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THE  
**CANADIAN CRAFTSMAN,**  
AND  
MASONIC RECORD.

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The *Masonic Review*, Cincinnati, contains a condensation of the address of the Grand Master of the Grand Lodge of Ontario, a body not now recognized by any grand body in English-speaking countries.

From the New Zealand *Masonic Journal* for February we learn that a movement is on foot to establish a Grand Lodge in that colony, the meeting to discuss the matter having been set for March 29.

The Ottawa city lodges have united in the employment of an organist to attend all meetings, to conduct the musical portion of the work. This official is appointed by the Hall Board, his salary being paid quarterly by equal assessments on all the lodges,

The Grand Lodge of Mississippi at its recent annual meeting, substituted the following clause in the constitution for a more stringent one adopted a year ago:—"Subordinate Lodges shall not initiate, pass or raise any candidate, or admit to membership any non-affiliated Mason engaged, as principal or employé, as a saloon-keeper." The vote stood for the motion, 696 yeas, 93 nays.

A new Craft lodge, under the jurisdiction of the Grand Registry of Quebec, was opened at Buckingham, twenty miles from Ottawa, by R. W. Bro. Garrloch, D.D.G.M., last month. Buckingham is the centre of the phosphate mining industry, in which a large amount of United States capital is sunk. Several live American Craftsmen connected with the mines have taken up their residence at the village, and are numbered among the charter members of the new lodge.

WE read that Bro. Edward D. Schultz has completed his "History of Freemasonry in Maryland." It makes 25 numbers of about 112 pages each, and when bound, four volumes aggregating 2,813 pages. It covers the entire period from the organization of the first known lodge in 1749 down to the close of 1887, and contains an account of

every Masonic body of every Rite ever organized in the state. It gives some 200 biographical sketches and over 100 portraits of prominent officers and brethren, making it altogether the most complete history of Masonry in any state now in existence.

ACCORDING to the Indianapolis *Masonic Advocate*, the Michigan Masonic Home Association is making good progress in the glorious work of establishing a Masonic Home for that state. A beautiful site near Grand Rapids has been secured and paid for, and work has commenced on the foundation for one wing of the buildings. It is proposed to lay the corner-stone at the time of Annual Conclave of the Grand Commandery in May next, and then to push the work forward as rapidly as possible. With such a Home in Kentucky, Illinois and Michigan, on three sides of Indiana, the Masons of this state should be inspired to follow their noble example. That they will we think is only a question of time.

W. Bro. Dr. Chorlton, of Columbus, O., editor of the *Masonic Chronicle*, had an interesting time recently, when about seventy-five ladies besieged his residence, took it by storm, and made themselves entirely at home. Part of their programme was the emptying of well-filled hampers, when the doctor and his family were invited to attack the delicacies. Bro. C. is Deputy Grand Patron for Ohio of the Order of the Eastern Star, and the ladies, who were members of the Order, took this means of showing their appreciation of his services to promote its advancement. If we were only a Grand

Patron there might be some chance of a good square meal, but the thought of entertaining seventy-five ladies might induce indigestion.

Efforts are again being made to organize a Masonic Temple Company in Toronto, several leading members of the Craft having expressed their willingness to subscribe liberally. What is wanted is an excellent site, in a leading business centre, where the accommodation not needed by the Craft would be acceptable to good tenants at remunerative rentals. In Montreal, where some energetic brethren are guiding a similar movement, we understand that about \$20,000 of stock has been subscribed. The proposed capital is placed at \$100,000. It is intended when the subscriptions amount to \$50,000 to purchase a site and put up a suitable building, the lower flats of which will be let for offices, the upper flats being laid out as lodge rooms.

"To wash one's dirty linen at home," is an unsavory but very sensible adage, only rather difficult of universal appreciation. Masonic disputes, like family squabbles, are always more wearisome than interesting to people outside; still if they have unfortunately attained publicity the affectation of secrecy will of course not secure it. In referring to the "trouble" in King Solomon Lodge, we touch on a very open secret. As it is likely to assume wider dimensions, we will just place our readers *au courant* with the facts:—Nearly three years ago a brother was expelled from King Solomon Lodge; the action was not unanimous, but nearly so. Some friends of the ejected member were so insensed

at what had been done that they resolved to wreck the lodge, and from that day to this *every* candidate for initiation into King Solomon has been black-balled.

We do not intend to argue whether the lodge was right or wrong in the course originally taken; that has nothing whatever to do with the present difficulty, because we maintain that if the action of the lodge had been as flagrantly unjust as it was possible to be, the policy since pursued by the dissentients has been un-Masonic and scandalous in the last degree. Brothers who find they are out of touch with their lodge should leave it, but to use the black ball as a means to kill the lodge at the expense of the honor of innocent men, is the worst form of moral assassination.

Some action is about to be taken to test the possibility of stopping this kind of thing. Masonic lodges everywhere are bound to give King Solomon a generous support, because the difficulty of that lodge to-day may become the trouble of any other lodge to-morrow. If it once be seen that three or four men acting in concert can check-mate and dictate to, say, a couple of hundred, this kind of conspiracy will be sure to develop elsewhere.

What precise action is to be taken we do not know, beyond the fact that a charge of "un-Masonic conduct and conspiracy" has been formulated against all who were present when the ballot was cast at the last regular meeting of King Solomon Lodge. This of course is very unpleasant to the innocent, but

they will doubtless willingly submit to the temporary annoyance in the interests of justice. We hope the charge will be pressed up to the hilt.

It is suggested in some quarters that compromise should be attempted. We trust nothing of the kind will be listened to. The men who are engaged in the dirty work of wrecking this lodge have proved themselves outside the pale of ordinary courtesy; they are not fit to sit in a Masonic lodge; and there is no doubt that strict justice will be found to warrant their ignominious expulsion. We ask all Canadian lodges to do what they deem best to strengthen the hands of our brethren by moral support and if the result of the charge instituted by W. Bro. Grant be to discover beyond cavil the names of the obstructionists THE CRAFTSMAN will have great pleasure in giving them the benefit of its largest type and widest possible publicity.

Last month we began the publication of an honour roll, in which was given the names of those subscribers who forwarded remittances during the month. As a number of accounts were sent in the last issue, and a further instalment will be despatched in the present one, we anticipate a large list for next month. During the past three months about a score of those whom we looked upon as subscribers, and who had received THE CRAFTSMAN regularly since its change of management, returned their magazines, with the remark "not wanted." Common decency should have prompted them to pay for our publication for the time they had accepted it, but decency

is an unknown quantity to them, and we feel relieved that their names are not now on our list. The honour roll is on the last page. Your name would look well there.

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A brother writing from Florence, Ont., says:—"Find enclosed \$1; please send THE CRAFTSMAN to—, excuse me for acting as your agent without your authority." We cheerfully excuse the brother, and will excuse fifty others who do likewise.

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M. Ill. Bro. Major John Crombie, G.M. of the Sovereign Sanctuary of Scotland, Royal Masonic Rite, has approved of the appointment of R. Ill. Bro. W. J. Hambly as Grand Representative of that Sovereign Sanctuary near the Sovereign Sanctuary of Canada and Newfoundland.

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R. W. Bro. J. Ross Robertson, Deputy Grand Master, is arousing considerable enthusiasm in Masonic centres by his visitations and the delivery of an interesting and instructive lecture. Bro. Robertson is an enthusiastic and zealous Mason, and his visits to different parts of the province cannot but be productive of good.

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V. W. Bro. William Forbes, of Grimsby, under date of Feb. 28, wrote as follows:—"W. J. Hambly, Editor CRAFTSMAN.—My Dear Boy, your note on Grand Lodge office advertisement read with considerable pleasure. Shove me for G. M., one line's worth. Enclosed find the scrip; they are negotiable. Next." Bro. Forbes always enjoys a joke, and as he is a genial fellow we give him more than ten dollars' worth. The scrip is negotiable,

but only at Bro. Forbes' store. As the editor may spend a week or two at Grimsby Park later on he will present the scrip for redemption, unless he changes his mind in the meantime. With Bro. Forbes we say, Next!

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We hear with great pleasure that, "Ladies' Nights" are becoming very popular in Masonic circles in England. The plan is for the lodges to give a social to which ladies are admitted, and heartily enjoy the novelty. The idea is originally a colonial one, as for many years past lodges under the Grand Lodge of New South Wales have held these socials with great success. The "Ladies' Nights" cannot be made too general among members of the Craft everywhere. Once get the ladies to take a more active interest in Freemasonry and we shall have better attendance at our lodge meetings and less trouble about the unpleasant and ever-prominent question of "dues in arrear." By multiplying these reunions, women will soon come to understand that Freemasonry means much more than an excuse for mere selfish enjoyment for which the often lonely woman at home will derive no benefit and is allowed to play no part, except to wait up and see her male relation safely home from the lodge.

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Our English brethren are sometimes told that their Masonic banquets are too sumptuous, and that they dine too much. Anyhow it cannot be said, that in the midst of social enjoyment and, if you will, the pleasures of the table, they ever forget that the basis of the Order is charity. Here are two examples occurring in one week in London. We read that Bro. the Hon. Sir

H. Stafford Northcote, M. P., presided at the 131st anniversary dinner of the Orphan Working School at the Hotel Métropole on Monday evening, the 18th ult., when subscriptions to the amount of just ten thousand dollars were announced by the Secretary. And only a few days before the anniversary festival of the Commercial Travellers' Benevolent Institution was held in the Whitehall Rooms of the Hotel Métropole on the evening of Friday, the 15th ult, when subscriptions and donations to the amount of close unto eleven thousand dollars were announced. We can only say we hope they will continue to dine at somewhere in the neighbourhood of this price, and may "a good digestion wait on appetite" with all of them for long.

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We commend to the special notice of all Masons on the Continent the following extract from our esteemed contemporary the *South African Freemason*:—"Bro. Thos. Picton, of New York, in a very able letter written to the *Masonic Review* anent the present Ohio squabble on the Scottish Rite question, puts very forcibly the decadence which Masonry is suffering in his own State. He tells us that years ago there was scarcely a man of any social or political distinction who was not a Mason, and he contrasts that state of things with that existing now. The New York Grand Lodge has lost in 'demitted' and suspended members 4,080 during 1887. Bro. Picton attributes this to the constant dissensions amongst Freemasons. Although he may be harshly set down as a mere *laudator temporis acti*, we are convinced that his deductions are

sound. To us, in viewing the question from outside, it has always appeared that the best elements in American society would sooner or later withdraw themselves from Masonry, just as Professor Bryce tells us they have withdrawn themselves from politics. Masonic liberty has degenerated into license in the United States. A Grand Master, a Grand Encampment or what not, takes some action, which like everything human, is displeasing to a certain section. The minority, instead of loyally bowing to the majority, simply takes its stand on the Transatlantic right of every man to do 'as he darn please,' and either flatly disobeys, or forms a new body. This may be liberty, but it is not order, and no assemblage of men can possibly work together for any object unless order is maintained. We in South Africa are sometimes anything but delighted with some of the decisions of the Grand Lodge of England, but we do not go straightway and rouse up everybody on that account, still less do we start a new Grand Lodge. If we did, an extension of the same principle would probably split us into about six other Grand Lodges in as many years. Dear Bro. Jonathan, learn of us the gospel of 'give and take.' Your doctrinaires want to do all the talking." This is well and truly put, and we congratulate our brethren of the Cape Colony on the common sense, tolerance and charity that their Craft journal displays.

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In connection with some disreputable blackballing that has lately sullied the record of a well-known lodge in Toronto, the following words by Bro. Taylor (of Arkansas) on the use and

abuse of the ballot are extremely *apropos*, as showing the difference between the legitimate use of the blackball, as a means of protection, and the cowardice of making an assassin's use of it as a stiletto for revenge:—

“And now, my Brothers, I would warn  
to carefully guard the ballot box.

It is one of our greatest dangers—one conscientiously handled will beautify, purify and magnify the Order; yet, controlled by evil passions, wrongs society and shakes our splendid temple to the very foundation. The ballot-box is as a faithful tyler guarding the outer door to keep bad men away; but it was never intended as a murderous stiletto in the hands of a dark-hearted assassin. Fearlessly cast your voice against evil associations, but go not before the great lights, and, with seeming sanctimony, wickedly and cowardly stab your neighbor from personal motives. If you know aught why the applicant should not be admitted, do not a moment hesitate to silence him, and boldly tell your brethren too, that they may forbid his entrance when perchance you are gone. Through no fear or favor hesitate to speak. From my standpoint of manhood and right, I would speak if frowning edicts piled mountain high, and all the Grand Masters from Sainted Solomon to Honored Clayton lifted their spiritual and living fingers, in token of silence.”

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#### RETENTION OF MEMBERS.

M. W. Bro. William F. Bunting, of St. John, Past Grand Master of the Grand Lodge of New Brunswick, in a letter to the editor expresses his views on the above subject as follows:

“The letter of Bro. Rea published in the February number of THE CRAFTSMAN under the above caption, contains matter for thought to all who have the welfare of Freemasonry at heart. Members of the fraternity who are loyal to their engagements, both in attendance to lodge duties and the payment of lodge dues, are at a loss to comprehend the reason why many Masons—some of them substantial citizens, and considered honorable in their general business transactions—allow their unpaid lodge dues to accumulate, and eventually subject themselves to the ulterior measure of suspension.

“A remedy for this formidable evil has engaged the attention of brethren in New Brunswick, and although much thought has been given to the subject, and many propositions have been suggested—some of them put into practical operation—the evil continues to exist.

“Bro. Rea suggests, as a means of some slight relief in the present unfortunate state of affairs, ‘the adoption by lodges of a by-law disqualifying these members from the right to vote at the annual election of officers, if twelve months in arrears for dues.’ Possibly such a measure may prove effective in the jurisdiction of the Grand Lodge of Canada. I regret to say it has been of little avail with us in New Brunswick. Many, perhaps nearly all, of our lodges have a provision in their by-laws similar to the one proposed by Bro. Rea, and notwithstanding the disability our lodge members labor under by the enforcement of this law, dues remain unpaid, and suspensions or exclusions become the inevitable result.

“Statistics produced by you, Mr. Editor, in your reference to Bro. Rea's letter, show that suspensions in your jurisdiction number somewhat less than three per cent. of the membership. In New Brunswick, where we have the restriction law above mentioned in operation, the percentage of suspensions

and exclusions for non-payment of dues is three and one-half of the total membership, taking the average of the twelve years, 1876-1887, inclusive.

"A few of our lodges have incorporated in their by-laws a remedial provision intended to hold out inducements to brethren to continue their membership. This law provides that any brother who shall continue his membership without cessation and pay his dues regularly for a period of not less than twenty or twenty-one years, shall have the privilege of continuing his membership upon payment of a sum annually, equal to the dues exigible to Grand Lodge and the Board of Charity. Under this law members of lodges in Saint John pay two dollars annually, and enjoy all lodge privileges. Although these privileged members do not actually contribute towards the support of the lodge expenses, they are not a charge upon its funds. They, however, continue their membership, and, from their mature years, and long services and experience, are a source of strength and stability to the lodge. At all events they are not pitch-forked out with the odious brand of suspension upon them, and with a hopeless prospect of regaining their membership. Instead, they remain within the fold and help, at least, to keep up the numerical strength of the membership."

#### GRAND LODGE OF ARIZONA.

The seventh annual communication of this Grand Lodge was held in Prescott, Nov. 13-15, 1888, a copy of the printed proceedings having been forwarded us by Grand Secretary M. P. Freeman, of Tucson. Representatives were in attendance from the six chartered lodges in the district, and considerable interest was manifested in the business transacted. The address of Grand Master Francis A. Shaw was full of noble utterances and inspiring

suggestions, showing conclusively that he believes Freemasonry to be a moral and honorable institution. He said: "There is no attainment but demands its price. To begin with the beginning, are we willing to attain as brother Masons, clear breath and pure speech? Will the true nobility respond: 'For the dignity of my Masonic calling I will eschew profane speech.' Our age and country demand it. Profanity is one of the belittling vices of the generation. Cannot the brethren of this noble Craft become conspicuous for more mastery of speech? To whom, if not to us, shall belong the proud ascription, 'Their yea is yea, and their nay is nay, and the Mason's word is as good as his bond?' It ought to be made easy to acquire this habit of worthy, earnest, simple speech. Shall we help each other so that the black oath and the ribald jest, the impure inuendo—the whole dark cluster of profanity—shall become things of the past? Am I told that profanity is so venial and so common? I beg to ask for what intent have we taken our Masonic obligation if not to lead nobler ways and pure methods of living?"

The tone of the entire address is of an elevating character, and it is quite evident that Bro. Shaw's conception of Freemasonry is formed by an intimate knowledge of its teachings and traditions, and not by the peculiar manner in which its affairs are so frequently administered. Those brethren in Canada who may have the privilege of reading the address cannot but feel that many matters in our jurisdiction which are injurious to the Craft are dealt with by Bro. Shaw as intelligently and honestly as if he were in our midst, and thoroughly conversant with the lax code of morals observed by too many Canadians, especially those who claim to be lights in the fraternity.

Two lodges U.D. were granted charters, thus making eight warranted lodges in the jurisdiction. The Grand

Secretary's report showed that in October, 1887, there were 355 Master Masons on the roll, while in October, 1888, there were 417—quite a respectable increase in a sparsely-settled territory. The initiations for the year were 34; rejections, 10; deaths, 7, and suspensions for unmasonic conduct, 2. It is pleasing to note that there were no suspensions for non-payment of dues.

Bro. Morris Goldwater, of Prescott, was elected Grand Master, and Bro. M. P. Freeman, of Tucson, Grand Secretary. The next annual session will be held in Globe city.

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### MASONRY AND RELIGION.

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BY J. A. CURRIE.

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Is Masonry a religion? This is a question often asked and to the vast majority of Masons shrouded in uncertainty. We are simply told in our charges that Masonry is a system of morality; then if this is true Masonry, morality and religion to a certain extent are synonymous. Investigations go to show that while Masonry may not be a religion yet its system of morality and symbolisms have been the basis upon which religions have been founded. Our craft Masonry goes back to the days of Solomon. We are not told that Solomon was the founder of Masonry, so we must infer that it existed before his time and no doubt it did. Then it must have been derived from Egypt. Philologists point out our Aryan origin in the English language. They can show undisputable evidences of the Roman and the Norman invasion in a like manner. Then, cannot the same rule be applied to the language and symbolism of Masonry? I think it can, and in this brief paper I shall endeavor to show the analogies between the religion of Ancient Egypt, the Mosaic faith, the Platonic school

of Philosophy, the Christian Trinity and Craft Masonry, rather a gigantic undertaking in a brief paper, and only the outlines can be touched. Masonry is conservative as far as the "landmarks" and symbolisms are concerned, so these must have been handed down to us with very slight modifications from the days of ancient Egypt. Let us take one of the leading symbolisms, the triad or trinity. We have the three great and the three lesser lights of Masonry. If we retain our belief in our antiquity we must confess to some modification in the three greater lights, because Masonry must date back to a period anterior to the compilation of the sacred law, at least to the Bible in its present form. Let us then take the lesser lights, and here we have less uncertainty, less signs of innovation. Ancient Egypt was a theocracy, ruled and governed by a priesthood. Astrology, religious speculation, and architecture were the forms of learning peculiar to the priesthood. Their form of belief was principally a trinity, *Ptah*, the great first cause, the father or architect of the universe, as symbolized in the rising sun; *Khnem*, mankind, symbolical of midday, and *Tum*, the setting sun, symbolical of the soul existences or beings. They believed in the immortality of the soul, and taught that after death it passed to the Great Hall of Truth where it was judged by Osiris. If found wanting it returned to earth again and passed through another mundane existence, but if the good done in life more than counterbalanced the evil the soul went direct to the sun, the great first cause. The priests were initiated in the mysteries of the faith much after the form of initiation into Masonry. Moses was a priest in Egypt, and this gives an explanation of how the sublime mysteries of the Craft were carried to Palestine. The Egyptian priesthood were a brotherhood of architects, and the magnificent temples and pyramids still extant bear silent testimony of the splendour of the achievements of these fathers of Masonry. The Hebrews once

firmly settled in Palestine, Masonry begins to assert itself in the building of the temple, whence our Masonry is said to be derived. Let us now turn to the Greeks. Plato, we are told by Cicero in his *De Finibus*, derived his ideas of a future state and a first cause, as dimly hinted at in the *Timaeus*, from the Egyptians. The divine nature was considered under a threefold head: the first cause, the reason or logos, and the soul or spirit of mankind. This it can be seen was but a slight modification of the Egyptian doctrines. This system was taught by Plato 360 years before Christ, and to be thoroughly ground and initiated in the mysteries required a study of thirty years. When the disciples of Platonic Philosophy throughout the Roman empire became Christians they had very little trouble in reconciling themselves to the doctrines of the Trinity. Some historians say they introduced this doctrine. The Christian Father, the Greek *Cosmos*, or the Egyptian Ptah; Christ the son, who died for mankind, the Greek Reason or Logos, symbolical of mankind and the Egyptian Khnum; and the Holy Ghost, the Greek spirit of mankind, and the Egyptian *Tum* are all analogous and easily identified with the three lesser lights of Masonry, the east symbolical of the rising sun, the grand architect of the universe; the south, mankind, the call from refreshment to labour; the setting sun in the west to remind us that death cometh like a thief in the night, and leaves us but our souls. If Masonry then is not a system of religion, it has, at least, given religions to the world.

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#### "WHAT BETTER THEME?"

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We have pleasure in quoting the following poem from a new book just issued called "Uniformity of Masonic Ritual and Observance," by W. Brother James Stevens, P. M., P. Z., etc., of London England. Brother Stevens

(whom we have often had the pleasure of meeting in the Old Country), is an able and indefatigable worker in Masonry. He has published several valuable works in connection with the Craft; and we wish him, in connection with this last literary venture, all the success he undoubtedly deserves. These lines are headed "What Better Theme than Masonry":—

What better theme can claim our lays,  
And lend its aid to Harmony;  
What noble art sheds brighter rays  
Then glorious Freemasonry?  
What other virtues can compare  
With those 'tween "compasses and square?"  
For Faith and Hope and Charity,  
Brotherly Love and Unity,  
With Order, Peace, and Harmony,  
Are found in true Freemasonry.

When first to us the light is shown  
That governs true morality,  
Others' distress we make our own  
In natural equality.  
Our steps are then taught to ascend  
The ladder staves that upward tend;  
*Faith* rest upon the muster-roll,  
*Hope*, the sheet-anchor of the soul,  
And *Charity*, that crowns the whole  
Foundation of Freemasonry.

When Craftsmen's labors we attend  
We're taught the hidden mystery.  
By science led to comprehend  
The scope of nature's history;  
From nature up to nature's God  
Our minds are raised above the sod,  
And *Wisdom* comes to shield from harm  
*Strength*, hurtful passions to disarm,  
Whilst *Beauty* lends a crowning charm  
To all our works in Masonry.

And next, as Master Masons, we  
Share the sublimest mystery,  
And prove how potent then can be  
*Fortitude* and *Fidelity*.  
The terrors of the darkest hour  
Are lessened by the Mystic Power;  
And *Virtue's* portal opens wide  
Our steps to *Honour's* fane to guide.  
Whilst *Mercy* pleads upon our side  
To Him who rules Freemasonry.

And when, our glorious labours o'er,  
We meet for brief hilarity.  
Amid our joys, our Brethren poor  
Remembered are in charity;  
Each thankful heart expands to bless;  
Each willing hand relief will press;  
With *Temperance* God's gifts we share;  
*Prudence* extends her watchful care,  
And *Justice*, symbolled by the *Square*,  
Perfects our work in Masonry.

## BETWEEN THE PILLARS.

There has been very little doing in local Masonic circles during the past month. After the excitement of "At Homes," elections, and other pre-Lenten entertainments, there is always a certain amount of reaction, and at present this reaction is at its height, so Masonic news is rather scarce.

\* \*

I am pleased to learn that Bro. Hamblly is once more back at his desk, grinding away at "copy." The next issue of THE CRAFTSMAN will be brought out under his fostering care. His friends will be pleased to hear that he is entirely restored in health. It was just as I said—too much work. A little rest has completely restored him.

\* \*

I was pained to see disturbance at the last meeting of King Solomon's Lodge. Trouble has been brewing there for a long time, and it is openly asserted among the members of the Craft in this city that it is almost an impossibility for King Solomon Lodge to receive an initiate, as several of the members are leagued together to kill the lodge by blackballing an applicant. This is a sad state of affairs. At the last regular meeting things came to a crisis, when after the ballot had been passed a member rose and charged all those present with unmasonic conduct. The lodge stood from 7.30 to 12 p.m. in angry discussion. A trial will probably be the result. The innocent as well as the guilty present are included in the charge, and a determined attempt will be made by the lodge to free itself from the infliction that has so long weighed it down. May the grand architect of the universe defend the right.

\* \*

There is a slight disturbance between Stevenson Lodge of this city and the Bowmanville Lodge over a question of jurisdiction. Stevenson Lodge it appears made a member from the Bowmanville district, and the Bowman-

ville brethren are objecting. The matter will likely come up in the Grand Lodge. Who will get the \$20 ?

\* \*

I have in my hands a copy of the annual statement of the Masonic Hall Trust. The sheet shows a balance in the treasurer's hands of \$243.19, and a stock account owned by the nine lodges of \$6,068.00.

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The following clause is interesting reading :

The attention of your Board was brought to the unsafe condition of the cornice, also the state of the walls and ceiling of the Blue room, and the necessity of obtaining a new carpet, the present one being so badly worn that it would not likely stand another taking up. Estimates were obtained as to what it would cost to have the walls repainted and a new carpet purchased. The expense was so much that it was deemed advisable to ask the consent of the lodges forming the co-partnership ; but, as the unanimous consent of all the lodges was not obtained, your Board have abandoned the idea of obtaining a new carpet for the present.

We have also to report that the landlords have agreed to expend the sum of \$300 in repairing the cornice and in ventilating the Hall. Your Board have decided to expend a further sum of \$350 in repairing and renovating the Hall so that it will be a credit to the Craft. The two amounts of \$20.23 and \$72, for Library Fund and Furniture Accounts respectively, will be used towards that purpose.

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There will be the tallest kind of a row over this clause, as I believe after issuing the statement the Board has now billed those lodges that agreed to pay \$100 for their donation.

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I have been opposed to the idea of spending any more money on the Hall

all along, as I believe steps should be taken at once to build a new Temple that would be a benefit to the Craft not only in Toronto but in Canada.

COSMOS.

### MASONRY IN MUSKOKA.

From the *Free Grant Gazette*, Bracebridge, we learn that Bro. Rev. W. G. Howson lectured here recently on the "History and Mystery of Freemasonry," before a large audience in the Town Hall. The lecture was delivered under the auspices of Muskoka Lodge, 360, the members of which turned out in full force, Masonically clothed. The following is condensed from the *Gazette's* report:—

The W. M. Bro. Whitten occupied the chair, and after a short speech, during which he heartily welcomed the large audience, he introduced Bro. Howson, who was received with prolonged cheers. Commencing with the 19th century, the rev. lecturer traced Freemasonry by a few long steps backward to the Garden of Eden, and retracing his steps more slowly, he marked the progress of the mystic order from its earliest times down to the year 1000, A.D. Freemasonry was said to be "A science which includes all others, and teaches mankind their duty to God, their neighbors and themselves." Masonry during the Antediluvian times was referred to; the great pyramid of Egypt was said to have been a grand Masonic temple, and the three degrees of Masonry it was said, originated at Babel. Howson gave a description of the grandeur of Solomon's temple, its cost, being placed at \$34,521,621,500, and of Hiram, King of Tyre, who when he visited Solomon, and congratulated him on his accession to the throne, consented to send skilled workmen (Masons,) to superintend the work on the temple he touched on the mysteries of Egypt, India and Greece, and referred to Zoroaster (by some supposed to have been the prophet Daniel), and Pythagoras, the

Grecian philosopher, both of whom were eminent Masons in their time. The charge made that Freemasonry was anti-Christian was vigorously repelled. The rev. gentleman argued that instead of its being anti-Christian it was the means in the providence of God in nursing and defending the religion of Christ in the early days of the Christian era, Christians having been hidden in the Catacombs of Rome and other places; that the best doctrines of Christianity are taught and symbolized in the lodge; and he asserted that there was not a doctrine of the Christian religion which did not find its place in Masonry, and he believed that the time was coming when Freemasonry would become an auxiliary of the church, that as religion and Masonry both flowed from the same fountain, forming two rivers, so these rivers would again unite. Of course, the lecture would have been incomplete had not the lecturer referred to the interesting question, why are ladies not admitted to membership? so the audience were enlightened on the subject. The rev. gentleman, in concluding, spoke eloquently of the splendid structures Operative Masonry had raised in years gone by, but which now are in ruins; to the work of Speculative Masonry in chiselling out of the rough man, a noble manhood, and the increased interest which attaches to the great pyramid as a Masonic relic. The time occupied by Mr. Howson in the delivery of the lecture was one hour and fifty five minutes. From the first until the last he kept the undivided attention of the large audience. The lecture was thorough and exhaustive. On the streets, and in the stores, the sole topic of conversation was the lecture. Many persons whose judgment and experience make their opinions of value, say it was the finest and most eloquent lecture they ever listened to. A feeling was expressed by the Masonic brethren that they wished that all the Masons in Canada might have heard the lecture.

## MASONRY vs. JESUITISM.

*Communicated.*

Masonry has never yet interfered with politics; that is to say, Masonry as known to us English speaking people. Nevertheless, Masonry has not played a useless part in the emancipation of the individual from the thralldom of absolutism, both theocratic and aristocratic. The very principles of the order are the principles of liberty, of justice and humanity. In Masonry all men are equal, all meet on a common level; hence Masonry is dreaded by the enemies of human freedom. Where English speaking Masonry finds a home, these principles are acknowledged, but on the continent, where the classes still oppress the masses, Masonry finds many enemies. The strongest, and at the same time the most unrelenting, is the Society of Jesus. The confessional is the right arm of this society. The very bull acknowledging the order grants it special privileges in "educating boys." and in "hearing confessions." It is needless to say that Masonic secrets and the confessional are diametrically opposed to each other; hence the result is enmity and hatred on the part of the allies of apostolic aggression. Then, again, in Europe absolutism finds in Masonry an institution tainted with the very cardinal principles of democracy, and absolutism also becomes the enemy of Masonry. Masonry is allied to defend itself and its members against just such assailants; is it any wonder that Masonry then becomes to some extent a political organization? Jesuitism, we find, is becoming a factor in Canadian politics. Bitter fanatical Catholics have informed me that of all the orders in existence to-day, none is so much dreaded by the Church as Masonry. I cannot tell how this may be. Masonry from its very unostentation,

from its lack of display, from its non-interference in politics, may impress the church with the idea that it is seeking ends of its own in opposition to the church, using similar insidious means. Let that be as it may, the Jesuits have always been the deadly foes of Free Masonry, in every country, in Canada as well as in Spain. Mr. E. A. Sherman, writing in the *Trestle Board*, of San Francisco, on the "Inquisition and Freemasonry," warns Masons of the encroachment of the church in America. He gives a very interesting account of the sufferings of a Mason at the hands of the inquisitors. It is worth reproducing:

The sufferings inflicted in 1743 by the Inquisition at Lisbon, on John Coustos, a Freemason, and the Master of a lodge in that city, and the fortitude with which he endured the severest tortures, rather than betray his trusts and reveal the secrets that had been confided to him, constitute an interesting episode in the history of Freemasonry. Coustos, after returning to England, published in 1746, a book, detailing his sufferings, from which the reader is presented with the following abridged narrative.

John Coustos was born at Berne, in Switzerland, but emigrated in 1716 with his father to England, where he became a naturalized subject. In 1743, he removed to Lisbon, in Portugal, and began the practice of his profession, which was that of a lapidary or dealer in precious stones.

In consequence of the bull or edict of Pope Clement XII. denouncing the Masonic Institution, the lodges at Lisbon were not held at public houses, as was the custom in England and Protestant countries, but privately, at the residence of the members. Of one of these lodges, Coustos was elected the Master. A female who was cognizant of the existence of the lodge over which Coustos presided, revealed the circumstance to her confessor. In consequence of this information it was resolved by the Inquisition that Coustos should be arrested, and sub-

jected to the tender mercies of the "Holy Office." He was accordingly seized, a few nights afterwards, in a coffee-house ; the public pretence of the arrest being that he was privy to the stealing of a diamond, of which they had falsely accused another jeweler, the friend and Warden of Coustos, whom also they had a short time previously arrested.

Coustos was then carried to the prison of the Inquisition, and after having been searched, and deprived of all his money, papers and other things he had about him, he was led to a lonely dungeon, in which he was immured, being expressly forbidden to speak aloud or knock against the walls ; but if he required anything, to beat with a padlock that hung on the outer door, and which he could reach by thrusting his arm through the iron gate.

"It was there," says he, "that, struck with the horrors of a place of which I had heard and read such baleful descriptions, I plunged at once into the blackest melancholy, especially when I reflected on the dire consequences with which my confinement might very possibly be attended."

On the next day, he was led, bare-headed before the President and four Inquisitors, who, after having made him reply on oath to several questions respecting his name, his parentage, his place of birth, his religion, and the time he had resided in Lisbon, exhorted him to make a full confession of all the crimes he had ever committed in the whole course of his life ; but as he refused to make any such confession, declaring that from his infancy he had been taught to confess not to man, but to God, he was again remanded to his dungeon.

Three days after, he was again brought before the Inquisitors, and the examination renewed. This was the first occasion on which the subject of Freemasonry was introduced, and there Coustos for the first time learned that he had been arrested and imprisoned solely on account of his connection with the forbidden Institution.

The result of this conference was, that Coustos was conveyed to a deeper dungeon, and kept there in close confinement for several weeks, during which period he was taken three times before the Inquisitors. In the first of these examinations, they again introduced the subject of Freemasonry, and declared that if the Institution was as virtuous as their prisoner contended that it was, there was no occasion for concealing so industriously the secrets of it. Coustos did not reply to this objection to the Inquisitorial satisfaction, and he was remanded back to his dungeon, where a few days after, he fell sick. After his recovery, he was again taken before the Inquisitors, who asked him several new questions with regard to the tenets of Freemasonry ; among others, whether he, since his abode in Lisbon, had received any Portuguese into the Society. He replied that he had not.

When he was next brought before them, "they insisted," he says, "upon my letting them into the secrets of Freemasonry ; threatening me, in case I did not comply." But Coustos firmly and fearlessly refused to violate his obligations.

After several other interviews, in which the effort was unavailingly made to extort from him a renunciation of Freemasonry, he was subjected to the torture of which he gives the following account :

"I was conveyed to the torture room, built in the form of a square tower, where no light appeared, but what two candles gave ; and to prevent the dreadful cries and shocking groans of the unhappy victims from reaching the ears of the other prisoners, the doors are lined with a sort of quilt.

"The reader will naturally suppose that I must be seized with horror, when, at my entering this infernal place, I saw myself, on a sudden, surrounded by six wretches, who, after preparing the tortures, stripped me naked (all to linen drawers), when, laying me on my back, they began to lay hold of every part of my body. First, they put

around my neck an iron collar, which was fastened to the scaffold; they then fixed a ring to each foot; and this being done, they stretched my limbs with all their might. They next wound two ropes round each arm, and two round each thigh, which was passed under the scaffold, through holes made for that purpose, and were all drawn tight at the same time, by four men, upon a signal made for this purpose. The reader will believe that my pains must be intolerable, when I solemnly declare that these ropes, which were of the size of one's little finger, pierced through my flesh quite to the bone, making the blood to gush out at eight different places that were thus bound. As I persisted in refusing to discover any more than what has been seen in the interrogatories above, the ropes were thus drawn together four different times. At my side stood a physician and surgeon, who often felt my temples, to judge of the danger I might be in, by which means my tortures were suspended at intervals that I might have an opportunity of recovering myself a little.

"Whilst I was thus suffering, they were so barbarously unjust to declare that were I to die under the torture, I should be guilty by my obstinacy, of self-murder. In fine, the last time the ropes were drawn tight, I grew so exceedingly weak, occasioned by the blood's circulation being stopped, and the pains I endured, that I fainted quite away insomuch that I was carried back to my dungeon without perceiving it.

"These barbarians, finding that the tortures above described could not extort any further discovery from me, but that the more they made me suffer, the more fervently I addressed my supplications to heaven; they were so inhuman, six weeks after, as to expose me to another kind of torture, more grievous, if possible, than the former. They made me stretch my arms in such a manner that the palms of my hands were turned outward; when, by the help of a rope that fastened them to-

gether at the wrist, and which they turned by an engine, they drew them nearer to one another behind, in such a manner, that the back of each hand touched, and stood exactly parallel one to another, whereby both of my shoulders were dislocated, and a considerable quantity of blood issued from my mouth. This torture was repeated thrice, after which I was again taken to my dungeon and put into the hands of physicians and surgeons, who in setting my bones, put me to exquisite pain.

"Two months after, being a little recovered, I was again conveyed to the torture-room, and there made to undergo another kind of punishment twice. The reader may judge of its horror from the following description thereof.

"The torturers turned twice around my body, a thick iron chain, which, crossing upon my stomach, terminated afterwards at my wrists. They next set my back against a thick board, at each extremity whereof was a pulley, through which there ran a rope, that caught the ends of the chains at my wrists. The tormentors then stretched these ropes, by means of a roller, pressed or bruised my stomach, in proportion as the means were drawn tighter. They tortured me on this occasion to such a degree, that my wrists and shoulders were put out of joint. The surgeons, however, set them presently after; but the barbarians not yet having satisfied their cruelty, made me undergo this torture a second time, which I did with fresh pains, though with equal constancy and resolution. I was then remanded back to my dungeon, attended by the surgeons, who dressed my bruises, and here I continued until their *auto da fe*, or gaol delivery."

On that occasion, he was sentenced to work at the galleys for four years. Soon, however, after he had commenced the degrading occupation of a galley slave, the injuries which he had received during his inquisitorial tortures having so much impaired his health that he was unable to undergo the toils

to which he had been condemned, he was sent to the infirmary, where he was released upon the demand of the British Minister, as a subject of the King of England. He was, however, ordered to leave the country. This, it may be supposed, he gladly did, and repaired to London, where he published the account of his sufferings in a book entitled "The Sufferings of John Coustos for Freemasonry and his refusing to turn Catholic in the Inquisition at Lisbon, etc.," London 1746; 8vo., 400 pages. Such a narrative is well worthy of being read.

John Coustos has not, by his literary researches, added anything to the learning or science of our Order; yet by his fortitude and fidelity under the severest suffering, inflicted to extort from him a knowledge he was bound to conceal, he has shown that Freemasonry makes no idle boast in declaring that its secrets are locked up in the depository of faithful breasts. And it might be added further, that Freemasons living in a land of freedom like ours, should be ever vigilant to resist the encroachments of that power which seeks to overthrow the free institutions of our country.

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## Royal Arch.

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TUSCAN CHAPTER BRAMPTON.

A despatch from Brampton of a recent date mentions the fact that one of the most important Masonic gatherings ever held there was a special convocation of Tuscan Royal Arch Chapter, No. 95, for the purpose of doing honor to the outgoing First Principal, V. E. Comp Geo. J. Bennett, of Toronto. A large number of Toronto Companions were present, and the brethren of Tuscan Chapter and Ionic Lodge of that town were out in force. After the business of the Chapter had been attended to, an adjournment was made to the banqueting room, at which the present Z. of the Chapter Comp. J. A. Sharp,

presided. The toast of the evening's guest having been drunk with enthusiasm, Bro. A. Morton, on behalf of the Brampton brethren, presented to Bro. Bennett a massive silver epergne, bearing an appropriate inscription, and a handsome silver water-pitcher and goblets. The donor spoke in cordial terms of Bro. Bennett's zeal for Masonry, and specially alluded to his generosity in aiding to organize and maintain Tuscan Chapter, over which he presided for eighteen months, often attending from Parkdale at great personal inconvenience. Responding, Comp. Bennett briefly dwelt upon the necessity for adherence to punctuality in attendance, and modestly disclaimed all the credit for the chapter's success which the companions had given to him. He expressed his appreciation of the good will of his Brampton brethren as conveyed in their valuable gift to him. Drs. Robinson and Moore, Messrs. McKechnie, Woods, Colvin, Anderson, Golding, Manning and others of the local brethren endorsed the views expressed by Bro. Morton with regard to their guest, and the visitors from Toronto found exponents in Messrs Postlethwaite, Morson, Wills and Oliver. Bros. Davies, Huxley, and Mansell contributed excellent songs, and added not a little to the pleasure of an evening that will long be remembered by the brethren of the mystic tie in Brampton.

When present at a meeting of your lodge don't retire before the close of the lodge. It is not only ungentlemanly but a direct insult to the Worshipful Master.

A woman in Georgia sat up late in the night recently to see a pail of ice-water she had hung above the door overturn on her husband when he returned from the "club." She got tired and went to bed. In the morning she forgot all about the pail until she opened the door to admit her mother. The two ladies are still as mad as wet hens.

## R. and S. Masters.

### GRAND COUNCIL OF MINNESOTA.

We have received from R. Ill. Comp. Wm. Cheney, Grand Recorder, Minneapolis, a copy of the Proceedings of the above body, which held its nineteenth annual assembly in St. Paul on Oct. 8. M. Ill. Grand Master Levering, in his address, said the records of the past year showed that there had been a general renewal of interest in the Cryptic Rite throughout the State. Among the recommendations made by the G. M., was the following:—"The position which Cryptic Masonry occupies in our Masonic world in not being what is generally termed prerequisite has a natural tendency to reduce the number of candidates who alarm our outer door. By our side we see Capital Masonry flourishing like the bay tree, each year adding more and more largely to its numbers. The same is true of the Commandery. I believe that the Council degrees should be prerequisite and that the time has now come when we should make every endeavor within our power to have such laws enacted as shall make them so."

The committee on the G. M's. address approved of the suggestion, and submitted the following, which was adopted:—"Resolved: That the representatives of the Grand Council of Minnesota, be, and they are hereby requested to use their efforts to secure at the next session of the Grand Encampment the passage through the Grand Encampment of the resolution requiring the possession of the Cryptic degrees as a qualification for Knighthood."

The statistics presented show that the membership for the year ended Oct., 1888, was 514, a gain of 52 over the preceding year.

Comp. A. Z. Levering, Minneapolis, was re-elected G. M., and Comp. Wm. Cheney, Minneapolis, Grand Recorder.

### GOODWIN COUNCIL, LANCASTER, PA.

We have received from Comp. Hugh S. Gara, Recorder of the above Council, a copy of a history of that body, beginning in 1864, and carried down to date. The publication is a neat one, evidently carefully compiled, containing not only the history of the council, but a list of those now on the roll of membership, those who have passed into the beyond, past and present officers, and an account of the celebration of its 25th anniversary. The Council has 185 members, the largest but one in the State.

## Craft Tidings.

### CANADIAN.

The Brandon Masons have received a new warrant of constitution to replace the one recently burned.

Bro. Calvert, of Naples, D.D.G.M. of St. Clair District, recently visited Beaver Lodge, Strathroy.

R. W. Bro. Mahoney, D.D.G.M., and about a dozen of the brethren from Guelph, paid a visit to Galt Lodge, recently.

Jerusalem Lodge, Bowmanville, is after Stevenson Lodge, Toronto, for initiating a candidate from its jurisdiction.

Bro. John Leslie, of Winnipeg, has been appointed Representative of the Grand Lodge of Illinois near the Grand Lodge of Manitoba.

Bro. Duff, of Seaforth, recently visited a lodge in Springfield, Ohio, and gave the brethren some information regarding the Craft in Canada.

Comps P. A. Craig and Donald Grant, of Windsor, visited Prince of Wales' Chapter, Amherstburg, the other evening and exemplified the work.

The Grand Lodge of British Columbia, assembled in special session in Vancouver on 29th of March, for the purpose of dedicating the new Masonic Hall and other business.

Goodwood Lodge, No. 159, Richmond, has taken a new lease of life under its present set of officers. The old W.M. had held on to the chair for so long that matters were almost at a standstill for want of new blood.

In response to an invitation from Washington Lodge, of Buffalo, about twenty members of Merritt and Copestone Lodges left Welland for Buffalo to witness the working of the third degree and were highly pleased.

Civil Service Lodge, No. 148, Ottawa, has a regularly constituted choir which holds meetings for practise at stated intervals. The lodge work is well and impressively rendered by W. Bro. Roper and his excellent staff of officers.

The dark cloud that hovered over two of our city lodges has dissolved, and reputable candidates now pass the ballot. The one lodge, however, where the minority—an excessively small one—assert their rights, still hold the floor, and candidates are rejected.

The Ottawa lodges have paid the last instalment on the beautiful monument erected on the Masonic burial plot in Beechwood cemetery. Both the plot and the monument are therefore entirely free from debt and are a credit to the craftsmen of the capital.

Bro. Joseph Butterworth, of London, recently presented Kilwinning Lodge, 65, with an apron over 100 years old, which was the property of his uncle, who was initiated in Manchester, Eng., in 1770. The apron is of white silk, and the emblems on it were hand printed. Bro. Butterworth is 81 years of age.

The brethren in the capital do not seem to be manifesting much interest in the coming D.D.G.M. for Ottawa district, the general impression being that it is the turn of a country brother to fill the office. Several brethren, however, manifest a preference for V. W. Bro. Bothwell, of Evergreen Lodge, Lanark.

Grand Z. Hungerford has granted a dispensation for the resuscitation of St. Mark's Chapter at Trenton. The outlook of Royal Arch Masonry is brighter at present than at any time for some years past. Encouraging reports are received from enthusiastic companions in the West, with the exception of two places, viz., Strathroy and Woodstock.

About a dozen Shriners from Toronto visited Buffalo last week, and were hospitably entertained by Shriners there. Shoe-horns were in great demand in Buffalo next day, as it was with much difficulty the boys got their heads inside their hats. They came through in bond, and did not require the services of the ambulances which had been sent to the station to meet them.

A meeting was held in Ottawa last month for the purpose of organizing a lodge of Perfection to work the Scottish rite. R. W. Bro. E. B. Butterworth, 32°, was the converse, and as a result of the gathering, seventeen Master Masons put their names down as charter members. The application for a dispensation has been forwarded to Hamilton, and the new lodge is expected to be in working order in a few weeks.

D. D. G. M. Anderson officially visited Lorne Lodge, Glencoe, recently, and expressed himself as highly pleased with the working of the lodge. A number of visiting brethren were present on the occasion, among whom were T. O. Currie, A. McIntyre, L. Carpenter, L. McIntyre, J. M. Corneil and other prominent Masons. After the close of the lodge the brethren repaired to the McAlpine House, where a sumptuous repast awaited them, and a very pleasant evening was spent.

The April communication of St. John's Lodge, 209 a, promises to be of more than ordinary significance, from the fact that the officers of the different lodges in the city and District No 3, (London) are to be invited to spend an evening with the brethren of St. John's

Lodge, and witness the exemplification of the Third (or Master Mason's) Degree, according to the ritual they are privileged to use. There is reason to believe that a large number will respond to the invitation, and that the 11th of April will prove to be a "red-letter" day—among very many others—in the history of this lodge.—*London Free Press.*

#### UNITED STATES.

The third annual Knights Templars Charity Ball, in Chicago, netted about two thousand dollars.

March 9th, 1889, Bro. Gen. Simon Cameron, of Lochiel, Pennsylvania, celebrated the completion of his ninetyeth year.

The receipts of the Chicago Masonic Board of Relief in the past year were \$516.19, and the disbursements \$399.97. Relief was granted to fifty-four applicants.

Bro. Hon. John M. Clayton, who was assassinated at Plummerville, Ark., was the Deputy Grand Commander of the Grand Commandery of Arkansas. Our deceased Brother was born at Bethel, Pa., in 1840, and was a brother of Bro. Hon. Thomas J. Clayton, of Chester Pa.

#### FOREIGN.

A Masonic lodge has been formed in Limassol, Cyprus. It is called the St. Paul's Lodge, and is under the E.C.

The Island of Malta, the area of which is about equal to a horse paddock on a station, has seven lodges with a roll of 500 members, many of whom are military.—*Royal Craftsman.*

The lodge rooms of the Eugenia Lodge of Freemasons at Dantsic were burned on the 6th ult., and a large quantity of historical property destroyed. One fireman was killed by a falling wall, and several others were injured.

The Grand Lodge of Mark Masters has resolved to migrate to Bacon's Hotel, Great Queen Street, London, which will be restored and fitted up for their accommodation. The mantelpieces and

ceilings are to be carefully preserved, and H. R. H. the Grand Master, Lord Egerton of Tatton, Lord Hertford, Canon Portal, and the other moving spirits of the Order will hold their councils in the rooms where Miss Pope once welcomed all the celebrities of her time.—*London World*

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## Knights Templars.

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#### STILL OUT IN THE COLD.

"The Iowa Grand Commandery of Knights Templar has decided to conform to the edict of the Grand Master in reference to the adoption of the ritual promulgated at St. Louis in 1886, and the interdict against Iowa Knights has accordingly been raised."

The abovesquib has travelled all over the country; the copy here given was found in a California paper, some time ago, and since then we have come across it in a Maryland paper.

We are enabled to state authoritatively that there is not the slightest truth in it.

The Grand Commandery has never met since October, 1888, nor will it meet until November 14th, next, unless specially convened by the G. C., and this is not at all likely to happen.—*Masonic Chronicle.*

#### GRAND COMMANDER SPEED'S ADDRESS.

At the Annual Conclave of the Grand Commandery of Mississippi held recently Grand Commander Speed, in his address, referred at length to the ritual controversy.

After quoting the edict of M. Em. Grand Master Roome, regarding the suspension of the Grand Commandery of Iowa, he states that he refused to promulgate said edict within his jurisdiction, believing it to be "an absolute nullity," and he addressed a letter to the Grand Master on the subject, in which he fully explains his reasons for refusing to obey the orders in regard to the edict. He also issued a circular to the Commanderies of his jurisdiction, informing them of his action.

He refers to the fact that upon his protest and letter being made public, the cry was raised that "Mississippi had joined the Iowa rebels." He objects to this as being a preposterous assertion, and only got up for the purpose of injuring Iowa. For about ten or more pages he discusses the action of the M.E.G. Master and the flaws in the Ritual, and he does not spare either.

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## Miscellaneous.

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### THE CRAFT IN CANADA.

(From the *New York Dispatch*.)

The development of the Craft in Canada is phenomenal. Few jurisdictions have made a better record in the various divisions of Masonic work, and the fact that this success is the outcome of a labor clouded in its early days with incapacity and misgovernment, marks the Canadian Craftsman as one who in the field of Masonry will bear comparison of a highly favorable character with brethren in other lands who have shouldered the burden and fought for the rights of the common brotherhood. The Canadians are nearing their centennial in Masonry. A few years, and the anniversary of that day will come round, when, clothed in the spotless lambskin, the brethren circled round the altar in the primitive lodge room at Niagara.

The band of brothers who were there have gone into the Great Brightness; still the foundations were then laid for a permanent structure, that stands before the craft world of to-day, with a Grand Lodge organization, that in executive ability, and a thorough knowledge and application of the principles on which the institution is founded, a model for even some of the older jurisdictions, who can go back for their birthright into the pathways of the olden time when the eighteenth century had hardly seen its first flood of light.

The early struggle of the Canadian Craft reads almost like a romance,

especially those pertaining to Upper Canada. The mismanagement, not to say misgovernment of the Athol Grand Lodge appointee, Provincial Master Wm. Jarvis, led, in part, to obstruct the direct success of the Craft in Upper Canada. Incapacity seemed to have characterized his every act, and the bells that tolled his death dirge in the little town of York, at the same time rang out notes of freedom for the workers in the Masonic vineyard. The conventions at Kingston, 1817-18 19, were held, and the aid, counsel, and recognition of the Grand Lodge of England were petitioned for. But the Grand Lodge of Motherland had neither ears to hear or eyes to see. The Canadian missive was relegated to the archives, unread and unanswered.

Again and again the Canadians pleaded for recognition and comfort, but no answer came from England and the repeated appeals did not avail. Finally in 1822, the Grand Master of England was magnanimous, and Bro. Simon McGillivray was sent to Canada to recognize the Craft. His mission was successful. It bore fruit and for some years all was well. Then the dark clouds of the Morgan excitement came on the horizon. The anti-Masonic wave swept the continent. Canadian as well as American jurisdictions felt its power, and the work of Masonry fell into decay from 1826 until 1845, when a second revival took place—one of a character that led to the permanency of Craft work in the Dominion. And yet history repeats itself in these later days. The old Provincial Grand Lodge of Upper Canada, or Canada West, had its trouble with England. The same indifference, neglect and stupidity that had marked the Grand Lodge of England, in 1817-23, was even more intense in 1845-55. The appeal to England for self-government was treated with disdain. The Grand Master and Grand Secretary of the United Grand Lodge seemed to vie with one another in efforts to ignore the memorials for Canada. This neglect was so marked that when discussed in the

quarterly meetings of the Grand Lodge of England, the scenes enacted were more like those of a newly-formed territorial legislature, where rules of debate were unknown. Happily, those who fought for Canada were in the end successful. The days of storm and darkness gave way to those of peace and light. The Grand Lodge of Canada was formed, old scores were blotted out, new friendships were made, and, as a result, a perfect organization, that reflects credit on those who have raised it to its present standard of excellence, the peer of any sovereign craft organization in the world.

We all, on this side of the line, have kindly feelings for our Canadian brethren. They mingle with us in our lodge and social meetings, and whatever may be their views of civil and political government, in the work of Masonry they are as one with us. We welcome them with open arms, and feel that, as they enter our lodge rooms and sit with us, whether at labor or refreshment, they are co-workers in one cause, that which brings men together for good will and friendship, and links them in an indissoluble bond for the good of humanity at large.

#### A VERITABLE MASONIC MARRIAGE.

The beautiful new church of St. George's, Jesmond, Newcastle, England, was, on the 5th ult., the scene of a thoroughly masonic wedding, the bridegroom being Bro. William Faucett, shipowner, Newcastle, the bride, Miss Laura Renwick. The ceremony was performed by Bro. the Rev. T. B. Nichols, P.M., of Priory Lodge 1863, P.P.G.S.W. (of which lodge the bridegroom is S. D.), assisted by Bro. the Rev. Canon Pennefather, P.P.G. chap., vicar of the parish. The bride was given away by her brother (Bro. Geo. Renwick, J.P.). Bro. C. H. S. Sherlock presided at the organ, and played the Wedding March. A large number of Masonic brethren were present. After the ceremony the bridal party,

accompanied by the brethren, returned to the residence of Bro. Geo. Renwick, where the wedding breakfast was provided, to which ample justice was done. Among the presents which were both numerous and costly, may be mentioned a beautiful drawing-room timepiece, from the brethren of Priory Lodge 1863.

#### A LIVE MASONIC TOWN.

We know of few cities in the Northwest to which the expression sometimes used, "a live Masonic town," better applies than to Fargo, Dakota, says the *Master Mason*. Lodge, Chapter, Commandery and Scottish Rite bodies are all active and thriving. Work is being constantly done and the material wrought upon is substantial and, we trust, will prove enduring. Maj. Fleming, F. J. Thompson and other brethren, who have had much to do with the shaping of Masonry throughout Dakota, have their homes here and are "prophets" with honor even in their own city. Indeed, to the faithful, efficient, and self-sacrificing efforts of Brother Thompson the brethren whom we met accorded much of the credit due for the strength and proportions which the Order has attained there. We are glad to know that he will wield the reporter's pen again this year as chairman of the Committee on Foreign Correspondence.

#### BRO. GEORGE WASHINGTON.

We are pleased to see that the Masons of New York propose to commemorate, a year hence, the centennial of the inauguration of Brother George Washington as first president of the United States. One of their lodges possesses the Bible upon which the oath of office was administered to Washington, and three other lodges in the jurisdiction are named in his honor. The following curious fact is, we think, not at all widely known:

"The day after Washington's death the clock in the Masonic Lodge at

Alexandria, of which he was a member, was set at the hour and minute of his demise. Then the clock was stopped, and it has never been permitted to run nor have the hands been moved since.

The Masons of Fredericksburg, Va., are also now engaged in the undertaking of erecting a temple as a memorial of George Washington, who was made a Mason by that lodge, and was its most distinguished member. The Grand Chapter and the Grand Commandery of the State have made contributions to the cause, and the Grand Lodge will also be requested to give similar assistance

#### WORTHY AND WELL QUALIFIED.

Among the pre-requisite qualifications for admission into Masonry there is none more important than that a candidate should be worthy and well qualified. He is so declared to be by the Stewards at the door of the lodge before he is permitted to enter. In his passage through the several degrees the question is often asked, "Is he worthy and well qualified?" and it is always answered in the affirmative. When he first stands before the altar of Masonry it is asserted that we receive none knowingly into our ranks who are not moral and upright before God and of good repute before the world, and this point is emphasized in all the lectures and charges of the work. It would seem almost impossible, with such an examination and safeguards at the entrance to Masonry, that any who are not worthy and well qualified could gain admission. So it would be if the letter and spirit of these were always observed and carried out. If the moral and mental qualifications of a candidate were scrutinized as closely as his physical ones always are; if the heart and head were subjected to the same test as the hands and feet, there would be less chance for a bad man to cross the threshold of a lodge. Physically it is required that a candidate must be able to comply literally with

all the ceremonies of Masonry, and mentally he should be able to comprehend and comply with the obligations he assumes, and to display in his life the tenets of his profession and to practice the cardinal virtues of Masonry. The weak point in this examination of the fitness of candidates to become Masons, we apprehend, is that it is too often regarded more as a matter of form than of real inquiry. Committees on character are too often derelict in their duty. They perhaps have a slight acquaintance with the candidate, and as his general reputation in the community is fair, they, without further investigation, take it for granted that he is all right, and report favorably.—*Masonic Advocate.*

#### ATTENDANCE AT MEETINGS.

A W. M., writing to the *South Australian Freemason* on the above subject says:—"We have all of us often heard brethren talk about the waste of money on refreshments, and how much better it would be if that were done away with. Now, Sir, I think that the social hour spent in the supper-room is as much a necessity for the success of the Craft, as even the well rendering of our beautiful ritual, for if that hour is spent as Masons ought to spend it, we shall get to know each other better; aye, and like each other better too, than in a year's meeting in the Lodge-room; and it is here I think that a great improvement might be made, and a better attendance secured at our meetings.

"I think at our supper-rooms we are not as *brotherly* as we might be; we look too much like saying, "excuse me, you have the advantage of me." How often we see reserved brethren with us for a whole evening, and not seem to either speak or be spoken to.

"Now, I think if every officer and brother of each Lodge would lay themselves out to invite brethren of other lodges and members of their own, who do not attend regularly, and each one consider himself the *host* of the evening,

whose duty it is to do all he can to make everyone really enjoy themselves, we should have a much larger attendance at our meetings.

"If every brother of a Lodge who was going to any particular monthly meeting was to take a visitor with him—and he might easily do so without any great trouble—what a difference it would make; and when the brethren found that there were a good attendance, and they could look forward to Lodge nights as one of the most enjoyable evenings they could spend, I think we should find that they would not need any pressing, but would come of their own accord, and they would not only come themselves but would bring others with them."

#### FREEMASONRY.

In the olden times the word Freemason was written Free-Mason or Free Mason. The modern merging of the two words into one has tended to obscure the meaning of the term to some minds. Every Mason is *free*, and every candidate for Masonry must be *free*. Free, in its varied Masonic connections, is a term of wide significance. In the United States the candidate must have been free born, although in England, in consequence of a departure from the ancient Landmark, it is now sufficient that he be a free man. He must approach the Craft of his own free will, and not through the persuasion of friends, since Freemasonry is not in any degree a proselyting organization. When he is made, he is then a *Free-mason*. What is the purport of "free," in this connection? Authorities are not concurrent. One explanation is, that thereby, in mediæval times, he became free of the Craft Guild: another is that he was in operative Masonry a worker in freestone; and a third, that he is a Brother Mason—from the Norman French, "*Frere Magon*." All of these, as reasons, are justified by facts, but as to which of the three was the operative cause for the name, may not be dogmatically asserted.

In the present article we do not desire to justify or emphasize any of the above reasons, but rather to invite attention to the fact that our Craft, while it exacts freedom as a qualification in all applicants for initiation into Masonry, also in a remarkable degree respects and acknowledges *their* freedom, and accords them the right freely to choose the Masonic Lodge with which they would connect themselves. We the more willingly refer to this subject, because it has been sometimes mistakenly asserted that Freemasonry is a stern master, and will not permit any candidate for Masonry to apply for initiation and membership to any other than the *local* lodge, within whose jurisdiction he chances to reside.

Unless the Constitutions of a Grand lodge prohibit it, a *profane* living anywhere is free to seek initiation in a lodge anywhere else. For example, an applicant for Freemasonry living in Philadelphia may petition for initiation in a lodge working in Pittsburg—both being within the jurisdiction of the Grand Lodge of Pennsylvania; or, an applicant living in Scranton, Pa., may petition for initiation in a lodge working in Elmira, N. Y., or in Trenton, N. J., or the reverse. These are striking examples of the freedom accorded applicants by Freemasonry itself, and they are occurring constantly in practice, and are freely acknowledged by the jurisdictions named, as well as by many others.

There are a variety of reasons which may fairly actuate a *profane* to seek initiation and membership in a lodge distant from his place of residence. For example: his father or other relative, or friends, may belong to the distant lodge, or he may be a traveller, and more frequently in the vicinity of the lodge he petitions than of the one nearest his place of residence. In any event his *right* to petition the distant lodge is absolute, his freedom is un-abridged.

Now, supposing such an application as the above to be made, the course of procedure is as follows: The lodge ap-

plied to, if it be in the same Masonic jurisdiction as that in which the applicant lives, inquiries of the lodge nearest his place of residence, whether any *Masonic* objection exists to the action of the inquiring lodge on said petition. If the lodge petitioned be out of the Masonic jurisdiction of the applicant, it inquires, through the Grand Secretary of its own jurisdiction, of the local lodge, through the Grand Secretary, in a similar manner. In either case, consent is usually and readily given. The only proper question for the Brethren of the local lodge to consider in any such case is, Is the applicant a good man and true, is he fit, morally, mentally and physically, to be made a Mason, and are his motives worthy in seeking to be made in a distant Lodge? The reason why the Craft requires this inquiry to be made by the lodge nearest the place of residence of the applicant, is simply because it is only there that he can be properly known. Where a man has lived, and dwells, and has associated, there his fellows have come to know him, and are able to disclose whether he is, or is not, upright and of good report.

It will thus be seen that no lodge absolutely owns its local material; it only has the custody, so to speak, of those living within its boundaries, and the right to make Masons of them, if worthy, itself, upon application, or to report upon their worthiness to a neighboring or a distant lodge, when duly inquired of.

*Freemasonry* is rightly named: While applicants for participation in its mystery must be *free*, they are at the same time *free* to choose the Masonic body in which they would be initiated. They must be free born before they seek us, they must come of their own free will, they are free to petition any lodge, anywhere, and when made Masons they are free of the Craft.—*Keystone*.

Don't destroy the harmony of your lodge if you cannot run things to please I.

### A MASON'S TRUE JEWELS.

You know all the jewels that mark each degree,  
As we rise in the Lodge, the accepted and Free,  
The Blue and the silver, the Purple and gold,  
Familiar to Masons—the young and the old.  
Yet still the true Mason has jewels more rare,  
Which Time cannot tarnish, though always in wear.  
I'll name them, and in the naming I'm true,  
Let these priceless treasures be chorused by you.  
Sweet hope that gives comfort wherever we go;  
The shield of true Faith, that protects from the foe;  
And Charity, seeking to comfort and bless  
Child, widow and Brother, bowed down by distress.

A sound heart's the shrine where these relics repose,  
Giving grace to our mirth, shedding balm o'er our woes,  
Shining out through our life with a lustre more bright  
Than the diamonds that Ind sends to dazzle our sight.  
The power that spans Heaven and measures the wave  
Gave these to be worn by the good and the brave,  
And in closing my song let me name them again,  
And then in full chorus re-echo the strain,  
Sweet hope, that gives comfort wherever we go,  
The Shield of true Faith, that protects from the foe,  
And Charity, seeking to comfort and bless  
Child, widow and Brother, bowed down by distress.

The Covington (Ky.) *Star* says: "A certain lady of our town sat up until twelve o'clock one night last week waiting for her husband to come home from the lodge. At last, weary and worn out with her long waiting, she went to her sleeping room to retire, and there found the missing husband fast asleep. Instead of going to the lodge he had gone to his room and had never left the house. Such are the troubles some poor married women have to contend with in this life."

## THE CHURCH AND THE LODGE.

Many years ago, in a neighboring city (then a town), we had a young but growing lodge of Freemasons, hated, by some with a bitter hatred born of early prejudice, and loved as strongly by others in our community. Near by we had erected a neat and tasteful church edifice, and our pulpit was filled with an able minister from the anti-Masonic "region round and about" one of the mountain streams of the old Keystone commonwealth. This minister was quite popular in the town, and a "rising man" in his noble calling. We were a member and an officer in both the church and lodge, and sought to "rightly divide the word of truth between them." Our efforts were quite successful till, in a fatal hour, one of our associate elders (for, though a young man in years, we were made an elder among those of our own age), "joined the lodge." Then our minister opened the "vials of his wrath" upon *him*, letting us go "scot free" upon the pretence (how easy do men invent excuses when they want one) that we had been a member of the lodge before our going into church, while our Brother had gone last into the lodge. The sequel of the result was that we were at last forced to side with the elder as against the minister, and by "withholding the supplies" force him to resign and seek another field of labor more congenial, if he could find such, to his contracted views of men's rights and line of duty.

Before this occurred, however, an event happened, affording us the opportunity of testing the relative powers of church and lodge, of minister and Master, in their respective duties as alms givers in the practise of that "heaven-born charity" which finds a lodgment in the heart of every good man, Christian or otherwise.

There was in our community an aged couple of more than three-score years and ten. They were both honored and loved members of our church, while he was a member equally beloved to our

lodge. They were poor, and with the weight of years, and the loss of the companion of her early youth and more prosperous years, the aged widow became the object around which clustered the heartstrings of every man, and the lodge ministered to her wants with a Christian spirit, which might well have provoked, as it did, the commendation of the church and the people. We were officially the chairman of the committee to see that this "Mother in Israel" should want for nothing necessary to smooth her declining years toward the grave, in which she must ere long follow him with whom she had journeyed through many a long and eventful year of wedded life.

The widow loved the lodge for her dear husband's sake, and the members for their deeds of unostentatious benevolence. She loved her church as the ordained instrument of heaven to do the Lord's work on earth. She loved her minister because he was not only the "man of God" in her eyes, but a type, as she believed, of the true minister of the Word for the comfort and relief of the sorrowing of earth.

The thought, happy or otherwise, occurred to us to test our minister's faith and practice in charitable ways and duties. So, upon our suggestion, the lodge, at the next stated meeting, withheld, for a season, the monthly stipend wherewith we had made glad the heart of the aged widow of our deceased Brother, and we were commissioned to inform her of the action of the lodge, and to commend her to the charitable and religious faith of her Christian teacher, who would, no doubt, minister to her wants as well, if not better, than we worldly-minded people had or could do. To her pastor then she went and made known to him not only this condition of affairs, but her wants and needs. The church had not only no funds for poor widows or others in the church needing aid (though with coffers well filled with sympathy, but bankrupt in funds). Kind words, or prayers even, will furnish no bread for the hungry, or fuel for the cold, and winter was at

hand, and what could the poor minister do? In his strait he came to us with his complaint against our lodge, and us, as its ministering officer, for thrusting the poor and aged widow upon the "cold charities" of the world (church), and to inquire "what he should do to save the unfortunate from a greater misfortune?" We replied, we ran the lodge without his aid, could he not run the church without our assistance? No, he said, we were one of his counsellors, and so bound to advise and assist him. Thereupon, we suggested that he preach a "charity sermon," which, after some parleying, he consented (hardly agreed) to do. After the announcement and full preparations, the sermon was preached. It was an able one and to the point, and forty dollars were raised, one-half or more given by the Masonic members of the church. While the money held out the lamp ceased not to burn, and all went on, in and out of the church, merry as a marriage bell.

As soon, however, as it became known that there was money in the treasury for the poor and needy, that unfortunate class multiplied to an astonishing degree, and ere long the treasury again became empty. Again the minister came to us to assist him out of his trouble. Again we suggested that a charity sermon be preached; inasmuch as he had been so successful before, surely now, with that experience, he would succeed better another time. To this he put in an emphatic demurrer. Then we advised him to try *our plan*, when the lodge had no funds. What is it? he eagerly inquired. "Place the hat upon the altar, and invite the Brethren to come to the rescue," said we, and we have never known the appeal to be made in vain. "No," said he, "I will do no such thing. Wouldn't that look well, to place a hat upon the altar in the church? No, I won't do it." "It would look," said we, "far better than to look upon a poor widow of the church crying for bread when he had none to give her." After much parleying he retired, and left us to our

meditations. While pitying the poor woman we must confess even now, after the lapse of many years, to no small degree of satisfaction at his discomfiture. It was not long till the importunities of the widow again sent him to us, when we gave him, as our "ultimatum," this advice: "Confess to me that the lodge is doing a good work in the support and care for its poor, that it is quite as, if not more, efficacious than the church in its methods and appliances for the relief of the distressed. Silence your batteries against the lodge, when we will see that your poor, Christian widow shall have all she needs to sustain her in the church and in society while she lives among us."

This he would not do, and again went his way, but not with rejoicing, for sorrow dwelt in his heart.

Finding that he could not raise the "sinews of war," whereby he could minister to the comfort of the needy, he, as a *dernier resort*, came and made the confession good for the soul, when no other balm could be found in Gilead. Thereupon we reported the facts to the lodge, when it again resumed its accustomed work, and the widow no more suffered, even in mind, much less body, for those things whereby to keep soul and body together.

This secret got out, not through the Masons, much less the minister, but, we suspect, through the good woman who had been the occasion of teaching a "loud mouthed" preacher of charity to all, to practise the precepts of his profession.—P. G. M. Bro. Theo. S. Parvin, in the *Master Mason*.

The first Masonic Lodge in Saxony appeared at Dresden, in 1738; within two years thereafter two others had been established, in Leipzig and Altenburg. The Grand Body was formed in 1812. In the year 1822 the Emperor of Russia published a ukase which interdicted the meetings of Freemasonry within the Empire. The King of Portugal interdicted Freemasonry in his Kingdom about the year 1824.

## MASONIC BENEVOLENCE IN ENGLAND.

During the year which has just closed, Masonic benevolence produced an amount for the three English Masonic Charitable Institutions combined far surpassing that of any previous twelvemonth and exceeding the largest annual sum hitherto collected for them by £21,855.

The Royal Masonic Institution for Girls, the oldest of the three institutions, which celebrated the completion of its first hundred years of existence on June 7th, shows a total receipt of £49,259 4s. 4d.; the youngest of the institutions, the Royal Masonic Benevolent Institution for Aged Freemasons and Widows of Freemasons, a sum of £21,361 15s. 1d.; and the Royal Masonic Institution for Boys, which was ninety years old last year, the amount of £12,293 2s. 5d., a less sum than either of these institutions has received in any of the previous seven years.

The largest amounts in former years obtained by these institutions were £25,958 4s. 4d. in 1887 by the Benevolent Institution, and £25,100 17s. 1d. in 1883 by the Boys' School, but both these institutions were most seriously affected in 1888 by the special effort made to celebrate the centenary of the Girls' School last year by an extraordinary subscription, which realized, under the chairmanship of the Prince of Wales, at the festival, at the Albert Hall, £51,500. The Boys' School and the Benevolent Institution will not have such an adverse circumstance to contend against this year, and the totals of the three will probably resume their normal amounts.

Apart from these institutions, another body which is doing a great work in relieving distress is the Board of Benevolence, which meets once a month, and dispenses the Fund of Benevolence, to which every English Freemason, by the very fact of his becoming a Mason and subscribing to a lodge, contributes. During the year

1888 the Board of Benevolence made grants to cases of distress to the amount of £11,468.

## HOW THE MONEY GOES.

Addressing the Jordan Lodge, Torquay, Devon, England, W. Bro. John Chapman, P. M. said:—The Masonic Charities of the past year have received an increased amount of support, greater than that which has marked the history of any preceding year. £75,000 having been collected for "the three great Charities," as they are called. But while we are gratified in chronicling the large sums that have been obtained at the annual festivals of our great Institutions during the past year, yet we do not wish you to imagine that these sums represent the total of our Masonic Benevolence, under the English Constitution; for in addition to these three Institutions we must not forget that there are the noble efforts of the Board of Benevolence, which this past year distributed £11,448 to some 439 needy cases. Then, again, look at the amount that is being annually collected by our Provincial Charity Funds, Institutions that are growing up into vast proportions all over England for the relief of local cases that do not participate in the benefits of the Central Charities, such as our "Devon Masonic Educational Fund," "The Fortescue Fund," and to all such efforts add these, the local Lodge Charities, such as the Jordan Lodge, No. 1402, Benevolent Fund (of which there are many among the 2000 that range under the banner of our Grand Lodge); and if we add to all these efforts the private benefactions of members of our Sublime Order, such as those who have so liberally and spontaneously contributed to the relief of the widow of a deceased brother, who has just passed away from our midst; if the actual figures from all these sources could be gathered, they would almost startle even those who are the most active in Masonic Benevolence. When, therefore, we hear it

computed, that from the Masonic general Charities, it is supposed that £250 per day is contributed for the relief of worthy cases, we are tempted to greatly increase that estimate, when we consider the many and various sources out of which flow the generous gifts of our united Brotherhood.

### MASONIC CHARITY IN CORNWALL.

In no province in England has a "Masonic Charity Association" been of a more conspicuous success than in Cornwall. Started in 1885, it has now had four annual meetings, and each report has had a striking tale to record. For 1888 account the large sum of 272 guineas has been received, the number of members and lodges being now 223, whereas there were not more than 205 the previous year. Already, by this admirable plan, over £1200 have been raised for the three Central Masonic Charities, and without injuring in any way the excellent local Masonic Benevolent Annuity and Educational Fund. This remarkable and satisfactory result has been brought about mainly through the efforts of the indefatigable and enthusiastic Secretary, Bro. G. B. Pearce, of Hayle, to whom the origination of the Association is due. On the 13th inst., thirty-seven Life-Governorships of five guineas each, and eight of the value of 10 guineas each, were duly drawn for, and, though there were doubtless some disappointments, all must ultimately become Life-Governors when the term ends. We know no better scheme, either viewed economically as respects management, or practically as respects the total contribution.

Marshal Soult, one of Bonaparte's famous marshals, was a Freemason, and his Masonic certificate was found in his tent on June 21, 1813, after the battle of Vittoria, and came into the temporary possession of St. Nathalan's Lodge, Tullich-on-Mar, Scotland.

### UNITED GRAND LODGE OF VICTORIA.

The following forwarded by a respected correspondent in Victoria, was unintentionally omitted from the last issue of THE CRAFTSMAN:

The Honorary Secretary to the Executive Committee of the proposed United Grand Lodge of Victoria has forwarded to the Grand Secretary an invitation for the Grand Master and Grand Lodge officers to be present at the installation of M. W. Bro. Sir William J. Clarke, Bart., as Grand Master, at Melbourne, on March 21st, and to the subsequent festival in celebration of the event. The M. W. the Grand Master has accepted on his own behalf and on behalf of the Grand Lodge officers the fraternal invitation, and we are sure will be gratified by a large attendance of Grand Lodge officers upon the occasion. The ceremony, which will take place in the town hall, Melbourne, on Thursday morning, March 21st, at 11 o'clock, will be performed by M. W. Bro. Lord Carrington, the Grand Master of New South Wales, and M. W. Bro., the Hon. S. J. Way, Grand Master of South Australia. The banquet will be held at the town hall, at 7 o'clock in the evening of the same day. Previous to the banquet the M. W. the Grand Master, accompanied by the M. W.'s the Grand Masters of New South Wales and South Australia (His Excellency Lord Carrington and His Honor Chief Justice Way) will hold a reception.

It is well to keep in view the duties that Free Masonry enjoins. They will never be changed, and require self-denial. When a profane makes up his mind to seek our mysteries he ought to be told plainly that the good he will receive from them will be what happiness one gives by performing acts of charity from notions wholly unselfish. To do good without hope of fee or reward is the motive which should actuate seekers after light in Masonry.

## THE SQUARE.

This is one of the most important and significant symbols in Freemasonry, and as such it is proper that its true form should be preserved. Our French brethren have almost universally given it with one leg longer than the other (as was frequently the case in this country in the last century), thus making it a carpenter's square. It is also often unnecessarily marked with inches, as an instrument for measuring, which it is not. It is simply the *trying square* of a stone mason, and has a plain surface, the sides or legs embracing an angle of 90 degrees, and is intended only to test the accuracy of the sides of a stone, and to see that its edges subtend the same angle.

In Freemasonry it is a symbol of morality. This is its general signification, and is applied in several ways: (1) It presents itself to the neophyte as one of the three great lights; (2) to the F. C. as one of his working tools; (3) to the M. M. as the official jewel of the Master of the Lodge. Everywhere it inculcates the same lesson of morality, of truthfulness, and honesty. So universally accepted is the symbolism, that it has gone outside of our order, and is found in colloquial language communicating the same idea. As a Masonic symbol it is of very ancient date, and was familiar to the operative masons. In the year 1830 the architect (Bro. Payne) in re-building a very ancient bridge called Baal's bridge, near Limerick, in Ireland, found under the foundations an old brass square, much corroded, containing on its two surfaces the inscription: "I WILL STRIVE TO LIVE WITH LOUE AND CARE VPON THE LEVEL, BY THE SQUARE," with the date 1517. This discovery, therefore, proves, if proof were necessary, that the teaching of our old operative brethren was identical with the speculative application of the working-tools of the modern Craft.—*Mackey*.

Masonry has 15,838 Lodges and 1,802,992 members.

## WHAT IS EAST?

We have been asked to explain what is meant by the word "East" as Masonically employed, and whether the Master of a lodge as such may occupy a seat in any portion of a lodge room other than that which is literally East.

According to the philosophy of the ancient Egyptians, the sun was the great fecundator (begetter) of Nature. This power was by them ascribed to the sun after they had observed that the light and heat of the sun were necessary to the life and propagation of both vegetable and animal life, and as the sun appeared to rise in the East, and was all-powerful in nature, the East subsequently became known as the place of potency (power). Then the sun, or the East, symbolically and hence Masonically, is the place of power and control as the head is the place of power and control over the body. Hence the East is Masonically used to designate the head, headquarters, or controlling power or place of Masonic bodies; therefore we say, "the grand East at Boston," at New York, at Washington, etc., wherever the general office or general place of convening may be fixed for a Supreme Council or governing body of Masons. Therefore the Master of the lodge, being absolute in power for the time being, is himself the East, that is the power, the light and life-giving principle to the lodge. He forms, controls, and disperses the lodge at his will and pleasure, precisely as the sun by its action brings forth the leaves upon the trees, continues them for a time, then ripens them, and scatters them to the four winds of heaven. Thus, it will be seen that no matter what portion of the lodge room be occupied by the Master as his seat, that portion is symbolically, and hence Masonically, the East.

The Duke of Wellington was a Freemason and his father, Garrett, the first Earl of Mornington, was Grand Master of the Grand Lodge of Ireland in 1777.

**FREEMASONRY IN IRELAND.**

BY W. BRO. W. J. HUGHAN.

The second oldest Grand Lodge is Ireland, constituted 1729-30, at Dublin, but a Grand Lodge had a prior existence at Cork. There are 382 active lodges on the roll, the last number, as will be seen by reference to the official Calendar for that country, or to the "Cosmo," being 1014. The defunct numbers of lodges extinct are used again for new lodges, so that for many years there has been no actual numerical revision, and as some lodges are only known by their numbers, this curious state of things is likely to continue. The precedency, so to speak, is no indication of age, as with the English and Scottish registers, No. 11 being of A.D. 1865, and No. 354 of A.D. 1797.

There are 37 lodges in Dublin (under very direct supervision, none more so in the world), 84 in Antrim, 47 in Down, and then they run in provinces from 26 down to five. There are seven in regiments, and abroad the numbers are (or were until quite recently) 15 each in Victoria and New Zealand, 14 in Queensland, nine in Tasmania, and four in Ceylon. One lodge each appears under South Australia, Isle of Man, Gibraltar, Malta, Constantinople, Ontario, and two each at Bermuda and the Mauritius. In all—

Dublin Lodges, - - -	37
Provincial, - - -	271
Colonial, &c., - - -	67
Military, - - -	7
	382

The Grand Master's Lodge, without a number, was founded in 1749, and No. 1, Cork, in 1731. As I have given a number of transcripts of old warrants in the *Freemason*, there is no need to refer at length to that point now, nor to the roll of Grand Masters, especially as my list of the Masonic Rulers in Ireland has been incorporat-

ed in this year's official calendar, and the previous one has been discarded.

There are 145 Royal Arch chapters and 41 Knight Templar preceptories. All these take the same numbers as the lodges under whose wing they work. Thirteen Rose Croix chapters are chartered, and are active at the present time, and, like with our Supreme Council in England, those degrees beyond the 18° are worked from headquarters only. The Craft and these "High Degrees" mutually recognize each other, and none others are allowed to be worked in Ireland.

**ORIGIN OF MASONRY.**

Upon the base of the "Cleopatra Needle," which Egypt has given to America, are certain mysterious characters which so closely resemble the emblems of Freemasonry that prodigious stir has been caused among Masons in this country as to the real character of the inscriptions. If they could be shown to be truly Masonic they would establish the great antiquity of the Order which is so boastful of its age and descent. Among Masonic scholars the widest difference of opinion exists as to the age of the Institution, some dating it back to the time of Solomon, or even remoter time, and others ascribing its genesis to the period since which comes within the range of "ancient history." Still there seems to be a prevalent opinion that however ancient the Institution may have been, and whatever traces of it can be discovered in remote times, the Masonry of to-day is a reconstructed and modernised system.

An eminent Masonic authority (Colonel Thomas Picton), who takes this view of it, says that the origin of modern Masonry can be attributed to Lord Bacon. In the "New Atlantis" there is a description of Solomon and his house, and it is there said that the King set apart different days for prosecuting the arts and sciences. The "New Atlantis" was excessively popular among the learned men of Bacon's day, and

they tried to establish a society, taking Solomon as an exponent of wisdom. It was encouraged by the court of James I., and his successor, Charles I., until the revolution broke out. Then the royalists, after the death of Charles I., reorganised their society for religious and political motives—the religion for the re-establishment of the church, the politics for the restoration of the monarchy. Next they invented what is called the legend of the third degree. Hiram Abiff was the murdered monarch. Hiram, the King of Tyre, was the King of France. Solomon was the church. Hiram's three assassins were the three kingdoms: England, Scotland and Ireland.

The Masons of that day, who were the conspirators—the Jacobites—were necessarily a secret society. They called themselves, as the Masons of the European continent do to the present day, the Sons of the Widow, inasmuch as the King had been beheaded and his son had not been recognised. After the restoration the leading men of the movement formed the Royal Society, which exists to the present day, and they openly continued the work of the house of Solomon. The Jacobites in France continued their benevolent organisation. In England, immediately after the Restoration, a number of those who had previously affiliated conjoined with a guild of so-called operative Masons, a body of freemen of London, meeting in Masons' Lane. They then became free and accepted Masons. In 1717 there appeared to be four Lodges in London. They met in the Apple-tree Tavern, placed the oldest Mason in the chair, and proceeded to organise a Grand Lodge, electing Sir Christopher Wren Grand Master. From that body originated all the Masonic Lodges at present known to be in existence.—*Notes and Queries.*

Don't use Masonry as a covering, under which you can take advantage of a brother. The cloven hoof will soon be discovered, and then you will despise yourself.

## OBITUARY.

BRO. GEORGE NEWMAN.

This respected brother died at his residence, in London, England, on Monday, the 4th ultimo. Bro. Newman was a Past Master of the William Preston and Lion and Lamb Lodges; a P.Z. and founder of the William Preston Chapter; a P.M. of St. Mark's Mark Lodge; and a Life Governor of all the Masonic Charities. The funeral took place on the 11th ultimo, at East Finchley Cemetery, and was largely attended by members of the Masonic Order, among whom were Bro. William Worrell, P.M., and Secretary 766, E. Kidman, P.M. 766, and F. G. Barnes, S.W. 766. A very handsome wreath of flowers was laid on the coffin, "in affectionate remembrance, from the brethren of the William Preston Lodge."

BRO. JAMES DAVIDSON.

Died on Sunday, March 10th, 1889, at Chelsea, Detroit, Mr. James Davidson, aged 86 years. The funeral was held at his late residence, and was largely attended by relatives and friends. The F. & A.M., of which he had been a faithful member, took charge of the funeral and he was buried with Masonic honors.

BRO. GABRIEL M'ALLAN.

The remains of the late Mr. Gabriel M'Allan, who for many years carried on a most successful joinery business at Red House, Loch Lomond side, were interred in the Alexandria Cemetery, Lower Egypt, recently Deceased having been an enthusiastic Freemason, the brethren of the Bonhill Lodge and Alexandria Chapter and the Bonhill Instrumental Band turned out in large numbers. Bro W.E. Gilmour, R.W.M., officiated at the lodge and at the grave. The burial service was read by the Chaplain, Bre. James Mushet.

BRO. CHARLES WOODHEAD.

Word has been received from Port Dover that Bro. Charles Woodhead, a member of New Dominion Lodge, No.

205, A. F. & A. M., had died there. The deceased was an Englishman, and was engaged in the woollen manufacturing business at Berlin for many years, but has resided in different parts of the Province during the last ten years or more. Instructions were sent by his lodge to forward the body for interment.

#### A MASONIC TOUR.

R. W. Bro. J. Ross Robertson, Deputy Grand Master of the Grand Lodge of Masons of Canada, is paying a series of visits to the central points in the jurisdiction, and is at the same time delivering a particularly interesting and instructive lecture on "The Craft History of the Past Hundred Years," with incidents and reminiscences of the early lodges. The lecture is compiled from an extensive collection of Masonic MSS. and original papers which Bro. Robertson has collected during the past eight years. The R. W. Bro. lectured in Belleville on Wednesday evening, the 6th of March, to one of the largest and most enthusiastic Masonic audiences ever assembled in that district. On the following Thursday he favored the Craft at Port Hope, and on Friday the Craft at Brockville, to very large and appreciative gatherings. At Belleville, the eldest Mason in Canada, Bro. Hinke, initiated over seventy years ago, was present. He is now in his 97th year, and is hale and hearty. Bro. Robertson has also lectured in Strathroy, Sarnia and Brampton, and will, it is understood, visit the central sections of all the districts.

The late Emperor of Germany, William I, shortly before he died, sent a congratulating letter to the Masonic Lodge at Rostock, Mecklenburg, on the seventy-fifth anniversary of its formation. In it he said: "Freemasonry constitutes a true element of the religious sentiment, and works for the well-being of humanity."

#### ENGLISH MARK LODGES.

The *Freemason's Chronicle* (London) says that the Mark Degree was originally introduced into England about thirty years ago, yet one year ago, according to official returns, there were upwards of 380 Mark Lodges and 24,060 members. The income for the Benevolent Fund exceeded £4,000 (about \$19,500), which is probably many times more than American chapters give in charity. No wonder our chapters do not flourish, when they are scarcely more than a stepping-stone to the feathered Templars, and do scarcely any Masonic work in the charity line.—*Masonic Home Journal*.

#### NEW YORK MASONS REJOICE.

April 24 has been designated as a day of special thanksgiving for the liquidation of the Masonic debt in New York State. It will be an occasion of great joy for the whole body of the 100,000 Masons, particularly Grand Master Lawrence. Four years ago when he was installed to office a Craft debt of \$500,000 stared him in the face, incurred by the scheme to establish the Masonic hall and asylum fund. The Masonic temple has been built in New York at a cost of over \$1,000,000, and when it was finished in 1875 the Craft found a debt of \$500,000 standing in the way of the proposed asylum for widows and orphans, which it was planned could be built and maintained from the revenues of the temple building. In 1885 the new Grand Master and his staff began to agitate the subject of raising funds to pay off the debt. The jubilee celebrating the success of the creditable undertaking will consist of meetings to be held simultaneously by the 717 lodges situated in the cities, towns and villages within the bounds of the State. Grand Master Lawrence will address the meeting to be held at Masonic temple, and, if possible, that held in Brooklyn. An appropriate bronze medal has been struck as a souvenir of the occasion. The proceed

ings are intended to be strictly Masonic and will not embrace a public parade or demonstration. A large number of visitors, members of the fraternity in other States, are expected to participate.

### WHENCE CAME FREE-MASONRY?

Whence came Geometry or Masonry? We answer from the canopy of the heavens. Our ancient brethren were wise observers of the sun, moon, planets and stars, and from their movements and changes deducted all the important figures and principles of Geometry or Masonry, and of architecture. Had we not seen the movements and changes which produce the figures and suggest the principles named, we might have doubts on the subject. A discerning eye and years of observation will discover in the sky every geometrical figure used in Freemasonry and Knighthood, not excepting Jacob's Ladder, the Ark, the Arch, the apron, the Passion cross, the Maltese cross, and the cross of St. Andrew. The triangle constantly exists, and constantly is produced. Job saw all this and hinted it strongly. Look and think wisely brethren, ere you discard this suggestion.

### "PHYSICAL DEFECTS."

It is pleasant to come across a little common sense in connection with the theory, which is rife in many United States Masonic jurisdictions, that a man who has some physical defect is ineligible for initiation into our mysteries. It was necessary in the days of Operative Masonry that those who joined the Guild should have their bodies furnished with the regulation number of legs and arms, or they would have been unable to discharge many of their duties as Masons; and even now, in these speculative days, we can well understand that a man without a head would be an unsuitable candidate for acceptance by a lodge, or, if accepted, that he would not be likely to make much progress in the Craft. But it has always

struck us as being eminently ridiculous to reject a man of refinement and culture, of high moral character, and well set up in means to adorn any position he might be called upon to fill, merely because he has a wooden leg or arm, or fewer fingers or toes than other people.

Bro. Cornelius Hedges, Grand Secretary of Montana, is evidently in agreement with us in this matter. In his latest report on correspondence, he is quoted in the *Voice of Masonry* for the current month as having said, in reference to the action of the Grand Master of New Jersey in forbidding the initiation of persons deficient of limbs, etc., that "now that Masonry has become altogether speculative, the standard of qualification should be principally moral instead of physical;" and he adds a little further on: "We do not turn members out of our lodges if they lose arms or legs after having joined, and yet such members have just the same need of making themselves known as new members." This may or may not be in accordance with the ancient landmarks, but it is sound common sense.—*London Freemason.*

### SUBSCRIPTIONS RECEIVED.

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

Jas. Adams, \$1; John Walsh, \$1; H. A. Mackelcan, \$1.50; R. S. Cormack, \$1; G. W. Graham, \$1; S. L. Lent, \$1; D. Robertson, \$1; John McCaul, \$1; R. J. Cole \$1; A. A. Connell, \$1; T. A. Wilson, \$1; Alex. Christie, \$1; R. A. Mather, \$1; D. L. Mather, \$1; A. Neil, \$1; Henry Sinton, \$1; Allen, Sec'y Iry Lodge, \$1; J. M. Jordan, \$1.50; A. W. McLeachlan, \$1; J. Peterson, \$1; John Thompson, \$1; Jos. Tomlinson, \$1; Rev. W. G. Howson, \$1; Henry Grant, \$1; John McDougal, \$1; Jas. A. Oras, \$1; Jas. Poyntz, \$1; Ezra Burr, \$1; R. Robinson, \$1; John Mallory, \$1; Geo. Verry, \$1; D. McVane, \$1; R. Cockburn, \$1.00; E. C. Eland, \$1.00; W. G. Hardman, \$1.00; P. G. Tessier, \$1.00; John Sinclair, \$1.00; Jos. Carswell, \$1.00.