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# THE CANADIAN CRAFTSMAN,

AND

## MASONIC RECORD.

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

"The Queen and the Craft."

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No. 9.

### FREEMASONS AND KNIGHTS TEMPLAR IN CANADA.

Under the above caption, the *Boston Liberal Freemason* discusses matters, which though not new perhaps to our readers, will be read with interest:—

"It is not intended that this article shall conclude what we propose to say concerning Freemasonry and Knight Templarism in the Dominion of Canada; neither will it deal with the earliest introduction of Masonry into the Provinces somewhat recently confederated into that Dominion; in the case of New Brunswick, this latter task is to be more thoroughly completed by the competent pen of Past Grand Master William F. Bunting, of St. John, whose researches in this direction we hope will be given in book form within a reasonably short period.

"Commencing with the present Grand Lodge, at and about the time when it crystalized from a District or Provincial Grand Lodge into 'The Grand Lodge of the Ancient and Honorable Fraternity of Free and Accepted Masons of New Brunswick,' it appears in the records that there were then in the Province twenty-six lodges. Of these, twenty were of English, three of Irish, and three of Scotch registry.

"Pursuant to action taken on the 16th day of August, 1867, a Masonic convention of the Province of New Brunswick was 'held in the city of

St. John, October 9th and 10th, A.L. 5867,' in which nineteen lodges were represented, viz.: fourteen English, three Irish, and two Scotch; no matter that all were not represented; they had been properly notified, as appears in a resolution to this effect, setting forth reasons why it was desirable that a convention should be held.

"The entire proceedings of the convention were characterized by a thoughtful deliberation, resulting in the adoption of a resolution to form a Grand Lodge in and for the Province. Before reaching this conclusion, a variety of motions, resolutions and amendments thereto, had been discussed. The representatives of one of the Scotch lodges asked leave to withdraw, and those of two of the English lodges, though personally in favor of the resolution, stated that 'they had no authority to record a vote for their respective lodges;' the other sixteen lodges voted, by their delegates, in favor of the original resolution, and the Grand Lodge of New Brunswick was shaped into a well-rounded fact.

"At the first annual meeting, held September 23rd and 24th, 1868, the number of lodges to exchange their old warrants for new ones from Grand Lodge had increased to twenty-four; of the other two, both Scotch, one voted to exchange its warrant soon after the third annual meeting of

Grand Lodge in 1870. Something like a year later, he other took similar action, and at its quarterly meeting, held May 6th, 1872, the Grand Lodge of Scotland accorded 'fraternal and cordial recognition of the Grand Lodge of New Brunswick,' thus ending all doubt or hesitation by the Scotch lodges, and uniting the twenty-six lodges, formerly under three different constitutions, in complete harmony under that of the Grand Lodge of New Brunswick.

"It is observable that this happy state of affairs was brought about by friendly and patient treatment of the Scotch lodges, who held to their mother Grand Lodge. To transfer their allegiance was not an easy matter; their Masonic vows included the Grand Lodge of Scotland, whose right to do Masonic work in the Province was equal and concurrent with that of any other, and, under that recognized right, had been done wherever the flag of England floated, limited only by the will of Grand Lodge.

"Other Grand Lodges have been established before and since in British territories, but recognition by the mother Grand Lodges has not always been in swift attendance.

"A pointed illustration of this exists in the Australian lodges, Grand and Subordinate. The Grand Lodge of England does not recognize the Grand Lodges of New South Wales and Victoria, for the dominant reason that the lodges of English, Irish and Scotch registry in those two Colonies or Provinces are not agreed, and because many of them have utterly refused to withdraw their allegiance from the mother Grand Lodge, and this latter body as utterly refuses to compel them to it.

"In the case of the Grand Lodge of South Australia, the lodges of the different constitutions having equal rights as tenants in common, did agree, and the voice they sent out was not that either might be dispossessed, but for recognition and approval of their joint action.

"The Province of Nova Scotia presents another example of English, Irish, and Scotch lodges existing within certain metes and bounds, with concurrent powers. When the convention of delegates to form a Grand Lodge for Nova Scotia was held on January 16th, 1866, in the city of Halifax, there were in the Province thirty-five lodges, viz.: English twenty-two, Scotch twelve, Irish one, other Irish lodges in the Province having ceased to work. Of these lodges, eleven of Scotch registry assembled in convention, as called, decided to form a Grand Lodge, and this was consummated on March 16th, 1866, when the Grand Officers were installed.

"There is in this jurisdiction a notable instance of Masonic comity. The Royal Standard Lodge, No. 398, English registry, continues to work under that authority, without hindrance by the Grand Lodge of Nova Scotia. It will be seen that this is an old lodge, with its rights preserved under its early warrant, and these are so well respected by the other lodges in Halifax, that entire harmony of intercourse prevails among them.

"Quite as significant as either of these examples is that of Canada, as shown in the printed proceedings of that Grand Lodge. A meeting of Masons was held on the 19th day of July, 1855, at the Clifton House, Niagara Falls, when resolutions were adopted, calling a convention of delegates from the lodges in Canada (not the present Dominion of), to be held in Hamilton, on Wednesday, the 10th day of October, 1855; and it was further resolved to invite and to urge 'every lodge in the Province to be properly represented at that convention.'

"Forty-one lodges were represented, but it does not appear in the proceedings how many held under either of the three Grand Constitutions, but it is declared in the third clause of the Preamble, that 'the distance between Canada and the Grand Lodges

of England, Ireland, and Scotland, presents a very serious difficulty in regard to the necessary correspondence, as well as the prompt receipt of warrants and certificates, showing that each of the three Grand Lodges had jurisdiction in Canada and exercised it as co-tenants.

"On July 9th, 1856, it was announced that the Grand Lodge of Ireland had given 'prompt and hearty recognition' to the Grand Lodge of Canada, and thus all Irish claims were satisfied.

"A correspondence was commenced on the part of Canada, February 9th, 1859, with the Earl of Zetland, Grand Master of England, the result of which was expressed by the Earl on March 9th, 1859, in reply to Grand Master William M. Wilson, of Canada, in these words:—'I am willing readily to consent to the jurisdiction of the Grand Lodge of Canada being acknowledged over the whole of Canada.'

"On the 8th day of February, preceding, the Grand Master had laid his views of the difficulty before the Grand Lodge of England, and that body had voted to leave 'the final arrangement of the matter' in his hands, and the noble Earl not only decided as above quoted, but also, 'for the future to grant no warrants for new lodges in any part of Canada.'

"But this was not all. In the same letter, the Earl plainly told Grand Master Wilson that 'the Provincial Grand Lodge of Quebec had existed and held authority for a period long anterior to the formation of any Grand Lodge in Canada, and I feel that even if expediency might appear to suggest it, justice would forbid me to deprive the brethren of Quebec (none of whose lodges have at any period joined, or expressed a desire to join, the Grand Lodge of Canada), of a privilege which they have possessed for years.

"I therefore claim for those lodges, that so long as they desire to remain under the Grand Lodge of England,

not only their full privileges as individual lodges and Masons, but also all the rights and privileges of their Provincial Grand Lodge shall be preserved to them; and I feel little doubt that upon consideration, you will agree in the justice of my position.

"It is my intention, if the remaining lodges in Montreal be desirous of it, to place them under the control of the Provincial Grand Master for Quebec; if otherwise, to permit them to correspond direct with the Grand Lodge of England, in the same manner as the lodges now in Canada West. Whatever my individual opinion may be, I do not feel that it would be consistent with the obligations of my office that I should endeavor, by any means, to induce those brethren to surrender their warrants and join the Grand Lodge of Canada; on the contrary, it is my duty to protect and support them by every means in my power; the result must depend upon the will of the brethren themselves. As it would not be consistent with the dignity of your Grand Lodge to attempt to draw them from their allegiance, so neither would it be consistent with the dignity of mine to attempt to drive them from their mother lodge; and I cannot believe the existence of these few lodges, so long as they desire to remain with us, can impair or imperil the harmony of Masonry throughout Canada.'

"This action was indorsed by the Grand Lodge of England, and on June 2nd, 1859, 'Zetland, G. M.' wrote, in advance of the Grand Secretary, informing Grand Master Wilson of 'the proceedings of our Grand Lodge of yesterday evening,' expressing also his gratification 'at the termination of all difficulties in reference to the recognition of the Grand Lodge of Canada.

"On May 6th, 1859, Wm. H. Laurie, Grand Secretary, G. L. of Scotland, addressed Grand Master Wilson, and informed him of 'the formal recognition, by the R. W. the Grand Lodge of Scotland, of the R. W. the Grand

Lodge of Ancient Free and Accepted Masons of Canada,' and thus the claims of the three mother Grand Lodges were extinguished, except in the case of England, which reserved certain rights as described in the letter of March 23rd, 1859, from the Earl of Zetland.

This correspondence developed the fact that when the convention met, October 10th, 1855, the forty-one lodges notified and requested to take part therein, held their warrants from the Grand Lodge of Ireland, fifteen; from that of Scotland, one; from the Grand Lodge of England, in Canada East, ten; in Canada West, fifteen.

"The troubles of the Grand Lodge of Canada were not limited to its relations with the three mother Grand Lodges; but the Provincial Grand Lodge of Canada West developed so much energy, that negotiations were commenced with it, in 1856, to establish 'preliminary terms' for consolidation.

"In September, 1857, this latter body dissolved, and declared themselves an independent Grand Lodge, under the style and title of 'The Ancient Grand Lodge of Ancient Free and Accepted Masons of Canada.' Negotiations were renewed and continued until the 14th day of July, 1858; a complete union was effected, under the name of 'The Grand Lodge of Ancient Free and Accepted Masons of Canada.'

"At the time these several Grand Lodges were organized, the lodges holding under each of the three Constitutions, were placed in charge of a Provincial or District Grand Master. This sufficiently appears in the correspondence with the Earl of Zetland, on the part of Canada. In New Brunswick, R. W. Alexander Balloch, of St. John, was, and had been Provincial Grand Master of the English lodges for many years. Robert Gowan, of Frederickton, held similar relations to the Scotch lodges.

"In Nova Scotia, the District Grand Lodge of England and the Provincial

Grand Lodge of Scotland, had been for a number of years in care of Alexander Keith, Provincial Grand Master under both authorities.

"Whether this joint authority delayed the final and complete jurisdiction of the Grand Lodge of Nova Scotia being recognized, as sole, in the Province, we do not here consider; but enough has been said, to show that prior to the organization of these several Grand Lodges, England, Ireland, and Scotland, held and exercised concurrent Masonic jurisdiction in the Provinces now comprised in the Dominion of Canada."

#### ENGLISH OPINION OF CANADIAN TEMPLARISM.

Our able contemporary the London Freemason, either cannot or will not see the difference between the American view of the complete sovereignty of all Grand Bodies on this continent, and the English accepted practice. So much has been said on the subject, that it would be mere repetition for us here to attempt to refute the arguments set forth in the following from its columns:—

"We have been favored with a long and elaborate statement of the case of the Scottish Templar Encampments in New Brunswick against the action of the National Great Priory of Canada. We have no intention of laying this statement before our readers, who have probably heard enough of these apparently interminable disputes about jurisdiction, which are regarded with so much earnestness, and argued in the majority of cases with so much bitterness of spirit, in American Masonic circles. Happily for us in the United Kingdom, the limits of the authority exercised by our several Grand Lodges are so clearly defined, that the chance of any conflict arising between any two of them is out of the question. But

our Colonies are occasionally treated to an outbreak of this class of disturbance, and in some cases it has happened that one or other of our home Grand Lodges, with every desire to be at peace with the rest of the Masonic world, has been dragged into the unpleasant dispute. This Templar conflict in Canada does not directly concern us, but the principle at issue between the Great Priory of Canada and the Scottish Templars in New Brunswick is almost, if not precisely, the same as that involved in the Quebec-England difficulty as to the English lodges in Montreal.

“About two months since, the question was brought under our notice by Bro. Emra Holmes, the Representative in this country of the National Great Priory of Canada, whose opinion was hostile to the pretensions to freedom advanced by the Scottish Templars of New Brunswick. We pointed out at the time that we took a different view of the question from Bro. Holmes, and we have no hesitation in stating that our opinion remains unaltered. With all due respect to Bro. Holmes, and the body he represents here, there is no justification whatever for the attempt that is being made by the Great Priory of Canada to force its authority upon these Scottish Templar Encampments, which have never had anything whatever to do, either with the Great Priory of Canada or Convent General, of which, till quite recently, that Great Priory was a constituent part. These Encampments derived their existence from the Supreme Templar authority in Scotland, by whom they were warranted, and to whom they have always paid due allegiance. The reorganization of Canadian Templary as an independent, instead of a dependent body, is a matter with which the Scottish Templars in New Brunswick have had, and have, no concern whatever. They may have sympathized, or they may not have sympathized, with the change, according as they may have considered it would

prove beneficial or detrimental to the cause of Templary generally. But they have never expressed the slightest wish to sever the connection which has always existed between them and their parent body—the Chapter General of Scotland. They are prepared to show proper respect to the Great Priory of Canada; they are sincerely desirous of living on terms of the most sincere friendship with it; but they are not prepared to exchange their Scottish for Canadian warrants. Their position might, and no doubt would be, quite as honorable under the banner of Canada as under the banner of Scotland; but they prefer remaining under the latter, and there is no power, vested in any supreme authority of which we have any knowledge, that can force them from their present allegiance to Scotland. As with the three English lodges in Montreal, which cannot be forced into a union with the Grand Lodge of Quebec, so long as they desire to remain in allegiance to the Grand Lodge of England, so with the two Scottish Templar Encampments in New Brunswick; if they prefer being under the Chapter General of Scotland, to casting in their lot with the National Great Priory of Canada, there is no power existent that can disturb them from their purpose.”

#### GRAND ENCAMPMENT K. T. OF THE UNITED STATES.

The Hamilton Sir Knights have arranged a very cheap and pleasant excursion for Canadian Fratres to the meeting at St. Louis, of the Grand Encampment of the United States. The following circular gives particulars:—

The Masonic Knights' Templar fifteen day excursion leaves Hamilton, morning of September 19th next for St. Louis, to attend Triennial Conclave. Go sure! The all round return ticket including sleeper from Hamilton via Chicago, remaining in

Chicago over night, arriving in St. Louis Monday evening; passengers to occupy sleepers while in St. Louis, car being side tracked near Clarke Avenue Street Car Line, near centre of city. Returning leaves St. Louis Thursday night, 23, for Chicago where sleeper is dropped. Excursionists can remain in Chicago several days on return trip. Tickets and sleeper \$25.00, double berth occupied by one person \$5.00 extra. Send application at once enclosing \$7.00 as guarantee to hold berth. Please notice that our sleeping palace cars are run direct through on fast express to Chicago and St. Louis by daylight, and that our excursionists occupy sleepers till returning to Chicago. That is use of Palace Sleeping Cars six days, and ticket good to return any time within fifteen days for \$25.00. Excursion for Masonic Knights Templar, Royal Arch and Master Masons, their families and friends. The route for our special cars is by Grand Trunk and Short Line to Chicago, through Detroit, thence via Chicago and Alton to St. Louis. A superb route. Train leaves 9 a. m. sharp. The best arrangements possible have been made.

#### WHAT ST. LOUIS PAPERS SAY.

Over 25,000 in line and will march double section (12 abreast). The march will not be a long one. The ladies are decorating St. Aldemar head quarters at a cost of over \$10,000. The California decoration at Armory will exceed \$30,000, they also bring a painting 100 ft x 40 ft, "The Knight's Templar entering Jerusalem." The celebrated XIII Battalion Band of Hamilton, Canada, and Gilmore's Band of New York will be amongst the 120 bands present.

While the Fraternity are in St. Louis the Masonic Orphan Home Concert takes place, 3,000 musicians; over 60,000 tickets now sold. Grand receptions to Knights' Templar. A night parade of St. Louis Trade Display Association. Parade Flambeau

Battalion. Brilliant illumination of St. Louis Exposition at its best, etc. Canada knights on parade are located in 19th Division near Members Grand Encampment.

(Address) J. H. MATTICE,  
83 James St. north, Hamilton.

#### AN ENGLISH FRATER'S OPINION.

In a letter to the London Freemason's Chronicle R. E. Sir Knight Emra Holmes, K. C. T., representative of the Sovereign Great Priory of Canada in the Great Priory of England, says:—

"I have received from the Great Prior of Canada an important statement relative to the position of the National Great Priory and certain local bodies of Knight Templars under the jurisdiction of the Chapter General of the Order in Scotland.

Great Priory claims absolute jurisdiction in Canada, and the Scottish Knights do not seem to see their way clear to give up their independence—or allegiance to Scotland.

It seems to me, as I think it will to your readers generally, that the Scottish Sir Knights are now in a false and an anomalous position, and it would be much better for them and for the Order in Canada if they would seek to be absolved from their allegiance to the Grand Master of Scotland (which absolution I feel sure would be as readily granted by the Earl of Rosslyn as a like request to the Grand Master of England the Prince of Wales when asked for by the Great Priory of Canada), and then they might throw in their lot with the English Canadian Templars, remembering that union is strength."

Undoubtedly if the advice of the illustrious Frater was followed peace would result throughout the Dominion, and we are confident the Scottish Templars would not suffer any disadvantage.

## THE WAGES OF THE CRAFT.

There is a mine of wealth in the verbiage of Masonry. To ordinary observers the surface indications may be slight, but to the thoughtful Mason every word contains a nugget of ore. Often the Senior Warden of a Lodge is regarded as a greatly inferior office, with little authority, and merely a sort of deputy Master, a lay figure, unless the Master be absent. Not so; he tells us so, and what he tells is true, and indicates a deeper truth than he tells. The Senior Warden is the paymaster of the Craft, now nominally, once really. He is a sort of stranded Masonic official on the shores of time. His vocation is largely gone. But what he now asserts of himself gives us a hint of what he once really was. It proves that he was an historic character, that time, the great lever, has lessened his authority; that his office was not created in the present or in the last century, but originated with Freemasonry itself, in the remote past. The language used by the Senior Warden proves that he is a kind of fossil. When does he ever pay the Craft wages now? But he did once—aye, and as long as three thousand years ago, if there is anything in Masonic tradition, or in Masonic philology. This carries us back to the building of King Solomon's Temple.

According to the traditions of the Lodge, which are fortified in certain respects by the facts and traditions of Mark Masonry as well, there were two classes of stone hewers and squarers, or Fellow-Crafts, at the building of Solomon's Temple—first, a superior class of skilled workmen, who were each in possession of an individual "Mark," and who always designated their work by this Mark; and second, an inferior class, of probably younger and less experienced workmen, who had no mark, and probably performed only the rough work of the quarries. The former received their pay in silver, the latter in corn, wine and

oil. It was the duty of the Senior Warden of the Lodge to pay these wages, and he did it on the sixth day of the week (Friday), at the sixth hour (High Twelve), when the Craft was called off from labor to refreshment. Now that the Mark Degree has been severed from the Fellow-Craft Degree, and made a special degree, the Senior Warden's vocation in the Fellow-Craft or Master Mason's Lodge is gone. He has no wages to bestow, and no craftsmen to pay. Nevertheless he retains the old language, which indicates what his duty once was, and thereby testifies to the antiquity of his station, and the dignity with which he was once clothed.

But let it not be inferred that Freemasons no longer receive wages. Far from it. There is no man who receives better wages than a Freemason. He is a member of that ancient and honored fraternity which has no rival, whose wealth—intellectual, moral, social and material—is untold, and which dispenses its wealth with a liberal hand. Let us see what the wages of the Craft now are, and to whom they are paid.

The non-affiliate gets nothing, and merits nothing. He is a backslider, out of all sympathy with his fellows. He comes not near the Lodge, and of course can receive no wages. Neither does the habitual absentee from the Lodge who is in good standing receive any wages. Seeing is receiving, and he never sees. Hearing is receiving, and he never hears. No one receives wages but the Brother who is dutiful to his Lodge. But what does he receive? Most liberal wages. He is enriched in mind, in body and in spirit. The sublime truths taught in the Craft, by sign and symbol, by word and act, are impressed again and again on his memory, so that he cannot forget them. Every devoted Freemason should be a noble man. He has no excuse for turpitude. He unfailingly knows what is right, and cannot err through ignorance. Besides this he is enriched in spirit, by



communion and fellowship with his Brethren. He has their sympathy. He sits with them both at labor and refreshment. Their convivial joys of the banquet room are his. He is enriched also in body. Often the wages are material in form. He partakes of the viands which upbuild the body and rejoice the heart—the corn, the wine and the oil of the Craft. His wages often include all these payments. Can any Brother under these circumstances go away dissatisfied? Can he be aught than happy, yea delighted? Is the fraternity a useless one which can offer such rewards to its initiates—truth for the mind, nourishment for the body, encouragement and inspiration for the spirit, the emotional nature? Aye, and its wages are larger still. Does fortune fail, do friends fall away, does penury follow sharply on the heels of misfortune, then heaven-born charity is dispensed by the Craft. Then the wages are in shekels, as well as in the corn of nourishment, the wine of refreshment and the oil of joy. The unfortunate Brother is paid the wages of both classes of Fellow-Crafts, those with Marks and those without; he is paid in specie and he is paid in kind.

Were Freemasons ever better paid than now? Were their wages ever larger? We would rather be a Freemason to-day than to have been one in the days of King Solomon. We would rather enjoy the Labor and Refreshment of the Lodge now, than that which our primitive Brethren enjoyed. The best times are these times, all that is said about the "good old times" to the contrary notwithstanding. All Freemasons are entitled to receive their wages, and if they do not, it is owing to the wilful neglect of their duties; it is their fault, and not the fault of the Craft.—*Ex.*

EVERY true Mason is constantly in search after light, in search for divine truth. This, and this only, is the Mason's work, and in obtaining it he receives his reward.

### SLIGHTLY SCARED BUT ON DECK.

The following is published for the second time at the request of many of our readers:

As a general thing Grip folks are very careful about fooling around the police station, but in this "vale of tears" it is not an unfrequent error to miss the path of safety and stray into the fold of the wicked. Friday afternoon when all was quiet on the avenue, a Gripper made his way down Felix, and would perhaps journeyed on to the Union depot had not his attention been arrested by observing City Marshal Ritchie leading a "forlorn hope" into the recorder's sanctum. Arriving at the court room, and finding the Recorder occupied for the time being, the Marshal began to question his charge, when the following interesting dialogue ensued, the questions being asked by the Marshal and answers returned by the man he had under arrest:

"From whence came you?"

"From a town down the river, to the west, called Atchison."

"What's your business here?"

"To learn to subdue my appetite and sponge my living from an indulgent public."

"Then you are a regular tramp, I presume?"

"I am so taken and accepted wherever I go."

"How do you know yourself to be a tramp?"

"In seeking food, by being often denied, but ready to try again."

"Will you be off or from?"

"With your permission I'll be off very quick."

"Of what are you in pursuit?"

"Work, which by my own endeavors and the assistance of others, I hope I shall never be able to find."

"Where were you made a tramp?"

"In a regularly organized country, where only the rich enjoy life, and the laboring man was considerably below par."

"How were you prepared to become a tramp?"

"By being divested of everything I possessed of value, reduced to poverty and thrown upon the world barefoot and hungry."

"How gained you admission to this town?"

"By the assistance of a tie pass over the Missouri Pacific."

"Had you the pass?"

"I had it not; my chum had it for me."

"Whither art thou traveling?"

"As soon as I get out of your clutches I'll journey eastward, and that, too, at a lively pace."

"On entering this town how were you received?"

"On the end of a policeman's billy, applied to my naked off ear, which was to teach me that, as the ear is the most tender organ in cold weather, so might the recollection thereof ever be to my mind and conscience should I again attempt to enter a strange town without the necessary money to pay for a night's lodging."

"What did the policeman say to you?"

"He asked me, 'Who comes there?'"

"Your answer?"

"A poor weary traveler, who has not tasted food for days, and though he is short on funds he is long on walk, and will travel many blocks further upon the assurance of being able to encounter a free lunch."

"What followed?"

"I was directed to wait with patience until the City Marshal could be informed of my deplorable condition, and his answer returned."

"What answer did he return."

"Let him enter the station and we will endeavor to feed him and permit him to work out his board bill in the zoological garden spot."

Here the City Marshal discovered that he and his ragged partner had an audience, and the "peace keeper" murmured, as the two moved on:—"That's a Grip-per; let's go."—*Ex.*

## MASONIC LITERATURE.

Those who have taken Masonry to heart, with whom it is a living, vital, actual reality, with whom it is a spirit of love and charity, truth and good will flowing out from the heart into all the employments and intercourse of the world, will not be satisfied with the mere forms, nor feel that they have performed the duty required of them when they have simply taken part in the outward and visible ceremonial and then laid Masonry away till next Lodge night. They will not be content to labor for the lower wages of the unskilled workman, and spend their strength for a reward inadequate to their own sense of devotion, energy and power.

The field of Masonic study is so vast, the subjects of study and investigation are so many and so varied, that no common mind can hope to master them all and become a skilled workman in either at will; and therefore, as in the operative arts a division of labor seems to be the necessary and proper conclusion. Hence, let brothers give attention to no more than they can profitably master in the line of Masonic investigation, but let their reading be of that character that will plant them safely on Masonic foundations and keep them advised of the Masonic events of the day. Good Masonic literature is healthful food for the mind, for it stimulates the best promptings of the heart and elevates the thoughts by the inculcation of maxims that have been approved by centuries of experience, enforced upon the attention by an enchanting symbolism.

Masons should be readers, and in their own libraries and among their own books there is ample and rich store of intellectual treasure. It is only requisite that the brethren select judiciously and read carefully.—*Masonic Record.*

THE Grand Chapter of England has six hundred and eighty-two Chapters scattered over the world.

## AS SEEN BY OTHERS.

"Oh, wad come power the giffie gie us  
To see oursils as ithers see us!"

The Masonic poet, Robert Burns, spent a good deal of his writing a poem on a very little thing which he observed one day in church. A lady dressed in fashionable attire, with bonnet of best pattern and make of the times, sat in front of him, and as he looked at her engaged in her devotions, he saw an insect crawling along the ribbons and feathers of her hat. She sat there all unconscious of her predicament, not knowing that the Scotch bard was taking a picture in beautiful poesy of a little misfortune of hers that she was not aware she had fallen into. The poem has come down to us of these later days, and this one quotation above has become a proverb, and will last forever.

The force of this comes to us as Masons. The outside world expects from those who wear the white apron a pure life and an upright walk. They know not the mysteries we have passed through, or what the lessons taught in them are, but they think a good deal, and watch with a critical eye, the actions of those who wear the "badge of a Mason, more ancient than the golden fleece or Roman eagle, more honorable than the star and garter, when worthily worn."

In looking at us, what do they see? Do we fully exemplify in our daily walk and conversation that we are Masons tried and true? Do we practice that charity that is known to be one of our foundation-stones? Is it not too often that the world sees us violating our vows, in taking the name of Jehovah in vain? Do they not hear the blasphemous oath too often?

We become creatures of habit, and we allow the habit to grow on us until it settles upon us as did the insect in the folds of the ribbon in the lady's bonnet, and when we least expect, it comes out and shocks those

who happen to see it. We are surrounded by many witnesses, and they look for better things of us. They expect to see our brother helped in his needs; the widows and orphans cared for by us who are left behind by the brother who has gone to his reward.

Let us then be careful of our words and acts, that the world may have no cause of quarrel, and we none of mortification. Let us try to see ourselves in the light of outside judgment, marking all our actions and deeds by the unerring rule laid down on the trestle-board of our Grand Master above.—*New York Dispatch.*

## CANADIAN MASONIC NEWS.

Fort William Lodge, G. R. C., was duly opened a short time ago and the following officers duly installed by W. Bros. Ray, Beaver, and Thompson, of Shuniah Lodge, Port Arthur:—Bros. W. H. Carpenter, W. M.; Thomas McKee, S. W.; F. C. Perry, J. W.; A. D. Sutherland, Treas.; Chas. McLennan and Ed. Allen, Deacons; Rev. J. H. Stevenson, Chaplain. At the conclusion of the ceremony, the members adjourned to the International hotel and partook of a most *recherche* lunch, which reflected the greatest credit on mine host Gorman. Fort William Lodge starts off with a good membership, and from present appearances, the newly-imported goat will have to have a stiff back to carry the candidates over the river.

The members of Erie Lodge, Port Dover, Ont., and visiting brethren, attended divine service on Sunday afternoon, 25th July, in St. Paul's church. The sermon was preached by the Rev. Bro. J. R. Newell, who took for his text: "Love thy neighbor as thyself." He gave a very excellent discourse, which was listened to throughout with marked attention by the brethren. It abounded in valuable information regarding the objects and principles of Masonry, and the

duties of the brethren to each other and society at large. The five points of fellowship were very clearly explained, and it was plainly shown that there was nothing in Masonry that did not accord with the teachings of the Bible, the laws of the land, and men's duty to themselves and each other. The members appeared in full regalia. After returning to the lodge, a hearty vote of thanks was tendered to Bro. Newell for his excellent discourse. The choir have also the thanks of the lodge for their kind attendance and valuable services. The church was fairly well filled by members of all denominations.

A deputation from Zeta Lodge, G. R. C., No. 410, Parkdale, consisting of W. Bro. J. T. Thompson, W. M.; R. W. Bro. George J. Bennett, V. W. Bro. Dr. G. G. Rowe; W. Bros. T. W. Todd, S. Davidson, and W. Walker; and Bros. C. F. Mansell, S. W.; W. H. Taylor, J. W.; M. Macleod, Sec.; and W. R. Cavell, waited on R. W. Bro. J. Ross Robertson, D. D. G. M., on the 24th ult., and presented him with a beautifully engrossed and illuminated copy of the following resolution, passed at the regular meeting of the lodge the evening previous:—"At the regular meeting of Zeta Lodge, A. F. & A. M., No. 410, G. R. C., held in the old Masonic Hall, Parkdale, on Thursday, the 22nd day of July, A. L. 5886, A. D. 1886, it was moved by V. W. Bro. T. W. Todd, and carried unanimously: that whereas R. W. Bro. J. Ross Robertson, having been elected District Deputy Grand Master for the Eleventh Masonic District by a unanimous vote; and whereas, from his devotion to Masonry, his thorough knowledge of its jurisprudence, and executive ability, a more fit selection could not have been made; therefore, be it resolved, that the congratulations of Zeta Lodge, A. F. & A. M., No. 410, G. R. C., be tendered to Right Worshipful Bro. J. Ross Robertson, upon the honor done him, and the confidence evinced by the unanimous vote of his brethren; and to the M.

W. the Grand Master, upon having secured so efficient a Deputy, for this the most important District in the jurisdiction of the Grand Lodge of Canada, and that this lodge expresses its confidence that under the R. W. brother's supervision the interests of Masonry will be greatly promoted and conserved.

"JOHN T. THOMPSON, W. M.  
"W. MACLEOD, Acting Secretary."

The R. W. Bro. thanked the deputation in suitable terms, expressing his determination to carry out the programme, a notice of which he had issued, and assuring them that the interests of the craft would be his first consideration under all and any circumstances. He then entertained the brethren at the National Club, where a pleasant hour was spent.

It is doubtless true that more attention is being given to the externals than to the internals of the craft. Not so much, we think, as in former years, but the minds of the Masons of to-day are being too much diverted from elementary principles that find a place in the thoughts of every good man on earth. The entire theory of our institution rests upon a God-loving, God-respecting civilization. From a time to which the memory of man runneth not to the contrary, this has been the ideal of the Fraternity; and whenever Masons lose sight of this basis of their institution, they become an abnormity and reflection upon Masonic integrity.

Much of the lasting effect and benefit of Masonry depends upon the dignity and solemnity attending the initiation. If a candidate is met with a spirit of frivolity rather than of seriousness, he is most likely to conclude that the whole thing is a kind of farce. But if the deep and solemn lessons are impressed upon his mind with that degree of earnestness which they demand, he goes out profoundly impressed with Masonry's beauty and grandeur.

## LOVE THAT SEEMED HOPELESS.

"My dear uncle, I am delighted to be at home again. What splendid easy times we shall have, and what dinners! Uncle, I will tell you—under the rose—it don't pay to go abroad; but *mon* is the word, though, for it is fashionable, you know. But on my honor as a Trevanion, I was almost poisoned on frogs and things. I met the Leightons and Esterbrooks, and all the first families in Paris, but, like myself they were 'doing' it for the fame of the thing.

Tom Trevanion sat in his uncle's study, with his feet on the mantel, and a costly meerschaum in his mouth from whence issued a delicious perfume, for Tom was a connoisseur in the weed.

"Hand me that dressing-gown, old boy, and I will make a regular night of it, and forget Paris and Louise Villiers."

"Old boy, indeed! Tom, you have grown disrespectful since you left home. Get your dressing-gown yourself, sir!"

"Forgive me, Uncle Hal; I am just wild with gladness at being home again and mistook you for Pomp."

"You are an insolent young dog. Who is Louise Villiers, pray?"

"A charming French girl, uncle. I thought of making her my wife, only women are so troublesome, tagging round after a fellow all the time. But, uncle, she is divine; there is nothing in England to match her."

"Humph!"—Uncle Hal's favorite word—"there has been an addition to our family since you left. I did not mention it in my letters, because I thought it best you should finish your travels. Haydn Vaughn, my old college friend, died in India and left his child in my care. She has been here a year."

"The deuce she has! What sort of a girl is she—pretty?"

"The girl is without friends. I pitied her loneliness, and I—I—in fact, we are to be married in the spring."

"Married in the spring?"

"Tom, you must not speak so loud. I thought I heard someone at the door awhile ago, when you were talking of women being troublesome. Pray be careful."

A rich voice humming snatches of song, and the click of a solitary boot-heel along the hall, and Tom pricked up his ears.

"What is that, uncle? It sounds like a lame opera-singer."

"Humph! I'll risk my life on the lameness. It is Miss Vaughn."

The door opened with a bang, and a black-haired, crimson-lipped, saucy-looking girl entered, carrying her gaiter-boot in one hand and a tack-hammer in the other.

"Guardy, you are heathenish! Here I've been limping up that long staircase with nothing on my foot but a silk stocking. There is a peg in my shoe, and my heel is bruised to a jelly with it. I tried to poke it out with this tack-hammer, but it will not move."

No more notice of Tom than if he had been a piece of furniture.

"If that is your game, my dear, I am with you," was Tom's thought as he noticed her utter indifference.

He settled his boots more firmly and puffed away at his pipe.

A few desperate pokes, and the refractory peg was out.

"Where are you going through this rain, May?" asked her guardian.

"To get some candy. This is real candy weather, guardy."

"But, my dear May, I wouldn't go out in such a storm."

"I would."

She seated herself on a low chair, and coolly putting on her boot, began lacing it up before Tom's very eyes. Then she looped up her dress through an elastic, exposing a red balmoral and a dainty ankle, and tying a crimson hood under her chin, turned to the door.

"Good-bye, guardy; good-bye, Mr. Boots."

Tom laughed uproariously, while Mr. Trevanion said:

"Why, bless my soul, boy, I forgot to present you to May."

"Never mind about it now, uncle, but don't forget it at dinner."

Tom took unusual pains with his toilet that night, and he was a very handsome man. His thick, glossy, brown hair, and long heavy beard, were subjected to a merciless brushing; and a magnificent black neck-tie embroidered with white silk was arranged as killingly as possible. May, in a crimson merino, and her shining black hair arranged in a knot at the back of her head, was superb and indifferent. Around the fair throat was a tiny collar of the softest lace fastened by a diamond star.

"May, this is my nephew, Tom Trevanion. Miss Vaughn, Tom."

May inclined her stately head, while the handsome Tom bowed before her."

"I am glad to find such a valuable addition to my uncle's family. I had feared this house would be lonely."

"It relieves my mind to know that you are pleased. I believe some young men find women troublesome in a house."

"Confound the girl, she is laughing at me. I believe she heard what I said about Louise Villiers. I wish she was not so confoundedly handsome, however."

As time passed on, Tom found him-

self very faint about the region of the heart. If May was superb at night in a crimson merino, she was divine in a rose-colored wrapper in the morning.

Tom forgot about the French and fell madly in love with his uncle's promised bride—that is how it was.

He wisely kept his secret hid, though, for the wicked black eyes had a way of hurling lightning glances at him that was exasperating.

"If she only cared a speck for a fellow, I'd—I'd— But no; that would be dishonor. Brave old Uncle Hal, I would not step between you and happiness if I could."

As the weeks wore on, Tom saw plainly that May did not love his uncle, though she did not know it yet herself. She had never known any other love but that she had borne her father, and when Mr. Trevanion asked her to be his wife, she, feeling lonely and desolate, gave him her promise, knowing nothing of that other self who, somewhere in the length and breadth of the land, was waiting for her.

It had been a dismal day. A kind of drizzling rain had fallen all day, and a dirge-like wind was keeping it company. For once Miss Vaughn was sad, but if she had thought anyone noticed it, the red mouth would have smiled denial. She had been silent all the afternoon, and Tom thought he once saw her lips quiver. He crossed over to where she was sitting, hoping her sad mood would make her more comestable.

"What dismal weather it is, May. It gives me the heartache."

"What is that?"

Voice and eye were unwavering, but Tom could have sworn he saw her lip tremble as she spoke.

"If you don't know I shall not enlighten you."

Tom was exasperated. He also thought she had no heart. May looked out of the window, and by-and-bye she sighed a little. This time he saw the proud lip quiver. Tom was a noble-hearted fellow, and he pitied the lonely girl—pitied the proud young heart, that, ache as it might, would never let it be known. He had watched her closely, and knew that underneath her elfin ways a warm, passionate heart was beating.

One night he saw by her eyes she had been weeping, and as he stood by her side he laid his hand on her shining hair.

It was a manly face, strong and true. "May, you have been weeping; it grieves me to see it." Eyes and voice were full of tenderness, but she would not see it. "I am going out, May; can I do anything for you?"

The voice had still that indescribable tenderness that deep feeling always gives.

"Yes; if you pass where they are sold, bring me some ginger-snaps."

He sprang to his feet, and a muttered imprecation burst from his lips.

Pulling his hat down over his eyes as he passed into the street, he strode fiercely on.

He met a few boon companions, but his gloomy brow gave no encouragement for them to tarry.

"What's to pay now?" said Ned Sterling to his friend Lennox. "Trevanion looks as fierce as a Bengal tiger."

"Got in debt, I reckon. Come, Ned, let's go to a play."

Poor Tom knew to his cost what was to pay. The insipid little Parisian was nowhere.

She had been cast into the shade by this fascinating May Vaughn, and Tom's thoughts were something after this nature:

"I love this brilliant May, and she loves me. She may school lip and eye, but I can read both. She is unhappy; there was anguish in her eye when she spoke of those abominable ginger-snaps. I saw it brooding dumbly through all her acting. That girl is wretched; she does not love my uncle; she cannot, and yet there is but one short month between this and her wedding-day. Oh, woman, woman! man's blessing and his curse! I shall leave here to-morrow; it is all that I can do."

He returned from his mad walk silent and moody.

His uncle sat reading the paper, and May, without a vestige of color in cheek and lip, sat with her dainty little feet on the fender, and the last magazine in her hand. She did not look round as Tom closed the door, though she knew his footsteps.

"Fluted trimming is still worn, guardy. I think I shall have my new dress trimmed so. Ah, Tom, are you back? Where are the ginger-snaps?"

Tom hastily left the room with never one word of answer.

"Tom is getting to be an insufferable puppy, with his moody brow and tragic airs."

"An insufferable puppy," echoed May, but her lip trembled.

Mr. Trevanion laid down his paper and went over to where May was sitting with her eyes fixed on the fire.

He laid his hand on the bowed head, but she sprang to her feet, the small hand by her side now clenched fiercely.

"What is the matter, I say?"

"My headaches, sir. If you will excuse me I will go to my room."

She flew up the broad staircase, and her white face was a perfect revelation.

Tom, pacing up and down the study floor, saw it as she passed, and shivered.

Reaching her room, she flung herself face downward on the floor. She neither fainted nor wept; she did not even moan; if she had unclosed the firm-set lips for an instant she would have screamed. Her dumb anguish was a thousand times worse than tears.

She had promised to be Mr. Trevanion's wife through gratitude, because she was lonely and desolate, as he had said, and knew not till too late that life would bring any other love.

That she had learned to love this handsome Tom Trevanion was a fixed fact. How or when the love crept into her heart she could not have told; but she knew to her sorrow that it was there. She had tried to pat it away from her, to forget the tender face; but she found her own heart a rebel, and all she could do was to keep the sad secret from Tom and his uncle. She avoided the study now, so they met only at meals.

She went down one night in the twilight to the almost unused library. The street lamps were lighting, and she stood with her face pressed against the window-pane, watching the lamplighter as he went his rounds.

It was a wan face, and Tom coming up softly behind her, looked upon it, and longed to gather it to his breast.

"Oh, if it was any one but brave old Uncle Hal that loved her, I would—but this is dishonor."

The closed eyes saw nothing but a heart-picture she was looking at, so Tom could gaze his fill at the sad face.

The tired eyes suddenly unclosed, and she looked up to see the tender face bending over her with an expression she could not misunderstand.

There was perfect silence for many minutes. Tom stood with folded arms and tight shut lips. What could he say that would not be dishonor?

May then made a movement as though she were going to leave the room.

"May, I am going away to-morrow. I leave on Monday for Paris."

She trembled so that he put his arm round her, and then, as though unable to resist it, he drew the beautiful head to his breast. She just let it stay, for she knew it was the last time; that dreary last time.

"My darling! mine in this sad hour, if never, never again. I love you, May, most deeply, and I am leaving you because of that love. I ought not to have told you this, but you know it, and it seems some consolation to put it into words. It would be dishonor in me to try to win you from kind Uncle Hal, and dishonor in you to be so won, for he has set his heart on you, May. We

must part, though it rend our hearts in twain, and now, for I hear my uncle's voice, and I have no further strength left."

He led her to a chair, and pressing a kiss upon her pale lips, staggered almost blindly from the room. It was a fearful storm of feeling, requiring all his love for his uncle to prevent him from rushing back and claiming May. That he had no right to do so he knew, save by the passionate love he bore her.

Two hours later he entered his uncle's study. The old man sat smoking with closed eyes.

"Get your pipe, Tom, and let us have a good, cozy time."

"I cannot, uncle; I am not well to-night. Uncle Halbert, I start for Paris on Monday, and I have come to say good-bye to-night. I must go to Dover to-morrow."

"Is the boy mad? What in the name of common-sense would take you off again? Why, Tom, you are ill. What is it, boy?"

"No matter, uncle."

"Tom, I'm the only father you have ever known. I command you, by a father's right, to tell me what this means. Are you in debt, my boy? If so, speak; if it is a thousand pounds I will pay it; anything, rather than have you leave me."

"Uncle, don't press me; just let me go quietly. I give you my word, which never was broken, that it is nothing of debt or difficulty of that kind. It is only a private matter of my own."

"I must know it, Tom."

"Uncle, it will grieve you."

"No matter, boy." The old man rose and put his hand affectionately on the young man's shoulder. "Come, boy, out with it."

"Uncle, I love May Vaughn. It is because of her I am going away. It is all I can do. I fought against it, uncle; but, God help me, my love was stronger than my will."

"Does May love you?"

"I never asked her, uncle."

"Sit down here a minute, Tom, while I go to my room. You must have funds to travel with, you know."

Tom folded his arms upon the table and laid his head upon them.

"The worst is over now," he said. "I have told my uncle all, and parted with May."

Mr. Trevanion went straight to May's room and knocked softly.

"May, I want to speak to you just one moment, my child."

She came to the door, surprised at this unusual proceeding, but too wretched to care much.

"May, would you just as soon marry Tom as your guardian?"

It was a startling question. May would have fallen had not Mr. Trevanion caught her in his arms.

"You see, May, the foolish fellow has fallen in love with you, and as he is too honorable to try to steal you away from me, he is determined to be off to France again. Tom is my only sister's child, and if you could love him, May——"

The old saucy look came back to May's eyes.

"I will try, sir."

"Then come with me."

He led her along the hall, and entering the study, said:

"Here, Tom, I'll forego my claim if you can make it all right with May. I could not see you go, my boy."

He closed the door, and with a rare delicacy left the lovers alone.

Over that interview we will draw a veil.

By mutual consent the knowledge of their mutual love was kept from Uncle Halbert, and he thinks to this day that May married Tom to please him.

May and Tom have been married five happy years. May is little like the May of this story save in form and feature. She is gentle and quiet, and has given over all her mad moods, subdued by the power of love, and Tom likes her best so. Sometimes, when in the fulness of her young life, she would flash out into some of the old gay moods, Tom would put his arm tenderly around her and say:

"Don't, May, my darling. I love you best in your new mood. The saucy, defiant May Vaughn has passed away, and in her stead I hold to my heart my loving, tender May Trevanion."

## THE TWO LETTERS.

Nine o'clock had just chimed from the town clock, and been echoed by the silvery tones of the handsome toy in his counting-room, when Mr. Baldwin, senior member of the firm of Baldwin & Henderson, walked into the room. He was a tall, lithe man, of about thirty years, with fair hair and blue eyes, distinguished in his appearance, dainty as to his toilet, but without the least appearance of foppishness.

Wealthy, aristocratic, and alone in the world, wonder had long been rife in society as to why he did not marry. It surely was not for want of a fit subject for his affections, for his friends had frequently called his attention to this or that girl as a desirable *parti*. But, although quite a "ladies' man," he still remained heartwhole and fancy free.

Walking to his desk, he seated himself in his comfortable armchair and proceeded to look over his correspond-

ence. Like the business man that he was, he seemed to master the contents of each letter at a glance, and then made a few notes on the margin of the paper as a guide to his book-keeper in answering it. After a while he wrote a letter to "Stern & Co.," of Liverpool, and, enclosing a draft for eight hundred and fifty pounds, put it into an envelope, sealed it, and was just going to direct it when one of his clerks announced that a gentleman wished to see him in the store. He left the letter lying on the desk undirected, and went out to see the gentleman, while his book-keeper, Mr. Conway, looked after him admiringly, and wondered if he too would some day be the senior partner of a wealthy firm.

In a few minutes after Mr. Baldwin left the office, a friend of his and Mr. Conway's, Tom Ford, walked in.

"Hallo! Conway, where's Baldwin?"

"Just gone out," said Conway; "but if you will take a seat and wait awhile, I think he'll be back soon."

"All right; and while I'm waiting, I'll write to my sweetheart."

"What's her name, and where's her home?" sang Conway, laughing.

"Miss Sadie Cross, H——," answered Ford, and forthwith began writing rapidly, soon finishing his letter; and after sealing and directing it he put it in the mail box, and bidding Conway, who was busy with his books, "good-morning," said he believed he would not wait longer, and walked out, leaving Mr. Baldwin's letter still lying on the desk.

In about an hour Mr. Baldwin returned, and discovered the letter lying there, although he did not recognize it as his own. Turning to Conway, he asked:

"Who wrote this letter and forgot to address it?"

"I don't know, sir," said Conway, "unless it was Tom Ford, who was in here while you were out, and said he wanted to write a letter to his sweetheart."

"If I knew her name I would address it for him," said Mr. Baldwin.

"Miss Sadie Cross, H——," laughed Conway; and Mr. Baldwin proceeded to direct his own letter, enclosing the draft for eight hundred and fifty pounds to Miss Sadie Cross.

About a week later, Baldwin & Henderson received a letter from Stern & Co., politely calling their attention to the fact that a bill of theirs for eight hundred and fifty pounds, due several days since, had not yet been paid, which completely mystified the firm of B & H., inasmuch as Mr. Baldwin remembered writing the letter himself and enclosing a draft to meet the bill. Of



course they wrote back to that effect, and asked for time to investigate, and for the present we will leave them to solve the mystery as best they can, while we transport the reader to H—.

\* \* \* \* \*

"Here are two letters for you, Sadie, both post-marked at London; I did not know you had more than one correspondent there," said Mr. Cross to his daughter, as he entered the breakfast-room.

A shade of annoyance passed over Sadie's beautiful face as she recognized Tom Ford's well-known chirography. She felt displeased that he should persist in writing to her, after her positive rejection of his suit.

"But whom can this be from?" she exclaimed, examining the address of the other letter, and turning it over in her hand.

"It occurs to me that the easiest way to solve that problem would be to open the letter and read it," said her father, mischievously; and as Sadie complied her great brown eyes opened to their fullest extent as Mr. Baldwin's letter and draft appeared before her.

Of course it did not take them long to guess that the letter was misdirected, though Sadie could not imagine how Baldwin & Henderson had obtained her address.

So she wrote a funny little letter to them, returning their epistle, and telling them she hoped their good name had not suffered from the delay in meeting their bill.

Sadie Cross was the only child and petted darling of wealthy parents, and but for her naturally sweet disposition would doubtless have been somewhat spoiled.

Flattered and caressed in society, still she retained such lovable, gentle manners as endeared her to all who met her. Rather below medium height, with clear, olive complexion, large, liquid, brown eyes, rippling masses of brown hair, which almost defied hairpins to keep it in place, so determined was it to fall to her waist in beautiful curls, coral lips just modelled to kiss, and teeth of pearl, it is not to be wondered at that scores of admirers were ready to fall at her feet and worship her. But Sadie had never loved as yet, and so she kindly but firmly refused all offers. "Too innocent for coquetry, too fond for idle scorning," she never "flirted." Almost unknown to herself, she had a vein of romance in her composition which inclined her to expect something a little out of the ordinary in the wooing of the man she would love. It may have been this trait which caused her to look with such favor on the request Mr. Baldwin made in his letter in

reply to hers. After acknowledging the receipt of his letter and draft, and explaining how the mistake occurred, he concluded by begging her to continue the correspondence so singularly begun.

With the consent of her parents Sadie answered his letter, giving him permission to write to her, and in a short while they had exchanged pictures, and he had asked and received permission to pay her a visit.

So, on a lovely May morning about six months after our story opens, Sadie had arranged her toilet with unusual care to receive her unknown correspondent.

At last a servant brought her a card, and announced that the gentleman was in the parlor.

Why linger over the story? They met, and both were conquered.

If Mr. Baldwin had been attracted by her letters and picture, he could not fail to be enchanted with herself.

Suffice it that this visit was repeated several times, with innumerable letters between, and when December rolled around, Sadie Cross became Mrs. Baldwin, and now graces the palatial home of her husband.

GROSS IRREGULARITY.—A correspondent informs us that "at the last meeting of the Lodge of Dunedin the W. M. gave to a candidate—who had stated that he received his 1st and 2nd degree about 22 to 25 years ago—the 3rd degree, although he could not produce a dimit or lodge paper of any kind, his excuse being that the lodge he was initiated and passed in became defunct; besides which, no ballot was taken, and the name of the candidate did not appear in the circulars." This is a gross irregularity which the D. G. L. should sift to the bottom.—*New Zealand Freemason*. It appears to us only one course should be taken, not only with the W. M., but with all taking part in the ceremony, and that is suspension for about ninety-nine years, or expulsion from the Craft.

THE Grand Lodge of New York has officially recognized the Grand Lodge of Porto Rico, and R. W. Bro. Geo. H. Toop has been nominated to represent the new body in the N. Y. Grand Lodge.

**The Canadian Craftsman.***Port Hope, September 15, 1886.***THE LONDON FREEMASON ON  
THE QUEBEC QUESTION.**

We fully agree with the following remarks of the London Freemason contained in its issue of the 21st ult., but in doing so we beg to remind our esteemed contemporary that it has not shown the best example in the past:—

“A Masonic journal may have no particular respect for its reputation, or it may have no reputation that is seriously worth respecting; but it is under a certain obligation to respect that section of the press of which it is a constituent member. Moreover, it is always possible for a journal to express opinions which may be directly at variance with those of other organs of its class without violating the proprieties. For instance, there is no reason why this wretched Quebec difference with the Grand Lodge of England, so far as it is arguable at all, should not be argued in a friendly spirit. It is a misfortune that any differences of opinion should have arisen upon this question; but it is doubly unfortunate when those who take part in the controversy adopt a course which can have no other effect than to embitter the dispute, and make wider than ever the breach already existing between the disputants. The active hostility of Quebec towards England may be justifiable; the passive resistance of England to what she considers the absurd pretensions of Quebec may be considered the right policy to pursue under the circumstances. Vermont may give its view in favor of Quebec, and New York may decide for itself that the position taken up by England is above reproach—all these opinions may reasonably be urged by those who hold them, and until one or other is

proved to a demonstration to be wrong, no one need hesitate about upholding or defending them. But it is quite another thing when the advocate of a policy or opinion sets to work abusing his opponent, and roundly asserts that he is actuated by sordid motives in the course he is pursuing. Conduct of this kind is indefensible, and should have no other effect than to bring general disgrace upon its author. The Grand Lodge of Vermont, for example, may be right in supporting Quebec, in which case it must follow that the course pursued by New York in siding with England is wrong.”

Undoubtedly the action of the Grand Lodge of New York in regard to the position of the Grand Lodge of Quebec has elicited the expression of strong opinions on the part of both Canadian and American Masonic journals, and also from leading Masons in both countries, but we do not think any good can be accomplished by disputing with New York. We think the action of that Grand Body was not what might have been expected from it; as we believe, had it thrown its influence in favor of Quebec it would have carried weight with it with the members of the English Lodges in Montreal, and also with the Grand Lodge of England. But opinions expressed in any publication, particularly if couched in offensive terms, will not induce either body to yield one iota of their views, and therefore we believe our London contemporary has the best of the argument in this instance.

The London Freemason, however, has the fault of referring to the Craft in the “Colonies” in such contemptuous terms, as to lead to the inference that in its estimation a “Colonial” Mason is not as good as an English Mason, so that we do not wonder

that some of our confreeres speak out in plain and vigorous language. Our contemporary should bear in mind that though we have not the same privilege as it has of living in "hold Hingland," we have a good many of the peculiarities of the old land, one of which is that "Colonists" are as ready to hit back (and generally as strongly too) as the native John Bull, if sneered at or otherwise insulted. We have, on more than one occasion, resented the haughty manner in which our English contemporaries have referred to Lodges in the "Colonies," and we do not pretend to say we will not do so again, if we think we have good cause, but we are quite willing to deal politely with all, as long as we are so dealt with. We do not care any more for the haughty airs of the overbearing Englishman than we do for the bluster of any one else. This is a country in which every member of the Craft is regarded as the equal of his brethren. We have no Lord Teawdledees or Duke Tweedledums that it is necessary to toady to, and Canadians are out of their element in such business. The London Freemason has little to complain of; if it has received some rough knocks, we hope it will benefit by them, and learn that if it desires to be treated with respect it must extend the same courtesy to others.

We contend that the struggle made by the Grand Lodge of Quebec (however "bad form" it may be in the eyes of our contemporary,) is not "but a wretched attempt on the part of Quebec, to evade the honorable obligations contracted more than thirty years since, between the Grand Lodges of Canada and England," but a manly, honorable struggle on the part of Quebec to maintain her right to supreme control of the Province over which she claims jurisdiction—a struggle in which she must ultimately be victorious, notwithstanding the cold water from New York and Pennsylvania.

We fail to see, and cannot under-

stand, how it can be argued, that Quebec can in any way be bound by any arrangement entered into between the Grand Lodges of Canada and England. Quebec is an independent body, occupying territory unconditionally. The Grand Lodge of Quebec was formed legally and properly, and only won its independence and the recognition of the Grand Lodge of Canada after a gallant fight, and as she gained the day in that instance, we believe she will in this. There is not a shadow of excuse for the continuance of the English lodges in Montreal, and we are only surprised that the intelligent brethren forming the membership of these lodges, should hang so tenaciously to the Grand Lodge of England. It cannot be through a feeling of "superior-extra" loyalty to the mother-land, for these lodges contain members of all shades of political opinion prevailing in Eastern Canada, among which may be first counted those loyal to British connection, those in favor of independence, and those who look upon annexation to the United States as the ultimate destiny of this country. The latter element we believe to be small and unimportant (as it is in every part of Canada); the "independents" are of the visionary class, who do not amount to much. The first-named are the back-bone and muscle of the English Register in Montreal, but they are no more loyal and thoroughly British in sentiment than the members of the lodges of the Quebec Register. It is a pity there should be any such skeleton in the craft of Quebec, because we believe it is more injurious outside the craft than in it, and we feel assured if the differences existing could be adjusted satisfactorily to both parties, and harmony once more prevail, great good would ensue to all concerned, while the enemies of our Order would be deprived of one of the most powerful weapons with which they are wont to assail it.

The *Freemason* is not very compli-

mentary to the American Grand Lodges which support the view taken by Quebec, for it says:—

“The majority of the Grand Lodges of the North American continent, which, like Illinois and Vermont, have entered into the squabble with so much unnecessary violence, either ignore or are ignorant of the terms of the Anglo-Canadian engagement, and our belief is, that if they really understood the origin and nature of the present dispute between England and Quebec, they would steadfastly avoid having anything to do with it. Do they know, or, knowing, will they be at the trouble of calling to mind that the three Anglo-Montreal lodges, whose desire to remain under the Grand Lodge which constituted them is the cause of this present trouble, were warranted in 1824, 1836, and 1854, respectively; that the Grand Lodge of Canada was not formed till 1855, and not recognized by England till a few years later; and that the secession of Quebec from the Grand Lodge of Canada did not take place till 1869, that is to say, till fifteen years after the constitution of the youngest of our three Anglo-Montreal lodges? Will they be at the pains of remembering that R. W. Bro. the Hon. Judge Badgley was appointed District Grand Master of Montreal in 1849, that is to say, six years before there was such a body as the Grand Lodge of Canada, and twenty years before that of Quebec came into being? Then if they will be at the trouble of remembering or ascertaining these facts, will they still venture to affirm, that while it was legal for the other lodges in Canada than these three in Montreal to secede from the Grand Lodges of the Old Country and set up an establishment of their own, it was not legal for these three—and others which at the time acted in concert with them—to remain in their old obedience? Or, as any such doctrine as this, in the teeth of the treaty so solemnly entered into between Canada and England at the recognition of

the former by the latter, is untenable, will they feel disposed to adopt the theory, that while the Anglo-Montreal lodges were free—as was recognized by Canada at the time—to remain aloof from its Grand Lodge, they do not enjoy the same freedom as regards the Grand Lodge of Quebec, which, as we have said, is nothing else than an off-shoot from the Grand Lodge of Canada? Will they go the absurd length of arguing that in Freemasonry—of all societies in the world—vested interests and perfect freedom of action within the prescriptions of the law are of no account whatever, and that because twenty lodges, forming part of an existing Grand Lodge, are free to set up a Grand Lodge of their own, five or six lodges forming another part of the same Grand Lodge, are not free to remain as they were, the vested interest in the old order of things, and freedom of action of the five or six, being annihilated by the conduct of the twenty lodges? These are hard nuts to crack, and if some of the Grand Lodges of the United States will but imitate the bold—not ‘cowardly’—course pursued by the Grand Lodge of New York, the monstrous claims of Quebec to evade its just liabilities, and its determination to keep the whole Anglo-Saxon branch of the Masonic community in a state of turmoil, until it succeeds in its discreditable purpose, will very soon receive their quietus.”

We give so much space to the Freemason's remarks, because we do not wish our contemporary to say, in summarizing them, we failed to do it justice. We only regret space will not permit us {more fully to disprove some of its absurd arguments. We may say, however, that if the difficulty between the two Grand Bodies is only a “squabble,” we are surprised to find so distinguished and influential a body as the Grand Lodge of England, the premier Grand Lodge

of the world, having anything to do with so petty a matter. It seems to us, the Grand Lodge of England, in putting its whole strength and influence against Quebec in a "wretched" "squabble," sacrifices its dignity and brings itself down to the level of the miser who grasps all within his reach, and looks longingly round for more.

We have seen nothing in the action of the Grand Lodges of Vermont, Illinois, or any other American Grand Lodge, which justifies the *Freemason's* accusation that they have acted with "unnecessary violence." They have simply stated in plain English that they believe Quebec is right in taking her present stand for full recognition of her just rights, and express their sympathy in terms which cannot be misunderstood. What these Grand Lodges are "ignorant" of in connection with this question, the London *Freemason* need not waste its valuable space in elaborate explanation of. Our American brethren are generally cautious and cute enough to make sure they are right before going ahead, but in this instance their task was an easy one. The strictness with which they carry out the complete sovereignty of each State in its own territory, leaves them but little room for debate, and their decision is naturally in favor of Quebec. Nothing the *Freemason* can tell them of the Quebec question will be "fresh" enough to alter their decision, and its impertinent reference to Quebec's "discreditable purpose" will not add to the respect with which they will regard its stale arguments. The *Freemason's* "nuts" are easy enough to "crack," which may be accounted for by the fact that their contents are old—blue-mouldy as it were.

The oldest minute-book, possessed by the Lodge of Kilwinning, Scotland, is a small quarto, bound in vellum, containing records of its transactions from December 20th, 1642, to December 5th, 1758.

## EDITORIAL NOTES.

THE number of Masons in New York State, is 71,987.

MASONRY is hostile to no creed or race as such, and represents none.

THERE are forty Commanderies, and 6,684 Knights in Massachusetts and Rhode Island.

HOLY BIBLE.—In all Christian lands the Holy Bible is accepted among Masons as the rule and guide of their faith, as well as conduct.

IN the ninety-four years that the Grand Lodge of Rhode Island has been in existence, thirty-four persons have held the position of Grand Master.

A TRUE Mason is a quiet and peaceful citizen, true to his government and just to his country, nor will he in any way countenance disloyalty or rebellion.

EVERY lodge-room should be made cozy and comfortable, says the Illinois *Freemason*. It being the Masonic home, it should have the comforts incident to our family homes.

THERE are two English Lodges which must be strong, says the *Key-stone*, if there is anything in a name—Samson Lodge, No. 1668, and Strong Man Lodge, No. 45, both of London.

A GOOD Tyler never has any need to hunt up anything at the moment it is wanted. When you step your foot into the lodge, everything is in order and neatness, almost; nay, really, an air of sanctity about the room. And as one after another of the brethren come in, and the officers come along, the happy and welcoming greeting is indebted very much to the Tyler's ready hand and skill. The Tyler's bill for "Tying and Cleaning," is one for which we always vote a prompt "Aye."

**BRO. GENERAL JOHN LAWSON LEWIS**, an honored citizen of Louisiana, died May 15th last, at the age of eighty-six years, of a wound received at the battle of Mansfield, in 1868. He served as a courier for General Jackson at the battle of New Orleans, and in after years was Major-General of the Militia of the State, and held high civil positions. Bro. Albert Pike has paid his memory a glowing personal and Masonic tribute.

IN the United States, the first Lodge of Free and Accepted Masons on the Western continent was established at Boston, Mass., in 1783, near the place where that bark of freedom, the *Mayflower*, landed her cargo of free men and women a little more than a century before. In 1783 there were in America 187 Lodges; in 1884 there were in the United States nearly 10,000 Lodges, with a membership of 559,386.

WE are required to give instruction to younger brethren, inexperienced in their work, that the craft may not suffer for want of skill and experience in their judgment; but that, through our own skill and experience, they may learn the requirements of the art, and possess that knowledge whereby our interests become strengthened, and the bonds of mutual brotherhood reciprocated in its duties, as justly due to each other.

**STOP MY PAPER.**—A brother editor is somewhat enraged, over the fact that a subscriber wants his paper stopped because he is too stingy to pay the price, and takes so little interest in the fraternity that he does not care to keep posted on its progress. But that's nothing. There is not the slightest doubt, that when Gabriel blows the last awful trumpet and the world is wrapped in fervent heat, some chronic grumbler and close-fisted chap will be wanting to have his paper stopped.—*Detroit Freemason.*

**ZEREDATHA** Lodge, Brooklyn, recently had among the visitors a Chinaman, a member of a Lodge in the Celestial Empire. He passed an excellent examination. He is an intelligent man and the master of twenty-five languages. The Brother expressed himself as much pleased with the work—the Second Degree—at the hands of Worshipful Master William A. Bennett.—*N. Y. Freemason's Journal.*

MUCH of the lasting effect and benefit of Masonry depends on the dignity and solemnity attending the initiation. If a candidate is met with a spirit of frivolity rather than of seriousness, he is most likely to conclude that the whole thing is a kind of farce. But if the deep and solemn lessons are impressed on his mind with that degree of earnestness which they demand, he goes out profoundly impressed with Masonry's beauty and grandeur.

**HUMAN BROTHERHOOD.**—The race of mankind would perish did they cease to aid each other. From the time that the mother binds the child's head, till the moment that some kind assistant wipes the death-damp from the brow of the dying, we cannot exist without mutual help. All therefore, that need aid, have a right to ask it from their fellow mortals; no one who holds the power of granting can refuse it without guilt.—*Masonic Advocate.*

**DEAD WOOD.**—Grand Master Charles, of Indiana, has been lopping off the dead wood in the Masonic vineyard of his jurisdiction. He annulled the Charters of fourteen Lodges, for failure and refusal to pay Grand Lodge dues, failure to meet, in many instances for more than a year, and inability to sustain themselves. In most instances the decay of the villages and hamlets in which they were located resulted in the decline of the Lodges. This is the proper policy.

MASONRY seems to be the only Institution that does not contain within itself the elements of its own decay.

MASONRY is an institution not of yesterday, to-day, or to-morrow, but for all time. As it has withstood adversity in the past, so it will in the future, and the only limit to it is from its own members. When Masonry dies, as an institution, it will be a *felo de se*, and the guilty will be found within the ranks of those who ought to be its most watchful guardians and defenders.

In Pennsylvania, Masonic clothing is very rarely worn in public, and it can never be done without a dispensation from the Grand Master. At Masonic funerals, even, the brethren wear no indicia of Masonry, except the blue ribbon and sprig of acacia, which they subsequently deposit in the grave of their deceased brethren. For Masonry shows one must go outside of the Keystone State.—*Keystone.*

THE Tyler is a most important officer of the Lodge. He has multiplied duties, and many cares of things that he alone can look after. Good Lodge work depends much upon his intelligence and faithfulness in both the "outer" and "inner" door places. His affability of manners, and gentlemanly deportment will make members and visitors welcome to the Lodge. He can help the Master and Officers very much, and make their work pleasant by many little attentions and appliances of which his watchful eye sees the need.

THE beauties of Masonry consist chiefly in the lives and fellowship of its members; there is a mystic cord that binds them together, whether in prosperity or adversity, in sickness or in health, in life or in death, at home or abroad; and death itself does not rend asunder this silver cord—for as long as the descendants of a Mason ask in his name "he'p," it is freely

given. When a man becomes a true Mason, the fountain of charity is opened up in his heart, and, like the pure water gushing from a rock, continues to flow, dispensing happiness and joy.

LET the possessor of the secrets of Freemasonry be expatriated, shipwrecked, or imprisoned; let him be stripped of everything he has got in the world, these credentials remain. They have stayed the hand of the destroyer; they have softened the asperities of the tyrant; they have mitigated the horrors of captivity; they have subdued the rancour of malevolence; and broken down the barrier of political animosity. On the field of battle, in the solitudes of the uncultivated forest, and in the busy haunts of the crowded city, they have made friends of the most hostile feelings.

IT must be apparent to the mind of a considerate and reflecting Mason, that his obligations are of a most serious nature; that he has "voluntarily, and of his own free-will and accord," assumed duties and responsibilities which require him to observe and obey both "divine and moral law;" and the nature of these duties and responsibilities he cannot, with impunity disregard; otherwise, he may set aside, as of no binding force upon him, the Great Light, the source from whence are drawn the precepts and duties given him in charge to observe, and which also is to be the rule and guide of his faith and practice.

MASONRY stands ranged beside the Church of God, as one of the great interpreters and monitors of human life. It bears to that Divine Society a relation much like that which the Holy Saint John Baptist, whom Masonry ever delights to honor as a patron, bore to the Prophet of Prophets, Jesus, the Prophet of Nazareth of Galilee. It goes before the Church's face, to prepare her way, to be a

herald, and forerunner of the fuller truth, and of the mightier office, of which the Church is the sole and only instrument of reconciling human souls to God.

Masonry does not profess to make men saints. The Church does that. She is the preceptress, the mother, the *alma mater* of the saints. But Masonry can and does profess to inculcate that morality—not the cold, ethical abstraction of the philosopher—but that evangelical morality; that glowing religious morality—if I may use a term like that—which will prepare men for those transforming and sanctifying powers of the world to come, which the Church will bring to upon them. Masonry does a preparatory work in bringing men into a state wherein they will be more readily susceptible to the motives of the Spirit of the Lord, and the animation of the spiritual and supernatural life.—*Exchange.*

SYMBOLIC Masonry, genuine Masonry, is strictly cosmopolitan, uniting in one common Brotherhood men of every country, sect and opinion; it recognizes no creed or distinctive form of religion, save only a belief in the Supreme Architect of the Universe; and Royal Arch Masonry is but an elaboration of this theme. It is the commentary upon, or the more full elucidation of the ideas for which Symbolic Masonry furnishes the text. Being founded upon the same principles, Royal Arch Masonry was by the Old English Constitutions recognized as a part of Ancient Craft Masonry. It alone, of all the so-called higher degrees, can justly claim the title of Masonic. Certainly, an organization which requires its votaries to subscribe to any religious creed or dogma, or to be supporters and defenders of any particular religious belief, cannot claim to be Masonic, no matter what other qualifications they may require of their initiates. Their teachings in other respects may be grand and sublime, and their cere-

monies impressive, yet ignoring the one distinctive feature of Freemasonry, they should not be looked upon as an integral portion of it.—*Comp. M. L. Youngs, of Wisconsin.*

ACCORDING to some particulars which recently appeared in the Masonic columns of the *New York Dispatch*, the strongest Subordinate Knight Templar Commandery in the United States, is the Apollo, No. 1, Chicago, Ill., which last year numbered 651 members; Boston, No. 2, of Boston, Mass., ranking second, with 604 members; St. John, No. 4, Philadelphia, third, with 519 members; and Mary Commandery, No. 86, also of Philadelphia, fourth, with 485 members. The four next in order of numerical strength, are the St. Bernard, No. 35, Chicago, 403 members; the Chicago, No. 19, same city, 393 members; the Springfield, No. 6, Springfield, Mass., 389 members; and the Monroe, No. 12, Rochester, New York, 384 members. It is added, that each of these Commanderies has received a large accession of strength since the last statistics were compiled.

"SCORE another for Quebec," says the *Masonic Chronicle*. "From present appearances there will not be many American Grand Bodies in fellowship with our brothers 'over the water,' by the end of the present year." We are not without hope that an amicable settlement will be made of the unhappy troubles in Quebec (owing to "concurrent jurisdiction,") which are being extended, as the above quotation declares, through the American States. Quebec's difficulties so occupy the attention of its Grand Lodge, that she ignores the trying circumstances of New South Wales and Victoria. The CANADIAN CRAFTSMAN says, in relation to this:—"What will the Grand Lodge of New Victoria, recognized by the Grand Lodge of Canada and of her sister Grand Lodges, suppose? The Grand Lodge of Quebec has no ex-



— cause for year after year ignoring the rights of others, while she is so continually appealing to others to support her in her own. The Grand Lodge of Victoria would say to these pointed words of THE CRAFTSMAN, that when the smoke of battle has cleared, Quebec will have, it is hoped, the pleasure of helping others to obtain what she is now being helped to by the sister Grand Lodges of America.  
—*Victorian Freemason.*

WHEN you hear a man calling himself a Mason boldly assert that everything connected with Masonry is a deception, a fraud and a failure, do not be too hasty in contradicting the declaration; a little investigation will prove to your entire satisfaction that he must have practised deception himself, otherwise he never would have succeeded in perpetrating a fraud upon the brethren to the extent of being admitted into their society; and then, having ascertained his true character, he utterly failed to impress them with the idea that it was a duty incumbent on them to recognize him as a man entitled to respect or worthy of confidence.

MASONRY belts the world, and its influence can be felt in every clime, and among all people. Let Masonry promote peace and fraternity, and aid to bind up the wounds and heal the breaches between labor and capital. This it does silently, without special resolve or labor, and in the natural course of conduct to which it has been pledged for ages. But in this connection it is important to remember, that while Masonry is competent to maintain not only the peace of a single country but the peace of the world, it can do it only through its initiates, so that after all, the problem is:—Will Freemasons exemplify Freemasonry? Will they practice out of the lodge the principles taught within it? If they will, the panacea for the threatening social evil is at hand. The craft that extends everywhere, includes the

laborer and the capitalist, and teaches both to love each other, and at the same time, to love justice and honor their Maker, can keep the peace of the world, can do more than the metropolitan police, the posse comitatus or the military, for the maintenance of order and the preservation of life and property.—*P. G. M. Simons, New York City, in the Keystone.*

WHEN a man asks a true Mason for bread, he does not give him a stone; when the cold, bleak winds of winter beat about the tattered form knocking at his door, he does not turn him away to perish in the cold; when the hour of adversity lays its hand heavily upon an unfortunate brother and he sinks beneath its pressure, the strong arm and the stout heart lifts him up again and sends him on his way rejoicing. Ah, if Masonry were lived up to, what a sublimity would there be in the character and life of a true Mason! or we might say if Christianity were lived up to, and its sceptre had universal dominion, there would be no need of Masonry! But we must take the world as we find it, not as we would have it.

THE secrets of our Order are the language of philanthropy and brotherly kindness. It is a language that knows no sect, no party, no distinction. It is spoken as well by the humble swain in the rude dwelling of labour as by the tongue of royalty on the throne. When spoken by the Christian, the Jew and the Pagan respond in the accents of fraternal kindness. The traveller is cheered on his way when he utters the language of Masonry, and the fallen is raised if he can but speak in words of an accepted brother. This language has its power in the secrecy of its construction, and to publish would be to destroy it. Like every other language, it may be taught and it may be learned, but the mode of teaching is best understood in the Master's, not the pupil's hands. The secrets of Masonry are therefore of

value to those who understand them, and to whom they rightfully belong. But expose them to the world, divest them of their character of secrecy, and they become valueless to Masons and to all others.

THE *Masonic Chronicle* thus discusses the Sovereign Great Priory question:—"Some of our friends are taking us to task because we cannot side with Great Priory of Canada, in the New Brunswick matter, they claiming that there is as much right on the part of Great Priory, as there is on the parts of the Grand Chapter and Grand Lodge of Quebec, in the matter of the Mark and Blue Lodges in Montreal. We cannot see it in that light. The establishment of Mark Lodges was just as much a violation of territory, as if England had established Fellow-Craft Lodges in Ohio, and the difference between the case of the Blue Lodges in Quebec and that of the Templars in New Brunswick, is just this: the Grand Master of England had jurisdiction over the Blue Lodges, and waived it in favor of Quebec, that is, he made what may be called a partial waiver, leaving some lodges still under his authority, and these have been the cause of the present trouble, by reason of their violation of Masonic comity. In surrendering jurisdiction to the Grand Lodge of Quebec, the M.W. Grand Master of England, did what he had full power to do, only he did not do it fully.

"Now, when he waived his authority over the Templars of Canada, and formally turned them over to Great Priory, he only turned over that portion which was under his command.

"The Preceptories in New Brunswick were under allegiance to Scotland, and no power but Scotland could absolve them.

"This has never been done, and therefore, we cannot hold with those, who, not looking to the difference in the cases, believe them to be parallel."

OUR Colonial brethren, now on a visit to the Old Country in connection with the Exhibition, must be intensely gratified with the reception they have experienced among their Masonic friends, and especially from the Empire Lodge, No. 2108, which, as our readers must remember, was constituted for the express purpose of meeting a recognized want and providing a home for the members of our Colonial lodges, when visiting the metropolis of the British Empire. The members of the Empire Lodge, too, must be pleased at finding their efforts have been so thoroughly appreciated by their Colonial guests. They undoubtedly laid themselves out in order to receive their visitors in a manner worthy of our ancient fame, their exemplification of the great Masonic rite of hospitality being an unquestioned success, and one which they themselves and successive generations of Empire brethren will have good reason to be proud. In saying this, we are very far from wishing to impugn the working of this rite as practised in our other lodges. But the Empire Lodge has a special character of its own, and it is no more than just to the brethren composing it, that we should lay some stress on the result of its appearance in state before the Masonic public on an occasion which is not likely to be repeated for many years to come. There must always be plenty of Colonial Masons sojourning among us, but just now they are in overwhelming strength. Thus the recent banquet was on an exceptionally large scale, and we are glad the arrangements were devised and carried out so skilfully that we are justified in describing the success of the gathering as being commensurate with its extent and importance. We congratulate Bro. Sir P. Cunliffe Owen, W.M. of the lodge, on the result. We also fully endorse the very high, but well-merited, encomiums which he passed on the services rendered to the lodge generally, but more particularly on this occasion, by our indefatigable

Bro. Lennox Browne, Secretary, who, we believe, originated the idea of establishing such a lodge, who personally assisted in and directed most of the preliminary arrangements, and to whose suggestion, we believe, it is due that the Emulation Lodge of Improvement arranged for a special Colonial gathering at their meeting on the 2nd instant. The other officers, and the members as a body and individually, also deserve credit for their assistance; and we are confident that among the most agreeable remembrances which our Colonial Masons will take back with them from England to their distant homes in Canada, Australia, New Zealand, &c., &c., will be that of the truly imperial banquet to which they were invited by our Empire Lodge. And when it is explained further, how easy it is for brethren hailing from the Colonies to become enrolled as members of the Empire Lodge in London, a marked reciprocity of fraternal feeling will be established between the old and the new homes of our race, and Masonry will have scored one more brilliant success in its continuous efforts to strengthen the bonds of good fellowship among men.—*London Freemason.*

#### TERRITORIAL JURISDICTION.

While in full accord with the "American theory" of exclusive territorial jurisdiction, when obtained, it insists that it must be acquired by the unanimous consent of all the parties in interest. To the present time, Quebec has not obtained the consent of all the lodges within its proposed territorial limits, and is not supreme in its sovereignty while a single lodge within its boundaries refuses to acknowledge its authority; and it certainly is no part of Masonry to force unanimity, by mediæval methods, which sometimes culminated in murder. The three lodges which prefer to maintain their present relations with their Mother-Grand Lodge are regular and legiti-

mate, and all the edicts of non-intercourse which may be fulminated against them, or the Grand Lodge of England on their account, will not make them any the less truly Masonic bodies, and entitled to consideration; it certainly is no part of the Masonic duty of our American Grand Lodges to bolster up an effort to force jurisdiction over an unwilling constituency. Let Quebec alone, until such time as by Masonic means it has obtained the unanimous consent of the lodges. But, above all, do not apply the methods of the Inquisition to the accomplishment of so desirable (?) a purpose as the attainment of nominal sovereign authority over an unwilling constituency.—*Kansas Light.*

#### CHINESE MASONRY.

The San Francisco *Alta-California* in a recent issue has the following:—

"What, may I ask, was the subject of your ponderings? Had that roll of papers anything to do with them?"

"Yes, they are notes gathered by an old partner of mine, who devoted himself to a study of the Chinese people and their customs. I got a whole case full of them once, and when I have nothing else to do I amuse myself by reading some of them. I have gained a great deal of information from them which is frequently of considerable assistance to me in my practice."

"Tell me what is the story contained in those papers in your lap?" said the reporter, instinctively producing his note book and pencil.

"It's a brief history of the Chinese Order of Masons. Now, I suppose you think theirs is like all other Masonry, and a branch of the great organization established by King Solomon. You must disabuse your mind on that score, if such is your opinion. To be sure, it is a Society for mutual benefit and protection; but its original and present purpose as well, is entirely revolutionary. The birth of the Order occurred soon after the Mon-

golians invaded China, and is nearly 400 years old. The Society was composed of old Chinese nobles and their followers who were opposed to the new Emperor. Their numbers were naturally small, at first, but the years added to their strength. Each member educated his children to a belief in the doctrines of the Order, until now their numbers include nearly one-third of the entire population of the empire. There are also about 30,000 in the United States. The influence of the Society is naturally very great, and its members have much to do with the formation of Chinese affairs of State. From its inception, four centuries ago, the Society has instigated innumerable rebellions, and all the members naturally imbibed a strong martial spirit. As a consequence, the Order has developed many famous soldiers, and among them the great General Loy Yee, who, at the age of 80 years, was the commander-in-chief of all the forces of the empire. His appointment to this position was, of course, a measure adopted by the Emperor to conciliate the Society to which he belonged. Many of China's foreign Ministers also owe their positions to this policy. Being statesmen of great ability they naturally became a power to be feared by the Government, and are accordingly appointed as ambassadors to some foreign Court in order to get them out of the way. Chin Lin Pan, the first Minister to the United States, was one of these, and if the truth were known I would not be surprised if every Minister since was a Chinese Mason or a member of the Che Kung Tong, as the Society is called. You will gain some idea of the strength of this organisation when I inform you that the great Tae Ping rebellion of '57 was brought about by its leaders and fought by its soldiers. The famous armies known as the Black Flags and Yellow Flags, which performed such bloody work in Tonquin during the recent war with France, were also composed entirely

of the members of the Che Kung Tong, and led by its officers.

The headquarters of the Order are in the district of Quong-Ton, or Canton, as it is known to us. It is from there the edicts are sent which so vitally affect the policy of the Chinese Government, and which in time may overturn the throne and establish a new dynasty. The cue worn to-day by the Chinese people is a symbol of their bondage to the Mongolian Emperor, and is a constant reminder to them of their subjection. The rites of the Society? Yes, I know something of them, though there are so many, and in such infinite variety that my knowledge of them is necessarily limited. There are thirty-three oaths to be taken, and regular cast-iron ones, too, before an applicant can become a fully constituted member of the Society. He can, however, withdraw before taking the last oath, providing he promise eternal secrecy about what he had previously seen and heard of the ritual. If this agreement should be violated, or a member of the Order should in any way disgrace himself in the eyes of his brothers, punishment swift and terrible is meted out to him. In China it is death, but in this country that is impossible, though they all go through the formula of an execution without the final culmination. The accused is always allowed a trial, but is seldom acquitted. The wise men and patriarchs of the Order assemble together upon that occasion in some one of their Joss houses, and there the accused and accusers are brought before them. The latter step forward first and, prostrating themselves upon the floor at the feet of the oldest of the wise men, they present their charges. The accused then prostrates himself and places the foot of the wise man upon his neck as a sign of submission. After this he tells his version of the story, still flat upon his stomach on the floor. When this is over the head man announces his decision in a long and impressive speech,

which is interrupted at the end of every sentence by the others prostrating themselves and uttering words of assent. The judge next claps his hands and in comes the executioner with a long sword and wooden bowl, the latter being for the purpose of catching the blood that is not spilled. Going up to the condemned man, who is still lying face downward upon the floor, the executioner raises him to his knees and bares his neck for the fatal blow.

“Three times the sword is raised and brought down with terrific force until within half an inch of the kneeling man’s neck, where it stops. This concludes the ceremonies, but the victim’s punishment is not yet over, if he happens to be so fortunate as to live in this country. Great placards announcing his disgrace are posted on all the dead walls throughout the Chinese quarter, and as soon as the news becomes known the guilty man is completely ostracised by his old associates, and, in fact, by all the society. He can get no work from his own people, and if he goes into business for himself he will get no customers. His lot then is hard indeed, and according to our views his punishment is greater than his crime. Of the three who have been so served in the United States, one committed suicide, another is insane, and the third is a fugitive murderer, who took to a life of crime after his disgrace, and went from bad to worse. Where he is now no one knows.

“But there, that is enough for this time. Come again some other day when I am at leisure, and I will tell you another story.”

THE true Mason believes in a Supreme Intelligence which pervades and animates all nature—the Infinite One—and will pay Him that reverence due from a creature to his Creator. Nor will he use the name by which he is known in a light and trifling manner.

## THE MYSTERY OF MASONRY’S DESCENT.

One of the most prolific, and at the same time most interesting, topics for speculation in Freemasonry is that of the Craft’s origin and descent. The long and misty past furnishes latitude enough for the widest difference of opinion. On the one side is the cold-blooded, exacting logician, who will accept nothing but iron-clad facts, which must naturally chain themselves so as to form an irrefragable argument; whilst on the other side is the widely imaginative spirit, whose facts are figments of fancy, who can see castles in any clouds, and to whom all probabilities which serve to support his views are as Holy Writ. Intermediate to these are a host of others, less false to just reason and well-founded facts than either extreme; who are logical without being unreasonable, and fanciful without permitting their imagination to run away with them and throw them into error.

Freemasonry is all through essentially a mystery. Always from principle kept cautiously concealed, in some of its aspects it is wholly unknown. Beyond question it was originally not only a mystery, but a mastery—a calling, an art, an education. The primitive Freemason was a skilled builder, an architect who was master of his art, which was a mystery to all who were not initiates. No one could learn the mystery who had not accomplished the mastery, and all who did, participated in what St. Paul aptly styled the “fellowship of the mystery.”

Freemasonry was always intended to be a mystery to the profane—but not to the Freemason. When time was young, and indeed in the elder time before the art of printing was invented, it was a complete mystery to the outer world; but since the types have scattered knowledge, as the clouds scatter rain over the thirsty ground, and have immortalized knowledge by preserving it, it is no longer the pro-

found mystery that it was once. Masonry is as changeless as circumstances will permit, but circumstances are always changing, and Freemasons being men change with them. Some even change faster than they. The world does not ask to see Masonic work performed, does not care much, if anything, about it, but some indiscreet Freemasons rush out into the world from the Lodge and say, Come in and look at us, admire us, and see how we perform certain of our work. Behold our officers in all their glory—one of them a Solomon. See their stations and their implements. Listen to their words of wisdom. Learn how admirable are our principles, and if you approve them come and join us. This is the invocation of the public installationists. They are willing to "give away" a part of the mystery of Masonry, in order to win public applause for themselves, and recruits for their ranks. They do not appreciate the esoteric value of their Fraternity. They regard it rather as a big show, with themselves playing the role of Barnum. Verily, they have their reward—in the praise of the profane.

There is one thing beyond the reach of the expositors of our mystery, and that is the puzzle of the origin and descent of the Craft. They cannot give that away, any more than the illiterate man can give away learning. We are thankful that there is something on which the public installationists cannot lay violent hands. How they would like to open all of our family history to the public—if they could. What a clean breast they would make of it. How they would print it all in the papers, and recite it all in some public hall, and enact it all as a spectacular performance. If they could determine the day, and the hour and the minute when Freemasonry was born, who delivered it, who nursed it to manhood, who educated it, who gifted it with immortality, so that it has come down the ages without being buried by time, without going like everything else mundane into

decay, they would proclaim it not only to Masons, but also to whomsoever would listen to them in the wide, wide world. But this one thing is beyond their power. They can play their little play in public, strut for a brief time before the profane in their Masonic clothing in the Lodge-room, but they cannot tell what they do not know. Let us thank Heaven for their ignorance, and pray that it might be increased. A little learning has made them mad, and much ignorance might bring them to themselves.

Will the mystery of Masonry's origin and descent ever be fully explained? We trust not. As a French writer has said, "It is the dim haze of mystery that adds enchantment to pursuit." The man who has nothing to learn has nothing to live for. The best zest to existence grows out of expectancy. Every one desires to be wiser, or richer, or more honourable. Who would stagnate on the level plain where he was born, while all around him are delightful eminences up to which he may easily climb, if he will, and not only behold charming prospects, but opportunities for rare adventure, congenial endeavour and abounding success? All praise to the horizon, which everywhere limits one's view. Let us congratulate ourselves upon the fact that Freemasonry is *par excellence* a mystery, and let us do all that in us lies to maintain its *secret* character. Let us frown upon the manner of some, who would communicate a part of its very self to the profane. No one who has not been regularly proposed, approved and initiated is entitled to be present at the performance of the *least* of the Masonic mysteries, even of installation; and he who is instrumental in admitting the profane, it may be, it must be, ignorantly, but no less certainly, betrays his trust as a Freemason.—*Keystone.*

Bro. Lionel Brough received a farewell benefit at the Alexandra Theatre, Liverpool, on the 1st instant, previous to his departure for America.

### THE WASHINGTON BIBLE.

The Washington Bible, on which the Father of his Country, the immortal Washington, was sworn into office on his inauguration as President of the United States, has on the cover, printed in gold letters, the following words:—

“God shall establish.”  
St. John's Lodge (New York), constituted  
5757.  
Burnt down the 8th of March,  
5770.  
Rebuilt and opened,  
5770.  
Jonathan Hampton, M.  
William Butler, S. W.  
Isaac Horn, J. W.

On the inside, on one of the fly-leaves, is the following:—

On Sacred	Likeness of WASHINGTON.	This Volume.
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On the 30th day of April, A.L. 5789,  
In the City of New York,  
Was administered to  
GEORGE WASHINGTON,  
The First President of the United States  
of America,  
THE OATH  
To support the Constitution of the United  
States.  
This important ceremony was  
Performed by the Most Worshipful Grand  
Master of the State of New York,  
The Honourable  
ROBERT B. LIVINGSTON,  
Chancellor of the State.

Fame stretched her wings, and with her trumpet blew,  
“Great Washington is near,” what praise is due?  
What title shall he have? She paused—and said,  
Not one—his name alone strikes every title dead.

The Bible, on the title page, bears this announcement:—

“Sold by Rich'd Ware, at the Bible and Sun,

On Ludgate Hill, London:  
Printed by Mark Baskett, Printer to the King's Most Excellent Majesty, and by the assigns of Robert Baskett.

MDCCLXVII.

—Lancaster Daily Examiner.

### THE TRAMP, TRAMP, TRAMP, OF OLD KENTUCKY.

Song Composed for the Templars' Pilgrimage to St. Louis, Mo., September, 1886.

*Courteously Dedicated to the Fellow-fratres of Kentucky.*

BY SIR ROB MORRIS, POET-LAUREATE.

[Air:—The Old Kentucky Home.]

With tramp, tramp, tramp, comes the  
Army of the Lord,  
Kentucky! hosanna! hurray!  
With waving plumes and the sparkle of  
the sword,  
And the ladies in their sweet array.  
Other Knights are here with their beauties  
from afar;  
We honor them, beautiful and strong;  
But tramp, tramp, tramp, Old Kentucky  
wears the star,  
Old Kentucky, full of life and song.

CHORUS.

Hurray for Old Kentucky!  
Knights and Ladies blest.  
With tramp, tramp, tramp, let the  
Paynim clear the way  
To the prairies of the flowery West.

Oh, the passionate fame of the Army of  
the Lord!  
Undying the prowess of their steel;  
Nor tapers dark, nor the rusting of the  
sword,  
Does the story of their deeds reveal.  
Brave Knights of Christ! for His sovereignty  
they died;  
We follow, we follow unto death;  
And tramp, tramp, tramp, Old Kentucky  
in its pride;  
Old Kentucky, full of love and faith!

CHORUS.

A TRUE MASON will be honest and upright in all his dealings. The square and its teachings will be the rule and guide of his conduct in all his transactions; in every respect he will be careful to avoid all unjust censure or reproach.

EVERY reader has sung, or heard sung, the popular hymn, “The Sweet By and Bye.” Both the writer of the hymn and the composer of the music, were Freemasons. The author being Dr. S. F. Bennett, and the composer Prof. J. P. Webster.

COLORED MASONRY.

Grand Master Clark, of the (colored) Grand Lodge of Ohio, concludes an address, entitled: "The Negro Mason in Equity," with the following appeal for recognition, to the white Grand Lodges of America and other countries:—

"But this is why we demand it: We have always been taught that Masonry is universal in its character; that neither race nor creed can debar one from an entrance therein; that the beggar and the prince are alike equals within its closely-tiled doors, and that its 'central idea is the 'brotherhood of man because of the Fatherhood of God.'" Because of all these things; because we desire that the stigma of hypocrisy, deceit, and injustice shall be forever blotted out; because we desire that our ancient and noble and grand institution shall have a name honored of all men and of all nations, in all countries and in all climes, of all creeds and of all faiths; and because we desire that our institution shall be as beautiful and glorious as the noonday sun at meridian height, darting its rays to the north and south, to the east and the west, bathing all humanity in a glorious flood of the sunshine of peace and goodwill, is why we demand that you bury your prejudices and prove yourselves Masons indeed. We have nothing to gain in your legal recognition of us as Masons; the gain is all for you and the institution of Freemasonry. That we are just and legal Masons, is so well established, that it is now beyond the power of man to controvert it. For more than one hundred years we have existed as Free and Accepted Masons; we have now commenced the second century of our existence as such; from the lowest round of humility we have climbed far up the ladder of fame; from the small beginning of fifteen black men, scoffed at, sneered at, insulted, and ridiculed, we have grown to grand pro-

portions, until to-day we command the respect of Masons in all parts of the world; what we are to-day has been accomplished by our own exertions, isolated and rejected as we have been; if, by our own exertions alone, we must build our second century, we will make it more illustrious than the first; we will proudly hold aloft our heads, and courageously fighting our battles, we will neither give nor ask quarter."—*Masonic Token*.

MAKE YOUR MARK.

BY BRO. DAVID BARKER.

In the Quarries should you toil,  
 Make your mark;  
 Do you delve upon the soil,  
 Make your mark;  
 In whatever path you go,  
 In whatever place you stand,  
 Moving swift, or moving slow,  
 With a firm and honest hand  
 Make your mark.  
 Should opponents hedge your way,  
 Make your mark;  
 Work by night, or work by day,  
 Make your mark.  
 Struggle manfully and well,  
 Let no obstacles oppose,  
 None, right shielded, ever fell  
 By the weapons of his foes.  
 Make your mark.  
 What though born a peasant's son,  
 Make your mark;  
 Good by poor men can be done,—  
 Make your mark.  
 Peasant's garbs may warm the cold,  
 Peasant's words may calm a fear,  
 Better far than hoarding gold  
 Is the drying of a tear.  
 Make your mark.  
 Life is fleeting as a shade,  
 Make your mark;  
 Marks of some kind *must* be made,  
 Make your mark.  
 Make it while the arm is strong,  
 In the golden hours of youth,—  
 Never, never, make it wrong,  
 Make it with the stamp of truth.  
 Make your mark.

PAXTON LODGE, No. 416, of Paxton, Ill., says the *Illinois Freemason*, "has more lawyers, doctors, judges, preachers, legislators, mayors, professors, and grand orators to the square inch, than can be found in any other lodge in the State."



It is a mistake to attempt to confer too many degrees at one meeting. It renders the last part tame and spiritless. It is bad, too, because it prevents the regular study and practice of the work. One long evening is not half so beneficial as two or three short ones. One degree is enough for one meeting.

PREPARATIONS on a magnificent scale are in progress, to commemorate in Philadelphia, on September 25th, the 100th anniversary of the separation of the Grand Lodge of Masons of Pennsylvania from the Grand Lodge of England. This is the oldest Grand body in the United States, being the first to separate from the fraternity of the mother-country.

THE Committee on Jurisprudence, of Arkansas, answered no to the following question: "A man has had his right thigh broken, from the effects of which he is still a little lame, but walks without crutches or stick; performs all kinds of manual labor that is usual for a farmer, but has not the full sense of feeling in his right foot. Is he physically disqualified?"

MASONIC LAW.—Without a thorough knowledge of the foundation of Masonic law, those into whose hands is committed the governing power are liable to fall into great error, and perchance, by unwise legislation render irreparable injury to our revered institution. The Master of a Lodge, when installed, is required to give his assent to the ancient charges and regulations, and also, to promise to preserve the ancient landmarks which the fathers set up. It is therefore his duty to study those antique laws, not only for his own guidance in the performance of the duties he has assumed as the Master of the Lodge, but also, and more especially, that he may become qualified to be the instructor of the Lodge over which he has been called to preside.—*Masonic Record.*

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FREEMASONRY was introduced into the Territory of Alaska by Bro. James Biles, Grand Master of Washington Territory, who granted, on April 14th, 1868, a dispensation for the establishment of Alaska Lodge at Sitka. A Warrant of Constitution was granted by the Grand Lodge of Washington, September 17th, 1869.

We must not imagine that the Brother clothed in faultless attire, with his breast covered with studded jewels, and his title and rank composed of many appellations, is any more of a Mason than the Brother whose apparel is quite the reverse. These high distinctions are but for show, and do not indicate the inner qualities of the man.—*Ex.*

PRECEPT AND PRACTICE.—We may talk of religion, its doctrines, its precepts, and its privileges; we may talk of philosophy with all its train of human perfections and human acquirements; we may become Masons, boast of its secrecy, its science and its morals; put on all its gaudy trappings and ornaments, and decorate ourselves with its richest external jewels. But if our religion is destitute of love to God, and charity toward our fellow creatures; if our philosophy is destitute of philanthropy, or if our Masonry is destitute of the activity of doing good, away with religious profession, it is but an empty name; away with philosophical sentiment, it is but as sounding brass; away with Masonic pretensions, they are but as tinkling cymbals.—*Inwood.*