stone of the corner.' We cannot but think, therefore, that little Delaware has made a new discovery

in the way of economizing time and expense of ceremonies. The nearest approach thereto which ever came under our observation was at the laying of the corner-stone of an African Methodist Church, we being merely a looker-on. The sable brethren and sisters went through with all the necessary motions, including music, exhortations, etc., and then the corner-stone was carefully conveyed to an adjoining building, to remain for several days until the workmen should get the wall ready for it."

A STRANGE COINCIDENCE.

"Do you know that a most remarkable thing occurred in connection with Col. Brandt's death," said Judge Anderson. "But I don't know that I should say that it occurred in connection with the death, either. However, the Grand Lodge sessions were held in the Masonic Temple—and a beautiful temple it is, by the way. The Masons met the night before Col. Brandt's death, and that Order invited all the visiting Odd Fellows who were Masons to attend. Col. Brandt was a Mason and went to the meeting. During the session a large "G"—an emblem which was suspended from the wall—dropped upon the floor and was literally shattered. I was not present because I am no Mason, but I have been told that no cause could be assigned for the fall. Anyhow Col. Brandt was standing upon the spot where the emblem fell, and it was upon that very spot he died."—*Atlanta Constitution.*

BISHOP BAGSHAWE AND FREEMASONRY.

Cardinal Manning, on Sunday, the 29th ult., reminded his flocks in London and throughout the extensive Roman Catholic diocese of Westminster that certain days of the current week are to be given up for special devotions for the intentions of his Holiness the Pope. The Holy Father has himself ordered the reading

in the vernacular of an allocution against what is called the "sacrilegious outrage" on the Christian faith by the erection in Rome of a statue to Giordano Bruno, the Pantheist, whom Leo XIII. describes as "a man of a depraved heart and perverted abilities." Dr. Bagshawe, Bishop of Nottingham, has forstalled Cardinal Manning in exhorting those in his diocese to make reparation for "the awful outrages lately committed at Rome against Almighty God, when the statue of an impious and impure Atheist was publicly set up and honoured there by delegates from all parts of the world, when hymns were sung in honour of Satan, and the banner of the arch fiend, represented as triumphing over the Church of God, was openly displayed." "This was," says the Bishop, "a public proclamation of the audacious attempt, inspired by the powers of hell, and long secretly intended, utterly to destroy Christianity, and the Holy Catholic Church. The Holy See itself assures us 'that the dark society of Masons is striving to overthrow the Kingdom of Christ on earth by various and manifold schemes, plots, and acts,' and that 'to prepare the way for that overthrow, the design was begun and perfected to obtain possession of the City of Rome'; and lastly, that 'the leaders of the hostile sect have now declared by word and deed what was their ultimate object in taking the City; by deed, when they wished the Holy City to witness the honours by which they extolled the crimes and obstinacy of an impure apostate; by word, when by the voice of their leaders they declared openly that they were inaugurating by those solemnities a new religion, in which setting aside the dominion of the immortal God a divine worship is given to the reason of man.'" Dr. Bagshawe says the assault that is thus being carried on against the Church is so urgent and terrible that the Pope assured them that his liberty and dignity in the discharge of his apostolic office have already being grievously diminish-

ed, and that his person was not exempt from fear and danger. Catholics were bound to open their eyes "and those of others to the danger to which religion and faith are exposed because of that sect of Freemasonry, which, assailing the unwary with craft and assiduousness, exerts all its powers against the Roman Pontiff. We are bound to remember, and to warn all those who depend upon us, of the obligation we are all under, to oppose that sect, to avoid these conspiracies, and to defend and strenuously bear witness to the Catholic faith both by word and work."—*Nottingham Daily Express*.

POWERS OF GRAND LODGE.

In the report of the Committee on Foreign Correspondence of the Grand Lodge of New York, Past Grand Master Gibson says:

"The Grand Lodge is supreme within its jurisdiction, but not infallible. It is composed of men who, though Masons, are of like passions of other men, and as liable to error. We are believers of non-interference with the exercise of that jurisdiction in any other way, or for any other purpose, than the general benefit, protection or safety of the Craft."

Grand Lodges are not possessed of absolute, unquestioned and despotic power. There never was a time in ancient Craft Masonry when even a Grand Master had any such authority as that. The Craft are free Masons. They are not and never were slaves. Indeed, the bondsman could never be a craftsman, as he was not "free born."

GRAINS OF GOLD.

The Faith of Freemasonry is the purest known to man; and it is so simple that any people having a decided bias towards the truth may readily accept it.

An exchange says "Masonic hospitality should never be uncovered by a vulgar expenditure of dollars and cents.

Let everything be done in a good, common sense way, without style or extravagance."

In a very old manuscript found by the learned John Locke, the question is asked, "Are Masons better than other men?" and the answer given is: "They are not; but they are much better than they would be if they were not Masons."

Not long since we heard an old Mason say, "Oh, for another wave of Morganism to wash out the faithless unworthy and establish once more the Free Mason!" And we add, oh, for a time when men will be men for manhood's sake, Masons for the truth of Masonry; when confidence will not be a jest, when a Mason's word will be worth one hundred cents on the dollar; when envy, slander, malice and backbiting will be shut out of the Order, and Brotherly Love, Relief and Truth be again firmly established in the hearts of the Craft and exemplified in their daily walk and conversation.—*The Tyler*.

Masonry should strengthen our faith, intensify our love, and teach us to exercise charity in word and deed to all mankind. We should carry out in life what we teach in our lodge rooms, and the day-dream of our hearts should be to so fashion our words that wherever we are or whatever we do, may be emblematic of the pillars of truth that support our beloved Fraternity.—*Masonic Advocate*.

When any person tells me that Masonic institutions are founded on no closer relations than what someone has called the "damnable institution of ritualism," I know they know nothing of true Masonry. Ritualism never made a true Mason unless the heart of the man was in his hand—unless his heart was where it would make every other Mason understand the brotherhood between them. Masonry is intended to elevate, to bring man closer to his brother man, and anyone who thinks else makes a great mistake.—*Imperial Potentate Sam Briggs*.

Masonic charity, true Masonic charity, does not only mean that charity which is extended to a Mason, or his family, by a Mason, or a Masonic body, but the charity that is given to all who are suffering and in want. Not only given because the giver believes it his duty to give, but also of the pleasure he experiences in doing good. The men who give the large amounts often do so more from the notoriety that it gives them than for the good of the persons who receive it. But the truly charitable give only for the good it will do, and for no hope of reward, except that which will be his in the world to come. Such is Masonic charity.—*New Zealand Mail.*

It is the absolute duty of lodges to discriminate between the intelligent and the ignorant. We owe it to our institution to keep out those who cannot appreciate its teachings, and who seek admission for mercenary or other improper motives. No matter if the applicant be our friend, our relation, or even our brother in the flesh, we have no right to admit him on that account; but our imperative duty is to reject him, if we know he is not one on whom the lessons he is about to receive will produce the desired effect.

WHAT TEMPLARISM REQUIRES.

The following question was propounded to Sir J. Jay Buck, Grand Commander, Kansas:

“Can a commandery receive and act upon a petition wherein after the words ‘Christian religion’ is inserted ‘in preference to any other known system.’”

And was officially answered as follows:

“Your commandery cannot receive and act upon that petition. A man who is a *firm believer* in the Christian religion, in *preference* to any other known system of religion, does *not believe* in anything divinely religious.

“Of the different dogmas that are presented to mankind, he simply thinks *that* one the least objectionable.

“Templar Masonry implies and requires a belief in three things:

“*First*—The DIVINITY of CHRIST.

“*Second*—His vicarious atonement.

“*Third*—Salvation through that belief and obedience to ‘the word,’ and a life patterned after that of the Saviour.

“That we all fall short of our model, does not change the model.”

OF GOOD REPUTE.

Queen Elizabeth, hearing the Masons had certain secrets that could not be revealed to her (for that she could not be Grand Master), and being jealous of all secret assemblies, &c., she sent an armed force to break up their Annual Grand Lodge, at York, on St. John's Day, the 27th of December, 1561. Sir Thomas Sackville (then Grand Master), instead of being dismayed at such an unexpected visit, gallantly told the officers that nothing could give greater pleasure than seeing them in the Grand Lodge, as it would give him the opportunity of convincing them that Freemasonry was the most useful system that ever was founded on Divine and moral laws....&c. The consequence of his argument was that he made the chief men Freemasons, who (on their return) made an honorable report to the Queen, so that she never more attempted to dislodge or disturb them, but esteemed them as a peculiar sort of men that cultivated peace and friendship, arts and sciences, without meddling in the affairs of Church or State.

FREE AND ACCEPTED.

The London *Punch* furnished the following *morceau*, which shows how the mere title of our Fraternity may prey upon the mind of an innocent female, who has taken the first degree in Matrimony (in other words, has been engaged), and was looking forward anxiously to the time when she should be raised to the dignity of wife, and participate

in all of the secrets of Matrimony. The perplexed maiden writes as follows:

In strict confidence.—(Private.)—My Dear Mr. Punch,—Oh! how I hope and pray that you are not a Freemason, and that you can sympathize with me in my miserable state of mind. It was only last month that I accepted Charles Frederick, after much pressing, and it was only last week I discovered he is a Freemason, and it was only yesterday—Oh, I shall die, I know I shall—that I read, a Freemason considers himself Free and Accepted at the same time. Isn't it perfectly awful? I have not seen the monster since I made the discovery, and I have not the heart to write to him. Can you advise me what I ought to do? Shall I consider myself Free as well? Oh! do help me. Yours ever, Geraldine Smith. The Dovecote, Billingeum-Coolington, April 29. P. S.—We were to have been married in May.

A LADY'S BURIAL BY MASONS.

Having received numerous inquiries for information concerning the reported burial of a lady at London, Ohio, by Masons, we have obtained the following particulars from Bro. John D. Maddox, of Chandler Lodge, No. 138, giving in detail the very interesting and impressive ceremony:

An unexpected opportunity sometimes occurs, enabling a lodge to exemplify some of the immutable truths of the Order, in a manner not set down in the rituals.

In Masonic practice it is with the greatest reluctance, and only after the most thorough assurance of the propriety of his course, that a thoughtful Master will entertain any measure involving a "new departure." It is, therefore, not surprising that inquiry has been excited by the announcement through the secular press of the "burial of the wife of a Mason by the Masonic Order."

The following is a statement of the facts in the case:

Bro. Josiah Swetland is one of the oldest, and at the same time most enthusiastic and efficient, members of Chandler Lodge, No. 138, F. & A. M., of London, Ohio, and is widely known and esteemed, not only among the local brotherhood but throughout our Grand Jurisdiction. His wife recently deceased, has been an invalid for many years. She has, through her active as well as declining years, been an ardent admirer of the teachings of Masonry, and having read many of the exoteric works, and having witnessed many of the public ceremonials of the Order, and being greatly impressed with their value and beauty, she long cherished the desire, that when the Supreme Grand Master should call her to Himself, that she might be buried by her husband's brethren, whom she regarded as her brethren also, and that only fraternal hands should be permitted to perform the last sad offices.

In compliance with this wish, the brethren assembled, and without opening a lodge, repaired in a body to her late residence, wearing white gloves and bearing the sprig of evergreen.

After religious services, conducted by her pastor, the brethren formed in open order, with facing lines, extending from the residence to the street, and between these lines, the remains, borne by pallbearers of our Order were conveyed to the hearse, after which the mourning husband and family passed through to their conveyances. The brethren then took their position at the head of the procession and marched as an escort to the cemetery.

On arriving at the grave an arrangement of the family and fraternity was made as at a Masonic service. The W. Master then read an address (in lieu of the Master's address as given in the burial service), which he had prepared as suitable to the circumstances; after which he read from the Church ritual the burial service therein prescribed, and adding thereto a short explanation of the emblematical significance of the evergreen, modified from the Masonic ritual to suit the occasion. The

brethren then deposited the evergreen, omitting the words "In memory of, etc."

The minister, a Mason, closed the service with prayer and benediction. The brethren then each in his turn deposited a few shovelfull of the clods of the valley, until the grave was filled and symmetrically moulded; and thus ended this orderly and impressive service.

The brethren feel that their course was warranted by the circumstances of the case, and congratulate themselves upon having been able to fulfil to the letter the long entertained wish of their departed friend and benefactress, and upon having the privilege of conveying to their bereaved brother so helpful an expression of their sympathy in his great loss.

Note, a lodge was not opened; that the white apron was not worn; that the Masonic burial service was not read; but that a large company of sympathizing brethren, attending in a body as brethren, conducted a service prepared for and suitable to the occasion.—*Masonic Chronicle*.

A TIMELY WARNING.

It is now several years since I was travelling on a stern-wheeler from Cairo to Memphis, and a slow and painful conveyance it proved to me. The bill of fare was frightfully scanty, the bedding bug-haunted, the company profligate. Gambling was going on from sunrise to midnight, and every hour or two a fight settled the game, after which a new "deck of keerds," as the gamblers uncouthly styled them, was "totched on," and another round began, to terminate as before.

Among the passengers I had observed a young man of that gentle, amiable cast of countenance which young men, even at this day, sometimes wear who have been raised in pious families, under the hands of loving mothers and praying fathers. How such a young man got to the gaming table, I have never

ascertained, but rising one night a while before twelve, after vainly attempting to snatch sleep among the roaches and more offensive vermin, I discovered him there, excited with liquor; furiously excited with the gambler's madness—worse than *delirium tremens* itself—and in a rapid process of being plucked by the experienced scoundrels around him. The sight shocked me; I was quite unprepared for it. Through my conversation with him the previous day, I was confident he knew little or nothing of cards—a thing easy enough seen, by the way, in his awkward style of handling them—and that he would not rise from the dangerous place while he had a dime left in his pocket. After standing by for a considerable time, during which dollar after dollar disappeared from his pile to enlarge that of his opponents, I took a chair close by him and leaned my elbows upon the table in real distress. A square piece of tobacco lay there—a plug, I think such things are called—with a knife by it. Mechanically I took them up, and began thoughtlessly to chip the tobacco. While doing so, the young man reached his hands in my direction for the pack of cards, it being his deal, and exposed his wrist bands to my view. By the flash of the candles I observed that they were fastened with gol buttons having Masonic emblems—the Square and the Compasses—on them, a sign I never fail to see when within my purview.

A thought occurred to me. This is a Mason; I will warn him of his danger; so with the knife I cut deeply in the tobacco the same emblems, the square and the compasses, and, laying it down with the knife before him, as I supposed they were his property, I arose and left the table. I could see that his eye caught the emblem instantly, and that he understood me.

It was a curious thing to observe him then. He went on dealing the cards, but so listlessly and carelessly as to forfeit the deal. He laid his forehead in his hands thoughtfully, and his hands upon the table. Once or twice he

counted his little pile of money, now reduced to a very trifle. He got up for a drink of water, and walked in an uncertain manner to and fro, sat down again, played his game out and, by the evident co-operation of his adversaries, won it, got up again, drank and took a longer walk; played again and won. And then, as with a power given him at that instant from on high, he threw down his cards with a startling vehemence, fell on his knees, raised his hands aloft to Heaven and, with a mighty voice, repeated an oath that he would "never, never, NEVER gamble again, so help me God!"

I sat by his side all that night, bathing his head in cold water, and that saved him, I think, from a terrible attack of brain fever—saved him for a lovely girl, to whom he was then betrothed—saved him to be the father of as charming a child as ever sprung like an olive shoot by human feet—saved him to become one of the best officers in one of the best Grand Lodges in the land—saved him to become one of the best correspondents and truest friends—a Mason, with whom I hope at the Resurrection Day to rise.

Nor is this the whole story; for one of the gamblers, to whom the knife and tobacco really belonged, seeing the Square and Compasses cut on his plug, sat with me all that night at my brotherly work; avowed himself a Mason, also declared, in language more ardent than was necessary (for, under other circumstances, I should have called it blasphemy), that, had he known the young gentleman was a Mason, he was essentially d——d if he would have played a game with him; and the next morning, learning the exact amount that had been won, collected it from the others and returned it to him. That gambler took a step in the right direction, consequent upon the rebukes, compliments and counsels which, combined in equal doses, I administered to him, and quit the river forever, opened a book store, became a grain dealer, a dry goods merchant, and made money at all these things; was elected sheriff

of the county, and still holds that position; and to conclude the story, I still have the plug of tobacco in my possession, with original Square and Compasses cut upon it!—BRO. ROB. MORRIS.

TOUTING FOR TRADE.

We have been invited to express our opinion as to the conduct of a brother engaged in trade who has been forwarding his circulars to the Secretaries of lodges, no doubt—as our correspondent suggests—for distribution among the members, and thus endeavoring to obtain their custom. It is hardly necessary for us to state that such conduct is most objectionable, and that anything in the nature of Masonic touting for custom is entirely opposed to the spirit which is supposed to actuate men when they become Masons.

In this particular case a man who is a fishmonger by trade and a Mason by repute is soliciting in this manner the custom of members of certain lodges in an inland province, and among the credentials he enumerates is his "Masonic position," to which he refers in the most open manner. We suppose that nothing will ever succeed in putting a stop to these fishy proceedings, though it is possible that the public condemnation by the authorities and the press may cause them to be of less frequent occurrence.—*London Freemason.*

INFLUENCE OF SECRECY.

Profanes have often spoken disparagingly of Freemasonry, simply because it was a "Secret Society," they taking the ground that secrecy necessarily means dark secrets, or a screen for work that would not bear the light. Masonry is, in one sense, a secret society, but its withdrawal from publicity in nowise condemns it.

"Full many a gem of purest ray serene
The dark unfathomed caves of ocean bear."

There is a pure crystal stream whose spring is buried deep in the fastness of

Masonic truths and principles, which, like the influence of a pure heart, bubbles and forces its way out through many obstacles, quenching the thirst, and laving the tired, perplexed brain of many a wayfarer. Although the outer door is well guarded, that the world may not penetrate the veil which preserves the sanctity of the inner chamber, still the unbounded influence which emanates from the secret work cannot be estimated from Equator to Poles. The philanthropy of Masonry is a living reality.

The guarding of secrets has, in a great measure, much to do with the success of most, if not all good institutions. What to-day is the foundations of the world's most flourishing government? Is it not the secret society called home?

"There where vows are truly plighted,
There where hearts are so united."

But what would this stronghold of nations be if the home trust was not shielded from the stranger's gaze?

Each member of the family brings his hopes, his ambitions, his joys and disappointments, and lays them on the home altar, knowing that they are safe from the unsympathetic approach of a stranger, and each individual around that mystic shrine is truer and stronger for sharing that secret, and the incense of the dear home love burns constantly, wafting its perfume out upon mankind. The influence is felt, but the source is hidden deep. The world does not condemn the home because of its secret life, this strength of Church and State. No! The loyalty to home inspires a loyalty to the larger trusts; the private affairs entrusted to the few are secure against all foreign intrusion.

Again, how beautifully the value of a guarded secret is illustrated during the time of war. A vast army of brave men will lie down to rest by the cheerful camp fire, with no fear of surprise from the enemy; one word has been whispered from tent to tent and binds into one; no foe can pass the outer guard; he has the secret countersign, and the ceaseless tread of the sentinel

hurries on; the blessed "all's well" brings a sense of rest and safety to the weary soldier, and he sleeps deep and long. A brother walks without, proud and strong with the magnitude of his responsibility; one false act from him, one word spoken to the enemy, death and disaster follows, the plans and secret manœuvres are discovered, and the battle is lost. The sign of a Mason secures him a brother's protection throughout the world, each plighted vow welds together thousands of brave hearts, each remembering he carries the weight of a brother's character; he must guard and shield him from the merciless weapons of the hard, indifferent world. Let the secret work go on, it is the stronghold of our Fraternity. May the silent deed of charity toward a brother strengthen the unity between them—the gift bestowed is sweeter for the world not having known it. The kindly admonition sinks deeper in the heart of an erring one when spoken heart to heart and lip to ear. Let the lodge be the universal home altar of a Mason, where he may lay bare his heart, and feel secure against the outside world.—*The Royal Craftsman.*

One of the most disagreeable tasks that we are sometimes called upon to perform is to examine a visiting brother, who, while displaying a massive gold charm, indicative of rank as a Knight Templar and a Sovereign Prince of the Royal Secret, has but little else to prove himself to be even a Master Mason. He has every appearance of being a gentleman, and may have been introduced by an acquaintance as a prominent business man where he resides, and one who is entitled to the highest respect and confidence, and yet we are not allowed to take his word that he is a Mason. He says he is one, and there is no reason to doubt his word, but he cannot prove that he is in the way Masonry requires, and it becomes our unpleasant duty to inform him that we can not recognize him as a Mason.—*Masonic World.*

SLOVENLY WORK CONDEMNED.

There is no secret order which can approach Masonry in the grandness of its foundation—in the sacredness of its past—in the benefits of its future. It has always stood at the head, and it always will. Nothing can ever be organized to rival it. It is world-wide in its signs and benefits. It is universal in its creed. It covers the earth with its mantle of purity, morality, religion and charity. No Mason will dispute this, and yet let some of them explain why our Institution sinks into lethargic slumber while others are awake and progressive?

I know why it is. Every brother can solve the mystery if he will but stop to think. I told you what it was in my last. Our beautiful ceremonies are slurred and burlesqued by dough-headed and incompetent officers, who have been shoved up into those stations by dough-headed and unthinking members. I will take the work of the Good Templars, or any insurance order, and put it against the average work of a Masonic lodge, and make every Master Mason ashamed of himself. We have got to begin right there. The work must be well done or the lodge should be asked to surrender its charter. If officers haven't the time or intelligence let them step down and out. Bad work not only drives old members away, but makes a bad impression on new ones. It's the impression you make on a candidate which makes him love the Order or grow cold over it.—*Jephtha, in The Tyler.*

SOME TERMS DEFINED.

A Parrot Mason.—One who commits to memory the questions and answers of the categorical lectures, and the formulas of the ritual, but pays no attention to the history and philosophy of the institution, is commonly called a Parrot Mason, because he is supposed to repeat what he has learned, *without any conception of its true meaning and delivery.* In former times such super-

ficial Masons were held by many in high respect, because of the facility with which they passed through the ceremonies of a reception, and they were generally designated as Bright Masons. But the progress of Masonry as a science *now* requires something more than a mere knowledge of the lectures or ritual to constitute a Masonic scholar.

The Knife and Fork Degree.—Those Masons who take more delight in the refreshments of the banquet than in the work of the Lodge, and who admire Masonry only for its social aspect, are ironically said to be members of the Knife and Fork Degree. The sarcasm was first uttered by Dermott when speaking of the moderns, that some of the young and older brethren made it appear that a good knife and fork, in the hands of a dexterous brother, over proper materials, would give greater satisfaction, and add more to the rotundity and popularity of the Lodge than the best scale and compass ever known.—*Mackey's Encyclopædia.*

George Washington was twenty years, eight months and twelve days old when taking the Entered Apprentice Degree. He was born February 22nd, 1732, and initiated in Fredericksburg Lodge, November 4th 1752. He was passed to the Degree of a Fellow Craft, March 3rd, 1753, and on August 4th of the same year was raised to the sublime degree of Master Mason. In 1777, the Convention of Virginia Lodges recommended Washington as a suitable person to be elected Grand Master of the Independent Grand Lodge of that Commonwealth, an honor which he felt compelled to decline.

As to Dual membership in lodges we have objection,—for many reasons. If a Brother faithfully, earnestly, and zealously performs his duty to the Craft in one lodge of which he is a member, it is not likely he will have the time to render like service in another.—*P.G.M. Bro. Richard Vaux.*

MASTERS AND MEMBERS.

How many times Masters of lodges have felt chagrined because of, thoughtless complaints by the members, arising in part, oftentimes wholly, from faults of the persons complaining; no one can tell so well as the Masters themselves, who preside or have presided over lodges.

The Master of a lodge has a multitude of things to which he must necessarily give attention, and many of these may not be known until the hour of lodge meeting. On this it is not necessary to enlarge, though it may be well enough to venture suggestions.

Possibly the Secretary may be late in arriving—why? is answered by many reasons; Committees fail to report—never mind why, the fact remains; officers are not in their respective places at the hour named, though they should be; but uncertainty increases, with it anxiety comes, and the meeting which the Master had hoped should be a model one, opens, goes through with the business, and closes in such a sort of half satisfactory manner that all present feel a depressing influence, and go their respective ways without analyzing the cause. Under such circumstances it is an easy thing to say, the Master was not social, and to place at his door the blame for the failure to have a thoroughly successful meeting.

While this feeling is being entertained concerning the Master, will it not be wise to look about for the members, and ascertain, if we can, where they are and what they may be doing to help along the work of the lodge? But, as a question of fact, was the Master unsociable or was he thoughtful? Had he time and opportunity to greet every member cheerfully, when he indeed was the one to feel the depressing facts which none could know so well as he, because none other had a similar care. Officers indeed there are, but some are slow in getting into their places. Nevertheless, the Master must provide

—what other members of the lodge can not or will not, if he can?

Is it not made his duty to see that the members are properly instructed—and if his officers lack ability to supply their defects? Under all circumstances, even the most favorable, he is to watch carefully the progress of their performances, and see that the long established customs of the institution suffer no derangement at their hands.

Sociable indeed he might be, cheerful even unto animation, but there sits a brother in the back row of seats bulwarked against approach. Have we not seen a brother so entrenched in a lodge, and so remain from the opening to the close, and finally come out of his stronghold of necessity, and sagely remark that “the work went very well but the lodge didn’t seem social.”

This is not a solitary instance by any means; its counterpart can be seen at lodge meeting much too often, but the fact that it is unintentional does not cure the trouble. The truth is, the Master, by virtue of his office has cares not experienced by officers or members, to lighten which far too little effort is made by them.—*Liberal Freemason.*

“FREE BLOW” MASONS.

This class are full too numerous and deserve a notice. They are selfish, conceited and brazen. “Cheek” is a part of their make up. They will put a nickel into a charity box, with a pompous air, and eat and drink five dollars worth of solids and liquids at some one else’s expense, looking the while as though they were the host, and appearing to be oblivious of the fact that they are beating their nutriment out of some whole-souled Brother. This class of beats are never present where they have to pay, but let a banquet be served where no money is exacted, and they appear in the front seat, and act as though they were conferring a favor by their presence. To them, a Masonry that costs nothing is the proper thing. They worm their way into official posi-

tions in the same way they beat their grub, by cheek, while the whole-souled Brother is often passed by. This cheap class of Masons are of no value to the Craft. It matters not how glib a Mason may be with the ritual, if he has no heart in it, his influence will not be of any great account to the fraternity. Our brethren should note these shams, and compel them to be kept in the background. Of all the "misfit" Masons that we have seen, the "free blow" Mason is chief. Our only hope is, that some of them may "see themselves as others see them," if so, there may possibly be a reformation in certain quarters.—*Masonic Journal*.

THE J. W.'s TOAST.

Happy to meet—because on the checkered floor we find the sole middle ground on which brethren can meet and blend, of every country, religion and opinion, the high and low the rich and poor.

Sorry to part—because outside the Mason's lodge we take up again the fardels which fell off our shoulders as we entered its tyled precincts.

Happy to meet again—because after having so often tasted of these joys, we long to participate once more in the most genial friendships known to man.—*Keystone*.

From Inn to Inn.—The migratory character of the old English Lodges, in going from Inn to Inn for their place of meeting, is shown by the history of the Lodge of Tranquillity, No. 274, of New Church, Manchester, which during the past one hundred years has met at the following public houses :

Three Funs Tavern, Smithy door, Manchester	1789
Britannia Inn, Manchester	1798
Old Boar's Head Inn, Hyde Cross, Manchester	1796
Dog and Partridge Inn, Deansgate.....	1804
Pack Horse Inn, in the Apple Market "	1800
Cross Keys Inn, Newchurch in Rosendale	1809
Black Dog Inn, " " "	1810
Dolphin Inn, " " "	1829
Black Dog Inn, " " "	1837
Boar's Head Inn, " " "	1843

THE ANCIENT YORK RITE.

"The York Rite is the mother of all other Rites," says Mackey, "the most ancient, the most simple, the most scientific, the one in which true system of symbolic instruction has been preserved."

Its history is as follows : In the year 926 the Saxon King Athelstane of England granted a charter to Prince Edwin (his brother or son, it is not certain which) to compose a Grand Lodge. All the Masons of the realm met at the city of York, England, and appointed Prince Edwin Grand Master, and then they framed the constitution and charges of an English Lodge. From the statutes there enacted are derived the English Masonic constitutions, and the ritual of the English Lodges is designated as the "Ancient York Rite."

In 1567 there was a split, and the London Masons elected Sir Thomas Gresham, a celebrated merchant, Grand Master and Inigo Jones, the great architect, was his successor. Thus there were two Grand Lodges in England, the last named being branded as "modern Masons." These two Grand Lodges continued to exist, and extended their schisms to this country, when two grand bodies were recognized in Massachusetts until 1792, and in South Carolina until 1817. In the year 1813, under the Grand Mastership of the Duke of Sussex, in England, the bodies were happily united.

THE BURNING BUSH.

In the ceremonies of the Royal Arch Degree the burning bush is represented. It was on Mount Horeb that the angel of the Lord appeared unto Moses in a burning bush, not one leaf of which was consumed. Here it was that the unalterable name, which was never known or heard of before God told it to Moses, was revealed. This being the great source of true Masonic light, and the place where all pure Masonic instructions might emanate, commentators also extract from this that though

the light of revelation shines forever it is never consumed, and we, as Royal Arch Masons, should remember to keep the holy flame alive—burning on; burning ever, but never consuming. And further be impressed with the awful glory of the holy name, and pay it that reverence with which it was received by our ancient brethren. "The priests could not enter the house of the Lord, for the glory of God filled the house, and they bowed down and exclaimed, 'He is good; His mercy endureth forever!'"—*The Freemason*.

THE LAMBSKIN APRON.

There is no one of the many symbols of speculative Masonry so interesting to the initiate than the lambskin or white leather apron. It is the first tangible evidence that he has been admitted into the Craft. It is an emblem he never parts with, however high he may ascend. The form and its decorations may change, but the meaning remains, and should ever remind him of that purity of life and rectitude of conduct which is so essential to his gaining admission into the celestial Lodge above, where the Supreme Architect of the Universe forever presides. It is more ancient than the Golden Fleece or Roman Eagle, and more honorable than the Star and Garter. All the ancient statutes of India, Egypt, Persia, are decorated with this emblem. The royal standard of Persia was originally an apron. This emblem was worn by the Levites and Egyptian priesthood. —*Masonic Record*.

The P.M.'s drop out inside of two years, as a general thing, but we hear of a P.D.G.M. who lost all interest in Craft work the moment his successor was elected. There must be something wrong with the Institution when prominent brethren refuse to take an active interest in its affairs once they have attained the height of their ambition. Perhaps office was what they "jined" for.

Dermott, the great Masonic historian, calls the Holy Royal Arch "the root, heart and marrow of Masonry." Oliver says it is "indescribably more august, sublime and important, than any which precedes it, and is, in fact, the summit and perfection of ancient Masonry."

SUBSCRIPTIONS RECEIVED.

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

W. H. Woodstock, \$1.00 ; George Tait, \$3.00 ; Thos. McCracken, \$3.00 ; Joseph King, \$2.00 ; W. Duncan, \$1.00 ; J. H. Farr, \$1.00 ; A. H. Smith, 75c. ; W. C. Wilkinson, \$1.00 ; R. W. Doan, \$1.00 ; A. A. Stevenson, \$1.00 ; John Stephenson, \$1.00 ; Wm. Gray, \$1.00 ; Harry Stratford, \$1.00 ; Benj. Gourlay, \$1.00 ; B. H. Elliott, \$1.00 ; Wm. Fitzpatrick, \$1.00 ; W. H. Chittick, \$1.00 ; Thos. C. McNab, \$1.00 ; Rev. Dr. Battisby, \$1.00 ; Shuniah Lodge, \$1.50 ; C. Arthur Jacques, \$2.50 ; W. H. Holt, \$1.00 ; W. H. Maclean, \$2.00 ; Wm. Mills, \$3.00.

NEWSPAPER LAWS.

1.—A Postmaster is required to give notice by Letter (returning a paper does not answer the law) when a subscriber does not take his paper out of the office, and state the reason for its not being taken. Any neglect to do so makes the postmaster responsible to the publisher for payment.

2.—Any person who takes a paper from the post office, whether directed to his name or another, or whether he has subscribed or not, is responsible for the pay.

3.—If any person orders his paper discontinued he must pay all arrearages, or the publisher must continue to send it until payment is made and collect the whole amount whether it be taken from the office or not. There can be no legal discontinuance until the payment is made.

4.—If a subscriber orders his paper to be stopped at a certain time, and the publisher continues to send, the subscriber is bound to pay for it if he takes it out of the post office. The law proceeds upon the ground that a man must pay for what he uses.

5.—The courts have decided that refusing to take a newspaper and periodicals from the post office, or removing and leaving them uncalled for, is prima facie evidence of intentional fraud.