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WHO WAS TO BLAME?

A MASONIC TALE.

BY BRO. ROBERT MORRIS.

THE case was, without contradiction, a bad one. I was lecturing through that part of the country in which it occurred; and holding letters of authority from the Grand Master, it was natural that I should be invited to come over and preside at the trial. I wrote to the Lodge full instructions how to open the case; how to bring charges; to issue summonses; to take testimony, and to do all needful things preliminary to the discussion of the question. Then I left my work, three days distant, losing a week of precious time, out of pure good nature, and went to Capacity Lodge, No.—, to preside.

The case as I remarked, was a bad one. Brother Nicodemus Elmore had fallen into bad practices. and was on trial (masonically speaking) for his life. Who is it that tells a story about the devil once having a Freemason in his power and compelling him to comit *one of three* grievous Masonic crimes, viz: Either to steal, to expose Masonic secrets, or to get drunk. The poor fellow thought he was choosing the least of three evils when he chose the latter, and the joke was: he got drunk. Here the laugh comes in. Alas, for the shrewdness of the infernal enemy, while the brother was drunk he committed both the other two. It was "even so" (as some poor stick of a ritualist says with ponderous emphasis in a dozen places on the blue lodge lectures)—"even so," with Brother Elmore. Being a kind husband, a good father, a peaceable citizen, and withal a first-class Freemason; all but for the Bourbon, he would have died at the stake before committing any offence to have compromised him in any of these relations. And so being instigated by the aforesaid devil to comit *some* sin he had compounded with the old rascal by getting drunk; repeating the drunk on many occasions, in fact protracting the same old drunk for several days, and in that condition (the strychnine in his whiskey being at war with the cocculus indicus,—the tobacco juice that so nobly does duty therein, being at enmity with the extract of pokeberry root that colors, and the potash refusing all chemical affinity with the other drugs so generally compounded by the distiller,) delirium tremens stepped in, as he had every right to do, and arrested our Brother Nicodemus Elmore like a veritable police officer as he is. He quite took possession of that Master Mason for the time being, and played old Hobbs with him: (whatever the expression means, I don't know. I put it with Burns' other expression, "right, guide, willienwacht," and give it up.) He made him *feel* things; he made him *see* thing; he made him *taste* things; he made him *hear* things; he made him *smell* things; he played the gamut on the five human senses, especially those three so greatly revered by our ancient brethren. (Grand Master Scott remembers them, if the editor of the *Evergreen* does not—a joke.) Worse than that, he (not Scott, but delirium tremens, a very different fellow,) made him say things that would cause a man's hair to stand on end if he had any, and if he hadn't, would curdle his blood. I have heard a good many persons swear and

objurgate. I have read a number of articles by Masonic editors blowing up other Masonic editors. I have once or twice dipped into political papers, at election times, and even sat out a session of "woman's rites" (is it spelled that way?) but never has the richness of the English language in expletives, struck me so forcibly as when I sat up one night with a friend. (I knew he was a friend, because he afterwards denounced me in a Masonic paper as *heartless*) a friend who had delirium tremens and heard him swear. There is where Webster made his "Unabridged"—in listening to the objurgations of parties in the riper stages of delirium tremens. Bro. Elmore sustained the reputation of tremens in losing all the oaths he had ever heard sworn, and then manufacturing a quantity which for variety and seasoning were really curious.

But that was not the worst of it. Delirium tremens made that good husband kick his wife: made that father throw his little one out of the window; made that prudent, law-abiding man shoot his neighbor's cow, which had innocently laid down for the night beside his woodpile—shot her dead even with her unmastered cud in her mouth; made that decent, modest brother go howling and naked in the street, like one of those lovely Derivishes that Bro. John P. Brown of Constantinople tells about in his book. Made him, in short, as much worse than a beast as a beast is better than a back-biting christian.

All this and more was ready for me when I arrived at 4 p. m., on the day of the trial. Three hundred pages of evidence, chiefly copies of the stupendous oaths that delirium tremens had caused Brother Nicodemus Elmore to swear. Tremendous oaths they were. Several of them were heavier than the heaviest hail-stone that the weakest of our country papers has ever labored to describe. Thirty-eight witnesses, comprising a number of children too young to know much, but brought in to prove that Elmore went *naked* into the streets; a piece of evidence that no one else would consent to give; and one old bedridden darkey brought forward to testify as to the kind of liquor that "Messers Elmore got drunk on," a fact so much dwelt upon by the junior warden in the indictment that he evidently considered it the gist of the whole matter.

Every member of the Lodge was there, including the Rev. B Battle, who *never* goes to Lodge except on such occasions as that, and is excused from paying dues (though he owned eleven niggers at that time and a good plantation; but the rebellion since then has cleaned him out, and he attends Lodge regularly.) All the dimitted Masons were present together with large delegations from the eight surrounding Lodges. The weather being warm, the air of the lodge room was in as healthy a condition as the pages of Blanchard's anti-masonic paper usually are when some good Masonic brother has been stirring him up. After a hasty search, I went up and "tuk the certc," as officially requested by Worshipful Master Brother Honeybay, a diffident man, not an LL.D., but honest and sensible as anybody.

The Lodge had strictly fulfilled my instructions. They had "opened the case—, brought charges, ———, issued sammonsnes, (more than a hundred) ———, taken testimony, (the pile of cap paper measured four and a half inches in thickness) and done all things needful as preliminary to the question." The Committee on Evidence had given its undivided attention to evidence; and now the rest was left with me.

Brother Nicodemus Elmore sat in the Lodge a wounded, weary, penitent man, if ever I saw one. His church had expelled him. His wife's three brothers had each of them thrashed him, the oldest (a blacksmith) most tremendously. All the old ladies in the neighborhood had had their fling at him. The owner of the cow which he had shot had sued him for her value and recovered exemplary damages of a hundred dollars or more, and besides that had put him under heavy bonds to keep the peace with all the other cows that lie down by his woodpile. His poor little baby so summarily chucked out of the window had indeed lived through it, but not until after grievous sickness and a still more girevous doctor's bill,—greatest of temporal calamities. He had been made the scape-goat of the community. The preachers had made him their text for scathing sermons. The boys at the school examination had given it to him in their celebrated (original) dialogue of "The Wife Whipper, or the Plain Road to Hell." The local correspondent had written three articles (and threatened a fourth) to the county newspaper, "The Weekly Inkslinger and Messenger of Truth," detailing all the facts in the case, highly colored. I may safely say then, that Brother Nicodemus Elmore was a wounded, uneasy, penitent man, if ever I saw a W. W. P. M.

As soon as I took my seat after acknowledging the Grand Honors (never saw I such motions on mortal limbs before; how they were made without detaching "bone from his bone;" how without peeling off the cuticles of the hands; how, without inducing apoplectic attacks, I do *not* know,) as soon, I say, as I sat down and cast my eye (metaphorically of course) upon the W. W. P. M. already mentioned. He sat with his head resting on the palm of his hand, the pallor of death upon his features, and one

of his front teeth absent ("removed" as the dentist terms it, by the fist of his wife's brother, the blacksmith.)

The air was so impure in that Lodge room that, without taking time to instruct the large assembly in the whole subject of Lodge trials, as I usually did in such cases, I ordered the Secretary to read the proceedings. This included the charges brought by the Junior Warden, and very proud the Junior Warden was of them too. For in framing them he had been guided by a Form Law-book of the oldest date, had exhausted the legal vocabulary in the operation, and I counted thirteen times in which he used the words, "party of the first part" in a simple page. It took him just 26 minutes only to read through the charges!

To my surprise, as soon as the "charges" were read, and even before we came to the evidence at all, Bro. Elmore arose and asked leave to speak. There was something so impressive in his manner, so modest and gentle, that my heart warmed to him in a moment; and, although the request was a little out of order, (I was a great stickler for "points of order" in those days; I am not now,) I authorized him to do so. He simply said that the Lodge had already too much trouble with this case. It was unnecessary to go over that pile of evidence. He owned himself guilty. He had acknowledged it all from the first. He had told the Junior Warden, and he had told the Lodge, when they first summoned him, that he was guilty. Why weary the patience of the Lodge any longer? He pleaded guilty.

After a whispered conference with Bro. Honeybay, the Master, I took the list of charges in my hand, and said:

"Do we understand you to say, Brother Elmore, that you are guilty of all these charges?"

"Guilty," replied Bro. Elmore.

"What!" says I, quoting from the portentous document before me, "guilty of the vilest crime known to man?"

"Guilty," repeated Bro. Elmore.

"Guilty, on the aforesaid night, with the aforesaid club, chunk, firebrand; broomstick, silver, etc., of striking, beating, defacing, maiming, mutilating, cutting carving, hewing, etc., the aforesaid wife?"

"Guilty!"

"Guilty of——(I really haven't patience to copy all the absurd repetitions and alliterations of the indictment, but if there is any offence in the calendar that the Junior Warden hadn't included in those "charges" it was accidentally omitted, and the party held himself amenable thereto when rightly informed.) Bro. Elmore acknowledged guilty to everything.

Then I told the Lodge that the case was closed, and that the only question now was on the penalty. There was a general outcry at this. The Secretary wanted to read those four and a half inches of evidence, a good ten hours' work by the way. The Junior Warden wanted to read a speech he had prepared, the title of which was "Moral Obliquity, as illustrated in the case of Brother Elmore," evidently a swell thing. A good many brethren who had already given evidence in the case wanted to be cross-examined so that they might say it all over again. The only living soul who had a kind word for poor Elmore was his wife. She had placed a private note in my hand as I sat eating my bite at the hotel, and this I will refer to again.

However, I decided that everything now was out of order, except that Brother Elmore might speak in his own defence and then retire. The Secretary gathered up and docketed his role of notes. Brother Junior Warden with a sigh deposited his speech in his coat-pocket. A glass of water that I had ordered brought in for Bro. Elmore's benefit being swallowed, he rose and modestly said that he had no excuse and no apology to make. It was all done when he was out of his mind, as crazy as any man in the asylum. It was all a question of whiskey. He did not remember anything about it. He loved his wife,—yet it was proved that he had grievously injured her by beating. He loved his infant child, the only living out of five, he said; yet he had well nigh taken the little girl's life. He loved the good opinion of his neighbors; yet he had so thoroughly disgraced himself by his indecency that not one of them would speak to him. He had honored and respected Freemasonry: yet he now stood, and justly, too, on the eve of expulsion. It was all a matter of whiskey. Why he had so suddenly acquired a taste for whiskey he did not know. Never, until about a year before had he drunk any. Then, during an attack of typhoid fever, his physician had recommended it to him. He came, surprisingly soon, to love it, six months before he had first got drunk upon it. Now, he stood in that condition that, but for the accidental hand of Providence, he should have committed murder through its horrible influence. The whole matter, he said, was as strange to himself as it was to the Lodge. He could only throw himself upon the mercy of his brethren. Since

his recovery from delirium tremens, he had drunk nothing. He had sworn before a magistrate that he would never drink again. He had endeavored to join the temperance society, but they refused to admit him. He was willing to give security in all he was worth that he would never drink again. He would be humbly thankful, he said, that the brethren would only *suspend* him so that he might remain *on trial*. He didn't care how long the suspension should run, only he would be grateful if they would give him a chance.

Weak under all that he had undergone, Bro. Elmore here asked leave to sit down for a moment. I had another glass of water brought to him. The Lodge was much moved, all but the Secretary who was studying some point in a work of Masonic Constitution, and the Junior Warden who was surreptitiously reading a page of his address, "Moral Obliquity," &c. For my own part I had hard work to hold in, and Bro. Honeybay, who sat on my left, cried openly like a man as he was.

Brother Elmore said he had little more to say. Whatever might be the action of the Lodge, he couldn't blame them, he said, for the severest action, and he asked their forgiveness for the disgrace he had inflicted upon the Lodge. As for the Grand Master in Heaven, he said, he had humbly asked already for pardon, and devoutly trusted it had been accorded to him. And so, first asking permission as a Mason should, and exchanging the proper salutations as a Mason will, he retired, evidently supposing that he would never return.

The vote was taken, "Guilty," unanimously.

"Shall he be expelled?" Before putting this question I glanced again at the note Mrs. Elmore had handed me and read it to myself. "Mr. Elmore never received a word of warning from a brother Mason. Did they treat him Masonically?" Then I arose and remarked quietly that this case was an aggravated one, yet there was one point in it that the Junior Warden, I thought, had neglected to specify in the lengthy and detailed "charges" he had preferred. The Secretary, on hearing this, hastened to take down the roll of papers he had docketed. The Junior Warden opened his ears and eyes with astonishment. I glanced amusedly around the Lodge and proceeded somewhat in the following vein:

"Worshipful Master: If there is any one thing more than another that illustrates the high principle of Masonic attachment, and makes it almost divine in its origin, it is the injunction that you so well understand and have so often inculcated upon the Master Masons here to *warn one another of approach: danger; to remind each other in the most tender manner of their faults, and endeavour to aid in their reformation*. As the Master of this Lodge, his duty, in relation to Brother Elmore, was in a special manner incumbent upon you. State before us now, how often you sought out, approached and warned this unfortunate man of his fault of intemperance when you saw that his life long good and upright conduct was being reversed?"

Had a bombshell exploded in the Lodge the effect would scarcely have been greater. Brother Honeybay hung his head for a few minutes, and then like the good man he was, (but a poor grammarian,) rose and said: "Nary a time, sir."

For ten minutes I sat in silence until the attention of the audience became too painful. Then I said to the Junior Warden in effect, that he lived in sight of Brother Elmore's house, he had met him every day, he saw the habit of intemperance gaining power over him,—how often had he warned him of his fault? The Junior Warden, without rising to his feet, replied that he never *had*!

Again the room was silent. I sat with closed eyes, but I *felt* that the whole Lodge was looking toward the Junior Warden, and that he looked worse than poor Elmore himself had done. So I said:

"Bro. Junior Warden, You know as well as I do what are the official duties which you assumed at installation. One of the most important and solemn specifications of your part is that of counselling, guiding, warning the craft. State to the Lodge to what extent you performed this duty with Bro. Elmore."

I believe I have not yet named the Junior Warden's name; it was Cabinet. Bro. Cabinet was a man, although a conceited one, and acted now like a man. He rose, pulled out his address on "Moral Obliquity Illustrated," tore it into several pieces; quietly dropped it out of the window that was open behind him; handed his jewel to a Past Master who sat hard by; came out before the altar and said: "Right Worshipful, sir, I am more guilty than Brother Elmore, and I hope the Lodge will pardon *him* and punish *me*!"

Causing Brother Cabinet to take a seat, I then ordered the vote successively taken on the question, "Shall he be expelled?" Unanimously, *No*. "Shall he be suspended?" Unanimously, *No*. "Shall he be reprimanded?" By a small majority, *Yes*.

So I had Nicodemus Elmore again before me, I "reprimanded" him, after which

there was a general shaking of hands all round, during which I observed the Secretary tearing up and throwing out of the window all that pile of evidence upon which his heart had been so set an hour before.

The reader need not be informed that Brother Elmore never got drunk again.—*Evergreen.*

THE RECOVERED SNUFF BOX.

THE following anecdote found in the *Lor. Jon Freemason's Quarterly Review*, is related on the authority, and almost in the words of Bro. Blaquierre, Pro. Dep. Grand Master for Bengal, a man who, at the patriarchal age of ninety-three, gave the testimony of his long experience to the excellence of Freemasonry :

"A medical gentleman had realized a moderate fortune in the Brazils, and intending to return to England, he invested the fruits of his industry in precious stones, which were secured in a small box. This treasure he shipped on board a vessel, secured his own passage in another, and safely reached England. Scarcely had he arrived when he received intelligence that the vessel on board of which he had freighted his entire fortune had been wrecked on the coast of Cornwall. Thus, in his declining years, the means of subsistence had vanished from him; he had returned to his native land poorer than he had left it. About a year had passed, when one day a stranger called at his humble lodgings and inquired for him; he was admitted. The stranger, who was closely muffled up, and appeared desirous of concealment, asked a few questions about the Brazils, and others as to the circumstances of our hero, who felt somewhat disconcerted. At length the stranger drew from under his cloak the identical box containing the lost treasure. His surprise and emotion satisfied the stranger, who, simply asking him if it were his, immediately delivered it to him and made a sign. All that transpired was that the box came into the possession of the stranger, who, on opening it, found at the top a snuff box, with Masonic emblems, and a name that enabled him, after much difficulty, to discover the real owner. The stranger took a hasty leave, and was no more heard of. Conjecture pointed at the possibility of his being what is termed a wrecker, but the ways of Providence are inscrutable in teaching the powerful lessons of retribution. Masonry, as a moral engine, has elicited many mysterious instances of the power of the human heart, however depraved, to correct itself. The snuff box became dear to the party thus restored to prosperity; and in time it was bequeathed to a gentleman who, thinking that it should remain in the hands of a zealous Mason, presented it to Bro. Blaquierre, whose successors no doubt will prize it as a sign and token of Masonic interest."

THE VICAR OF BRIGG AND THE FREEMASONS.

THE following letter was addressed to the editor of the "*Hull and Lincolnshire Times*".—

Sir,—You gave in your last issue an accurate report of the proceedings of the Freemasons at Brigg on the 6th inst., at the Lincolnshire provincial meeting. It is generally understood that the objects of the fraternity are the promotion of benevolence, morality—in a word, every charitable feeling and practice, and every Christian and moral virtue. On this occasion, as several clergymen belong to the Order, it was desired by some of the members, as was the case at Peterborough Cathedral the week prior to the last, and some time since at York Minister, to have a service at Brigg Church; but the vicar, the Rev. W. J. Wylie, M. A., claiming a gift of penetration beyond his clerical brethren, discovered such infidelity or expansion of religious views among Freemasons as to refuse them the privilege of the worst of sinners—*hessimi solum*—to join, as Freemasons, in his Church at Brigg (which, by-the-by, is a National Church), in the service of prayer and praise, and declined to allow one of the Grand Chaplains of their Order, a duly ordained minister of the Church of England, as well as Mr. Wylie, and whose teaching must conform to the articles and liturgy of the Church of England, to address Freemasons on their religious and moral duties in his church, or rather the Church of England, at Brigg. Furthermore, it may be stated as authentic, that of the sidesmen of Brigg Church, an influential resident in that town, aided the vicar by his influence and purse, very recently, to place a peal of bells in the tower of Brigg Church, and this gentleman is well known to be the leading Freemason in the town of Brigg; and the Master of the Freemason's Lodge at Brigg, at the present time, is a neighbouring clergyman, Mr. Wylie's equal

in ability, moral conduct, orthodoxy, and piety. Now, can there be more wanton exhibition of the absence of brotherly love, or a more tyrannical aggression on the rights of the laity, than to exclude them from the service of common prayer, the prescribed ritual of our National Church? Such an assumption of power as to exclude, or rather excommunicate, both priest and people from the services of the Church of England is to reach the acme of petty popedom in England, and to set up a capricious clerical test as the condition of public worship. As a beneficed clergyman of the Church of England, and a doctor of divinity of both English Universities, I record my protest against this audacious yet puerile aggression on the rights of conscience and the principles of civil and religious liberty. Such drivelling sentimentalism, evinced in action by tyrannical authority, only rouses the laity to personal indignation, and leads some to argue, however illogically, for the disestablishment of the Anglican Church, which, in common with others, I so strongly deprecate. Let the Pope of Rome, if his Holiness please, place Freemasonry, as he does the Church of England, under his ban. We require not, but rather protest against, any mawkish imitation of the degrees of the Vatican, with respect to Masonry or other matters, from any clergyman who eats the bread, and ministers in the church, of British Reformation.—I am, Sir, yours obediently.

DANIEL ATE, D. D.

PERFECT MATERIAL DEMANDED.

M. W. SIMEON DUCK, in his address to the Grand Lodge of British Columbia, at Victoria, February 19th, 1876, said :

The prosperity of the Craft, and the universal acceptance and practice of the true principles upon which the Order is founded, depends, not so much on the rapidity in which the rude block is polished and brought to place, regardless of the quality of the material used, as upon a perfect inspection of every spot and vein, which runs through the body of it, and a perfect knowledge of its durability and suitable adaptability to the functions which it is expected to perform, without defect and without blemish, so that there may be no delay of the work in going back to modify any mistake which may have been made by careless and unskillful workmen, and no pulling down of the perfect ashlers to remove a faulty block in the superstructure. The good and wise of every age have constantly admonished the brethren to be ever watchful and guarded in the choice of the material for our Masonic edifice, and yet it sometimes happens that the work of Masonry is retarded. Block after block is taken down, the cement which gave unity and strength to the walls is scattered, and confusion, for the time being, takes the place of harmonious discipline, to repair a defect which the trying ordeals of time have discovered and brought to the surface, and which mar the beauty and impair the usefulness of the Temple. It is proper that every rude and unfinished block, every defective and unsightly stone, should be carefully discarded or removed, that the symmetry, beauty and strength of the Masonic Institution may be preserved to the remotest ages of futurity. The foundations of Masonry are based on the firm and immutable principles of truth and justice; and in the Temple are inculcated the doctrine of pure morality, and all those virtues which, if properly observed, lead to happiness in this life, and secure the enjoyments which we are led to believe are in store for the faithful in that other world, whither we are so rapidly approaching. How important it is, then, brethren, that we should be faithful to our trust, that our Spiritual Temple should be erected in accordance with the perfect foundation upon which it rests, that our successors may have no occasion in criticising the work, to undo what we have done, or be put to the trouble of removing unworthy material which, through our neglect, may have found a place in the Temple. How important it is that none may be permitted to participate in the good work we are engaged in, save those who are moral and upright before God, and of good repute before the world. Masonry is not benefited by accession of numbers, unless they possess high moral character and intelligence, and are disposed to sacrifice upon its shrine all motives of selfishness, and all objects of self interest. We cannot be too careful, brethren, whom we allow to share the rights and privileges of our Ancient Craft.

The Craft in North Carolina lost by death two Grand Officers last year: Comp. Thomas W. D-vey, Past Grand High Priest, and Bro. Joseph H. Separk, Grand Tyler—the latter at the time of his death was Mayor of the city of Raleigh.

MASONIC EMBLEMS.

You wear the square, but do you have
 That thing the square denotes,
 Is there within your inmost soul
 That principle that should control
 All deeds and words and thoughts?
 The square of *virtue* is it there
 O you that wear the Mason's square?

You wear the compass; do you keep
 Within that circle due,
 That's circumscribed by law divine,
 Excluding hatred, envy, sin,
 Including all that's true?
 The *Compass*,—does it trace that curve
 Inside of which no passions swerve?

You wear the TYPE OF DEITY;
 Ah! Brother have a care,
 He whose all-seeing eye surveys
 Your inmost thoughts with open gaze,
 He knows what thoughts are there.
 Oh send no light irreverent word,
 From sinful man to sinless God.

You wear the Trowel; do you have
 That mortar old and pure,
 Made on the recipe of God,
 Recorded in his ancient word
 Indissolubly sure?
 And do you spread with master's care
 The precious mixture here and there?

You wear the cross; it signifies
 The burdens Jesus bore,
 Who staggering fell, and bleeding rose,
 And bare up Calvary the woes
 Of all who'd gone before.
 The *Cross*! oh let it say forgive,
 Father forgive, to all that live.

My Brothers, if you will display
 These emblems of our art,
 Let the great moral that they teach
 Be engraven, each for each
 Upon your honest heart;
 So will they tell to God and man
 Our ancient, holy, perfect plan.

CHANGES.

It is one of the curiosities of nature, that certain fruits and grains which at one time were the natural resources of the inhabitants, have, either entirely died out or become so changed as to be no longer recognizable as their former selves. Thus some parts of New Jersey where in years gone by there were abundant crops of peaches, there is only here and there a tree, and those in a sickly and dying condition. Some varieties of fruit have entirely disappeared. We are not sufficiently learned in such matters as to undertake to state the cause; nor do we imagine that our readers will expect us to vary this department by a statement of what we "know about farming;" we only name a fact which exists both in the physical and moral world and set forth in the old maxim: "The times change and we change with them."

Our thoughts have been led in this direction by some discussions we have recently seen, in which the views held by Masons, as the laws of our Institution, have undergone striking change. Thus, for instance, it was formerly held without question, that the Grand Master of Masons in any jurisdiction, had certain inalienable prerogatives

belonging to his office and descending to him from his predecessors, which enabled him in his discretion to soar above and beyond any written Constitution or Regulation of the Grand Lodge; the averment being that Grand Masters existed before Grand Lodges, and that hence the inherent powers of the office could not be altered by legislation. Under this view it was held that the Grand Master, by virtue of the high power and authority in him vested, might, at his pleasure, make any profane a Mason. In time this came to be modified by the addition of the words, "in a regular Lodge," and now it is disputed altogether, for reasons which will appear further on.

Again, it has long been held and to this day it is still held in various Grand Lodge jurisdictions, that a Lodge under dispensation, is simply a committee appointed by the Grand Master, in his discretion to make Masons; that it cannot have a seal, admit members, or frame a code of by-laws, because the Grand Master may, at his pleasure, recall the dispensation at any moment.

Assuming this to be true, then a Grand Master, desiring to make a Mason at sight, need only issue his dispensation creating a new Lodge, summon the members, and then, by a further exercise of the dispensing power, set aside the requirement for a petition, investigation and ballot, and proceed to confer the degrees, or in other words make a Mason at sight.

Once more; a Grand Master of another jurisdiction, in his annual address before the Grand Lodge last year, assumed—and still maintains—that the inherent powers of his office enabled him, when in his judgment the higher interests of the fraternity demanded it to set aside the Constitution and Regulations, and proceed of his own will, and without regard to them, the case calling for those remarks being where the nearest Lodge refused to give its consent to the establishment of a new Lodge.

The foregoing are simply different phases of one question which it will be found turns on a very simple pivot when we come to look into it.

Masonry certainly existed previous to the revival in 1717, or else there could have been no revival of that which did not exist, but previous to that time there was neither Grand Lodges, nor warranted Lodges under dispensation. Lodges certainly existed, but they had no element of permanency, save perhaps the custom of meeting at some designated place. When it was deemed necessary to hold a Lodge, the requisite number of Brethren, having previously obtained the Sheriff's permission, assembled, transacted their business, and dissolved, so to speak, for when they left the room the Lodge had ceased to exist, and had not, nor could it have, any relation to the next one. But when the first Grand Lodge was formed, all the Brethren, gentle and simple, surrendered to it a portion of their personal rights in order that, as in all governments, the general interests of the whole fraternity might thereby be promoted. The Grand Lodge thus empowered, decided that thenceforward Lodges must have regular warrants from and under its authority, and Lodges thenceforward were subjects of law. When the first Grand Master was elected to preside over the Grand Lodge, he too became subject to the law, and by his acceptance of the office, gave up all claim he may have imagined himself possessed of to override or set aside the Constitution.

Lodges under dispensation are an American specialty, are the creatures not of the Grand Master, but of the regulations to that effect made and provided by the Grand Lodges. The *discretion* of the Grand Master is, whether he will or will not grant a dispensation applied for; if he does grant it, he must first be convinced that all the requirements have been first complied with, or else the Grand Lodge could not grant the subsequent warrant without itself becoming a law-breaker. So, too, the Grand Master may, in his discretion, recall a dispensation, but it is evident that in so doing he must have sufficient cause, or else he could hardly expect the Grand Lodge to approve his act.

So also in the case of making a Mason at sight. There is not a word of written law to show that the Grand Master ever had the power to take a profane into a room and declare him a Mason, hence, if the power is exercised at all, it must be in a regular Lodge. But this involves the setting aside of the positive law requiring a petition, committee and ballot, and as the Grand Master can only establish a Lodge in accordance with the provisions of the law, so, too, he can only work or permit others to work in a Lodge under the same sanction.

This leads us to the conclusion that the Grand Master, like all Masons under his jurisdiction, is bound by the terms of the Constitution, and, except where the power is specially given him in the instrument itself, has no power whatever to set aside the provisions. He *may* expound the law, but he *must* maintain it.

The fallacies we have thus explained have long flourished in the Craft, but they are rapidly dying out, and the time is not far distant, when, looking back at the past, we can say, with Moliere's "Physician in Spite of Himself," we have changed all that.—*N. Y. Dispatch.*

TOO MANY GRIPS AND PASSWORDS.

It is no purpose of Masonry to interfere with the ordinary work and engagements of life. A man is not to neglect his home or his usual avocations because he becomes a Mason; nor, in his attachment to the Fraternity, is he to ignore *other* interests and obligations which are important in the highest degree. A brother deserves rebuke rather than praise who is on hand at every Lodge meeting and banquet, appears in every procession, gives and does with an abundant generosity when any call in the name of the Craft is presented, but neglects his family, or his business, or his Church, in this over zeal for Masonry. Then, again, there is a foolish ambition on the part of some to multiply Degrees and Orders, and take upon themselves the privileges and responsibilities of all these various organizations, which is greatly to be deprecated. We have in mind a few excellent brethren who are almost monomaniacs in the matter of secret societies,—whose boast is that they can give pass words and grips from the rising of the sun to the going down of the same. They belong to so many Fraternities as to have no time left for a lecture or a concert, a religious meeting or a friendly call; while to meet the expenses of membership in those various societies they are forced to stint their families, to be close and mean in many respects, and, perhaps, shut their hands against the calls of even religion itself.

Such a class are pictured, perhaps caricatured, yet with exceeding good humor, in the following sketch which has been going the rounds of the press, and which will be relished, we think, even by those it hits the hardest. It is entitled "*Butterwick's Weakness.*"

"Deacon Grimes called the other day upon Mrs. Butterwick to ask for a subscription for Missions in behalf of his Church. The following conversation took place:

"Your husband is a Presbyterian, I believe, Mrs. Butterwick," said the Deacon.

"No," replied Mrs. B., "he belongs to pretty near everything else on earth but the church. That's what I say to him, that while he is joining so much he'd better join something decent, that'll do him some good. But he says he has no time. He belongs to about forty-six secret societies, of various kinds. He's the awfulest man for such things you ever saw, and all the time running after them. Monday night he goes round to the Freemasons. Tuesday night he associates with the Odd-Fellows, Wednesday is his Red Man night, Thursday is his Temperance Lodge, Friday he goes fooling along with the Knights of Pythias, and all day Sunday he is visiting the sick, and the widows and orphans of dead members. If there were sixty days in the week I believe Butterwick would have some Lodge to attend every night.

"Mr Grimes, that man actually knows ninety-three grips and over two hundred passwords. And he's awful mysterious about them. The other day I saw him swinging his arms about kinder queer at breakfast, and presently he stops and says: "Thunder, I forgot where I was! Mary Jane, you saw that? It was a grand hailing sign. Swear you'll never reveal it." And you know he'll wake up nights and ask me if I heard him talking in his sleep, and if I say yes, he'll look scared to death and get out his pistol and say he'll blow my brains out if ever I repeat one of those passwords. And he is all the time practicing grips on me, but he wont even tell me what any of them are, although he knows I am just dying with curiosity. He says he knows more secrets than any other man in the whole State, and he says if he was to tell one of them, those Knights and patriotic Sons, and the rest of them would put him in a vault and seal him up alive, or tear him to pieces with red hot pinchers.

"He is so careless too. I see him giving the grand hailing sign to the slopman yesterday, and the slopman asked Bridget if Mr. Butterwick had the St. Vitus dance very bad; and I know when he tried one of those grips on the man that came to tune the piano, the man said if he squeezed his hand that hard again he'd give Mr. Butterwick a bloody nose.

"And as for processions. Well, it seems to me that when Mr. Butterwick ain't at a Lodge he's marching in a procession. Always some funeral, or celebration or something, and he turns out and goes skipping along the streets, dressed in a cocked hat and a sword, and looking fierce enough to frighten anybody out of their wits. And he told me that sometimes he gets all these grips mixed, and he'll give a Mason an Odd-Fellow's grip, and tell me not to be surprised if he is kidnapped and made way before morning. And he'll kiss the children good-by, and make his last little arrangements so's everything'll be straight when he's gone; and then the children and me'll cry, and he look solemn, and go to bed to rest before he meets his doom. But nothing ever came of it. They never touched him.

"You ought just to see the letters that come here directed to him. "E. Butterwick," and then a whole alphabet of letters strung after his name. He's a Right Worshipful Grand Master, and a Sir Knight, and an Eminent Past Grand Sachem, and

a Noble Grand, and a Grand Chancellor, and a Chief Magnificent Reverend Druid Priest, and a lot more such things as that, enough to take your breath away; and with it all he's no more stuck up than you are. Just as humble as a lamb. And he says that he can reel out more stuff that they say at ceremonies than'd fill a small library; and he has about sixty sheepskin aprons, and all kind of pictures on them, that he wears when he is on duty.

So he has no time to attend church, and no money for heathen. He spent his last dollar Saturday, paying up his past dues to the Knights of Pythias, and he says if he can't settle up with the Druids by Thursday, they'll shut him off and chuck him out. I don't know what happens to a man when the Druids are down on him, but Butterwick hints that it is not much better than sudden death. Perhaps you're a Druid? No? Well, you call and see Butterwick and he'll explain it to you, and meantime those heathen'll have to shuffle along the best way they can. May-be, if you was to write to them how Butterwick is fixed they might consider that sufficient. Good morning. Remember me to Mrs. Grimes.' "Then the Deacon withdrew and went around to visit a less mysterious family.—*Freemason's Repository.*

A TALE OF PALESTINE.

It seemed an age while the young knight, at full gallop, was clearing the space between himself and the main body from whence the cries proceeded. His worst fears were scarcely exceeded by the reality, when turning a sharp angle in the road, and coming within sight of the party, a terrible scene met his vision. The knights who composed the guard of Lady Blanche were thrown into the greatest confusion by an onslaught of lions, and unable to control their horses, which though thoroughly trained to meet savage Moslem foes, were unable to withstand the attacks of the ferocious beasts which now assailed them, and were galloping off in wild confusion, totally unmanageable. The darkness of the night added greatly to the terrors of the situation, the savage beasts being barely distinguishable in the dense gloom which surrounded every object, and the stout soldiers were forced to fight an invisible foe. The advance guard of the body, being some distance ahead of the scenes we are describing, and the wind blowing what little there was of it, from them, prevented their knowing of the danger which assailed their captain. When Sir Robert had succeeded in reaching the scene of action, he rode at once to where he knew Lady Blanche to have been riding, and the sight which met his gaze was terrible in the extreme. One of the lions had sprung upon the haunches of Sir James' horse, which was madly plunging from fright and pain, and had fixed one claw in the old knight's shoulder, while the other was fastened into the back of his steed. Lady Blanche, as if fully conscious that she sat face to face with death, in its most agonizing form, was mute and motionless; and the young knight felt his arm nerved, and his heart strengthened by the sight of her beautifully pale countenance. No one else was nigh. The templars were struggling, with their unruly steeds, or vainly looking for their unseen enemy in the dense darkness. Sir James had risen in his saddle and interposed his body between Lady Blanche and the lion, to shield her from his fierce attack; and with one arm encircling the lady, who clung to the pommel of his saddle, with the other he was endeavoring to draw his sword, when his nephew appeared upon the scene.

All this, which we have taken so long to narrate, passed in the brief space of a moment.

Taking in the situation by a single glance, Sir Robert at once threw himself upon the lion, and dealt it a cut with his long sword which made it leave Sir James to turn upon its assailant. Leaping to the ground with a roar which would have unnerved the most courageous, the fierce animal struck at the young knight, and, had he not dodged the blow with great dexterity, would have slain him at once. Failing to throw himself upon Sir Robert, which he had evidently intended doing, the lion fell heavily to the ground, and in so doing fell under the heels of the horse, which dealt him a kick as he rolled upon the earth. This additional wound but added to his fury, and he at once returned to the attack, so that the young knight had his time and attention fully occupied in following the manœuvres of his wily adversary. The earth shook with the leaps of the huge animal as it made repeated efforts to throw itself upon the templar, or his steed, and so reduce the action to a hand to hand one; had it succeeded in doing which, would have speedily terminated the conflict against its gallant opponent. After a half-hour's fighting Sir Robert managed to deal the lion a cut across its hind quarters which threw it for a moment into confusion, and seeing an opportunity for at once despatching the beast, several of his men now assailed it and thrusting their swords through its tough skin it gave a last roar of defiance and rolled over, dead. In the

meanwhile the rest of the party had not been idle, for six lions lay stretched upon the ground, while none of the templars received a dangerous hurt.

Order once more restored the cavalcade resumed its march, Sir Robert this time riding by the side of Lady Blanche's steed. Lady Blanche again and again reiterated her thanks to her brave deliverer, but for whose timely arrival and gallant assistance her life might have been lost. Finding her in a grateful frame of mind, the young knight poured forth his love for the lady in his heart's warmest accents; and greatly was he surprised to learn from her lips that his love was reciprocated, and that for some length of time she had secretly admired both his person and his mind. Of course, the all-absorbing theme of conversation for the remainder of the journey, was the narrow escape of Lady Blanche and Sir James Melvour from the fury of the lions; yet, strange to say, neither Lady Blanche nor Sir Robert regretted much the danger they had undergone, since it had, for them, a most happy termination. The party arrived safely at the camp, and amid great congratulations Sir James related the exploit of his nephew in rescuing the Count's lovely daughter from the lions, and it is needless for us to state that the young templar became the lion of the encampment. Our tale is finished. Sir James and his nephew became popular with the templars, and they were both assigned to very responsible positions in the order, though not before the younger had been wedded to Lady Blanche with the full consent of the Count, her father. At the siege of Acre the Count fell, fighting manfully at the head of his men, and Sir Robert became his heir; and leaving Palestine at the conclusion of the wars, he removed to England where he lived to a green old age, and died surrounded by a numerous and loving family. His uncle was killed at the disastrous battle of Mount Hattin, and never lived to witness the utter annihilation of his valiant army, not one of whom survived the fight.

INNOVATIONS IN MASONRY.

MASONRY as an organized society is governed by laws and regulations peculiar to itself. In many respects their counterpart cannot be found in any other society or organization in the world. Many of them have existed from the first formation of the Order up to the present time, and must forever remain unchanged in all time to come; and it is in this regard that we find one of the peculiarities of which we speak. It was evidently the purpose of the founders of Masonry to incorporate in it and throw around it such restrictions as would prevent a subversion of the main object they had in view by its organization. Unalterable laws were enacted, to the faithful observance of which they bound themselves by the most solemn covenants. Since their time, all who have been made Masons have taken upon themselves like obligations to support and maintain these laws as they received them. Every Master Mason is strictly charged to preserve the ancient landmarks of the Order, entrusted to his care, and never suffer them to be infringed, or countenance a deviation from the established usages and customs of the fraternity. Before being installed into office, every Worshipful Master elect must declare that it is not in the power of any man, or body of men, to make innovations in the body of Masonry; and thus the institution has passed down through succeeding generations without any material changes from its original plan. While other institutions have sprung up and flourished for a short season, and then passed away into oblivion, Masonry has pursued a steady course, growing in numbers, in strength and influence, until it has spread over the entire civilized portion of the habitable world, and is to-day a marvel to those who know not the secret of its talismanic power. Hundreds of thousands of good men and true, united in one common purpose, as members of the one symbolic Lodge which extends from east to west and between the north and south, attest the wisdom of the original plan of Masonry, and of following it to the letter as has been done through all the past.

To every well-informed Mason it is evident that the future prosperity of Masonry depends very much upon a strict observance of the same policy in the government of the Craft. All innovations must be met at the threshold and driven back with resistless force. If any have already gained an entrance let them be expelled at once, and the doors more securely tyled in the future. It must be done, or Masonry can not long maintain that superiority over all other Orders which has been so often claimed for it and generally admitted.

It would seem that there could be but one sentiment among Masons upon this subject, for all have been instructed alike upon it, have taken the same obligations, and what is the duty of one is the duty of all. We find, however, in these latter days, a disposition among a certain class of the membership of our Lodges, to introduce some

new features into Masonry, not in harmony with ancient usage and the long-established principles of the Order. They seem to think that something ought to be done to make Masonry more popular in public opinion, and to accomplish this end they seek to ally it with all the great reform movements of the day, and to make an exhibition of Masonry upon all public occasions. They would have Masonic Lodges in all Fourth-of-July processions: insist on their turning out on Decoration Days, or when any important event is to be celebrated which would afford them an opportunity to display to the world the insignia of the Order. Any excitement in a community upon the subject of intemperance, they regard as a golden opportunity for the Lodge to gain a little popularity. The Lodge must pass some strong temperance resolutions discountenancing the use of intoxicating liquors as a beverage, sympathizing with the "crusaders," etc., and have them published in the newspapers, duly attested by the W. M. and Secretary. The Grand Lodge must enact prohibitory laws making it a penal offence for a Mason to manufacture, sell or use intoxicating liquors, which must be punished by the severest penalty known to Masonic law. These and many other things equally foreign to the legitimate business of Masonry have been attempted, and in some instances actually perpetrated. They are as much innovations in the body of Masonry as would be the removal of what are known as the ancient landmarks of the Order. The difference is simply this: In the one case the Masonic tree is being cut down one branch at a time, while in the other case it would be cut off at the ground. One is killing by inches, the other outright.

But a brother asks: What harm is there in Masonic Lodges joining in Fourth-of-July celebration; or, why should they not unite with other organizations in a warfare against the liquor traffic? We answer, simply because Masonic Lodges are organized for an entirely different purpose. They have their own legitimate business to transact and work to perform, and all matters not pertaining strictly to the Order are strictly prohibited. In their individual capacity as citizens, or as members of any other society, organization or party, Masons outside of the Lodge-room are at liberty to act as best pleases themselves, so that they keep within the bounds of the law and the requirements of good morals. They may argue any of the great questions of the day; discuss religion, politics, or any of the thousand and one issues that are constantly agitating the minds of the people. But when they come inside of the Lodge-room they must leave these matters outside of the tyler's door, for nothing can be permitted there that can disturb the peace and harmony of the Lodge.

Masons must not lose sight of the fact, that among their number are men from every nation on the face of the globe; representing nearly every church, sect or social organization in existence. They should remember, too, that in the Lodge-room they are all citizens of only one country, which is the great globe itself; members of only one family, which is the entire human race; children of only one Father, which is God; and it is in this relation that they must

"Meet upon the level and part upon the square."

This feature of Masonry is one of its grandest characteristics, and it can only be maintained by standing fast by the landmarks and ancient regulations of the Order, as handed down to us through the generations of the past. Let us continue to say: "Behold how good and pleasant it is for brethren to dwell together in unity."—*Masonic Advocate*.

MASONRY AND CHRISTIANITY.

Our enemies never leave a stone unturned to impress upon the public mind, that Freemasonry is antagonistic to christianity. The Romish Church is particularly prominent in its opposition and denunciation of our institution. The reason is simple and easily explained. The Church cannot control Freemasonry. Had the Romish clergy the control of Masonry, in such a way that they could compel its members to fight for, and support, the infallible monstrosity, now at the Vatican, the same as they have the Ancient Order of Hibernians, there would be no murmurs raised against our secret meetings.

But the thunders of church or the anathemas of him who came from profane darkness to true Masonic light, only to be expelled and become a Pope have only the effect of increasing our numbers. It is to be regretted—for their own sakes—that in addition to the Romish priesthood's opposition to our noble and ancient brotherhood, there are a few demented Protestants and ministers to be found who are ever ready and willing to join hands with the Romish Church in opposing and denouncing Freemasonry.—*Corner Stone*.

EULOGY ON MASONRY.

THE following eulogy was delivered by Bro. the Rev. W. N. Ackley, on the laying of a corner stone at Providence, Rhode Island:

We come forth to-day from our sacred precincts to perform our ancient rites at the foundation of a structure which shall represent the State. It is but fitting that we should assemble here beside the honored officers of the Commonwealth; for the loyal spirit of Masonry is always in full unison with what can conserve the highest interests of civil government. We are Masoas and we are citizens. What as citizens we cherish, Masonry teaches us to aid and defend.

As a nation, at this hour we are glancing back along those years which have preserved for us the traces of our brave and noble fathers' workmanship. When we come to gaze upon the fabric which shall rise into symmetry above this corner-stone; as stone is lifted upon stone till the whole has grown into a picture of state and beauty, we shall not, I am sure, be thinking only of the art speaking from its walls, or the wealth suggested in its richness. But the mind shall revert to the time in the years ago, when other scenes and forms far different worked this line of hills. The massive structures here which speak of strength; the marvellous and bewildering mechanisms of the hour; the princely richness now gracing these once wild shores, lead back our thoughts to the stern simplicity, the arduous toil, and the brave conflicts which signalized the lives of our fathers. The tragedy of battle and the fierce menace of angry foes seen in that retrospect, now give way to visions of a nation that has outgrown her wounds and her scars. As citizens and as Masons we look back over scenes of conflict; in the one case, in the nearer past; in the other, into the dim depths of the centuries. And I find in that unity which comes of a common richness of age, a common experience of trial, something to throw us into accord to-day, and to stand as one reason among many, why the ring of our Grand Master's gavel should announce that the corner-stone of a civic edifice had been laid in "ample and ancient form."

But as the bronzed veteran is more than his scars; so is there a closer link between Masonry and the State, than community of antiquity or the strife of each for being. For here, around this corner-stone, Masonry and human law stand side by side. There is no incongruity in this association. Those who have intelligently studied our principles from within, will instantly detect the fitness of these ancient rites at the inception of a building destined to speak to the world of law and order, of security and justice.

The briefest possible glance, therefore, at the principles and aims of our Fraternity as furthering the ends of law, may perhaps best serve the purpose for which I speak. The dignity of Masonry forbids me to stand here with any "eulogy" framed out of the child's big words of a blind and empty boasting. Rather are we admonished to court that calm dignity, based upon an unflinching faith in principles that can stand before the light. Our stately system asks us not to drape its symmetry with any tawdry garments of a glittering rhetoric. It is ever content to be *itself*, as well before the world, as within the guarded doors of its own temples. Nor are we here concerned with the claims of other systems; for Masonry flings at none of them scorn or abuse; never seeks to rise to view upon any unsightly ruins. It does not claim to be all there is in the world, thrusts naught else aside that it may stand itself in the light of human favor, any more than the glittering orb that comes in glory on the firmament at night scorns some other star deriving its splendor from the same Omnipotent Source. Still less does it assume to take the place of the Christian religion, that most sacred tie of all, binding the soul of every loving disciple to the great heart of a glorified Redeemer. But there is that in Masonry which commands the respect and veneration of every one who has beheld its light, and entitles it to no mean place among the moral forces of the world. Masonry has its place; Masonry knows its place; and, as we humbly think, keeps gracefully within the limits of its sphere. The world's intelligence is too mature to-day to make it needful that I should linger to dispose of that antiquated, fallacious cavil, which would condemn our Order by pointing to any worthless, recreant, individual life. It will be enough in passing, to forswear against it by pronouncing that no system whatever can stand one instant before that crucial test. So long as man is born and must inevitably die an imperfect being, the aims of the divinest system will often be in a measure thwarted by his badness.

The seeds of Masonry are the facts both sad and glad of our common humanity. The key to its being, the "living soul" of its existence is to be found in that great word,—that word so often taken upon unworthy lips,—that word carrying about within itself the sweetest heart music of the world,—that divine word "Charity!" Whatever of art or science, whatever of fascinating historic legend, whatever of inspiring mystic symbolism in our heritage, Masonry keeps our eyes fixed ever on the celestial word,

bidding us find in it the gravitating centre about which should cluster and revolve all the other graces of the true man's life,—the sublime word which names for us the only grace which can survive the wreck of time and find scope for all its transcendent perfection through the ages of eternity! Human language holds no word so sweet as this, so self-interpreting to the weakest minds. Whether you go among the cruel tribes whose fathers glanced of old in pride into the mirror of the Narraganset, or wander footsore where the Bedouin voice in Allah's name cries welcome to him, "where need is great," you will detect noble hearts that beat in love, and have found, in their crude way, the interpretation of our great Masonic virtue.

"Poor is the friendless Master of a world."

Memory might have pledged its members upon this word, "Charity," and have done no more. But it has built around it a system complex and beautiful. It has erected over it a stately temple, with many chambers to enshrine it for us. And hence, whenever a novice is found worthy to stand before our altars, to ascend step by step to the full knowledge of our art, he is constrained, I am sure, to exclaim within himself: "Surely a master hand wrought in the foundation of this building; many a master mind has helped to mould the superstructure which has arisen around this changeless base." Masonry has not rested content with a reiteration of the word "Charity" in the cars of the Brotherhood. True to the significance of its name, it has been *building* a mystic temple, into whose sacred walks have been wrought unfading memorials of those myriad duties brother owes to brother and man to man. Our Institution does, in effect, pronounce to every Craftsman that, as a spiritless weakling, as withered by the blight of a narrow selfishness, as obtuse in his notions of justice and right, as the victim of his own base passions, as anything less noble than the brave, true soul, he cannot bear in his bosom the great heart of a Brother, cannot wield a strong arm for the dispensing of friendly aid, cannot be worthy to

"Join hands with God to make a man to live."

So the appeal of our principles has always been for the development of a complete, well-rounded manhood; and a manhood too, looking over to Jehovah as the alone source of strength, and finding light for its illumination in the Almighty's spoken will. From the central altar of Masonry rises to the temple of the skies the incense of prayer; the open Book of God precedes the Craftsmen in every work, that they need not wander in the dark; over the open grave of the departed Brother is lifted the evergreen symbol of the immortal spirit, to lure us toward that higher manhood, perfected only in the glad hereafter, where there can be no more dying, and the sublime grace of Charity shall reign supreme!

I find then, the true relation and the close union between Masonry and law, in the origin, tenets and aims of our Institution. Whatever other systems may do or claim is not the subject before us now. I speak solely for our own. But if our Grand Master to-day spreads the cement and fitly clasps the gavel, because tradition pictures our Ancient Masters as skilled in building; no less fitly is he allied with law as the representative of a system which calls for the development of a full manhood, seeks to measure characters by its inward qualities, aims towards justice that knows no favorites, inculcates loyalty to Jehovah and His Light, and pronounces that Craftsman who tramples upon the rights of others, or hardens his heart to the wail of grief, is guilty of words profane, and recreant to his vows. Where could you plant the nation's banner more securely in the hour of strife than in the strong grasp of a true man? With what more potential safeguard would you strengthen the Court of Justice, than an unyielding sense of right? What nobler spirit would you infuse into your courts of equity, than that which is tutored in the school of an impartial charity? Whatever can make imperfect man more a man; whatever can help to dishearten wrong and fortify the right; whatever can aid to soften, in any small degree, the hardness lurking savagely in even the enlightened breast; shall make the work of justice easier and become in a way, the complement and hand-maid of human law. Some humble share at least Masonry seeks to take in this so abundant work. Our hopes and labors and our aims are toward this end.

Brethren: The seeds of Masonry are the facts of humanity; and we look not, therefore, to see it die. Our temples of "living stones" shall not tumble into fragments. But its lustre and magnificence can be dimmed by the foul hand's unhallowed touch. Its altar can be desecrated by the vandal spirit of a grudging selfishness or by the presence of untamed powers that revere no law. Masonry shall hold that place among the systems and before the world, to which we, as loyal sons, shall be pleased

to lift it. As the superstructure of that ancient temple, rising proudly above its rocky base on Mount Moriah, enchained the beholder's eye with the resplendent glories of its gleaming gold and stones of spotless white; so may the lives of our mystic brotherhood be found clothed in the fair garments of the purest virtues,—things nobler far than burnished gold or the peerless marble. May we build no moral temple, whitened at the surface to dazzle the gazing throng; but rather built through and through, in its most sacred chambers, of the solid granite of sterling character. In never jarring concord, even as silence reigned of old on busy Mount Moriah, let us join these "living stones" into a fit building, by that cement which time cannot crumble, the elements cannot unseal. Keen be our ears ever to catch the cry of the widows and the fatherless within the circle of the Brotherhood, or to detect the wail of grief appealing to pitying hearts in the wider circuit of the great world. May we be ever the champions of the right, the implacable enemies of the wrong; striving always, in so far as we shall be robed in power by the Almighty hand, to enlarge the sway of equity, and love, and to transfigure the work of human law by shedding over it the "white and glistening" light of a divine and eternal "Charity."

AN OLD MASONIC TRADITION CORROBORATED BY HEBREW WRITINGS.

THE following is taken from the *Hilcloth Beth Ha-bechirah*, or Laws concerning the Temple, from the *Yad Hachasckah* of Maimonides, which is a digest of the Jurisprudence of the *Talmud*, systematically abbreviated and explained in easy and elegant Hebrew.

It will be interesting to the Royal Arch Masons for many reasons, and must have been an old tradition, even in the days of Maimonides, who was born at Cordova, in Spain, about the year 1113.

Our extract is taken from the beginning of the 4th Chapter.

"There was a stone in the western part of the Holy of Holies, whereon the ark rested, and before it was the pot of manna and Aaron's rod. And at the time that Solomon built in the Temple, he knew its end would be destruction, and therefore built therein a place wherein to hide the ark beneath, in a secret place, deep, winding and unfrequented."

"And Josiah, the King, commanded (them) to hide it in the place which Solomon built, as it is written; (II Chronicles, xxxv. 3) 'And he said unto the Levites that taught all Israel, who were holy unto the Lord; put the ark into the house which Solomon, the son of David did build, it shall not be a burden upon your shoulders; serve now the Lord your God, etc. And there was hidden with it the pot of manna and the consecrating oil. And all these things were not repeated (done again) in the second temple.'—*Jewish Record*."

THE COMPASSES.

THE *Keystone* justly says: It is inexcusable in a Master of a Lodge to call the "Third Great Light in Masonry, the Compass. The Compass is a mariner's instrument, used in the navigation of the sea, while the Compasses (only used in the plural) were used by operative Masons to describe circles, measure figures, &c., and are now used by speculative Masons for more noble and glorious purposes. Milton says:

"In his hand
He took the golden compasses, prepared
In God's eternal store, to circumscribe
This universe and all created things."

Yet, strange to say, Morris, in his "Dictionary of Freemasonry," states that "as to the much-mooted question of orthography Webster says, that 'pair is superfluous or improper, and the singular number, *Compass*, is the preferable name.' This is the word in the older Masonic authors, and the only passage of Scripture where the expression is used reads: 'The carpenter marketh it out with the Compass.'"—Isaiah xlv. 13. We think Bro. Morris is clearly wrong. *Our* Webster gives "Compasses" as the only correct form of the word, and our Worcester's, Johnson and Walker, under *Compass* says: "The instrument with which circles are drawn, generally *compasses*." All Standard Masonic authorities with which we are acquainted, term the Third Great Light in Masonry the Compasses, and to speak of them "out of their name," and subject the person so using the word to the imputation of an ignorance of terms."

MASONIC PRIVILEGES AND BLESSINGS.

Do we sufficiently appreciate the privileges of Masonic association and intercourse? Do we take into account the blessings that attach to our Fraternity, which makes the occasions for so many sweet communions and delightful interchanges of affection? Do we consider as we should, how it revives the drooping thought, awakens the dormant energies into activity, and gives zest to life, when hand clasps hand with the sure pledge of Brotherhood, and the moral atmosphere of Masonic assemblies is diffused among faithful souls? Thus are we taken out of self and touched by 'the spirit of a mutual interest and sympathy; thus does a restful influence possess us as we enter the charmed retreats where the world is shut out; and thus, most certainly, we pass on to the higher domain of both social and moral life, continually gathering the rich satisfactions that result from an application of Masonic teachings and principles, and from the diffusion of that pure fellowship which binds heart to heart in closest embrace of love. So will every true Mason

“ Grasp the whole world of reason, life and sense
In one close system of benevolence;
Happier, as feeling in what'ever degree,
The height of bliss in height of Charity.”

Many noble souls have shown their high appreciation of Masonic privileges. They have borne willing and grateful testimony to the blessed helps and sweet delights of a society, in every way so congenial to their natures, and to which they gave the zealous support of their best powers. Among such a class of appreciative Brethren, we recall the late Dr. Winslow Lewis, of Boston, a man of culture and refinement, holding a professional position which gave him entrance to the best circles of society, who nevertheless did not hesitate to avow that he found the highest joy and keenest zest of life through his connection with the Masonic Fraternity. In speaking of his regard for the Institution, Dr. Lewis, once remarked: “ Truth and my feeling prompt the declaration, that in Masonry I have found the best friends, the best social ties and comforts; and the whitest hours of my life, apart from my family, have been when surrounded by my Brothers, and round that altar, where heart beats responsive to heart, and all mingle into bliss.”

Such testimony from such a source is of no little worth. It shows the estimation which an eminent Brother held the Institution he honored and served so well. Something of the same ardent appreciation, will possess our thoughts if we but comprehend the true character of Masonry; if we but use its privileges and become imbued with its spirit. We shall rejoice in what it gives to us and does for us in the quickening and enlarging of life; we shall be ready to stand by the Institution through good and through evil report; and we shall rejoice in the extension of its principles, as it gains the honor and respect of men, and makes proof of a character which we can but believe is approved in the sight of Almighty God. —*Exchange.*

MASONRY AMONG INDIANS.

THE tradition of the first landing of the Indians in the New World has been repeated to chosen braves over and over, from one generation to another, and to this day the Osages have what is supposed to be nearly the original language of their ancestors. They claim that their progenitors came in an ark or boat, and while in the vessel the Great Spirit came and rested upon one of their number, and told him to select six others to assist him in governing his nation; hence the origin of the seven original bands of the tribe.

The Spirit, while in conversation with his favorite one, directed him to communicate whatever instructions he received for his people through his chosen assistants; and to this day the name of the one upon whom the spirit rests signifies one who talks with God. His lodge is a sanctuary for any criminal who may flee from justice or vengeance, and he ranks with the highest chief in the tribe. Before they came in contact with white people they lived in the enjoyment of peace and happiness, but they are now realizing that white people are as numerous as leaves of the forest, and that they only constitute a remnant of this once powerful and warlike tribe, at the mercy of the white race, and are liable to be driven backward, step by step, into the waters of the Pacific ocean.

Their religion tends to give them a gloomy and melancholy cast of character, and among other things they believe that the spirit of the departed hovers in anguish around

them until a scalp is taken to accompany it to the Indian's last resting place, the great hunting ground, where the spirit of a slain enemy serves him in the most servile offices throughout eternity. For this purpose, though much has been said and written about the civilization of the O ages, they yet organize mourning parties and go upon the war path, though otherwise they are peaceable.

Though at first thought it may strike the minds of our readers as almost incredible, there are Masons among the Osages. They were probably admitted to the secret rites and privileges of this ancient institution by the French, in early days, they being the first whites with whom they met. They retain a part of the Craft to this day. Col. J. M. Hiatt, a licensed trader for the tribe of this agency, who is a gentleman of culture and large experience, and an honored member of the Commandery, when alone on one occasion with a more than ordinarily intelligent Osage, found upon strict trial, though the Indian could not speak a word of our language, that he was a Master Mason, who prided himself in the mysteries of the Order.—*Indian Herald*.

EDITORIAL DEPARTMENT.

MASONIC CHARITABLE INSTITUTIONS.

WE have observed for some time past that several of our United States contemporaries have been lavish in their praise of the charitable spirit manifested in Great Britain by the Masonic bodies there. Why they have been so long in speaking approvingly of the Masonic charities of the old country, can only be accounted for on the ground that attempts are now being made in the adjoining republic to follow the example set by England. The State of Kentucky stands alone in the organization of a Masonic Home; but we are glad to learn that others are likely to be established. We cannot see how our neighbors, with such a membership as they boast, have thus far failed to do something more than Kentucky shows in the way of Masonic charities. It is well enough known that Masonry is not a benevolent institution like others of more modern origin, yet it has done, and still is doing, a great deal in the way of charity. England has set a noble example by its Masonic institutions, all of which are nobly sustained. Of course Canada is too young a country to have similar institutions, still the time may not be far distant when she will follow in the wake of the mother land. There is nothing grander in the whole Masonic system of England than the institutions in which the children of departed Masons are cared for; and not only are the young, but the aged and infirm amply secured from penury and want. Those institutions are justly the pride and glory of the Masonic bodies there.

Masons in America may well look with admiration upon the noble efforts of our English brethren to provide for those whom heaven has deprived of their only support, and we do not wonder that they long for the establishment of like institutions in which their own poor and unfortunate may find the happiness they now seek for in vain. No steps have yet been taken, except in the case already alluded to, with the view of starting Masonic charitable institutions; some of our contemporaries, however, are taking up the subject in a manner to prove that they are not insensible to the good resulting from them, and we hope to hear ere long that numbers of them are in full working. It does seem strange that so much money should be expended in getting up Masonic displays while not a dollar is given towards founding a charitable institution. Very probably the cause of this is to be found

in the fact that no one has taken the trouble to moot the question. The United States Masonic bodies have erected magnificent structures called temples, and they have spent thousands of dollars in getting up demonstrations; but no initiative has been taken in the way of providing suitable asylums for the poor and distressed left behind by departed brethren. It is time our neighbors were moving in the matter; and we know that it only requires a start to give impetus to a movement culminating in the organization of a Masonic charity in each State.

THE "VOICE" AND THE "CRAFTSMAN."

WE have discovered that there is at least one good brother who pretends to read *THE CRAFTSMAN* attentively. We allude to Bro. Brown of the *Voice of Masonry*, who writes, under date of the 24th ult, that we have been guilty of doing what we ought not to have done; in other words, that we have embellished *THE CRAFTSMAN* with articles from *The Voice* without giving the due credit. Now, as there is nothing we are more particular in than that of crediting contemporaries, we have taken the trouble to look into the thing, and find that Bro. Brown is not even half right. He says we copied "Something About Secrets," in our last number without credit to *The Voice*, and he is right; but we have to remark that the credit was accidentally omitted by the printer, as it was certainly written at the bottom of the article. For this we have to, and do, make the *amende*. But our good Brother is sadly at fault when he accuses us of copying without credit "May Mason," and "The Little Rift within the Lute." The first appeared in the number for June last, and the latter in the number for November, 1874, both of which were duly credited.

We cannot see how Bro. Brown was so far misled as to charge us with wholesale piracy. A mistake is a mistake, and as we have only failed to credit *The Voice* once in a number of years, we do not think its editors have much reason to complain. If the London *Masonic Magazine* gives us credit for copied articles, it is none of our business. We cannot help the obtuseness of the scissors its editors use. It seems two articles belonging to *The Voice* were actually credited by that magazine to *THE CRAFTSMAN*. Perhaps that is because we are better known in England than *The Voice*. Why, Bro. Brown tells us that recently he saw one of these very articles credited in India to the *Masonic Magazine*, thus showing that there is really no accounting for such things, for why should a Masonic magazine in England credit to *THE CRAFTSMAN* what belonged to *The Voice*, and a paper in India credit to the *Masonic Magazine* what the latter had credited to *THE CRAFTSMAN*? There is something very curious here, it is true, but how is Bro. Brown going to help it? We promise to give due credit, while at the same time we hope Bro. Brown will refrain from charging us wrongfully. Were he in this jurisdiction it would go harder with him; but we are inclined to be lenient, and will not press him too hard for an *amende*.

THE MOTHER CITY AGAIN.

DESPITE the persistency of our good Brother of the *Keystone*, the question as to the mother city of Freemasonry in America is still a mooted point. The *Keystone* holds to the assertion that the oldest Masonic Lodge is located in Philadelphia, but Bro. Hughan, whose authority none will dispute, has furnished a list of old Lodges to the

Voice of Masonry, in which the Philadelphia Lodge is not mentioned, the last of which appears to have been established in 1733. The *Keystone* claims two years prior to that time for the Philadelphia Lodge, but in Bro. Hughan's list there is a blank opposite No. 79, which is supposed to be the *Keystone's* oldest American Lodge. The same thing occurs with Albion Lodge, No. 17, Quebec; hence the claim in favor of the latter place is equally as good as that of the city of Brotherly Love.

It appears that Philadelphia is credited in the "Pocket Companion" of Dublin, for 1835, with the number left blank, just as Bro. Tisdale says he found the blank opposite No. 17 filled in with Albion Lodge, Quebec. Bro. Hughan is evidently desirous that Philadelphia should have the honor it claims; at any rate he has decided against Quebec, and now leaves Philadelphia in a like predicament, on account of the blank. He very readily set down Albion Lodge as having been established at a period much later than 1731, but can now only express the hope that he will yet succeed in discovering a roll of Lodges with 79 filled in with the years 1831-2-3. It is so far satisfactory for the "Ancient City" that its claim stands just as good as that of the Quaker City. The researches of Bro. Hughan are to be commended, but we rather think he will fail to settle the point in dispute.

MOTHER SOLOMON LODGE.

SOME American Masonic journals affected, a short time since, to make merry over the Lodge established in Jerusalem by Bro. Rob. Morris, under a charter from the Grand Lodge of Canada. They hinted that it was an useless affair, notwithstanding it had been shown that it was making good progress. It is seldom any intelligence comes from the Holy City with regard to the Lodge, but we are glad to see by a recent number of the *Keystone* that Bro. Rolla Floyd, who took an active part in the formation of the Lodge, is on a visit to the United States. The *Keystone* says:

"We had the pleasure of a call from Bro. Rolla Floyd, P. M. of Mother Solomon Lodge, Jerusalem, on Tuesday last. Bro. Floyd, we are glad to learn, will sojourn in our city for a couple of months, prior to returning to the Holy Land. Some sport has been made of this Lodge by certain members of the Masonic press, but when we mention the fact that out of three hundred applicants for initiation and membership, only twenty one were elected, this proves a degree of care in examining into the material proposed, and rejecting rough ashlar, that would do credit to some of our Lodges at home. We believe that Bro. Rob. Morris did a wise thing in starting this Lodge. In December last the present Mayor of Jerusalem was elected, and entered by Bro. Floyd. All the leading races and religions are represented in the membership, which is truly cosmopolitan and Masonic. Continued success to Mother Solomon!"

What do the sneerers at Mother Solomon think now? It is too bad that a brother should be ridiculed as Bro. Morris has been in connection with this Lodge. He performed his duty as a Mason, and as our contemporary says, did a wise thing in starting a Lodge in the Holy City. There can be no doubt that the Lodge is destined to do a good work.

FREEMASONRY is a progressive science, and knowledge is the mainspring which keeps the whole train in beautiful motion.

GRAND COUNCIL ROYAL AND SELECT MASTERS OF
ONTARIO.

THE GRAND MASTER'S ADDRESS.

ILL. COMPANIONS.

In rendering you an account of my official conduct, during the past year, it affords me much gratification to be enabled to state that the Cryptic Rite continues steadily to advance, extending itself to all parts of the Dominion, and has even winged its flight, and pierced the portals of our Prairie Province, Manitoba.

THE SUBORDINATE COUNCILS

are generally well conducted, and the returns which will be laid before you will show the steady progress which is being made. You are quite aware that I have always urged upon the attention of Grand Council, the desirability of being extremely cautious in the admission of members to our Councils, urging upon the officers of these subordinate Councils who are in the habit of assembling with us, the necessity of selecting with great care, from among those who ask to be admitted to the secrets of the ninth Arch, those who possess the necessary intelligence to enable them to become earnest and faithful workers in our Order. In many Councils I find that these teachings have not been without effect, and that the result of such caution has been to admit only those who have attained some position in the other grades of Masonry. Adhering to the same advice, I have not countenanced the opening of new Councils in localities, where, I considered there did not exist a field sufficiently wide, to justify me in the granting of dispensations.

THE MULTIPLICATION OF COUNCILS

will bring no strength to Grand Council, nor aid in the proper extension of an Order, that possesses so many charms, unless the Companions selected to preside over them are possessed of ability of the highest order to enable them to thoroughly and intelligently understand and impart the work. During the year I regret my inability to visit all the Councils within our jurisdiction, it was my earnest wish to have done so, but like yourselves, I have had other and important duties to perform, which could not, in justice to myself, and those depending upon me, be neglected. I have, however, been enabled to visit Zabud Council, No. 4, Brantford, and Adoniram Council, No. 2, Toronto, on both occasions I had the pleasure of installing their Officers, and in witnessing the work of the Council well exemplified. I have also endeavoured to have other Councils that have not been very well conducted, reorganized, and I am pleased to say that there is every appearance of all the Councils being properly conducted in the future. If some of our Inspectors General of Divisions would take a more earnest part in "the general supervision of the Order" and visit the Councils of their respective Divisions, at least once during their term of office, we would be enabled to speak more cheerfully of the state of Cryptic Masonry, and the Councils, would consider such officer something more than a mere position for attaining Masonic rank, without having rendered a fair equivalent in having honestly discharged the duties of the office.

On the 18th September, I granted a dispensation to Ill. Comps. Rev. W. C. Clark, Grand Master of the Grand Lodge of Manitoba, John Kennedy, Grand Treasurer, and J. H. Bell, Grand Secretary, and a number of Comps. resident in Winnipeg, Manitoba, to open and form a Council of Royal and Select Masters. The petition having been duly recommended, I issued a dispensation to Rt. Ill. Comp. J. B. Nixon, Grand Recorder, who was proceeding to that Province, on an important pleasure tour, authorising him to introduce the Rite into Manitoba, by opening the Council petitioned for, which duty he performed in an efficient manner by opening Cyrus Council and investing the officers. On the 12th day of March last, I received an application from V. Ill. Comp. W. J. Morris, and a number of Comps. residents of the Town of Perth, County of Lanark, which having been duly recommended by Rt. Ill. Comp. Geo. C. Longley, Inspector General, of the Ottawa Division. I caused a dispensation to be issued, and V. Ill. Comp. Morris, Past Inspector General, assisted by the requisite number of Comps. duly opened Morris Council.

From the high Masonic standing of the Comps. to whom these dispensations have been granted, and the skill and ability already displayed in Masonry by the officers chosen to preside over their Council, I have no hesitation in recommending that warrants be granted during the present session.

We are continuing to receive warm expressions of the good feeling entertained towards us by

OTHER GRAND COUNCILS,

and it is my pleasing duty to announce to you that during the past year we have had the following representatives appointed near this Grand Council. By the Grand Council of Rhode Island, R. Ill. Comp. Geo. C. Longley. By the Grand Council of New Jersey, R. Ill. Comp. Jas. O'Connor. By the Grand Council of Minnesota, R. Ill. Comp. W. H. Porter; and although the credentials have not reached me, I am credibly informed that our esteemed friend Col. W. J. B. McLeod Moore, Grand Prior of the Great Priory of Canada, has been named as the representative of our young Sister Grand Council of England, and I have appointed the following Comps. as the representatives of this Grand Council. R. Ill. Comps. Walter Blodgett, to the Grand Council of Rhode Island; P. H. Redway, P. G. M., to the Grand Council of New Jersey; G. B. Cooley, to the Grand Council of Minnesota; to the Grand Council of England. In asking you to confirm these appointments, which will increase the number of Grand Councils with whom we are now in fraternal and amicable correspondence to thirty-two, I desire to have it placed on record, so that there may be no possible grounds for misunderstanding in future, that they are all made subject to your approval and confirmation, and that I recognise it as the unquestionable right of this Grand Council to reject or confirm any or all of the appointments I have made. It is also for you to say whether the Comps. named as the representatives of other bodies near this Grand Council will be acceptable to you in that capacity, if they are not, then it will be the duty of your Grand Master to conform to your views and to respectfully ask that the appointment be withdrawn, and that some other Comps. be named whose presence in the honorable capacity of representative, will not be objectionable to Grand Council. In my address to Grand Council,

AT THE ANNUAL ASSEMBLY HELD IN 1874.

I referred to a resolution that had been adopted by the New York Convention, declaring it to be the opinion of those present that the Degrees of Royal and Select Master should be a pre-requisite to the orders of Knighthood, and I there gave expression to the opinion that it was not *then* "advisable that we should take such action in this jurisdiction," as I was of opinion "that the Cryptic Rite should occupy an entirely independent position." While I still think that we should not forget the dignity due to ourselves as an important Grand Body by humbly soliciting rights, and privileges from those who are unwilling to concede them, I have no hesitation in now directing your attention to the consideration of a subject of such vast importance to Cryptic Masonry in Canada, so that at a future Assembly you may be prepared to take some decided action thereon, and after it has been fully discussed in all its bearings in the subordinate Councils, and you have given it that considerate attention which its great importance demands, you may, perhaps, be prepared to ask the newly created Great Priory of the Order of Knights Templars of Canada, to concede this great point to us by inserting a clause in its Constitution requiring all candidates for the Orders of Knighthood to have taken the Degrees of Royal and Select Masters. The Masonic family of Canada is of too great importance, and is too closely allied for our older and stronger bodies to treat us with neglect and apparent indifference, without ultimately bringing discredit upon themselves. Masonry is a vast system and all the grades are so closely interwoven, that whatever has a tendency to elevate and advance our branch, must naturally assist in the progress of all the others. It is therefore our duty as earnest zealous workers in the ninth Arch, as firm advocates of a perfect system in Masonry that cannot be completed without the Degrees conferred in the Council of Royal and Select Masters forming an important link, and as honest admirers of the important and useful lessons taught in these Degrees, to use our utmost exertions to have them placed in their proper order in the regular line of Masonic Progression.

I have also to bring under your notice the position now occupied by Grand Council regarding the Degree of Red Cross of Babylon. You are aware that it is regularly conferred in our Councils as a portion of our system, and that Preceptor of Knights Templar Preceptories have the power of communicating the Degree in their Preceptories of Knights Templar only. The Convent General of England and Wales and the British Possessions of the Order of the Temple, does not consider this Degree has any connection with the Temple Order, and in order that Canadian Templars might be in possession of the Degree, a treaty stipulation was entered into some years ago by Rt. Emt. Sir Knt. Hubbard, the then Grand Master of the Grand Encampment of the United States, and the V. H. and Emt. Sir Knt. Col. W. J. B. McLeod Moore, as the head of the Temple Order in Canada, by the terms of which authority was given to Em. Commanders of Encampments in Canada to communicate the Order of the Red Cross according to the American system of the Rite, to enable Canadian Knights to visit American Commanderies.

On the formation of the Grand Council of New Brunswick in 1871, the Grand Prior

of Canada "approved of the Degree being adopted by that Grand Council" as one of the Degrees to be conferred in Councils of Royal and Select Masters, in order that it might be placed "on a legitimate footing with other Canadian Degrees;" and on making it known to the Grand Encampment of the United States that he had done so, the subject was referred to by the Special Committee on "Foreign Affairs" at the Baltimore session, held in 1871. who reported that "they recognise the Knights of the Illustrious Order of the Red Cross made in Canada under such authority as may be duly recognised there." On the formation of Grand Council in the same year, we gave subordinate Councils full authority to confer the Degree without obtaining any authority from the Grand Prior. as we were of the opinion that we were justified in doing so, as our Warrants were obtained from New Brunswick Grand Council. Subsequently, on my attention being directed to this omission, I addressed the Grand Prior officially, and in October, 1873, obtained his hearty approval of our proceedings. (For full correspondence see page 22 p. p. 1873.) The Degree by this action having been placed under the control of "an authorised body," I think we are now justified in asking the Great Priory of Canada to withdraw the authority given to Preceptors to communicate the Degrees on Knights Templar, and I strongly recommend Grand Council to enter into correspondence with the Great Prior with the view of securing this object.

At the last Annual assembly I was authorised and instructed "to take all necessary steps in connection with other bodies interested," to form the Grand Council of Rites for the Dominion of Canada. I have, however, to report that although the Grand Imperial Council of Knights of the Red Cross of Constantine, and the Grand Royal Ark Lodge, both adopted resolutions in approval of the proposed organization for various reasons; and after consulting several members of Grand Council, I did not feel that I would have been justified in complying with the terms of the resolution, and, I therefore, assumed the very great responsibility of disobeying your direct instructions; but I trust my course will meet with your approval, when I inform you, that there was some danger of the Grand Councils of the United States not understanding our action, refusing to recognize the proposed change, and the probability of some of them withdrawing their recognition. I decided, therefore, to take no further action until the present session, and if you are still of the opinion that it is desirable to form the Grand Council of Rites, a circular letter might be prepared and addressed to the Grand Councils with whom we are in fraternal correspondence, explaining the proposed change, and inviting their consideration and approval, and the continuance to the new body of the recognition that had been accorded to the Grand Council. Personally, I am of the same opinion as I was last year, when I said that "Grand Lodges, Grand Chapters, Grand Council of Rites, Great Priory and the Supreme Council of the 33rd Degree, would be quite sufficient governing power to control and direct the whole of Masonry, and meet all the requirements of the Craft" in Canada.

Grand Council having adopted the work of the New York Convention, I have caused it to be introduced into all subordinate Councils, and I am now able to report said work as being generally in use, and if the Inspectors General, in the course of their official visits, will only impress upon the Ill. Masters the necessity of teaching only the authorised Ritual, we shall soon have uniformity in the working of all the Councils.

Grand Council is aware that an organisation has been formed in London, under the name of the Grand Lodge of Ontario. Soon after the formation of this illegal and clandestine body in usurpation of the territory already masonically occupied by the Grand Lodge of Canada, I was asked to decide if the Ill. Masters of Councils were to continue to admit such of their members as had assisted in the formation of the so-called Grand Lodge. My decision was that as these Companions had violated their obligations without any justification whatever, the Ill. Masters were not to admit them under any circumstance whatever, and as those who took part in the formation of this Body have not the shadow of an excuse to offer, in extenuation of their unwarranted and unjustifiable rebellion, I have no hesitation in recommending Grand Council to expel from all the rights and privileges of Cryptic Masonry, all those against whom proof may be brought forward to shew that they took part in the movement.

Illustrious Companions, in concluding this my fifth Annual Address, permit me to thank you most heartily for your generous confidence and unswerving support. The kindly feeling that has been displayed at each Annual Assembly has led me to look forward to these fraternal gatherings with more than ordinary pleasure, and it is therefore with some regret that I have to ask you to select a successor to preside over your deliberations, as I feel the time has arrived when the Grand Master's Gavel should be placed in other hands. And may the H. O. O. I. guide, protect and bless you, and reward you for your earnest labors.

DANIEL SPRY,
Grand Master.

MILITIA TEMPLI.

THE GREAT PRIORY OF CANADA.

The meeting and inauguration of this national and independent governing body of the Templars of the Dominion took place at Montreal, on Thursday the 10th August, under the happiest auspices and the warmest enthusiasm. We would briefly remind our readers that a few years since, with a view to securing union and greater dignity to the Templar Order, a body termed the Convent General was instituted as the Supreme Governing Power of the English language of the Temple, under the illustrious presidency of H. R. H. the Prince of Wales as Grand Master, to which the former Grand Conclaves of England and Wales and of Ireland severally gave in their allegiance, and became tributary as National Great Priories, but entirely independent and vested with full powers of government in their respective nationalities. The Templar organization in Canada has hitherto been tributary to the former Grand Conclave, now the Great Priory of England and Wales, but feeling that our Dominion was fully entitled to an independent status, petitioned Convent General to be allowed to enter the Confederation as the Great Priory of Canada with full co-equal rights, as a national organization in every respect, with the respective Great Priories of England and Wales, and of Ireland. This has been most happily agreed to and ratified under patents under the especial sign manual of H. R. Highness, erecting our Dominion into a national Great Priory, and naming the V. Eminent Sir Kt. Col. MacLeod Moore, who has so long and devotedly fostered the Order in Canada, the First Great Prior.

We sketch this slight preamble for those to whom these facts may not be immediately familiar, and proceed to give the able and instructive address of the Great Prior, and the happy and affectionate response it deservedly elicited from Great Priory. Its length precludes our adding more than that the organization was perfected by the adoption of a Constitution and Code of Statutes, which had been prepared in anticipation with the greatest care. The Great Prior is appointed, as we have named, by Patent of the The Rcyal Grand Master, and in his turn by the unanimous voice of Great Prior was given the nomination of His Grand Sub-Prior. The other Great officers, as well as a majority of the members of the Council are elected, and the Provincial Priors nominated by the representatives of the Preceptories in their Districts. The Ceremonial of the Installation of the Great Prior was most impressively performed by V. E. Sir Kts. Harman and Henderson, the Grand Sub-Prior and Provincial Prior of Eastern Ontario, under a mandate from H. R. H. The Grand Master, directed to V. E. Sir Kt. Harington and the Sir Kts. aforesaid, only one request existing, namely, the absence from indisposition of the very popular and worthy Sir Kt. first named. The Ceremonial was the same used in the Installation of the Great Priors of England and Wales, and of Ireland, *mutatis mutandis*, of H. R. H. The Grand Master, its beautiful and impressive ceremony being greatly admired.

In another place we give the roll of officers for 1876-7, merely now naming the election of V. E. Sir Kt. DANIEL SPRY, of Toronto, as Grand Chancellor, to whom all official correspondence should be addressed.

With our best wishes for the success and prosperity of the Great Priory of Canada, we now give the address of the Great Prior:—

Fraters of the Canadian Branch of the United Orders of the Temple and St. John of Jerusalem—Greeting :

V. D. + S. A.

It is with more pleasure than I can well express, that I now meet you, and have the privilege assigned to me of congratulating you on the attainment of our wishes, in the establishment of a National and Independent Great Priory of Knights Templar for the Dominion of Canada. Circumstances which were quite unforeseen, and which it is not now necessary to refer to, prevented our memorial being fully brought to the notice of H. R. Highness the Grand Master until last year, when I received a communication from the Arch-Chancellor, the Hon. Judge J. F. Townshend LL.D., of Dublin, saying that he had received the commands of the Prince of Wales, addressed to him as his Arch-Chancellor, to inform the Canadian memorialists that H. R. H. had directed their petition to be dealt with at the next Convent General according to the statutes, under his advice as the Arch-Chancellor of the Order. The Convent General did not meet until the 29th of last October, when, in the absence of H. R. Highness in India, the Earl of Limerick, Great Prior of England, presided, who, with his wonted feelings of good will and interest towards the Canadian branch of the Order, not only brought forward the memorial, but moved and warmly supported the motion of a resolution, seconded by the Sub-Prior, Major Shadwell H. Clerke, that the prayer of the petition be adopted, by admitting Canada into the union of the Templar Body of England and Ireland as the National Great Priory of the Dominion of Canada. To this the Convent General acceded in the most cordial manner, as intimated to me a few days after the meeting, by the courtesy of the Great Prior Lord Limerick. A certified copy of this resolution, signed by the Arch-Chancellor and Vice-Chancellor, has also been lately forwarded to me, which together with the Patents under the sign Manual of H. R. H. the Grand Master, authorizing the formation of the Great Priory, and naming me as the first Great Prior, will now be preserved in the Archives of the Canadian Order, as a lasting memento of our complete independence as a Sovereign Body, sprung from the good old English stock.

Sir Knights! Much as I prize the high honor that has fallen to my lot—and be assured I do feel it as such—of becoming the Supreme Head, under Royal authority, of this National Grand Body, I feel prouder and more gratified after having introduced, and for so many years conducted the affairs of the Order in Canada, in maintaining your good opinion; and the more than cordial manner with which you have always been pleased to receive me and the steady support and co-operation you have so long afforded me, has now been in the most gratifying and constitutional manner more than crowned by success, in the establishment of our independent National Great Priory, without severing our connection with the Parent Body. I trust you will give me credit for the sincerity of my motives when I say it was not in the least degree the love of authority or a desire to enforce “the one man power,” that induced me so persistently to maintain my own opinion as to the advisability of continuing a dependency of the Great Priory of England, until the time arrived when we could separate with honour and dignity to ourselves. Looking to the future of the Order, when I shall no longer be at the head of affairs, I never allowed expediency to stand in the way, being determined, if possible, to ensure the Order being placed upon a firm basis, and its future status permanently secured.

OF THE CONVENT GENERAL AND UNION OF THE ORDER.

It may not be quite clear to some of our fratres why we should still wish to continue under the “Convent General;” but I need scarcely point out to you, that as a National British Society, no more honorable position could be held than that of being united with the other national branches of the Order over whom H. R. H. the Heir-apparent to the Throne is the governing power, and which Her Most Gracious Majesty the Queen has been pleased especially to patronize. This I look upon alone as a great distinction and privilege, the countenance of Her Majesty being a guarantee of the purity, through conservative doctrines and Christian principles, of our Order.

The avowed object of this Templar Union was to incorporate the branches in England, Ireland, and Scotland under one Royal Head, by the reciprocation of rites, privileges, and disabilities; as, correctly speaking, there should not be any separate bodies in the society, which is or should be, one, and indissoluble; although want of knowledge of the correct principles of the Order in some cases, and political exigencies

in others, have divided it into several branches, holding themselves entirely independent of each other. The desire is now to unite the scattered elements of this ancient Chivalry into one harmonious whole, as was originally the rule of the Order.

The formation of a "Convent General" and "Great Priorities" is nearly analogous to the system pursued in the United States, their State Commanderies being similar to the National Great Priorities of the British Empire. These Commanderies yield submission to the triennial parliament of the Order, the Grand Encampment of the United States, which is very similar in constitution and authority to our "Convent General."

Our joining this Templar Union does not at all interfere with our independence as a Canadian Body, or our privilege to regulate our own affairs, and at the same time carries out the principle, so necessary to inculcate, of unity in the Order.

UNION WITH SCOTLAND.

It is to be regretted that the Scottish branch of the Order did not join the Union, and much to be deplored that this was mainly caused by a misconception of their Commissioner appointed to effect the same, who little understanding the subject upon which he was appointed to legislate, allowed his prejudices to ignore from the very commencement of the negotiation the benefits to be derived from the proposed union, and by a disregard for existing treaties of alliance with the English branch, appeared even disrespectful to H. R. H. the Grand Master; thus debarring the very few Encampments or Priorities existing under Scottish jurisdiction from participating in a Union so much in their favour and to their advantage.

UNION WITH THE UNITED STATES.

With respect to the United States branch of the Order, the advances made by England towards an alliance have been so far unsatisfactory, inasmuch as the peculiar Templar system adopted by them does not assimilate with ours. The originators of that system chose to found it altogether upon Craft Masonry, and the two are so connected in the United States that it would appear that they cannot be separated by any one who has received these orders there; and being thus incorporated with Free Masonry, they can hardly amalgamate with a Templar system that is not equally so. They have made the Order of the Temple emphatically a degree of Masonic Knighthood by adopting the obsolete, and in our opinion mistaken theory that the Chivalric Order of The Temple was based on the Craft degrees as now practised, there being in fact nothing whatever in the history of the early Order to warrant us in believing that up to the time of its outward suppression there was any particular alliance between it and Free Masonry. Of course individual Knights may have been, and probably were, Free Masons, and naturally, when assailed and opposed by their implacable enemies, took refuge within the pale of the Craft, but previous to this time the Order of The Temple, as an order, was not allied to Free Masonry at all. But the principal stumbling-block was, their insisting that their degree of "Knights of the Red Cross" (derived from the 160 of the A. & A. S. Rite and generally known in Great Britain and Ireland as the Red Cross of Babylon, or Babylonish Pass), should be adopted as a pre-requisite to entering the Order of the Temple. This degree is quite out of place, as having any reference to the Templars, both of Jewish and Persian origin, founded on a legend of the apocryphal Book of Esdras, its history being also given in the antiquities of Josephus, but the authenticity of which is denied by modern ecclesiastical writers. In its dramatic form it is made very attractive and inculcates principles of the highest moral tendency, and therefore much importance is attached to it in the American Templar system; but its proper historical place precedes the Royal Arch, to which it is properly a prelude, the legend describing the steps taken to obtain permission for re-building the temple. Besides, it is quite impossible to expect that the English branch of the Order should so completely change their system in connection with Freemasonry as to adopt degrees discarded at the Union of the Grand Lodges of England in 1813. The Craft degrees, including the Royal Arch, were then alone recognized as pure and Ancient Freemasonry. The possession of the Royal Arch degree in modern times has been, and is now, considered quite sufficient to preserve the link between the Templar Order and Freemasonry; but it is a very great mistake to suppose that having the Royal Arch degree entitles the possessor to be admitted into the Templar ranks, or that the Order of the Temple is a continuation, or climax of the degrees of Craft and Royal Arch Masonry.

ORDER OF MALTA.

Exception was also taken to the Order of Malta as being opposed to the true Order of the Temple; but in this they seem to have lost sight of the fact, that when the

Order of the Temple was first introduced into the United States from Great Britain and Ireland, it was as the combined Orders of Knights of the Temple and Malta. Now, we are to consider that it is our traditional belief that our present order of the Temple is perpetuated from the ancient statutes, and was partially in England and Ireland, and completely in Scotland, merged into that of the Hospitallers of St. John (afterwards known as Knights of Malta), on the suppression of the Templars; that such was the case in Scotland cannot be disputed, and this amalgamation of the two bodies continued until the time of the Reformation, and it is affirmed by the Scottish Templar Order to a much later period. The use of the Knightly title and the question of the legitimacy of the combined orders were fully believed in by the Stuart party as late as 1745, when, its principal members being in the service of Prince Charles Edward, commonly called the Young Chevalier, the order was proscribed, and we only hear of this branch afterwards in connection with Free Masonry, with which it still continues, its ritual assimilating with that in use by the Templar body; the two naturally and harmoniously blending together, although the one now adopted is considerably more elaborate than the simple ceremony used in former years. In Canada there is no difficulty in continuing the same cordial and friendly relations that have always existed between us and our fratres of the United States; our Masonic system admitting the recognition of the degrees required by the United States Templars, although the pre-requisite for our Templar candidate is the same as that observed in England. Neither can I see any difficulty in members of a Knights Templar foreign jurisdiction visiting the United States Commanderies, by merely requiring of them a profession of secrecy as to the degrees they are unacquainted with, but required by the United States Templars in their ceremonies.

HISTORICAL SKETCH OF THE ENGLISH LANGUAGE.

It was suggested to me now that we have taken a new departure as a National Supreme Body, that a resume of the different phases the Templar Order has undergone in England would not be uninteresting, as giving a short and concise sketch of the English Language from its first appearance publicly as attached to the Masonic Society to the present time, as also the alleged claim the Order has to be considered the legitimate successor of the Red Cross Warriors of Palestine. Dr. Albert Mackay, in his admirable Encyclopædia of Masonry, to which I must refer you, arranges the pedigree of the modern Templars under six different heads, but the legends adduced are, I think, for the most part unreliable, and the legality of each branch far from satisfactory, unless we except the existing State Order of "Christ in Portugal," which is, no doubt, the genuine Order of the Temple. This order is under Papal surveillance (as is also that of Malta in Italy), confined to Roman Catholics of noble birth, the king being Grand Master, and not acknowledging fraternity with any other branch. The "Ordre du Temple," of France, now obsolete, also asserted claims in favor of its legality, which, however were not unimpeachable. The branch derived from Scotland has stronger historical claims to go upon, which however, "Murray Lyons," in his very exhaustive work on Scottish Masonry, denies, and the validity of the tradition that the present Templars are descended from the old Order of the Crusades. At the same time it is an admitted fact that in Scotland the Templars were never suppressed; they were associated with the Hospitallers, and it is natural to suppose that they preserved their distinctive rites and ceremonies in tact by regular descent from one to another. When the Hospitallers were secularized at the time of the Reformation, then, of course, those of both the Orders that preferred the reformed faith left their religious houses and were merged into the general population. It is also perfectly natural to suppose that these secularized soldier monks being or becoming Free Masons may have, with the view of preserving their ancient Orders, incorporated their peculiar rites into their Masonic Lodges, and there is nothing at all illogical in supposing and asserting that true branches of both the Temple and the Hospital may still be in existence, and that isolated lodges may have received their Templar and Hospitaller rites directly from the secularized or Protestant Knights of the combined orders, which, so far as they were religious institutions, were abolished at the reformation.

MASONIC CONNECTION.

Prior to the revival in 1717, and the reconstruction of Masonry in its present symbolic form, very little is known of the proceedings of Masonic bodies, from the fact that very few written documents were permitted to be recorded, and of these few, owing to the jealousy or over caution of their rulers, many were burnt in London in 1721; but there is no doubt that a system of speculative Masonry, distinct from that of

the craft operative or building societies, existed, derived from the secrets of occult philosophy, or the Rosicrucian Order of the middle ages, from which some of the high grades had their origin, and in which the rites and dogmas of the Templars were preserved. It is recorded that the speculative and operative bodies met together in the general assemblies of Masons in York and London, and that in the seventeenth century members of the Rosy Cross, Protestant Knights Templar, and Knights of St. John, joined in these assemblies; but it was not until about 1750 that we first hear of the Templar degrees in the south of England being public attached to Craft Lodges of the "York Rite" of Free Masonry, from whence they spread to other parts of the kingdom. Why so little is known of the personation of the Templars by the Free Masons after its suppression as a Chivalric Body, may have been from the fact that as the knowledge of their existence was of necessity restricted to the secret societies, so it was impossible that any but Masons could join it, and they, preserving the strictest secrecy and mystery respecting everything connected with the fraternity, quietly and secretly perpetuated the Templar doctrines amongst themselves, probably keeping the knowledge of its existence secret even from Masons, except such as were admitted to the "inner veil" and selected to join it. This may account for the Order as we have it, being preserved by the fraternity, without any documentary proofs of its history being left behind. It was only when Free Masonry took a high and strong position in England that the fact of the continued existence of the Templars became generally known.

In 1791 we find the Templar Rite styled "Grand Elect Knights Templar Kadosh, of St. John of Jerusalem, Palestine, Rhodes, and Malta," thus combining the modern and more ancient titles. This confusion of names is a curious anomaly. We know the Templars derived their name from a residence on the site of the Temple: they never were Knights of St. John. In 1848, after the A. & A. S. Rite of 33^d had been established in England, the Templar Body resigned control over the "Ros-Croix" and "Kadosh," which had been incorporated into the A. & A. Rite as the 18th and 30th degrees. It was, therefore, necessary to suppress the old ceremonies and confine themselves to the Templar alone, and to change the name into the degree of "Masonic Knights Templar." This title was not used in England before 1851, although the term Masonic appears in the warrants of Admiral Dunkerly between 1791 and 1796, but was never adopted, being in fact an absurd prefix. These changes, which, it is said, were made to please the Chiefs of the newly imported Ancient and Accepted Scottish Rite of 33^d, gave great dissatisfaction to the Templar Order. Until 1853, the Order of the Temple and Malta remained combined in the Encampments of the old system, but a revision of the Statutes of the then Grand Conclave was made, and the Order of Malta excluded altogether; several Encampments, however, continued to perpetuate the degree though not in the same form, as this would have been a defiance to the Grand Conclave.

In 1863, the Grand Conclave again formally revived the Maltese Order, with a considerable ritual, but as a separate degree instead of combined with the Templars as it has been before 1853; and in 1873 another revision took place, when new statutes, carefully drawn up, were adopted, consolidating the two bodies under the name of the "United Religious and Military Order of the Temple, and of St. John of Jerusalem, Palestine, Rhodes, and Malta." This union cannot but prove beneficial in the end, its tendency and object being to raise the Order in social status, and to approximate it to that of the ancient Knights, discarding all modern innovations that lead to errors known to be historically untrue.

But I consider it a great mistake to have separated the "Rose Croix" from the Templar, looking upon it as I do, as purely a Templar degree, entirely out of place elsewhere. My own opinion has always been that the Rose Croix was anciently an integral part of the Templar initiation, perhaps the part most openly practised, as not containing anything offensive to the Papal doctrines, and that part of their teaching that repudiated the Papal usurpation of power may have been kept for the "inner circle" in the secret conclaves of the leaders of the Order.

It appears to me that the origin and progress of Templary in Ireland has never been fully looked into. If Ireland gave the Templar Order to America, as the similarity of their rituals would have us to suppose, it would be worth while making a strict investigation as to when and where Ireland obtained it. Valuable information might be procured in the old country Lodges which had Chapters and Encampments attached to them. I learn that the earliest record of Templary in the United States is in Pennsylvania, where its degrees were conferred under Blue Lodge warrants about 1790 to 1795. These degrees were conferred in two Lodges, one at Harrisburg and one at Carlisle. In 1797 they joined the first Grand Encampment in the United

States; almost all of the members, it is said, were from Ireland, those especially of the Carlisle Lodge. What is wanted is a reliable statement of the earliest date at which the Templar Order was first practised in the various countries in which it now exists. Tradition is what we have principally to rely upon as to our identity with the ear y Order, and it is not impossible but that tradition is right, for it is unreasonable to suppose, looking to the men who in modern times have been associated with the Order, that they wilfully countenanced an imposition. Nor can it be credited that the plain, honest, upright, but in many cases, illiterate men who handed down Craft Masonry, committed the folly and worse than folly, of inventing certain rites and ceremonies, which, though beautiful in themselves, are entirely unmasonic in their tendencies, and then with an audacity that could have no parallel, call themselves Knights of the Temple. The idea is altogether beyond belief. Neither can I understand how Freemasonry and the Order of the Temple could ever become amalgamated. The former is of its very essence cosmopolitan; the latter sprung from an origin which was of its essence chivalric and knightly. The trowel of the one levelled distinctions and spread the cement of a universal fraternity. The sword and spurs of the other could only be won by noble birth and heroic deeds in defence of the Christian faith. Alas! that I should say it! What do half the men who are Templars know or care for the early history of the Order; they merely regard it as a Masonic degree they can be advanced to, which will enable them to wear another Star or Cross, but the true meaning of which they are satisfied should be as unintelligible to them as Hebrew.

OBJECT OF THE TEMPLAR ORDER.

The question naturally arises "What is the modern Order of the Temple, and the object of the institution?" In general terms we can confidently state that it is exclusively devoted to the Christian religion, based upon the birth, life, death, and resurrection of Christ, without sectarianism, and designed to elevate man to that position morally and socially, which God intends man should aspire to and reach. It is actuated by the purest principles of Christian philanthropy, perfectly unconnected with politics, and although forming no part of mere symaolic Masonry, is an adaptation of all the tolerant principles of Craft Masonry to a system of Christian application, taking for its model the moral attributes of the illustrious, religious and military Order of the middle ages, and although laying claim to a Knightly succession yet without a vestige remaining of its original mighty power and influence, now represented by our peaceful but powerful Christian Society, which teaches and exercises the fullest and most tolerant charity towards all men, and, from the principles of the religion in whose interest it has been perpetuated, it requires us to set our faces against vice and intemperance, to uphold the right, defend the weak and oppressed, and succour the destitute. Let it then be no idle boast to say, we belong to an Order, the members of which in olden time, the great, the good, the noble and the brave of Christendom, were only too proud to call themselves "Poor fellow-soldiers of Jesus Christ," and to the extent of our ability, and the opportunities offered us, delight to pay homage and follow precepts of the Great Captain, whose sworn soldiers we are, and that too by our own voluntary act. Of this there is no doubt, the vows are upon us, and whether we try to act in accordance with those vows or not, we can in no wise alter our position to that Great Captain unto whom sooner or later, as it pleaseth Him, we shall have to render an account. To you then, Preceptors of the Order, teachers and rulers, I most emphatically say it becomes your bounden duty to observe the strictest caution as to whom you admit into your Preceptorics. When men are banded together for any purpose, noble or otherwise, there will be those who will seek admission for purely selfish purposes. Do not allow the expediency of increasing your funds or of swelling the ranks of your Preceptorics to actuate your motives in admitting those who from mere curiosity or good fellow-ship seek to join us; and as is too often the case by their conduct give cause to our enemies to revile and repudiate our illustrious Order; an Order which has ever raised the jealousy and hatred of that intolerant Church which does not admit the exercise of private judgment or the right of free thought, and would still keep the human mind in the darkness of error and superstition. The Romish Church has been ever jealous of the Masonic Society, and all others connected with it, dreading the dangerous opposition to her unlawful assumption of authority which the great secret organization condemns and bans.

The animosity that suddenly sprung up in the early part of last century on the part of the Papal authorities towards Freemasonry may have been occasioned by their having only then discovered that their old antagonist, the Templar Order, was perpetuated within the secret recesses of the Masonic Order, and that then for the first time the thunders of the Romish Church were directed at the peaceable and inoffen-

sive Craft; this would give good reasons for believing that the Papal power had at least become satisfied that the Templar Order preserved among the *Free Masons* was a legitimate continuation of the old anti-Papal Order that had been supposed to have been thoroughly crushed out centuries before. There is nothing in the teaching of Masonry pure and simple to warrant the intense hatred towards it that has for the last hundred years been displayed by the Holy See. We must therefore look for some occult reason for this hatred, and what better reason could be found than that the Masonic Order had shielded and preserved the Order of the Temple. In 1776, the Jesuits, having discovered that the Templar Order was continuing its operations under the designation of the *Kadosh*, warned the Governments of Roman Catholic countries against the latter Order, and caused it to be proscribed as dangerous and antagonistic to the doctrines of the Church of Rome.

CONSTITUTION AND STATUTES.

The Committee appointed to draft a code of Statutes for the future government of this Grand Body, have ably performed their duty. Copies have already been issued to each Preceptory, thus placing before the whole of the members the result of their labors, and giving them an opportunity to prepare such amendments and additions as might be considered advisable. To the Committee and to our indefatigable Sub-Prior as Chairman, who in this and all other matters connected with the Order which he takes in hand, spares neither time nor trouble, our warmest thanks are due. The Statutes seem to me to have provided for every possible contingency, and are complete as to diction and usefulness, embodying all the requirements necessary for our Canadian legislation. They will now be submitted for your approval and adoption. I may here remark that I look upon the annual meeting of the "Convent General" as a mistake, and that they might well follow the example of the triennial meetings of the Grand Encampment of the United States, and avoid by too frequent meetings the possibility of complications arising out of legislation in which different Great Pories may have no voice, and which can only be met by some agenda of what is proposed to be taken up, being sent around before hand, and in ample time for its mature consideration.

COSTUME.

On the subject of costume the Committee did not consider it necessary to report, or to submit any changes in the beautiful, unimpaired symbolical integrity of that already established, but which is not intended to be worn in public as an out-door costume. The white mantle is emblematic of the purity thereby intended to be denoted, as the wearing the sword is but symbolic of the sword of the spirit which is the word of God," and the cross of the faith and hope to which we cling. I believe it is for the best interests of the Order to avoid all public displays as much as possible, and under publication of proceedings, such practices being at variance with the true principles of the Order. I have always objected to its being made or considered a quasi military body, which has of late appeared to command so much attention, as gratifying a newly acquired taste for military display and show, and the curiosity of the outside world. I must not be here for a moment misunderstood as in the remotest degree attempting to cast reflections on the admirable system of organization, followed by our enthusiastic and zealous fratres of the United States, or on their becoming and tasteful uniform, so appropriate to our day and generation; but that simply I consider that it would be out of character for us to adopt it, endeavoring as we are, to approximate to the old Order which we represent. Has it never occurred to our fratres who are so anxious to assume a new and dramatic appearance, what an extraordinary phase the Order has assumed by the introduction of a system of drill, in imitation of a military body? Have they forgotten that the ancient Templars themselves were all men of rank and position, and not the equivalent of a volunteer militia battalion. No doubt in the early days of the Order, they fought in a body as fighting Knights, without regard to details of military organization; but when the Order became numerous and powerful, and when military formation, tact and drill prevailed, there can be no doubt that the Templars retained a powerful body of men at arms, and themselves all occupied superior positions. We have an actual evidence of this in the contemporary Order of Malta; wherein in the modern period the Knights not only maintained paid land forces, but a navy also. The sight of an army in which all the privates are Knights is indeed something to be looked upon with curiosity.

CONCLUSION.

And now, Fratres of the Great Priory of Canada, allow me again to congratulate you on the declaration of your independence and the position you hold as a Sovereign Body. The Order is in your own hands to make it worthy of the high position

it undoubtedly holds; and by a strict adherence to its precepts, you cannot fail to place it amongst the most valued institutions in connection with the time-honoured Masonic fraternity. Let it not be said there is any doubt as to what useful purpose the Temple Order has in view, or what it is incumbent, in conformity with our professions, that we should do. We, who call ourselves "Soldiers of the Cross," surely have a higher aim and far different mission than that of vain shows and public display. Our profession calls upon us unmistakably to do something that will redound to the glory of God and to the assistance and happiness of our fellow men. In short, every Preceptory should be a place where the poor, the needy, the sick and the oppressed can look for relief, sympathy and assistance. Let our Preceptories spend but little in decorations and entertainments, in order that there may be funds to spare for those purposes then the object of the founders of these great Christian orders will be accomplished, and our Order be doing something worthy of remembrance. Without such aims we are nothing; our Christianity is but dust and ashes; our boasted chivalry as rust.

Frates! Knights of the Temple! With all loyalty to our Gracious Queen and Grand Master, whom God preserve, I am ever in the bonds of the Order.

Faithfully yours,

‡ W. J. B. MacLEOD MOORE, G. C. T.,
Grand Prior of Canada.

REPORT OF THE GRAND COUNCIL ON THE GREAT PRIOR'S ADDRESS:

V. E. SIR K. J. K. KERR, Provincial Prior for Centre Ontario, on behalf of the Grand Council, brought up the following Report on the Address of The V. H. & E. The Great Prior:—

The Grand Council to whom was referred the address of the V. H. & E. The Great Prior, beg leave to report as follows:—

It is with feelings of unmixed pleasure that this Great Priory, now first assembled as a national and independent organization, is enabled most heartily to reciprocate the kind congratulations of The V. H. & E. The Great Prior, conveyed in his scholarly and masterly address to the Sir Knights here assembled on this eventful occasion.

The members of this Great Priory embrace this opportunity of recording and expressing their high appreciation of the eminent services to the Templar Order of the Great Prior, whose devotion to Templarism has introduced, encouraged, and finally established throughout our Dominion this chivalric Order to which we all esteem it a privilege and an honor to belong. Under his fostering care the beautiful and impressive system of the Templar Order has been developed; the officers and members have been instructed; our foreign and domestic relations have been happily formed and improved, until the importance of his work has been now recognized in the establishment of this National Great Priory for the Dominion, with the cordial cooperation of the parent Great Priory of England, and strengthened by the hearty good will of the Sir Knights of the Great Priory of Ireland. We unite then with our beloved Great Prior, to rejoice over this happy consummation of his life-long efforts to establish Templarism upon an honorable and permanent footing throughout our whole Dominion.

We further unite most heartily in congratulating him upon the exalted position to which he has been elevated by the favor of His Royal Highness The Grand Master of our Order as the first V. H. & E. Great Prior of Canada, and we further join in one common hope that he may long be spared to grace the high office which he now holds, and that the blessing of the Most High may ever attend Him.

The Great Priory cannot allow this opportunity to pass of acknowledging the able and instructive address this day presented by the Great Prior, which, like his many former communications, is replete with useful and instructive information respecting the history and aim of The Templar Order, giving evidence of that research into, and mastery of, all questions relating to the institution and early records of Templarism, as well as the principles governing it in all ages, which have made for our Great Prior a world-wide reputation as an authority in these matters.

The members of Great Priory are pleased to know that in entering upon the consideration of the proposed Statutes for the government of this Grand Body, they may do so with the assurance that what has been prepared with so much care by the Committee has earned the approval of the Great Prior.

Finally,—The Sir Knights now assembled most heartily and reverently join in one earnest prayer, "God bless our good Great Prior."

The above Report was unanimously adopted, and the Inauguration of the Order as

an independent organization under the title of "The Great Priory of Canada," co-equal with those of England, Ireland, and other Nationalities, was most happily and solemnly completed, followed by the adoption of the Statutes, the installation of the Great Prior, and the election and appointment of Grand Officers.

We have a report of the Proceedings of the Grand Chapter of Royal Arch Masons, but it has been received too late for insertion in this issue. We subjoin the list of officers elected :

M. E. Comps. L. H. Henderson, Belleville, re-elected Grand W. R. E. Comps. F. J. Menet, Toronto, Grand H.; F. Edgar, Montreal, Grand I.; Daniel Spry, Toronto, Scribe E.; F. R. Despard, Hamilton, Scribe N.; George Cruggan, Kingston, Principal Sojourner; David McLellan, Hamilton, Treasurer; H. G. Burns, Toronto, Registrar. V. E. Comps. Isaac Watterman, London, 1st Assistant Sojourner; V. H. Moore, Brockville, 2nd Assistant Sojourner; William Kerr, Ottawa, Janitor; George Watson, Toronto, Standard bearer; John Fisher, Ealington, Director of Ceremonies; R. H. Green, Peterboro', Organist; S. M. Conger, Picton, Pursuivant; James Martin, Montreal, H. T. Wood, Cobourg, J. Corlis, St. Thomas, S. S. Lazier, Belleville, Stewards.

GRAND SUPERINTENDANTS—R. E. Comps. A. G. Smyth, London District; A. M. Crozier, Ingersoll, Wilson District; E. L. T. Campbell, Stratford, Huron District; W. D. Hepburn, Preston, Wellington District; Richard Brierley, Hamilton, Hamilton District; J. H. Neff, Port Colborne, Niagara District; R. J. Honenam, Toronto, Niagara District; J. H. Helon, Port Hope, Ontario District; Alfred Ellis, Belleville, Prince Edward District; W. Somerville, Ottawa, Central District; J. F. Williams, Montreal, Montreal District; Dr. H. H. Wood, Knowlton, Eastern District; H. J. Britton, Qu-ber, Quebec District; J. C. Hathaway, St. John, N. B., District; W. W. Kennedy, Winnipeg, Manitoba District.

A Longs should be to the Grand Lodge what an individual Mason should be to his Lodge—not a drone in the hive, but an active, zealous member; not a detriment, but an ornament. A Lodge should be as jealous of its reputation and standing as a Mason should be of his character and honor.

SCRUPULOUS honesty, truth without concealment or prevarication, and a promise never broken, but more binding than any penal bond, should mark the business intercourse of all good Masons.

At the town of Serene, Chili, the Catholic authorities have again attempted a persecution of the Masons. Fortunately, however, the civil authorities stepped in and decided the contest against the ministry.

THE true Mason must cultivate an enlarged charity for all mankind, however he may differ from them in religious opinions. That difference may probably arise from causes in which he had no share, and from which he can derive no merit.

THE Grand Lodge of Indiana, at its last session, passed a vote prohibiting Masons in that jurisdiction, from in any way engaging in the manufacture, sale or use of intoxicating liquors, under penalty of expulsion.

MASONIC RECORD.

AT HOME.

GRAND PRIORY OF CANADA.—The first meeting of this body held under the warrant issued by H. R. H., the Prince of Wales was held in the City of Montreal on Thursday, the 10th August, Col. W. J. McLeod Moore presided. The patent of his appointment as Grand Prior of the Dominion of Canada was presented and read, after which he was duly presented and installed in accordance with the rites of the Order. After the reading of his address, the election of officers was proceeded with, and the following is the list for the present year. Col. W. J. McLeod Moore, 33°, Toronto, Grand Prior; S. B. Harman, 18°, Grand sub-prior; Daniel Spry, 32°, Toronto, Grand Chancellor; F. J. Menet, 32°, Toronto, Grand Constable; J. Greenfield, Kingston, Grand Marshal; Edson Kemp, Montreal, Grand Register; J. K. Kerr, 33°, Toronto, Grand sub-Prior, Centre Ontario; James Seymour, St. Catharines, Grand sub-Prior, Western Ontario.

THE annual excursion and picnic of the Barrie Masonic fraternity being fixed to come of yesterday August 9th, on board the steamer *Lady of the Lakes*, to and at Longford, great preparations were previously made for a pleasant and agreeable time, and when the auspicious morning arrived, the brethren and friends, with their wives, families, and other social connections, turned out in such numbers as to fill both the lower and upper decks of the well trimmed and capacious craft, *Lady of the Lakes*, as she cast loose from her moorings at the Northern Railway Wharf, on the morning of August the 9th. The party was accompanied by excellent brass and quadrille bands, and the trip to Longford was thoroughly enjoyable. On reaching the secluded but lovely spot selected for the picnic, the scene that presented itself to our view was really grand. Little groups were here and there scattered on the green sward, screened from old Sol's scorching glances by the umbrageous foliage of convenient trees, to the number of at least 300 people—all enjoying the luxuries which their well filled baskets afforded. After their appetites had been thus satisfied, the band struck up exhilarating music, and soon a merry crowd were exercising themselves to its measured time, in the mazes of the dance, on a large platform erected for the purpose. Under the direction of the committee the arrangements were all well carried out, and gave general satisfaction. Everybody seemed well pleased with the day's amusements.—*Barrie Examiner*.

At a meeting of Holy Land Conclave, of the Order of Red Cross of Rome and Constantine, held in the Masonic Hall, Toronto street, Toronto, last Friday evening, the following were elected officers for the ensuing year: Bro. J. B. Nixon, 18°, Sov.; Bro. R. J. Hovenden, 32°, V. S.; Bro. Wm. Brydon, 32°, 1st G.; Bro. John McKee, 2nd G.; Bro. F. J. Menet, 32°, Treasurer; Bro. J. Ross Robertson, 18°, Recorder; Bro. A. S. Irving, 18°, Herald; Bro. Joseph Purvis, 18°, Prelate; Bro. George Watson, 18°, Prefect; Bro. J. L. Dixon, Sentinel. The officers were duly installed by the M. P. S. Bro. Daniel Spry, 32°. The order of Red Cross has been organized and in working order in this city for some years, and is in flourishing condition. This is the oldest of the outside orders of Masonry, its establishment dating back to A. D. 313. Its ritual is beautiful and impressive, and year after year the order increases in efficiency and numerical strength. The order bids fair to become eventually the leading as it is believed to be the most valuable Order of Knighthood in existence, not only on account of its sublime teachings and beautiful ceremonies, but because of its undisputed ancient origin.—*Toronto Telegram*.

ABROAD.

CHAPTERS in England are now numbered up to 1185.

A GRAND Lodge has been established in Cuba.

HUNGARY has set up a Grand Lodge of York Masonry.

AT REST.

WE are sorry to record the death of Bro. Richard Bryant, of Irving Lodge, No. 154, Lucan. He was well known and highly respected, and died without an enemy. He was made a Mason 23 years ago, in Pinegrove Lodge, Port Huron, Michigan, and was buried by the Fraternity. R. W. Bro. James Lutton, D. D. G. M. of London District, who is W. M. of above Lodge, conducted the service, assisted by the Rev. Brother Dean Logan. He leaves an aged mother, wife and six children to mourn his loss, yet fortunately his life was insured in the London Masonic Mutual Benefit Association.

It is our melancholy duty to announce the death of one, who, for many years has been an active, earnest laborer in behalf of Freemasonry. Brother William C. Patterson, who died at his residence in this city, on Tuesday, August 22, at the ripe age of sixty-three years. Bro. Patterson has been actively connected with Masonry for a period extending over forty years, and at the time when death overtook him was Junior Warden, and Treasurer of Polar Star Lodge, No. 245, also President of Polar Star Mutual Benefit Association. He was very highly esteemed by all his brethren, who feel his loss deeply, and who will never cease mourning the departure of "so good a man." His remains were interred upon Friday, the 25th inst., with Masonic honors by the members of Polar Star Lodge. W. Bro. Guy Culgin, officiating. By the decease of Bro. Patterson, the Lodge loses one of its most active brethren, while the entire fraternity will miss his genial countenance, happy disposition, and the pattern of his *exemplary* life. Having known our late brother, we can share in the general grief, which cannot fail to attend the loss of a valued craftsman.—*New York Square*.