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THE ANTI-MASONIC VICAR.

"I HAVE sent for you, although I know my summons must be inconvenient, because I choose you to be present at an interview which has been forced on me by a deputation from the Freemasons:—they aim at persuading me to allow them to assemble in my church. A likely matter indeed! a very likely matter!"

So spake, with flushed cheek and quivering lip, my well-intentioned, but nervous incumbent, one memorable Saturday in the month of August.

"Very well, sir," was my reply; "you may depend on my heeding and recollecting the sentiments of each party."

"Would to Heaven!"—this was an aside—"that these Mason people had chosen some other day than Saturday for their conference! Neither sermon written! The Lending Library accounts all in confusion; Mrs. Watkinson's sick baby to baptise; and two funerals in the afternoon to a certainty!"

"They must be cut short—yes! very, very short!" ejaculated the vicar, decisively and emphatically.

"What! the sermons?" cried I, reverting at once to the topic uppermost in my own mind. "Oh, very well: your views, sir, are mine. They shall be shortened to a certainty."

"You are dreaming," remarked my superior, pettishly. "I allude to the speeches, the oratorical displays, the verbiage of these mystics."

"Ah! precisely so," was my dutiful reply. "You sir, and no other, hold the check-string; the length of the interview must depend on *your* pleasure. Masons!"—this was another *aside*—"I wish they were all walled up in the Pyramids. Six: and no tidings. It will be midnight before I shall have completed my preparations for to-morrow."

"I am not narrow-minded," resumed Mr. Gresham, *fidgetting fretfully in his chair*; "far from it; my views are liberal and enlarged; I never by any chance indulge in a harsh surmise touching anyone of my fellow-creatures. But these Mason people alarm me. They have a secret; there is some extraordinary bond, stringent and well understood, by which they support each other. I look upon them as little better than conspirators." Then, after a brief pause, "*In fact they ARE conspirators!*"

"You really think so?" said I, for the first time feeling an interest in the subject.

"I do—seriously and solemnly," said the vicar, with an air of the most earnest and portentous gravity.

"Rat-tat-tat! Rap, rap!"

"The Deputation, sir," said the butler, bowing five middle-aged men into the study.

For a set of "conspirators" they were the oddest-looking people imaginable. There they stood, a knot of portly, frank-featured, cheerful men, upon whom the cares of life sat lightly, who greeted their pastor with a smile, and seemed in high good humor with themselves and all around them. Nor while I curiously scanned their look and bearing, could I, for the life of me, imagine a reason why men so happily circumstanced should take it into their heads to turn *plotters*. The foremost of the group I knew to be a man of wealth. He had "a stake," and no small one, in the permanent prosperity of his country. His next neighbor was a wine-merchant, with

a large and well-established connection, and blessed with a rising and most promising family—what had he to “conspire” about? The party a little in the background was a Dissenter of irreproachable character, and tenets strict even to sternness. Moreover, on no subject did he dilate, publicly as well as privately, with greater earnestness and unction than on the incalculable evils arising from war, and the duty of every Christian state, at any sacrifice, to avoid it. What! *he* “a conspirator!” Fronting the vicar was the banker of our little community. And to him I fancied nothing would be less agreeable than “a run” upon his small but flourishing firm in Quay Street. And yet “runs” severe—repeated—exhausting “runs,” would inevitably result from any widely-spread and successful conspiracy. The banker’s supporter was a little mirthful-eyed man—a bachelor—who held a light and eligible appointment under government, and looked as if he had never known a care in all his life. He perplexed me more than all the rest. He of all created beings, a conspirator! Marvelous!

The spokesman of the party began his story. He said, in substance, that a new lodge being about to be opened within a mile and a half of Fairstream, it was the wish of the brethren (the more firmly to engraft on the noble tree this new Masonic scion) to go in procession to church, and there listen to a sermon from a clerical brother. In this arrangement he, in the name of the lodge, represented by the parties then in his presence, most respectfully requested the vicar’s concurrence.

That reverend personage, with a most distant and forbidding air, replied, that he could sanction no such proceedings.

Perplexed by this response, which was equally unpalatable and unexpected, the deputation, with deference, demanded my incumbent’s reasons for refusal.

“They are many and various,” replied he; “but resolve themselves mainly into these four. First: *There is nothing Church about you!*”

The deputation stared.

“I repeat, that of Freemasons as a body the Church knows nothing. You admit into you fellowship men of all creeds. Your principles and intentions may be pure and praiseworthy; and such I trust they are. But the Church is not privy to them. The Church is in ignorance respecting them. The Church does not recognize them. And, therefore, as a ministering servant of the Church, I must decline affording you any countenance or support.”

The banker here submitted to the vicar, that in works of charity—in supporting an infirmary, a dispensary, a clothing club, a stranger’s friend society—identity of creed was not essential. Men of different shades of religious belief could harmoniously and advantageously combine in carrying out a benevolent project. And one of the leading principles of Freemasonry was active, and untiring, and widely-spread benevolence. Could success crown any charitable project, any scheme of philanthropy, any plan for succoring the suffering and the necessitous (*the operation of which was to be extended, and not partial*), if no assistance was accepted save from those who held one and the same religious creed? “Charity,” he contended, “*knew no creed*. No shackles, forged by human opinions, could or ought to trammel her. He was no friend to his species who would seek to impose them.”

The vicar shook his head repeatedly, in token of vehement dissent from these observations, and proceeded:

“Next I object to you because you are friendly to processions; and I am given to understand, purpose advancing to church in long and elaborate array. All processions, all symbols, I abominate. Such accessories are, in the sanctuary, absolutely indecent; I will not call them unholy: I term them downright profane. What has a thinking being—particularly when proceeding, for the purpose of worship, to the temple of his Creator—what has *he* to do with processions? They are, one and all, abominations.”

The little placeman here briskly stepped forward and said, that “in that Book, with which he was sure the vicar was better acquainted than any one of them, processions were repeatedly mentioned, and never condemned. They occur in all parts of the sacred volume, and in a *very* early portion of it. A procession of no ordinary description followed Jacob’s remains when, with filial love, Joseph brought them out of Egypt into Canaan. A procession, long and elaborately arranged, attended the removal of the Ark from its temporary sojourn in the house of Obed Edom. A procession, glorious and imposing, preceded the dedication of Solomon’s temple. A procession—”

“Pray,” said the Vicar sharply, “do you mean to contend that any one of these processions was at all the counterpart of a Masonic procession?”

“I do not; I disclaim all such irreverent intention,” returned the other gravely: “my object was simply to show that, by the **VERY HIGHEST** authority which man can produce, processions are not forbidden. Usage sanctions their adoption among ourselves. They form a part of our most august ceremonies. When the peers present an address to the sovereign on his escape from the hands of an assassin, on the birth of

an heir to the throne, on the marriage of one of the royal family, they repair to the royal presence in procession. At the coronation of the sovereign one of the most important features in the pageant is a gorgeous and lengthened procession. That procession, let me remind you, sir, wends its way to the house of God, and for the purpose of worship. It enters the abbey. There divine service is performed; in the course of which the sovereign receives the crown and takes an oath to the people. These points are pressed on you as pertinent to the subject. Surely, after considering them, you will hold us blameless, if, as Masons, we wish to 'Go up to the house of God in company'—in other words, 'in procession?'"

"Plausible, but hollow?" was the vicar's comment; then, after a pause, "you have failed to convince me. I object to you strongly, on the score of your processions, and I object to you still more decidedly on the score of your—secret. You are a secret society; are held together by a stringent oath; now I hold that, wherever there is mystery there is iniquity!"

"A harsh conclusion, indeed!" exclaimed Mr. Wolford, the wine merchant, who now took part in the discussion; "you cannot be serious in maintaining it? When you assert secrecy to be criminal, you have forgotten its universal agency. It has escaped you how largely it pervades both public and private life. In every department its operation is traceable. The naval commander sails from his country's shores under sealed orders. He has private papers which contain his instructions. These he is to open in a certain latitude and longitude. Meanwhile their import is 'secret' to him, and to those who serve under him. But he accepts his trust unhesitatingly. The 'secrecy' in which his orders are veiled does not indispose him towards their fulfilment, make him suspicious of their origin, doubtful of their necessity, or render their faithful performance one whit less obligatory upon his part. His duty is to obey. Take another instance: The Cabinet Council which deliberates on the interests of this great country, and advises the sovereign in matters of policy, is sworn to secrecy. No member of it is allowed, without distinct permission from the reigning prince, to divulge one syllable of what passes at its sittings. *It is a SECRET conclave.* But no one questions, *on that account*, the legality or propriety of its decisions. In private life secrecy obtains. In a commercial partnership there are secrets—the secrets of the firm. To them each co-partner is privy; but is solemnly bound not to disclose them. In a family there are secrets. In most households there are facts which the heads of that household do not divulge to their servants, children, and dependents. Prudence enjoins secrecy. So that, in public and in private life, in affairs of state, and in affairs of commerce, secrecy, more or less, prevails; why, then, should it be objected to the Freemason, that in his Order there is a secret which is essential to the existence of the fraternity, and which he is bound to hold sacred?"

"Ha! ha! ha! An adroit evasion of a very awkward accusation!" cried the vicar, with an enjoyable chuckle: "who is the General of your Order? There must be Jesuits amongst ye! No argument from Stoneyhurst could be more jesuitically pointed!" And again the vicar laughed heartily.

The deputation did not join him. They looked on in silence. Perhaps they thought the refusal of the church a sufficient annoyance without the addition of the vicar's bantering. His pleasantry was not infectious. Perchance they held with the delinquent negro, in one of our West India colonies, who was first severely reprimanded, and then soundly thrashed by his owner: "Massa, massa; no preachee too and floggee too!"

At length one of them, with great gravity, inquired, "Whether Mr. Gresham had any further objection to urge?"

"Oh dear, yes! I am hostile to you because you combine."

The banker now fired his broadside.

"We do. We are as a city at unity in itself. We form a band of united brethren, bound by one solemn obligation, stringent upon all, from the highest to the lowest; and the object of our combination? boundless charity and untiring benevolence. We must be charitable and kindly affectioned to all; but more especially to our brethren. With them we are ever to sympathize readily, and their necessities to succor cheerfully. Respect we are to have none, either as to color, creed, or country. And yet it is our charity to be neither indiscriminate, wasteful, nor heedless. We are to prefer the worthy brother, and to reject the worthless. And our warrant for so doing is His command who has said, 'Thou shalt open thy hand wide to thy brother, and to thy poor, and to thy needy in thy land.'"

"The latter remark none can gainsay," said the vicar, coldly: "and thus, I believe, our interview, terminates."

The deputation retired, desperately chagrined.

The church was closed against them. The new lodge was opened; but there was no public procession, and no sermon. To me, lightly and carelessly as I then thought

of the fraternity, there seemed much that was inexplicable in the rebuff which it sustained. Here was Mr. Gresham, a conscientious and well intentioned man, who lamented, Sunday after Sunday, the prevalence of sorrow, care and suffering around him; who spoke, with tears in his eyes, of the apathy of the rich and the endurance of the poor; who deplored the selfishness of the age; who averred, bitterly and repeatedly, that "all sought their own"—here was he, withstanding to his utmost a brotherhood who declared—and none contradicted them—that their leading object was to relieve distress and sorrow. Of him they seek an audience. When gained, they use it to request the use of his pulpit, with the view of making their principles better known; of effacing some erroneous impressions afloat respecting them; in other words, of strengthening their cause.

That cause they maintain to be *identical with disinterested benevolence and brotherly love.*

Mr. Gresham declares "off," refuses them his church; and will have nothing to do with them! "They may solve the riddle who can," said I, as thoroughly baffled, I sought my pillow. "Each and all are incomprehensible. I don't know which party is the most confounding—the Masons, with their well-guarded secret, or Mr. Gresham, with his insurmountable prejudices!"

MASONIC CHARITY.

A STORY OF THE ANCIENT LANDMARKS.

(By Jefferson.)

"A look that is telling a tale,
Which looks alone dare tell—
When a cheek is no longer pale,
And has caught the glance as it fell;
A touch that seems to unlock
Treasures unknown as yet,
And the bitter-sweet's first shock
One can never forget.
The world is wide—these things are small,
They may be nothing—but they are all."

It was on a palatial steamer, which was ploughing its way up the waters of the Potomac towards the capital of the nation, in the early winter months of 1861, when the incipient incidents of this story began. Seated around the stove of the ladies' parlor were quite a group of travellers, chiefly from the South. Conversation was brisk, and in a few minutes it was characterized by the most animated and marked earnestness. The subject itself was deeply—keenly exciting; and the full force of a previous determination was very perceptible in the tones and gestures of a number of the speakers. They had come from the land of the orange groves, where the sun holds its rule of almost perennial empire, and where the life blood of nervous power but seldom lingers in its dull supineness. They felt what they said and meant every word they spoke. With all of them, save one, the crisis of the hour demanded implicit devotion to the interests of the South, and in their view there was no room for hesitancy or indecision. In the crowd there was one who sat as a patient listener—so much so that his reticency might have been construed into a seeming indifference. Yet this was far from the fact, for his whole organism of thought was at work with the most solemn reflections, and with an interest that was unfathomable. He seemed to see better than they all the terrible fearfulness of the coming tempest, and the wide devastation it would bring. He saw around him among his travelling associates the representatives of the best families of the South, and among them several young gentlemen whose records of glory would probably soon be made in death. Sadness was depicted upon his countenance as upon one who was about to pass the ordeal of some terrible bereavement. He felt that he could not avert the calamity, and he resolved, whatever might transpire for the desolation of his country, that he would endeavor to be true to his Masonic charity which thus far in life had been the guide of his years.

Arrived in Washington, they soon scattered to different parts of the city of "magnificent distances," where, in a few brief hours, they were among their kith and kin, whom they had chiefly come to visit, in view of the impending national crisis. None saw the extent of the cloud which was gathering, and not one the fierceness and rage of the coming battle fields.

Party spirit, like the angel of death, was calling for its sacrifices, and nothing less than a *holocaust* of victims would glut its voracious jaws, or satisfy its insatiate appetite. The genius of liberty stood weeping in the halls of the capital, because of the

national confusion, while civil war, more terrific than ever cursed the earth before, threatened the boasted integrity of the republic. Even *Masonic charity*—the highest pride of the ages—seemed to be forgetting its ancient landmarks, and christianity itself the unity and fellowship of its divinity. For the time being, Mars, the god of war, held supremacy over the American people, and a baptism of blood was demanded, the crimson of which would flow as rivers.

A few months later, war had actually begun, and the month of July witnessed the stubborn, the terrible conflict of Bull Run, where the forces of the Union army were ignominiously driven from the field, and the Confederate forces were so exhausted as to be unconscious of their victory. Neither in Europe nor America had the world ever made record of such a battle, a clash of arms of christian kindreds and of Masonic brotherhoods. When the dark storm had passed away, and the dead were buried, the life story of every man, save two, of that steamboat company was in his grave—the unfortunate victim of that fratricidal battle field.

Two, we said, were yet living. One was a prisoner, dangerously wounded, in one of the hospitals of Washington, and the other was Worshipful Master of one of the lodges in that city. Engaged in official business in one of the departments of the government, he had not witnessed the battle, nor did he have any knowledge of the disposition of the wounded of either army.

The scenes in the different hospitals were pitiable indeed—the groans of the wounded and the pale cheeks of the dying in connection with the bloody operations of the surgeons, gave to the hour a blackness of darkness which made the heart sick, as it was such as none of them had ever seen before.

Lying on an improvised straw bed, the wounded Confederate prisoner learned from the surgeon that he only had a few more hours to live.

“Do you know any one who is a Master Mason who will come and see me?” he asked in feeble tones of one who was serving as a nurse. “The doctors tell me that I can’t live,” said he, “and I would be glad to see some brother Mason before I die.”

“I will find one if I can,” responded the nurse, who, obtaining leave of absence, started out at once to hunt a Mason. Within a short time he had at the bedside of the dying prisoner the Worshipful Master, who six months before had been his traveling companion on the Potomac steamer. The recognition of the young Southerner, and of his dying condition, gave his soul to fresh sadness, and opened up the fountains of his sympathy with the keenest anguish. He soon became satisfied that the young officer was a Master Mason, and he at once determined to govern himself accordingly.

“The surgeons tell me,” said the dying prisoner, “that I have only a few hours more to live, and I have sent for you to ask that you will stand by me until I die, and when I am dead that you will bury me with the honors of the Craft. Am I asking too much?” he inquired, pitiouly.

“No, my brother, not in my judgment,” responded the Worshipful Master, “yet,” said he, “I do not know what the brethren of the Craft may think of performing such a duty in the present state of public sentiment. Many if not all of the people are so deeply prejudiced, that even such an offering would be looked upon as conniving at treason. The spirit of Masonic charity, however, I know, would not thus designate it, and I will promise you that if my lodge will consent to it, your body shall be thus buried.”

“I thank you, I thank you,” said the dying soldier, as the tears choked his utterance.

Within three days he was dead, and the lodge purchased a rich coffin, which was appropriately ornamented with compass and square, in which the body was decently and solemnly placed.

The following day the Craft assembled in respectable numbers, and to the tread of martial music followed the hearse containing the mortal remains of their departed brother to their last resting place. The full honors of the Masonic burial service were performed at the grave, solemnly and beautifully, and the brethren returned to their lodge room fully satisfied that they had only been complying with the obligations of Masonic charity, as taught by the Ancient Landmarks. Thousands witnessed that funeral who thought it a strange tribute, but they had never learned the sublime moral beauty of Masonic philosophy, of Masonic charity. *Esto perpetua.—Masonic Advocate.*

MASONIC SECRETS.

Mrs. Brown and her gossip, Mrs. White, were conversing about husbands and the secret of Freemasonry. Mr. Brown was a Freemason, and the fact of not being able to share the secrets of the Order with him, made Mrs. Brown very unhappy. She was pouring out her grief to Mrs. White, and saying for the thousandth time: “I wonder what they do in the lodge room?”

"I have no doubt but it's dreadful!" replied Mrs. White. "But if my husband was a Mason, I'd bet I'd find out what he did."

"But how? They dare not tell."

"Ah! but I'd make him tell."

"How? Oh, how?" asked Mrs. Brown, anxiously.

"Hush! I'll tell you. But don't breathe it for the world, because it is a dead secret!"

"No! no! I won't."

"Well, do you know that tickling a person's ear when they are asleep will make them talk?"

"No. Will it?"

"Yes. Now, you wait till Brown comes home from the lodge next time, and have a straw in bed with you. When he gets asleep, you tickle his ear with it gently, and he will begin to talk about what he has been doing at the lodge, and in this way you can get the whole of the business out of him."

"Gracious me! You don't say so, Mrs. White?"

"To be sure I do. I always get my husband's secrets out of him in this way."

"I'll do it."

"And you'll tell me all about it, won't you?"

"Certainly! But you must never say anything about it."

"Oh! of course not! I'm too close mouthed," replied Mrs. White, earnestly.

"So it was agreed upon, and they separated. But, unfortunately, Mr. White had overheard the conspiracy, and lost no time in informing Mr. Brown, who laughed heartily over it.

A few nights afterwards Brown attended a meeting of his lodge, and his wife was all anxiety regarding it. On retiring, she armed herself with a straw from her brooms and wakenfully waited for her husband to return. At last she had almost broken down the veil of secrecy which had troubled her so long, and her heart beat wildly when she heard him open the front door and come in.

Of course, she pretended to be asleep, and did not see the comical smile on her husband's face as he turned up the gas and began disrobing for bed. But he said nothing. In a few moments he was comfortably tucked in and gave out premonitory indications of approaching sleep.

Then Mrs. Brown opened her eyes cautiously, and convinced herself that he had gone to the land from which sleepy husbands never return until some time the next day. Cautiously she reached under the pillow and took the broom straw from its hiding place. Then she reached over carefully and began to tickle her husband's ear, and he was all the while doing his best to keep from exploding with laughter.

Finally, he began to talk a little, and her ears were alive to every syllable.

"Yes, he must die," said he. "He betrayed our secrets to his wife. I've got to kill him—the lot fell on me!"

Mrs. Brown screamed and leaped from the bed, while her husband, unable to control himself, gave vent to his laughter, and disturbed the neighbors for the next five minutes. But they never came to any understanding about the strange affair. She never asked him what he was laughing at, and he never inquired what it was which made her scream and leap out of bed so quickly.

Mrs. Brown and Mrs. White don't speak now. She thinks Mrs. White played a joke on her, and she seems to have lost much of her anxiety regarding the secrets of Freemasonry.

THE GRAND LODGE OF OHIO AND THE "COLORED MASON'S."

WE do not suppose it has ever been our lot to read a more astonishing Masonic document than the report made by a committee to the Grand Lodge of Ohio on the subject of what, by courtesy, are called "Colored Masons." We say this document is astonishing in its character, because, although it emanates from and is signed by some of the most distinguished Masons of Ohio, it is not possible to comprise within an equal number of lines so many misstatements of the facts of history, so many illogical deductions or so many recommendations for the violation of all well-established principles of Masonic law.

If this document were simply a declaration of the views of the members of the committee, without any reference to future action, we should be content to let it pass for what it is worth; but as it contemplates and recommends action by the Grand Lodge, affecting the Masonic interests of the whole country, which action is to be taken at the next session of that body, we deem it to be the sacred and unavoidable duty of every Masonic journalist to warn the Fraternity of the disastrous consequences to the pros-

perity and harmony of American Masonry, which must ensue should the recommendations of the committee be adopted by the Grand Lodge of Ohio in October next. This is a duty from which no true Mason can shrink. There can be no delicacy about it. The affair is not a local one, belonging exclusively to Ohio, with which other jurisdictions have no right to meddle. It affects the Fraternity throughout the length and breadth of the land. Therefore, not only the journalists, but every Grand Lodge in the Union, should take up the subject and discuss it in all its bearings.

At the suggestion of the late Grand Master of Ohio, the committee have lit a fire-brand and thrown it in our midst. Can any true Mason do less than rush to the rescue and extinguish it, before a fatal conflagration ensues?

Our brethren in Ohio are on the very verge of committing a great blunder. We hope and trust and believe that the Grand Lodge, when the subject comes up for discussion next year, will exercise sound sense and prudence, and reject the entire report. But, in the meantime, it is the prerogative and duty of all American Masons who desire a continuance of that unity of law, custom and harmony of sentiment which can alone preserve the institution in this country from disintegration, to raise their voices and take part in the preliminary discussion.

Kindly, therefore, and in friendly and fraternal spirit, but yet with inflexible adherence to what we deem to be truth and right, we propose to examine the various points presented by the report of the committee. If no one else follow us, we shall, at least have the conscientious satisfaction of knowing that we have sought, by doing an unpleasant duty, to avert a great calamity.

Preliminary to touching the report itself, it will be proper to say a few words about the recommendations of the Grand Master, which led to the appointment of the committee and the preparation and presentation of the report.

Grand Master Battin was indefensible and inexcusable in the position which he took that this was a question of race or color. We may pardon our French and German brethren for supposing that the non-recognition of "Colored Masons" is owing to our national hatred of the negro. The intervention of an ocean—the infrequency of inter-communication—and above all, the difference of language, necessarily place them at a disadvantage in their appreciation of the motives which influence our conduct. But the Grand Master of Ohio is an American Mason,—he has lived among us—he knows how free our Institution is from political influences—and he knew, or should have known, by careful inquiry before he undertook to say anything on the subject—that the questions of color and race do not enter and never have entered into the American dealing with the recognition or non-recognition of these "Colored Lodges."

It is a fact of which every Freemason is fully aware, that the "so-called Colored Lodges" have not been recognized, not because their members are colored men, but because we know their organization was in defiance of all recognized principles of Masonic law—because their lodges are not and never have been in possession of legal warrants—because they undertook to issue warrants under the authority of a Blue or Master's Lodge—and because, consequently, we could not, without satisfying ourselves, look upon their members in any other light than that of Clandestine Masons.

Grand Master Battin therefore gratuitously insults—although of course he did not intend to do so—the common sense of the whole body of American Masons, when he intimates that they are so ignorant of the principles of Masonic universality and equality, and so inconsistent in their practical views as to believe that the Indian and Mongolian races may be made Masons, but that the African race is excluded from the same privilege.

We protest therefore, as American Masons, against the charge, that the "so-called Colored Masons" of this country have been refused a recognition on account of a national prejudice against their color. Some few European Masons, altogether ignorant of our language and our policy, have made this accusation; but American Masons have always denied it. Indeed, our history refutes such a charge. The nation which could manumit four millions of people,—could give to them all the rights of citizenship, and elevate many of them to high official positions, such as senators and representatives in congress, members of state legislatures, judges, etc., cannot be charged with a prejudice against the race for which it has voluntarily done so much. No,—we believe, and it is, we think, the belief of all American Masons, that the only qualifications required of a candidate for initiation, are that he should be "a man, free born, of lawful age, and under the tongue of good report." He who comes to our temple with these qualifications, be he white or black or brown, has a right to admission if he can pass the ballot; an ordeal to which men of all races must be subject.

Indians, of the red race: Japanese and others, of the Mongolian race, and colored men of the negro race, have been initiated in regular lodges of this country and other countries, and their legitimate Masonic status has always been recognized.

The Grand Lodges of America have hitherto refused to recognize the so-called

Colored Masons in this country; not because they are black or brown in color; not because they do not belong to the Caucasian race; but because they are clandestine Masons—made in clandestine lodges, working without legal warrants—and emanating from a symbolic lodge in Boston, established within the jurisdiction of the Grand Lodge of Massachusetts, in defiance of that Grand Lodge—and which irregular and clandestine symbolic lodge assumed, in antagonism to all settled principles of Masonic law—the prerogatives of a Grand Lodge, and issued charters for other lodges.

From this self-created Grand Lodge have emanated all the "so-called Colored Lodges" in this country. It was clandestine—they are clandestine, and, of course, the Masons made in them, however much their ritual may resemble our own—are clandestine. It is for this reason, and for this alone, that they are refused recognition.

But Grand Master Battin's opinions are but those of a man without other force than that which their soundness and his reputation should give them. And, in fact, the committee seem to have paid no attention to them. He recommended that inquiry should be made into the legality of the two bodies—the white and the colored Grand Lodges—this recommendation the committee pass over, and declare that they do not propose to make any such inquiry. He recommends that the illegal body should be healed. The committee think healing is unnecessary, as both organizations have identically the same Masonry. He recommends that the two Grand Lodges shall be united. The committee propose to perpetually dissever them, and to continue the two as independent Grand Lodges.

There is not a single recommendation in this part of the address of the Grand Master that we can, as Masons, approve. Perhaps it may be a little satisfactory that the committee appear to have approved the address as little as we have.

But let us advert to the report, and we shall examine it briefly, paragraph by paragraph. We say again, that this review is made in friendly spirit, without intention to give offence. But Masonry is too dear to us to be sacrificed to sentiment. The committee begin by saying:

"We do not propose, nor do we deem it necessary at this time, to enter into the history of the origin of so-called Colored Freemasonry in this country. That subject has been fully discussed in nearly all the Grand Lodges and Masonic periodicals of this country for more than twenty-five years past."

With all due deference, this is the very thing the committee were expected to do, and which they should have done. They should have given in accurate detail "the history of the origin of so-called Colored Freemasonry in this country." Had they done so, it is probable that they might have dispensed with the rest of their report.

They say next:

"Your committee deem it sufficient to say that *they* are satisfied *beyond all question* that Colored Freemasonry had a legitimate beginning in this country, as much so as any other Freemasonry; in fact, it came from the *same source*."

Now this is simply a *petitio principii* or "begging of the question." It is the assumption, as a fact, of the very thing that is required to be proved. It is a fallacy to which no man resorts in an argument unless he knows that his cause is weak.

We meet the assertion with its converse. We say that *Colored Freemasonry never had a legitimate beginning in this country*. The fountain from which it sprung was impure, and the stream continues necessarily to retain the impurity. This is the issue that we make.

The history of the origin of "Colored Masonry" is a very brief and simple one, and unlike the committee, we propose to enter into it.

In 1784 the Grand Lodge of England granted a charter to Prince Hall and other colored men for holding a lodge in Boston. As there was already a Grand Lodge in Massachusetts, it is evident that the granting of the charter was illegal, and that, according to the recognized principles of American Masonic law, the said charter was null and void. But let that pass. There are still more important irregularities. The "African Lodge No. 429," as it was called, was never recognized by the Grand Lodge of Massachusetts. After some time it ceased its connection with the Grand Lodge of England, and about the beginning of the present century, its registration was stricken from the rolls of that Grand Lodge, by which act its Masonic life was as effectually destroyed as would be a man's life by the cutting off of his head.

In the course of events Prince Hall and his compeers died, and the lodge which had been for some years acting without any Masonic authority, fell into abeyance, or, in Masonic parlance, became dormant or more properly extinct.

Some years afterwards it was revived, but by whom or under what authority never has been shown by those who revived it. Notice of the revival was given to the Grand Lodge of England, but no reply or recognition followed. It received, of course, no recognition from the Grand Lodge of Massachusetts.

Under these unfavorable conditions the members came to the conclusion, as they

themselves have stated, "that with what knowledge they possessed of Masonry, and as people of color by themselves, they were and ought by rights to be free and independent of other lodges." Accordingly, on June 18, 1872, they issued a protocol in which they said: "We publically declare ourselves free and independent of any lodge from this day, and we will not be tributary or governed by any lodge but that of our own."

This was the "legitimate beginning" of which the Ohio committee speak so complacently. By all the laws and usages of Freemasonry, in every country where the Institution exists, which laws and usages have been in force since the year 1717, the African Lodge of Boston, thus organized, was to all intents and purposes CLANDESTINE. The committee cannot get over this conclusion unless they discard the fundamental principles of Masonic law. The question is too plain to be argued. A lodge working without a warrant or charter from the constituted Masonic authority within whose obedience it is situated, is illegal and clandestine. This is the only law that we acknowledge. But this is not all. This self-constituted and illegitimate lodge soon after assumed the name and title of the "Prince Hall Grand Lodge." It at once exercised the prerogative of granting charters, and issued several to subordinate lodges. From this illegitimate and clandestine Grand Lodge have proceeded, directly or indirectly, all the colored lodges in this country.

Can any one fail to call that document "astonishing," which, in the face of this plain narrative, does not hesitate to say that "Colored Freemasonry had a legitimate beginning in this country, as much so as any other Freemasonry? Can it be possible that the preparers of that report could have been ignorant of these facts? If so, their ignorance is more astonishing than their boldness.

The next paragraph of the report is as follows:

"Your committee will not attempt, at this time, to investigate as to the transmission of this legitimate beginning down to the present time, when we find more than forty subordinate lodges and a Grand Lodge of so-called Colored Freemasons, and an aggregate of more than eight hundred members in the State of Ohio. Your committee have only to say that such is the fact."

It was very prudent in the committee not to attempt "to investigate as to the transmission of this legitimate beginning down to the present time." The result of the investigation might not have been in pleasant accord with their previous statement. But yet this investigation was precisely what, as a preliminary and all important duty, they were called on to perform. Without this investigation the report is utterly valueless as a means by which the members of the Grand Lodge, to which it is addressed, can come to a fair and honest decision of the question. The data not being given on which the declarations of a legitimate beginning and a regular transmission are based, the report is no more than so much waste paper. The statistics in the latter part of the paragraph have nothing to do with the question at issue, which is not as to the number of "Colored Masons" in Ohio, but as to their Masonic status. Be it eight hundred or eight thousand—it is no matter—the inquiry is not as to population, but as to Masonic character. But "straws show which way the wind blows," and this ingenious inuendo that there are so many "so-called Colored Freemasons" in the State who ought of course to be conciliated, is an example of the tendency of the committee to address themselves, in their argument, to the feelings of their auditors rather than to the facts of the case. It is a sort of logical artifice often used by those who are laboring in a weak cause. It is not, however, always successful.

The next paragraph contains the most incomprehensible of all the statements made in this report. The committee say:

"Your committee have the most satisfactory and conclusive evidence that these Colored Freemasons practise the very same rites and ceremonies, and have substantially the same esoteric or secret modes of recognition as are practiced by ourselves and by the universal family of Freemasons throughout the world."

Now their are but two possible ways of discovering that the same rites and ceremonies and the same secret modes of recognition are practiced by the two organizations. The white Freemason can know this only by either visiting one of the "so-called Colored Lodges," or by holding Masonic communication with a "so-called Colored Mason," by comparing notes with him, and by giving to and receiving from him the necessary information on the subject of these secret rites and ceremonies.

It is needless to say that no Freemason who respects his obligation can practice either of these methods. The committee have, therefore, placed themselves in this awkward position, either that they have made the statement as a mere guess or gratuitous supposition, or that they obtained the knowledge on which they have founded that statement in an unlawful manner. We dare not charge them with this latter course, and must, therefore, suppose that they have really no authority for asserting the identity of the work in the two organizations. But even if this identity of ritual were proved it would not affect the law of the case.

The committee close their report by recommending the adoption of the following resolution:

Resolved, By the 'Grand Lodge of the Most Ancient and Honorable Fraternity of Free and Accepted Masons of the State of Ohio,' that this Grand Body will recognize the so-called Grand Lodge of Colored Freemasons of the State of Ohio as a legitimate and independent Grand Lodge, on condition that the so-called Colored Grand Lodge shall change its constitutional title, so that it shall read as follows: '*The African Grand Lodge of Free and Accepted Masons of the State of Ohio.*' And if the said so-called Colored Grand Lodge shall accept this recognition and make the suggested change in its constitutional title, then, and in that case, upon said action being reported to the M. W. Grand Master of this Grand Lodge, under the seal of said body, then the M. W. Grand Master is hereby authorized and instructed to issue his proclamation to the subordinates to this Grand Lodge and to the Grand Lodges throughout the world, with which we are in fraternal correspondence, recognizing the said so-called Colored Grand Lodge as an Independent Grand Lodge in the State of Ohio, under the title of '*The African Grand Lodge of Free and Accepted Masons of the State of Ohio.*'"

Let us see whether this panacea recommended for the removal of all the evils connected with the "so-called Colored Freemasons" of Ohio, will really have the effect intended by those who have prescribed it.

1. In the first place it proposes that the Grand Lodge of Ohio shall, on certain conditions, recognize the "so-called Colored Grand Lodge of the State of Ohio" as a legitimate and independent Grand Lodge.

But the evil complained of by the Grand Master was "the anomaly of two Grand Lodges," and he recommended that an attempt should be made "to bring about, by proper means in a legal manner, a union of these two Grand Lodges."

The committee meet the recommendation by proposing the establishment forever of two independent Grand Lodges in the State. Now if there is any one well recognized principle of Masonic law and usage in all English speaking countries, it is that two independent Grand Lodges cannot lawfully exist within the same jurisdiction. Attempts have been made in England, and in this country in Massachusetts, South Carolina, New York and Louisiana, to establish two independent Grand Lodges in the same jurisdiction. But these attempts have always failed—the two Grand Lodges remained in antagonism to each other—neither ever recognized the other—intercommunication between the members of each was prohibited under severe penalties—and the result, without exception, was that one of the two was obliged to recede from its position, and either to become extinct or unite with the other. There is no dispute about this as a matter of history or of law. The principle that there can be but one supreme authority in each jurisdiction has been so indelibly impressed on all English and American Masons, that the bare thought of tampering with it is repugnant to the Masonic sense of right. It is "passing strange" that any intelligent American Mason should be found willing to subvert this great dogma of our law.

2. The committee propose that this new and independent Grand Lodge shall assume the title of "The African Grand Lodge of Free and Accepted Masons of the State of Ohio."

But the Grand Master had complained that the Grand Lodge made a distinction founded on color, and he recommended that the Grand Lodge should take some action by which it would declare "the equality of all men without regard to race or previous condition."

This recommendation the committee have completely ignored. Instead of abolishing the distinction of color, they seek to perpetuate it by the recognition of two Grand Lodges in Ohio, one of white men to be called "The Grand Lodge of the Most Ancient and Honorable Fraternity of Free and Accepted Masons," and the other to be composed exclusively of colored men to be called "The African Grand Lodge of Free and Accepted Masons."

Queer ideas the committee appear to have of the right way to abolish distinction of color, when they propose to perpetuate that distinction by the adoption of what cannot but be deemed offensive by those to whom it is applied.

Why call it an "African Grand Lodge" when there will not be a single African in it. The colored men of this country, whatever may have been their descent, are not now Africans. They call themselves Americans, and claim to be American citizens and are accorded the rights and privileges of American citizenship by law.

But this title is altogether opposed to the current idea that Masonry is universal. In Ohio alone, we are to have two kinds of Masonry—a white man's Masonry, represented by "The Grand Lodge of the Most Ancient and Honorable Fraternity," and a colored man's Masonry, represented by "The African Grand Lodge."

We much doubt whether the "so-called Colored Masons" will accept the invidious distinction.

But if we can have an "African Grand Lodge" for colored men, why not have a "German Grand Lodge" for our Teutonic brethren, who form so large and respectable a portion of the population of Ohio? Or if the Pope would only consent to withdraw his bull of excommunication we might have "The Irish Grand Lodge," into which none but Roman Catholics of Hibernian descent would be admitted. Masonry is universal and can tolerate no such invidious distinctions.

3. But lastly, the Grand Lodge of Ohio, recognized all over the world as a regular and legitimate body, the supreme authority in the jurisdiction over which it presides, having, up to this day, maintained and still continuing to maintain the doctrine that the "so-called Colored Masons" in its territory are clandestine, and as such forbidding all Masonic communication with them, is now recommended to "descend from its high estate" and become a supplicant to the "so-called Colored Grand Lodge."

The committee say if the "so-called Colored Grand Lodge shall accept this recognition." That is to say it is to be offered to them as a free gift. There is no evidence that they have asked or that they want it. Indeed, it is generally believed that these Colored Masons are rather independent and are not inclined towards a fraternal connection with the whites. At least they have sometimes said so. And so there does not really appear to be any very great pressure at this moment for a union. But the committee are so anxious for this union that they are ready to throw aside all dignity and self-respect, and to present the Grand Lodge of Ohio at the closed door of the "so-called Colored Grand Lodge" and humbly request it to "accept recognition." What if it answers—"Go away, we do not want your recognition—we are quite comfortable—we do not need your recognition." What then?

We have approached this subject with no other than the kindest feelings to the mistaken authors of the report. But we feel confident that the errors which they have committed are of too grave import to the safety of the whole Fraternity of the United States to be passed over in silence. Having gone so far, the only remedy that can be effectual is the absolute rejection of the report by the Grand Lodge of Ohio at its next session.

In the meantime it is the duty of every Masonic journalist to raise his warning voice and to proclaim what would be the disastrous consequences of the adoption of these measures—it is still more the duty of every Grand Lodge, which convenes between this time and October next, to say to the Grand Lodge of Ohio, that these two questions of the recognition of Clandestine Masons, without being healed, and of establishing two independent and concurrent Grand Lodges in the same jurisdiction, have been long since definitively settled by the common law and the universal usages of Masonry in this country, and must not now be disturbed.

We summarize the most important objections to this report as follows:

1. The committee propose to recognize and admit into the Masonic family, a large number of clandestine or illegally made Masons, (if they are Masons at all,) without any previous process of healing. The question of color is not here involved or considered.

2. Nay, more, they would not only thus illegally recognize them, but they propose to subvert the great principles of American Masonry and establish two independent, rival Grand Lodges in the same jurisdiction.

3. Still worse, not only would they recognize clandestine Masonry and destroy the supremacy of Grand Lodges—but they would perpetuate an odious class or race distinction by establishing in Ohio a white man's Grand Lodge, and a black man's Grand Lodge, thus attacking the principle of Masonic universality.

When Jove sent Pandora upon the earth he gave her a box, from which, when opened, issued all the evils and distempers that have since afflicted mankind. Hope alone remained at the bottom of the box to alleviate the sufferings of man.

We cannot but view this report, so fraught with manifold evils, as a box of Pandora. But the hope that is at the bottom, is that the good sense and prudence of the Grand Lodge of Ohio, will, at its next session, reject all the propositions of this mischievous document—so mischievous, that we are sure its authors never would have presented it, had they given a moment's thought to its tendency.—*Voice of Masonry.*

MASONIC LITERATURE.

MORE than once have we drawn attention to the question whether a periodical literature is, or is not beneficial to the Craft. We return to it now, because it has been brought somewhat conspicuously before us in a work of the late Dr. Oliver, recently published, and a review of which will be found in another part of our columns. Now, there are few men to whose opinions on matters of interest to the Craft we attach greater value. We are very far from accepting all his theories, but no one ever doubted his enthusiasm, and in the case now before us, whether a Masonic press is or is not

desirable, his views are entitled to the greatest respect. He, himself, was a most voluminous author, and as his love for Masonry was undoubted, it is in the last degree improbable that he would have issued any Masonic publication, had he imagined there was the slightest danger from publicity. Nor must we overlook the fact that when the Lincoln Testimonial was presented to him, the numerous works he had written were pointedly referred to as establishing his claims to the respect and love of all Freemasons. But though the most enlightened members of our Order are in favor of a Masonic press, there is, unfortunately, an immense amount of apathy on the subject among the general body of Masons, and not a few are bigoted enough to oppose anything like the printing and publishing of ordinary Masonic news. It is within our own experience that there are still among us brethren who follow the example, quoted in one of the works of this very Dr. Oliver, of the Mason who declared himself opposed to Masonic literature, though he confessed to never having read a single line of any Masonic work, and was, therefore, incompetent to say whether they were beneficial or baneful. Now, let us hear what Dr. Oliver says in his posthumous work, *The Discriminants of Freemasonry*, on the subject of Masonic literature generally, and a Masonic press in particular. The work is written in the form of a dialogue. As in the well known work *Friends in Council*, by the late Sir Arthur Help, so here, a number of Masonic friends meet together at the house of one of their number, and spend a week in discussing Masonry in all its bearings, its government, organization, and dissemination, whether any, and if so, what improvements can be safely made in its ritual, and generally by what means the cause of Masonry may be most effectually promoted.

In comparing Masonry in the United States and in England, one of these "Masonic Friends in Council," Bro. Nis Petersen, also known as "The Skipper," in explaining how Masonry has made such rapid strides in the former country, mentions, among other reasons, that, "their Grand Lodges encourage the dissemination from the press of general philosophy of the Craft, provided that the recondite secrets be not profaned," adding further, "Formal treatises, periodical works, and prize essays, abound in every State in which the genuine principles of Masonry are embodied and unfolded; and thus it becomes an accessible pursuit, and, in common with all other sciences, sustains a rank commensurate with its real value, even amongst those who have not been initiated, or who, by sex or age, are excluded from a participation in its mysteries." "The Vicar," taking up the conversation, expresses an opinion, that if the example of our American Brethren were followed in this country, the Order would be doubled as regards numbers, in a quarter of a century, while its character would be raised "by the adhesion of men whose talents have already distinguished them in the walks of learning and science, and who would thus be induced to make Freemasonry their study, for the pleasure such a pursuit is certain to convey to their minds." Thereupon, Bro. Gilkes, another of the friends, pursues the theme and gives utterance to the following: "Mankind now entertain a more favorable opinion of our pursuits, because the general principles of the Order are no longer a sealed book, but have been explained over and over again on scientific principles. If this course had not been pursued, it is doubtful whether Freemasonry would have been able to maintain its position. We hear no more of 'the devil dancing in a circle' during our celebrations, nor of the red-hot poker, or any other of the absurdities bequeathed to us by the cowans of the last century; and the ridicule formerly attached to the character of a Freemason is now entirely forgotten."

A few pages further on we read: "And I have often wondered," said the rector, "why Freemasonry has no authorized periodical, as an organ of the Craft and a medium of communication for the brethren. While every other class, into which society is divided, has its magazine, whether literary, scientific, peaceful, or warlike, how does it happen that Freemasonry should be without some such useful vehicle for the record of Masonic intelligence?" And then is quoted in a foot-note to this passage, the following announcement, which appeared in the *Freemasons' Quarterly Review*, 1839, which had been established only five years: "This publication will continue to issue, in its quarterly form, provided its circulation be doubled. The manner in which this can be done is not difficult. Let every subscriber take two copies, and find a friend to take one off his hands; let every lodge take one copy. This, however, we must know beforehand. We, therefore suggest that a note should be addressed to us, or to our publishers, stating additional subscribers, and this will finally determine our course. Should we, unfortunately, be deceived in this matter, the number for December, 1840, may issue if we live, but our editorial labors will then close; and even this extension of time is only permitted in justice to our brethren in the East and West Indies, who might otherwise justly complain of a want of courtesy." However, we need hardly pursue the subject much further. Suffice it that all the guests who are assembled under the hospitable roof of "The Surgeon," and take part in this dialogue, concur in the view that the Masonic Press must be beneficial to the Order, and that it should receive the hearty support of members. When this was written the

Freemasons' Quarterly Review was in existence, but the support it received was evidently not such as it deserved, or we should not have had the announcement we have just quoted from its editor. That it did good service, however, admits of no doubt whatever. Many years have passed since Dr. Oliver wrote these *discrepancies of Freemasonry*. The Order has vastly increased in point of numbers, and is almost universally popular. Yet the Masons in the United Kingdom, as compared with those in the United States, are hardly less apathetic in supporting the Masonic periodical of the day now than formerly. It is estimated there are over a hundred thousand Masons ranged under the banners of the Grand Lodges of England, Ireland and Scotland. Three periodicals exist, viz., a monthly and two weeklies, which contain the Masonic news of the day, and in which are discussed those questions principally interesting to the Craft. In the United States there are more than half a million of the brethren, and, Masonically speaking, there is hardly a district presided over by a Grand Lodge, which does not support one or more Masonic magazines or newspapers, while many other papers of general interest devote a portion of their space to Masonic intelligence. This contrast between the support accorded there and here to Masonic journalism is certainly not flattering to British Freemasonry. Our lodges are scattered throughout the length and breadth of the land, and it is well nigh impossible but some interest must be awakened as to what is going on around us. We in London must delight to hear of what is done in the provinces; those in the provinces must feel an interest in the proceedings of London Lodges. Here then is one reason why our publications should receive encouragement. Then there are innumerable questions which may be safely discussed in the columns of a newspaper or magazine. The philosophy of the Craft will be disseminated, nor is there the slightest ground for imagining that the "recondite secrets of the Order" will be "profaned." Nothing of the kind has happened in America, why should there be the slightest fear that English Masons will be less mindful of their obligations, and make public what should not be revealed? Speaking generally, and without regard to any interests of our own, we say the apathetic support accorded to English Masonic literature is not creditable to English Masons.—*London Freemason's Chronicle*.

MASONS AND THE CENTENNIAL.

The following are the instructions issued by the General Committee for the grand reunion of Knights Templars, under the auspices of the R. K. Grand Commandery of Pennsylvania, to be held in Philadelphia on the 18th of June, in commemoration of the one hundredth anniversary of American independence :

GENERAL ORDERS NO. 1.

PHILADELPHIA, Jan. 6th, 1876.

In order that an authentic list may be had of all those who will participate in the reunion or assembly in the city of Philadelphia, and to protect ourselves from those who are not of us and that those who will be our guests may receive all the hospitalities which may be extended to them, the following rules have been adopted and will be strictly adhered to and required from all, both of the jurisdiction of Pennsylvania and others :

1. Each commandery will prepare a printed list of the names of its members who will participate in the reunion and of the ladies who accompany them. The list to be on letter-sheet paper, and one copy forwarded to the Secretary of the committee at least five days before the commandery leaves home; a second copy will require to be under seal, attested by the Eminent Commander and Recorder, and filed personally by the Eminent Commander at this office immediately on arrival in Philadelphia.
2. Commanderies will advise the time of their arrival and the road by which they will come, and a proper escort will be awaiting them.
3. Detachments of commanderies and individual knights representing commanderies, must come properly accredited and vouched for, or they cannot be recognized. Individual knights must join some organized commandery.
4. The entire entertainment of the visiting knights has been undertaken by the commanderies of Philadelphia—viz., Philadelphia, No. 2; St. John's, No. 4; Kadosh, No. 29; Mary, No. 36; St. Alban, No. 47; "Corinthian Chasseur," No. 53, and Kensington, No. W. D. 54. At their solicitation this honor has been assigned to them. This committee reserve Thursday, June 1st, 1876, for the parade, installation of grand officers and reception and promenade concert by the Grand Commandery.
5. Only the regulation uniform, as prescribed by the Grand Encampment of the United States, and modified by that body at New Orleans, or that authorized by the Grand Body under whose authority the commandery, preceptory or priory may work, will be permitted.

6. The details for the parade, formation and route will be issued in due time by the Right Eminent Grand Commander of the Grand Commandery of Pennsylvania, Sir Charles H. Kingston.

7. The committee are endeavoring to accommodate those who desire to go into an encampment to do so; should we be successful notice will be given of the fact.

8. For the information of all, the committee would say that the International (Centennial) Exhibition will open in the city of Philadelphia, on May 10th, 1876.

9. Attention is called to the report of the Committee on Hotels and Railroads, which is here annexed.

10. The Grand Commandery of Pennsylvania will open its twenty-third annual Conclave in the Masonic Temple, Philadelphia, on Tuesday, May 30th, 1876, at eight o'clock, P. M. Immediately after the opening the Grand Encampment of the United States will be received.

Wednesday morning, May 31, at ten o'clock, annual election of officers and transaction of the business of the Grand Commandery.

Thursday, June 1, grand parade at eight A. M., to be followed by installation of grand officers and promenade concert and reception in the evening.

11. Owing to the great dissatisfaction resulting therefrom the committee have decided that there will be competitive drill.

12. Commanderies visiting from the West, by way of Pittsburg, will be met and escorted through the State by the commanderies in that city, Allegheny to Philadelphia; those coming by way of the North, by the commanderies in Towanda, Scranton, Wilkesbarre, Jauch Chunk, Allentown and Easton; those in the Northwest, by the commanderies in Erie, Corry, Ridgeway, Lock Haven and Williamsport.

By order of

E. Sir William H. Eagle, Chairman	.. No. 34.
Sir Charles H. Batchelor	..... No. 1.
E. Sir F. C. Garrigues	..... No. 3.
E. Sir William H. Castle	..... No. 4.
E. Sir E. P. Kingsbury	..... No. 17.
E. Sir James M. Porter	..... No. 19.
E. Sir Michael Nisbet	..... No. 29.
E. Sir Constans Curtin	..... No. 33.
E. Sir Andrew Robeno jr.	..... No. 36.
E. Sir Richard G. Oellers	..... No. 47.
E. Sir E. B. Spencer	..... No. 53.

MARK RICHARDS MUCKLE, Grand Treasurer, Treasurer.
CHARLES E. MEYER, Grand Recorder, Secretary.
General Committee of Arrangements of the Grand Commandery.

REPORT OF THE SUB-COMMITTEE ON RAILROADS AND HOTELS.

To the General Committee of the Grand Commandery, &c. :

At a meeting of "The Committee to Make the Necessary Hotel and Railroad Arrangements for Visiting Knights during the Reunion," held December 21st, 1875, the Chairman was directed to notify all commanderies who apply for information in regard to transportation, that they apply to the general offices of their nearest railway as to the prices of excursion tickets, that this committee are assured that a very low rate would be given—in some cases one fare, or one and one-fifth for the round tickets for knights and their ladies; that this committee will use their utmost endeavors to procure such a reduction in the rates as will be satisfactory to all; but that it is impossible for them to secure rates here for all the points from which commanderies will come. Therefore, commanderies will be better accommodated by applying, as requested above, to their nearest ticket offices.

Arrangements have been entered into with the Centennial Lodging House Agency (limited) for the accommodation of the visitors. The preparations are on a scale commensurate with the importance of the occasion, and for the entire comfort of the guests.

Coupon tickets will be placed on sale by the agency, in various parts of the country, which will be received by the householders in paying for board furnished. The purchaser will be met while on the train approaching the city by a messenger of the agency, who will hand him a card as a letter of direction and introduction to the quarters assigned him, which he will find vacant and ready for his reception. The whole system of rooms will be under one general management, the city being divided into such number of districts (each in charge of a superintendent), as may be required by the proper handling and transaction of business. From the facilities already at the command of the agency it is expected that quarters can be provided for from 30,000 to 40,000 persons daily.

In view of the above facts and of the facilities already at command the agency is

prepared to take the entire contract for supplying the accommodations. They agree to supply comfortable accommodations in private houses equal, if not superior, to those given at any hotel in the city, at an expense ranging from \$2 to \$2.50 per day, and will give two full meals, consisting of breakfast and supper, with comfortable and clean lodgings.

Commanderies who desire further information or quarters will address William F. Allen, Secretary, Centennial Lodging House Agency, (limited), No. 1,010, Walnut street, Philadelphia, who will answer all questions in reference thereto.

I AM WILLING TO BE TRIED AGAIN.

BY BRO. D. B. FRENCH.

I was tried upon the metal point,
When in my manhood's morn,
I passed the vestibule of Truth,
And to Masonry was born;
The pledge I made is with me yet,
It, with life, I shall retain,
And I am always willing
To be tried by it again.

As in the Middle Chamber
A neophyte I stood,
And was taught Art's fair proportions,
And saw that all was good,
My second step of trial came,
It did not come in vain,
And I am ever willing
To be thus tried again.

Then I passed that serious trial,
That every Mason must,
When taught the solemn lesson,
"Man's frail body is but dust;"
But a glorious symbol followed
That, though in earth we're lain,
Before our Father and our God
We must be tried again!

I've been tried upon the *level*,
I've been tried upon the *square*,
I've borne the heavy burdens
That each Mason true must bear;
But through the Mercy Infinite,
And the Lamb for sinners slain,
Am ever, ever willing,
To be thus tried again.

Every Mason must have trials
On the checkered floor of life—
The world is full of wickedness—
Of folly, danger, strife;
Let us ever bear and forbear,
And meet each earthly pain
As always to be ready
To be tried on High again!

BRO. DANIEL COXE—THE FATHER OF FREEMASONRY IN AMERICA.

BY BRO. MCCALLA.

THE life of the earliest Provincial Grand Master of Masons in America, Bro. Daniel Coxé, of New Jersey, has never been written; we propose to briefly write it. His life was an eventful and distinguished one; he was a leader of men as well as Freemasons. Original materials for his full biography are not lacking, although they have never been carefully collated. We shall endeavor, in these notes, to render the complete task easier for his future biographer.

As Philadelphians, we feel a natural pride in his career, for it was he who, in the autumn of 1730, chartered the first Masonic Lodge in our city—which was also the earliest Master Masons' Lodge in America. This lodge (as Bro. Hughan recently discovered) was No. 79 on the register of the Grand Lodge of England, and was designated as "The Hoop, Water Street," and met on the first Monday of every month. Grand Master Coxé's authority to charter this lodge was derived from a Deputation, dated June 5th, 1730, from his Grace, Thomas, Duke of Norfolk, Grand Master of the Free and Accepted Masons of England. The fact of the existence of a Master Masons' Lodge in Philadelphia in 1730, and a Provincial Grand Lodge in the same city in 1732, through the past labors of *The Keystone*, are now matters of history, (having been first proved in these columns a year and a half ago,) and since, they have received the endorsement of the Library Committee of the Grand Lodge of Pennsylvania, in their "Memorial Volume," and also of the accurate and disinterested English Masonic historian, Bro. Wm. James Hughan. But who was Bro. Daniel Coxé, the Father of Freemasonry in America? We shall endeavor to satisfactorily answer this question.

Bro. Daniel Coxé was an eminent lawyer, the son of Dr. Daniel Coxé, of London,

who from the year 1687 to 1690 was the largest landed proprietor, and also the Governor, of the Province of West Jersey. In 1691 Dr. Coxe sold the territory and government to the West Jersey Society for £9,000. He was thus a man of large wealth, and all authorities agree in attributing to him as well, great activity of intellect and enterprise of character. And he was distinguished in England before his arrival in America, having been the physician to both the Queen of King Charles II. and to Queen Anne.

In 1702, in consequence of commotions and disagreements, the several proprietors of East and West Jersey surrendered its government to Queen Anne, who the same year appointed Edward Hyde, Lord Viscount Cornbury, (the grandson of the illustrious Earl of Clarendon, and a cousin to the Queen,) the first Royal Governor of the United Provinces of East and West Jersey. His title is worth giving in full. It was: Governor-in-Chief of Her Majesty's Province of Nova Cesarea or New Jersey, New York, and all the Territories and Tracts of Land depending thereon in America, and Vice-Admiral of the Same."

At this point we commence the immediate biography of America's first Grand Master.

In 1702, Bro. Daniel Coxe was recommended to Queen Anne as a member of the Provincial Councils of New Jersey and New York. Certain parties objected, alleging that he had no real property in New Jersey, and also that he encouraged the people in their opposition to the election law. Lord Cornbury, the next year, appointed him to the command of all the forces in West Jersey, and henceforth he was known as Col. Coxe. He replied to those who opposed him, that he was in a controversy with the Proprietors concerning certain lands of his father's which they unjustly withheld from him, and that if he had been factious, Lord Cornbury would not have entrusted him with the military command of his forces. In 1705, he was successively recommended as a member of the Council by Lord Cornbury to the Board of Trade, then by the Board of Trade to the Queen, and in the same year he was approved, and received his appointment. He continued a member of the Council for eight years, until 1713, under the administrations of Governors Ingoldsby and Hunter, although his enemies were actively intriguing for his removal during the greater part of the time.

Lord Cornbury proved to be an arbitrary and tyrannical Governor. In consequence, the Assembly petitioned the Queen for his removal, whereupon he addressed Her Majesty in reply, and Bro. Coxe, with others, endorsed his reply. This fact drew upon the latter the hatred of the Governor's enemies. Notwithstanding this fact, in 1715, Col. Coxe was again elected to the Assembly, as a representative from Gloucester, and the following year he was chosen Speaker. Governor Hunter's party again becoming powerful, Coxe and his party were expelled from the Assembly, ostensibly on account of absenting themselves. At this time Col. Coxe resided in Bristol. His friends, in testimony of their confidence in the justice of his course, raised a subscription and sent him to England, where he arrived in November, 1716, and was favored by the Lord Chancellor and Lord Townshend. Governor Hunter, it was, who about this time wrote to Dean Swift, "Here is the finest air to live upon in the universe; and if our trees and birds could speak, and our *Assemblymen keep silent*, the finest conversation, too."

The minutes of the Grand Lodge of England show that, on January 29, 1731, at the meeting of that Grand Body, Bro. Daniel Coxe was present, and his health was drank, as "Provincial Grand Master of *North America*." This fact shows that at that date there was *no other* Provincial Grand Master besides Bro. Coxe in America. This was over two years before the appointment of Bro. Henry Price as Provincial Grand Master of Massachusetts.

In 1734, while Hooper was Chief Justice of New Jersey, Col. Coxe was appointed Associate Justice of the Supreme Court, and continued to hold this high office for a period of five years, until his death.

We should here allude to Bro. Coxe's fame as an author, for he composed two works, one of which was noted in its day, and since esteemed valuable enough to be reprinted in full in the present Collections of the Historical Society of Louisiana; and the other was not published until two years after his death. The latter was entitled "Collection of Voyages and Travels, London, 1741. 8vo." The full title of the former (the most valuable, curious and interesting to readers of the present day) is as follows:

"A Description of the English Province of CAROLINA, by the Spaniards called Florida, and by the French *La Louisiana*—as also of the great and famous river Meschacebe or Mississippi, the five vast navigable lakes of fresh water, and the parts adjacent, with an account of the commodities and their growth and production in the said Province. By DANIEL COXE. London: 1722."

There was so large a demand for this book that three additions of it were printed—in 1722, 1727, and 1741.

Its purpose is worthy of explanation, as well as its contents.

In 1630, Sir Robert Heath, Attorney General of Charles I., obtained a patent for the extensive region then called "Carolana," which included the present States of Virginia, North and South Carolina, Georgia, Florida, Louisiana, and all the country north, on both sides of the Mississippi, up as high as Kentucky. It is apparent what an immense tract it was. A writer in the *North American Review*, for November, 1815, in a review of Bro. Coxe's book on CAROLANA, says: "Probably there is no other instance on record of any private individual pretending to such an extensive property." Dr. Daniel Coxe (the father of Bro. Coxe) procured an assignment of Heath's Patent (which in 1663 had been declared void), and in 1699, he memorialized King William in regard to it. The same year the Attorney General of the Crown, together with seven members of the Privy Council, reported, that "having examined the claim by order of the Ministry, they report to the King as their opinion that Dr. Coxe is entitled to this Province;" but before it was confirmed by Parliament, the Doctor died—whereupon his son renewed his claim, and attempted, in addition, to colonize CAROLANA. To aid this purpose, he wrote and published the book to which we have called attention—entitled "Carolana." His authorities were the Memoirs and Journals kept by various persons sent into the valley of the Mississippi by Dr. Daniel Coxe—the last expedition fitted out by him having consisted of two ships, commanded by Captain Barr, which, in 1698, were the first to sail up the Mississippi River to its sources.

Some of the information contained in this volume is remarkable, not only for its accuracy, but also for its geographical and national importance. For example, we read that "the Missouri river hath a course of 500 miles, navigable to its head or springs, and which proceeds from a ridge of hills somewhat north of New Mexico. On the other side are rivers which run into a great lake, that empties itself by another great navigable river into the South Seas." Now, the Lewis and Yellowstone Rivers do head within a few miles of each other—a fact, however, that was not verified by other explorations for *more than a century* after Bro. Coxe's account was written.

Again we read of Carolana: "Cotton grows wild in the pod, and in great plenty; may be managed and improved as in our islands, and turned to as great account; and in time, perhaps, *manufactured either in this country, or Great Britain*, which may render it a commodity still more valuable." Bro. Coxe here displayed wonderful sagacity as to the importance of the cotton plantations of the South, which, afterwards, for so many years rendered Europe our debtor, and became one of the great regulators of our exchanges.

The preface to Carolana also included suggestions which contain the first and true foundation ideas of our American Union. Bro. Coxe proposed, for the more effectual defence of the British settlements against the French and Indians, that *all the North American Colonies should be UNITED*—that there should be a Supreme Governor and a Great Council, consisting of two deputies from each Province, and that they should be convened by the Supreme Governor to consult and advise for the general good of all the Colonies. Grahame says truly, in his *Colonial History*, "In this plan, which was supported by great force of argument, we behold the *germ* of that more celebrated though less original project, which was again ineffectually recommended by Doctor Franklin in 1754, and which, not many years after, was actually adopted." We quote a part of Bro. Coxe's prophetic words:

"If the ancient Britons had been united among themselves, in all probability the Romans had never become their masters. So if the English Colonies in America were consolidated as one body, and joined in one common interest, as they are under one gracious sovereign, and with united forces were ready and willing to act in concert, and assist each other, they would be better enabled to provide for and defend themselves against any troublesome, ambitious neighbor, or *bold invader*. For Union and Concord increase and establish strength and power, while Division and Discord have the contrary effect." The reader will perceive that the contents of Bro. Coxe's book are of sufficient importance to justify our extended mention of them. A reference to the work itself, which may be found in any good public library, will more than substantiate all we have said of it.

Bro. Daniel Coxe was not only distinguished as an author, a legislator, a soldier, a lawyer, a jurist, and a Mason, but he was also an ardent and constant advocate of the advancement of religion in the Province of New Jersey. Geo. Ross, an Episcopal Missionary, in a letter to the English Missionary Society, dated New Castle, August 28th 1716, and conveyed by Col. Cox on his visit to England in that year, says, in a postscript:

"This comes by Col. Coxe, of New Jersey, a good and constant friend of all the Society's Missionaries in these parts, and I cannot but wish that he may meet with that reception from all the members of that honorable body, that a person of his worth and merits, and one that is so hearty for the present constitution in Church and State, is very deserving of, and has just pretensions to. Again, later, Joseph Talbot, in another

letter to the Society, dated Philadelphia, Dec. 9, 1723, after speaking of the Church in Burlington, N. J., says: "Col. Coxe and Mr. Trent have done their part towards the Society's house at Burlington. They have put it all in good order within and without."

It will be noted that the first of these letters was written at the time of the height of the difference between Coxe and Governor Hunter.

Bro. Daniel Coxe, the first Provincial Grand Master of Masons in America, died at Burlington, N. J., on April 25th, 1739, at the age of 65 years.

He left two sons, John and Daniel Coxe, both of whom were distinguished. John Coxe, in 1745, was a member of the Provincial Council, and was described by Governor Morris as "a good lawyer, and grandson of Dr. Daniel Coxe, who owns a great part of this Province."

In 1746, Daniel Coxe was one of the pall-bearers of Governor Morris.

The remains of our first Grand Master lie buried in the grave-yard of the Episcopal Church, formerly St. Anne's, now St. Mary's, at Burlington, and in the east transept of the Church may be seen a marble slab bearing this inscription:

" DANIEL COXE,
Died April 25, 1739,
Ætat 65.

We are under fraternal obligation to Col. Lachlan H. McIntosh, of Burlington, N. J., for the following full description of the Mural Tablet, in St. Mary's Episcopal Church, of that old town, commemorating the decease of Bro. Daniel Coxe:

"The record is upon a dark-colored granite slab, immediately in front of the chancel of old St. Mary's Church, Burlington. The slab is set even with the floor, and is 5 feet 11 inches in length by 2 feet 7 inches in width. The inscription is simply:

' DANIEL COXE,
Died April 25th, 1739.
Ætat 65.

Beneath, on the same slab, is the inscription:

' SARAH COXE, his wife,
Died June 25th, 1725.
Ætat 35.'"

We may truly say, in the language of Hayden: "His name stands in the annals of American Masonry like the morning star at dawn rising above the mountain's mystic top." And he was not only an eminent Mason, the first among his equals, but he was also a great and good man. Field, in his *Provincial Courts of New Jersey* says: "His early career was clouded by his connection with Lord Cornbury, and his differences with Governor Hunter; but he lived to enjoy the confidence and respect of the community; and his judicial duties were discharged with ability and integrity."

Our New Jersey Brethren, in June last, honored the memory of Bro. Coxe by causing to be prepared an accurate steel-engraved portrait of him, a copy of which was appropriately framed and presented to his living representatives. Bro. James H. Stevens, of Camden, Past Senior Grand Warden of New Jersey, was chairman of the committee, and the act was a fitting and graceful testimony to the pre-eminent merit of the Father of American Freemasonry.

By the favor of Bro. George F. Fort, of the Camden (N. J.) Bar, we have received a fine copy of this steel-engraved portrait, of "Col. Daniel Coxe of Trenton, First Grand Master of the Freemasons of New Jersey," as he is described on the engraving itself—which portrait we have now before us. He was evidently a man of exceedingly fine presence—with handsome regular features, full high forehead, clear dark eyes, and a mouth indicating firmness of character. He appears in his robes and wig as Associate Justice of the Supreme Court of New Jersey. This engraving is from an authentic old portrait in oil, still in the possession of the Coxe family.

Pennsylvania and New Jersey have good reason to be proud of their first Grand Master, and it is a labor of love for us to spread abroad his good name and fame to the world.—*Keystone*.

GRAND LODGE OF IRELAND.—At the stated meeting of Grand Lodge, held on the 2nd of December, the following were elected Grand Officers for 1876: Grand Master, His Grace the Duke of Abercorn, K. G.; Senior Grand Warden, the Marquis of Headfort; Junior Grand Warden, Lord Dunboyne; Grand Treasurer, Arthur Bushe; Grand Secretary, Viscount Bernard; Grand Chaplains, Rev. John J. Macsorley, Rev. Lord Plunket; Senior Grand Deacon, the Hon. David Plunket, Q. C., M. P.; Junior Grand Deacon, Alderman Joseph Manning; Grand Superintendent of Works, George A. Stephens; Grand Director of Ceremonies, Theophilus E. St. George; Grand Steward, George Moyers, LL. D.; Grand Sword Bearers, Harry Hodges, George Moyers; Grand Organist, Charles O. Grandison; Grand Inner Guard, Humphrey Minchin, M. B.

EDITORIAL DEPARTMENT.

A WOULD-BE MENTOR.

THERE are two classes of persons—we need hardly mention them—who sadly miss their vocation when they leave the pulpit or the tripod for the editor's chair; for almost invariably the one becomes pedantic and the other disputatious. An *apparently* very learned, reverend but irate brother, who seems to have control of a monthly issued in Montreal under the title of the *Masonic News*, is evidently of the latter sort. He has come foul of the CRAFTSMAN in one of his worst moods, and scolds it like a veritable drab, merely for having used the word "demolished," and because he believes its publisher to be actuated by jealousy towards him. It grieves us to think we should have been the cause of so much uneasiness to such a "learned" brother, yet we take the liberty of telling him that he is unnecessarily exercised, while we at the same time disclaim in the most emphatic manner any intention of doing him wrong either by word or deed. We may not be so "learned" as our brother of the *News*, but we would be utterly ashamed to exhibit as little respect for the cardinal principles of Masonry as he has done in his uncalled for attack upon the CRAFTSMAN. For a minister and a brother to impute "impudence," "ignorance" and want of brains to another brother, is not only unmannerly but unbecoming in one who should imitate as far as he can the character of his Divine Master, instead of displaying the worst of feeling and the most acrimonious spirit. He tells us we have shown bad taste, and worse judgment, in trying on this and other occasions to underrate the *News*. Of course this is mere assertion. Let us see how the matter really stands:

Less than a year ago we received the prospectus of the *Masonic News*, and at once had the magazine placed on our exchange list; but, judge of our surprise, when on opening the initial number our eyes fell upon the following extraordinary sentence: "We have long entertained the idea that there was room for, and should exist in Canada, a journal devoted to the interests of Masonry," which was in effect ignoring the existence of a journal then in its ninth year. How, we ask, could we be expected to give the usual notice of a "journal" claiming to be the only one of its kind in Canada? Yet it was this omission—purposely we admit—of a notice, which caused the *News* to carp at us, and finally abuse us in good set terms. We have had no quarrel with it, yet it says we underrate it, and it "can understand the insidious undercurrent," which, however, is but an imaginary one. With regard to the offence and "front of our offending," the simple assertion that the *Keystone* had *apparently* demolished his antagonist, should not have stirred up so much bile in the breast of our reverend brother. We meant nothing offensive in implying that—in argument—he had been beaten or "demolished," it was at best a mere expression of opinion. It is not commendable in either a writer or speaker to indulge in self-praise or the assumption that he has worsted an opponent, that is usually left for others to do; but then, there are some persons who are so puffed up with their own pretensions that they cannot bear to be told that there is such a thing as that they might be wrong. Our angry assailant may not like our plainness, but we may as well tell him that his advice as to how we shall conduct the CRAFTSMAN is not needed. This magazine does not pretend to be wholly original, but prefers to give the

solid utterances of able Masonic teachers like Bros. Hughan, Mackey and others, rather than columns of "leaded" stuff, while at the same time we have double the amount of good reading in the same space. We make no reflections, and have no fault to find with the *News*, beyond the fact of its being misled by the notion that we were jealous of its prosperity, while all the time it was apparent it intended us no good in ignoring the existence of the CRAFTSMAN.

BROTHER NORTON ON MASONIC MYTHS.

THIS worthy brother of the Jewish persuasion, who has done good service in his day, and is now endeavoring to relegate to the shades of oblivion what he regards as the mythical portion of Masonic history, has fallen under the displeasure of some of our contemporaries. It is but right that every Mason should be jealous of the good name of Masonry, and do all he can to prevent its being brought into disrepute. In doing so, however, it is not necessary that unjust aspersions should be cast upon a brother, who, whether right or wrong, is conscientious in the attempt to make what he believes to be an exposure of the romantic character of the Masonic history given from time to time. Bro. Norton is thoroughly in earnest, and he does what he can to impress his readers with the truth of what he writes. That he is correct in his assumptions we will not undertake to say, yet we cannot think that he writes solely with the view of misrepresenting the Order. As a member, it is his duty to be faithful to the landmarks of our Masonic history, but he has somehow or other got it into his head that fiction has in a measure usurped the place of fact, and thus persists in declaring his belief that there is little reality in the accounts we have of the original history of Masonry. For doing this Brother Norton is unsparingly denounced, but we see no cause for such denunciation, as there is no intention of lowering the Masonic standard in all that he says.

It seems to us that Bro. Norton is fully impressed with the belief that the history of Masonry is apocryphal, and he delights in making it appear so. The fact of his being a Jew has the most to do with his believing as he does, for he cannot bear the thought of the two Saints John being in any way associated with Masonry; that would give it too much the character of a Christian institution, and such a thing he could not possibly submit to. It is true that he is occasionally violent in his language, but he is only riding a hobby after all. It would be absurd to suppose that he means any harm to the Order, he is simply carried away with the notion that Masonry as practised in the United States, is sectarian. We have done something to disabuse his mind of such a thing, still he clings to it with the most wonderful tenacity, and we have little doubt he thinks his race is in a measure proscribed. Fortunately such is not the case, for no matter whether a member is a Jew or a Christian, so long as he is not atheistical he is admissible to the ranks. Men of all creeds meet in the lodge, and whatever Bro. Norton may say to the contrary it is sufficiently apparent that sectarianism has no influence. There are some men who are never satisfied unless they are in opposition, and we take Bro. Norton to be one of that class. He is just now arguing the Colored Mason question, and in spite of the well known fact that all colored Masons are clandestine, he insists that they should be recognized. He loses sight of the constitution, in order that he may have his say. We see no other way of accounting for the course he takes.

NEW PUBLICATIONS.

The Christian Patriot is the name of a new monthly magazine just started in New York, under the editorship of what we take to be a fanatical preacher. It is well enough in some respects, and we doubt not will meet with favor at the hands of many, but it is so completely anti-Masonic that it devotes a great deal of space to the republication of an old controversy on Masonry, and its editor evidently thinks he has entirely destroyed the Order. We cannot help regretting that there should be such bigoted, short-sighted people as the Rev. Mr. Pollock, the editor of the *Christian Patriot*. He is not likely to immortalize himself, however.

The Canadian Journal of Oddfellowship is not a new magazine, but it is new to us, although it has reached the second volume. It treats on subjects germane to the order, but we understand it sometime since travelled out of its way to have a fling at Masonry on the subject of burial. That it made anything by its argument does not appear, and we are quite certain it has nothing to gain by attempting to place Oddfellowship and Freemasonry in antagonism. We trust it will avoid doing so, as there is no reason why both should not go along as they have been doing, without coming into collision.

The Witness is the title of a new weekly paper issued in Toronto in a very convenient form, and purporting to be a religious, literary and general newspaper. We cannot say that it has done amiss at the start, and we trust it will continue as it has begun. There should be "room and verge enough" for a journal of the kind.

The National Protestant is an anti-Roman Catholic, non-sectarian, and independent weekly paper, just issued in New York. Its aim is to make war upon the papacy, and it certainly does not spare either the occupant of the Vatican or those who serve under him. We see that it devotes a little space to Masonic subjects, but its great feature is unquestionably its opposition to Roman Catholicism.

The publishers of the Philadelphia *Keystone* have issued a neat and useful annual, under the name of "The Keystone Centennial Masonic Almanac," for the current year. In addition to the usual calendar, it gives a great deal of valuable and interesting matter on Masonic subjects, but its lists are chiefly confined to the State of Pennsylvania. We welcome this publication as one that is calculated to create a favorable impression on the minds of Masons.

THE Proceedings of the Grand Chapter of Kansas, in pamphlet form, have reached us. A brief allusion is made in the appendix, to the annual convocation of the Grand Chapter of Canada in 1874, that of 1875 had evidently not been reported to the Kansas Chapter.

THE Grand Lodge of Ohio had already made itself notorious through its recent pamphlet on the Colored Mason question, but it has done something more by the addition of a ponderous book in which are given the substance of the pamphlet alluded to, and the proceedings of the last Grand Lodge meeting. The Foreign Correspondence is a feature of wonderful interest, being a complete history of Masonry, comprising some sixty pages of well written matter. A portrait of Bro. Kent Jarvis, Past Junior Grand Warden, is given, and also a view of the Washington National Monument.

THE *Weekly Courant*, of Columbia, Pennsylvania, appears in a new form, and makes a fine appearance. It is an excellent weekly paper.

and always has something good about Masonry. We wish it abundant success.

MASONIC BRIEFLETS.

A CORRESPONDENT of the London *Freemason* draws the attention of his brother Templars "to the valuable and interesting address of the Grand Prior of Canada which appears in the December number of the *Freemason's Magazine*," and adds: "It is important that all should read it before attending Grand Priory on the 10th inst." The address has been highly commended everywhere, and we are glad to know that the Grand Prior is held in such favor abroad.

EVERYTHING is centennial this year with our republican neighbors, and a copy of the Proceedings of the Grand Lodge of Ohio, comes to us headed "Centennial Year, 1875-76." It is a ponderous book, and contains a large amount of interesting reading concerning the past hundred years of Masonry in America, in addition to the report of the regular proceedings at the annual meeting in October last.

THE January number of the *New York Square* contained a portrait of Illustrious Bro. King Kalakau, the Sandwich Islands monarch. He is said to be a highly intelligent Mason, and a man of much learning. That is according to the *Square's* authority.

THE mother city of Freemasonry dispute is still going on. The *New England Freemason* claims that Boston is the place, but the *Key-stone* will have none of it, and insists that the city of brotherly love is the rightful claimant. The matter is a difficult one to settle.

THE *New England Freemason* excuses its tardy appearance—the last number being three months behind—on the ground that the editor's time is taken up with other business, and adds that the magazine is not any further behind than its patrons. It is truly pitiable that Masons will not extend the requisite support to purely Masonic periodicals.

THE Grand Secretary of Michigan is eighty years old, and has been a Mason fifty-eight years. He has been Secretary of the Grand Chapter for fifty-four years, of the Grand Lodge thirty-eight years, and of the Grand Encampment thirty-one years. Surely his must be a noble record.

A BROTHER in New York has opened a restaurant in the premises of the Freemason's Club, and calls it the "Goat and Gridiron." What's in a name?

BRO. FINDEL, the eminent German Masonic writer, has been taken to task by the London *Freemason* for asserting that the Grand Lodge of England is not more regular than the Colored Prince Hall Grand Lodge. Our contemporary points out the error the distinguished author has fallen into, and we presume we shall hear something more of the matter. The *Freemason* erred in the first instance, in partially agreeing with Bro. Findel in the view that Colored Masonry should be recognized.

THERE would seem to be no end of "cyclopedias," for in addition to those already in existence, two more are announced, one by Br. Mackenzie, and the other by Bro. the Rev. A. F. A. Woodford, both in England. The encyclopedia of the latter has not yet gone to press, but will be published during the present year, and is to be most thorough in its character. Mr. Mackenzie's work is being issued in parts.

THE anti-Masons are as virulent as ever, but more particularly the religious ones. In France Bishop Dupanloup has found many imitators,

and all and sundry denounce the Order as though they believed it to be the most dangerous in the land. It is a pity they waste so much time and indignation in abusing something they know nothing about. The fools are certainly not all dead yet.

We find an important question raised by a correspondent in the January number of the *Voice of Masonry*, on the taking of Chapter degrees abroad. The following is the question :

"We have a member of our lodge here (Kansas) who went on a short trip to Canada and came back a Royal Arch Mason. Would you consider this legal in Missouri ?

And here is the *Voice's* reply :

"No ; nor will it be considered legal in any other State. The Chapter in Canada violated your jurisdictional rights, and the party should not be recognized by your chapters, but the case should be reported to the Grand Chapter of Canada through your Grand High Priest, and thus the matter be amicably settled. As it stands, the man has been irregularly exalted, and has no status outside of the Chapter which did the work."

THERE is a disposition on the part of new Masonic journals to ignore the existence of those which have done the Order some service. The London *Freemason's Chronicle* treats its elder contemporary the *Freemason*, as though it had not battled for the right nearly as long as the CRAFTSMAN. This attempt to despise and lower the older journals is not creditable on the part of the new ones.

THE *Square* must be an odd sort of sheet, to copy from a contemporary one month, and abuse it the next. There is no necessity for putting on so many airs, braggarts have been forced from their unnatural element before the *Square* had an existence. Let it beware.

THAT "fools rush in where angels fear to tread," may be a very trite saying, but it is exceedingly applicable to a New York upstart Masonic periodical, which assumes to know more about Freemasonry than all its *confreres*, notwithstanding its youth and inexperience. It not only lectures ourselves, the *Keystone* and others, but actually points out to the Grand Master of the great State of New York what he should do. We might overlook its impertinence towards the CRAFTSMAN, but it is just as well to remind it that there is such a thing as people minding their own business. We are not aware that it has anything to do with the difference between us and the *Masonic News*. Perhaps, however, we may be mistaken.

COMMENTS ON DR. A. G. MACKEY'S "TEMPLARS OF CANADA."

R. P. T. T. OF THE ROYAL ORDER OF SCOTLAND IN CANADA.

We have read with much pleasure a review by Dr. Mackey, New York, of the address of Col. McLeod Moore, Grand Prior of Canada, in the *Voice of Masonry* for December, 1875. While agreeing with Dr. Mackey in a great deal that he has written, and fully acknowledging his pre-eminent position as a Masonic authority and writer, there are still a few of his comments that appear to us to require explanation, and perhaps correction. He states: "The most important item alluded to, in the address is, that there exists a very strong disposition among the Canada Templars to dis sever their dependency on the Convent General of England, and to establish for themselves a National Great Priory."

This is entirely a mistake. There *never* was, and we are confident never will be, the least desire among the Canadian Templars to dis sever their connection with England and the Convent General ; all that was sought or asked for was this,—that the Dominion of Canada should be erected into a Great Priory, co-equal with those of

England and Ireland, but still subject to H. R. II. the Prince of Wales as Grand Master, and the Convent General as the Supreme Parliament of the Order. This wish of the Canadian Frater has been acceded to by the Convent General in the most liberal and cordial manner, and the Great Priory of Canada will shortly be established; thus at once and forever allaying any feeling of discontent which may have heretofore existed in Canada.

To establish an independent body of Knights Templars in Canada would be simply an act of the greatest folly. Correctly speaking there should not be any separate and independent bodies in the Templar Society. The Order is, or ought to be, one and indivisible, and although want of knowledge of the correct principles of the Order in some cases and political exigencies in others, have divided the Order into several branches, holding themselves independent of each other, still the tendency of the present age is to draw together, not to dissever, and to unite the scattered elements of our ancient chivalry into one harmonious whole. With this in view, would it not be worse than suicidal madness for the Canadian Templars to contemplate separation from England? We hope to see the day when all Templars, at least those of the English Langue, shall be firmly and indissolubly united under one Grand Master, and directed by one supreme representative authority, as was originally the rule of the Order.

Further on in his article, Dr. Mackey expresses his opinion that the Temple Order of the present time is *not* identical with the old Order of the Crusades, and as a reason for so believing cites the fact that the Order of the Temple was abolished by a Bull of Pope Clement V., bearing date May 2nd, 1304. That as a Pope had authorized the formation of the Order another Pope could legally and effectually suppress it, without discussing the position as to whether the Order was *legally* abolished, it appears to us to be of far greater interest to inquire if the Order was *effectually* abolished at that time. If it was, then the Knights Templars of the present day are to a certain extent incorrect in calling themselves Knights Templars at all. If they are *not* the direct and legitimate descendants and successors of the ancient knights who were, we admit, **OUTWARDLY** suppressed in the fourteenth century, then who and what are they?

It is merely nonsensical for them to call themselves *Masonic* Knights Templars for what authority had Freemasons ever to create Knights or Templars? The present Order of Knights must of necessity be one of two things, either they are true or legitimate Templars or a mere Christian society in imitation of the Templars of old. We hold, and in this assertion we are borne out to a certain extent by history, to the full extent by tradition, that the Order of Knights Templars of the present day are **IDENTICALLY** the same Order as the one which was outwardly suppressed in the fourteenth century. The argument, that because the Order was abolished by the Bull of Pope Clement V. it was consequently annihilated, does not appear to us to be conclusive. The Jesuit Order was also suppressed by a Bull of Pope Clement XIV. in 1773, but can any one believe that THAT society was in consequence extinguished?

It was outwardly suppressed, as were the Templars, but like the Templars it continued in *secret*, and when after the lapse of forty-one years it was in 1814 again permitted by the Pope to openly exist, it sprung up at once into public view, not a weak sickly remnant of an annihilated order, but a powerful and vigorous organization, that in spite of Papal bulls and censures had NEVER lost its strength or vitality. This comparatively modern example effectually disposes, we think, of the notion that the power of either Pope, King or Emperor can extinguish any society that has within itself the elements of life.

Dr. Mackey says: "There cannot now exist any kind of Templarism that is not Masonic in its character." We would ask in what manner is the Templar Order Masonic? If it is Masonic, then ALL Freemasons should and must be eligible for admission into its ranks, and would have the right to apply for membership, of course submitting to the ballot as they do in passing from the Lodge to the Chapter. But have they this privilege? Every Freemason knows they have *not*. If they are Turks, Jews, Hindoos, or even Christian Unitarians they cannot be admitted into the Temple Order. No one but a firm believer in the doctrine of the Holy Trinity can be so admitted. Consequently, should it not be considered altogether out of place to call a society Masonic, the principles of which debarred a large proportion of Freemasons from joining it? On the other hand, we know that it has not always in modern times been held necessary that an applicant for admission into the Templar Order should be a Freemason. For several years the Chapter General of Scotland permitted non-Masons

to be made Knights Templars although they have now returned to the Masonic qualification; and instances are on record of the same having taken place during the last century in England.

The Order du Temple in Paris, of which H. R. H. the late Duke of Sussex and other prominent English subjects were members, does not exact the Masonic qualification, neither does the Order of Christ of Portugal, both of which Orders we acknowledge to be true branches of the Temple Order. The Order in England, Ireland, Germany, Sweden and the United States always we believe required their aspirants to be Freemasons. As respects internal evidence of the identity in character between Templary and Freemasonry we appeal with confidence to all who have belonged to both societies. Is there any connection, near or remote, between the reception ceremonies of the Freemasons or the Knights Templars? We confidently promise that there is *not*, and if there should be some seeming resemblance in mere words or phraseology it has been brought about by the misdirected efforts of those who believe Templary to be nothing more than a Masonic degree, one of the series of the York Rite of Masonry. But a careful study of the subject will readily show that the whole scope and object of the Templar novitiate ceremonies are entirely distinct and separate, and indeed in some degree in opposition to the Masonic initiation; and we must say, that in our opinion, the Templar Order is *not* in any degree Masonic. The only connection between the two Orders is protection on the one side and gratitude on the other. To the Freemasons the English Templars owe that they were enabled at the time of their direst need to preserve their lives from destruction and their Order from annihilation. And it is as a mark of their grateful remembrance that they have *always* from the time of their outward suppression required that all aspirants for the honor of their pure and ancient Christian chivalry should be Freemasons. This, and this only, is the connection that exists between Templary and Freemasonry.

CORRESPONDENCE ON LONDON MASONIC MUTUAL BENEFIT ASSOCIATION.

WE have been requested to publish the following correspondence, which speaks for itself:

LONDON, ONT., December 17th, 1875.

To the Editor of the Craftsman :

DEAR SIR AND R. W. BRO.—I cannot better answer your memo. on Bro. Deacon's request, than to have his statement published in the CRAFTSMAN, as to why this Association did not grant his claim under the Disability Clause: If the Board would but grant such as these, the calls would be mostly for disability, *instead of death*. The By-law is very plain on this: There must be a "TOTAL LOSS" of hand, arm, etc.

Hoping these few lines will place the matter in the fair, true light,

I am,

Yours fraternally,

H. A. BAXTER.

NEW LOWELL, ONT., 29th November, 1875.

To the Editor of the Craftsman :

DEAR SIR AND BRO.—Please insert this in the CRAFTSMAN for the benefit of all whom it may concern.

I have been a member of the London Masonic Mutual Benefit Association for some time. I got badly hurt, and am disabled for life. With all the doctor's reference that they required of me, I applied to the Association for the benefit which they advertise to give, and, to my great surprise, they rejected my claim. I thererore, would caution all my brethren against having anything to do with the London Masonic Mutual Benefit Association.

I remain, dear sir, yours fraternally,

JAMES ARTHUR DEACON.

LONDON, ONT., December 11th, 1875.

DEAR SIR AND BRO.—Yours of the 25th ult. together with your Policy, No. 2378, and an application for disability, caused by a fall from a buggy, &c., has been laid before the Directors, at their monthly meeting, on the 10th inst. I am directed to state that such disability does not come under the By-laws of this Association; therefore they

decline to entertain it. And I now return you your Policy, and would, at the same time, suggest the propriety of your filling in the will on the back.

I am,

Yours fraternally,

H. A. BAXTER,
Secretary.

To BRO. JAMES DEACON, Stayner Lodge, 266, New Lowell.

The following should have appeared last month, but was crowded out. The result of the annual meeting will be given in our next.

CIRCULAR TO THE MEMBERS OF THE LONDON MASONIC MUTUAL
BENEFIT ASSOCIATION.

Secretary's Office, 418 Talbot-St., London Ont., October, 1875.

The Board of Directors of the "London Masonic Mutual Benefit Association," hereby submit to the Annual Meeting of the Association, to be held in the City of London, on the Fourth Wednesday in the month of January, for consideration and adoption of the following

PROPOSITION.

"Whereas, it is desirable to enlarge the Constitution of this Association, by forming one class of an indefinite number of members, with a separate Reserve Fund, in which class the calls for disability and death shall be the same as now existing, but which in no one year shall exceed the sum of thirty-two dollars; and that all claims accruing in any one year for disabilities or deaths, or both, after such calls made amount to thirty-two dollars; shall be paid out of the Reserve Fund; that the maximum sum payable upon the death of any one of its members, shall be two thousand dollars; and that the maximum sum payable upon bodily disability of any one of its members shall be one thousand dollars.

BE IT THEREFORE RESOLVED:—

1st.—That to clause 4 of the constitution, the following words be added:—"Provided that one class with an indefinite number of members, may at any time be formed, and may be designated as "Class U."

2nd.—That to clause 16 of the constitution, the following words be added:—"And provided also, that if in any one year, the calls for payment thus made by the Secretary for claims in said Class U, do in the aggregate amount to thirty-two dollars, then no further calls in said Class U shall be made during such year."

3rd.—That to clause 17 of the constitution, the following words be added:—"Provided, that in no case the sum payable to a disabled member of Class U, shall exceed one thousand dollars."

4th.—That to clause 18 of the constitution the following words be added:—"Provided that in no case the sum payable to the legal representatives of a deceased member of Class U, shall exceed two thousand dollars."

5th.—That to clause 19 of the constitution, the following words be added:—"And Provided also, that for the said class U, the foregoing clause 19, with its proviso shall not be applicable, but that for said Class U, the following clause be substituted, that is to say:

"19.—For the said Class U, A Separate Reserve Fund shall be formed out of all monies received by the Association, for or on account of the said Class U, or that may accrue by the investment of such monies; and that the Board of Directors, may from time to time transfer to such Separate Reserve Fund, out of the balance arising out of the "annual fee" paid in accordance with clause 15, (after payment of salaries and other expenses of the Association, for the current year), such part thereof as they the said Board of Directors, may deem a fair and just proportion, belonging to said Class U, as compared with the other class or classes of said Association. Such separate Reserve Fund shall be applied to meet all claims of disabled members, and all claims of the legal representatives of deceased members of said Class U, as provided in clauses 17 and 18. And such separate Reserve Fund shall be kept in deposit in one or more of the Chartered Banks of Canada, to the credit of this Association, as the Board of Directors may from time to time direct, and upon such terms as to interest, as they may arrange with such Bank; or the said Fund, or any part thereof shall be invested by the said Board of Directors in a manner as the Association at its next preceding annual meeting may by resolution, have determined and directed.

6.—That any member of this Association may, upon application, and in form as the Board of Directors may from time to time direct, and upon payment of a transfer fee of one dollar, withdraw his membership from any one class, and join another one of

the several classes of members of this Association, in which case his certificate of membership in the class from which he thus withdraws, shall be given up by him to this Association, and shall be cancelled, and a new certificate of membership of the class which he has expressed his desire to join, shall be furnished to him without further charge.

H. A. BAXTER, Secretary.

OTTO KLOTZ, Vice-President.

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TO THE MEMBERS OF THE LONDON MASONIC MUTUAL BENEFIT ASSOCIATION:

The following will be moved in amendment to the Constitution at the next annual meeting, in January, 1876:

Whereas, it is desirable to enlarge the Constitution by forming another class with an indefinite number of members, who, in case of bodily disability or death, shall be entitled to a certain fixed sum as soon as the class shall number twelve hundred or more members, and shall pay therefor according to a graduated scale based on the "Actuaries" Table of Mortality.

BE IT THEREFORE RESOLVED:—

That clause 4 of the constitution be repealed and the following inserted in lieu thereof:

4.—It shall consist of two classes of members; the maximum number of members of the first of such classes shall be two thousand and five hundred, and shall be designated as Class A; and the second class shall not be restricted to any definite number and shall be designated as Class B.

That clause 16 be repealed and the following inserted in lieu thereof:

16.—A fee of fifty cents shall be paid by each member of Class A on the call of the Secretary, made in accordance with the by-laws, to meet the claim of a disabled member, and a fee of one dollar shall be paid by each member on the call of the Secretary, made in accordance with the by-laws, to meet the claim of the legal representatives of a deceased member. That the fee to be paid by members of Class B, on the death of a member, shall be according to a graduated scale based upon the amount of the benefit and the respective ages and risks of the members, and that the amount paid to a member of Class B for disability, as set forth in clause 17, shall be one-half of the sum payable in case of death, and that in each class if a member shall have received the indemnity for disability, such amount shall be deducted from the indemnity payable at death, and the balance paid to his legal representatives.

That clause 17 be amended by inserting the words "of Class A" immediately after the word "member" in the first and sixth lines.

That clause 18 be amended by adding immediately after the word "member" in the first line the words "of Class A," and after the word "members" in the seventh line the words "of Class A," and that the words "provided always" and to the end of said clause 18 be repealed, and the following inserted in lieu thereof:

That the representatives of each deceased member of Class B, as soon as the membership shall number twelve hundred, shall be entitled to an indemnity of one thousand dollars, and thenceforth the indemnities shall be limited to one thousand dollars until the membership shall reach twenty-two hundred, then to two thousand dollars until the membership shall reach thirty-two hundred, then to three thousand dollars until the membership reach forty-two hundred, then to four thousand dollars until the membership shall reach fifty-two hundred, and no greater indemnity shall be granted than five thousand dollars; and it shall be the privilege of any member in good health to advance his indemnity with the advancing membership by paying the additional fees therefor.

That clause 19 be amended by inserting immediately after the word "fees" in the first line, the words "of Class A," and that the following sentence be added thereto: "Provided always that this clause has reference to Class A and members thereof."

And that the following new clauses be added to the constitution:

That to provide for the increasing claims, consequent on the advancing ages of members, a Reserve Fund be formed by members of Class B, such Reserve Fund shall be computed according to the "Actuaries'" table of mortality and four per cent. interest.

That the entrance fee to class B, shall be the amount of reserve necessary to be held at the end of the first year; at the end of the second and every subsequent year a special assessment shall be made on members of Class B, sufficient to fill the Reserve Fund at the end of such year.

That the respective amounts paid by members to form the Reserve Fund shall from time to time be credited to such members respectively, and the proper shares of interest accruing from the investment thereof shall also be annually placed to their respective

credits, and the amount thus placed to credit shall reduce the assessments for indemnities in the proportion that the Reserve Fund bears to the amount of indemnity.

That at the end of each fiscal year the sums paid to members and their representatives for deaths and disabilities, together with the share of expenses which class B shall be entitled to bear of the total expenses of the Association, shall be charged *pro rata* to the members of Class B, according to their respective risks, and deducted from the assessments paid during such year, and the balance to the credit (if any) shall be placed to credit in reserve; and if such balance, together with the interest on the former year's reserve amount to the necessary reserve, then no assessment shall be made for reserve; and if such balance be more than necessary the surplus shall be used to pay indemnities, and no assessment notice shall be sent to any member while a sufficient amount of surplus remains to meet the necessary claim or claims.

That when any member who has a reserve to his credit fails to pay any assessment made upon him, the cost of obtaining another member in his stead shall be paid out of such reserve fund, and the balance (if any) shall be applied to the payment of assessments for indemnities as long as any part of such reserve fund remains, and if the member shall die during the period his assessments are paid by reserve his representative shall be entitled to his indemnity, less the amount of reserve which should be to his credit at the time of his death; and in case, during the same time, he may become entitled to indemnity for injury, such amount of reserve shall be deducted from such indemnity, and the balance paid to the member.

That previous to being admitted a member of Class B, each applicant shall be examined by a reliable physician as to the state of his health, and if the report of such physician show that he is in good health, not suffering from any disease or disorder likely to shorten life, and his habits are temperate and regular, he shall be eligible to such membership.

That any member of Class A may join Class B, by complying with its terms of admission, without withdrawing from Class A; and in case of withdrawing from any one of the classes to join the other his certificate of membership in the class from which he has thus withdrawn shall be given up by him to the Association and cancelled.

That when any member withdraws from Class A, and joins Class B, he shall be entitled to withdraw his share of the reserve in Class A, and place it to his credit as reserve in Class B.

These resolutions in amendment will be moved by Bro. Hendry, and seconded by Bro. W. C. L. Gill.

Dated this 11th November, 1875.



To the Editor of the Craftsman :

DEAR SIR AND BRO.—The general meeting of the London Masonic Mutual Benefit Association being near at hand, will you kindly permit a few remarks to be made in your Magazine, relative to Co-operative Life Insurance, generally, and the London Masonic Mutual Benefit Association in particular. The plan of raising the money to meet a death claim only when the claim matured, was tried a century ago and failed. The system had the charms of plausibility and apparent cheapness to recommend it, but when the mortality increased the charms faded and the "co-operation" ceased to be. Benevolent individuals, fond of planning to ameliorate the condition of those who through misfortune have been driven to poverty and whose families, on the death of their bread-winners, would be reduced to dependence on the cold charity of the world, are numerous. Such individuals were found in London four or five years ago, full of charity and brotherly love, who, being weary of the continued calls for relief, and with that earnestness which would brook no delay, and in total ignorance of by-gone experiences, formed the Institution above referred to, with the view of affording relief to the widows and children of indigent Masons. That it has done a large amount of benefit is a matter for congratulation. The calls on members have not as yet become irksome, but as years advance the death rate will increase so much that the calls will cease to be paid and the Association will be wiped out. With the laws of mortality to guide us it behooves us now to consider what shall be done with our Institution in order to carry out permanently the principles evoked by our present scheme—Masonic relief.

Our members will not pay more dollar calls than will pay for a guaranteed policy equal in amount to the indemnity payable for a death in our Association and which indemnity is not guaranteed. Next year we may expect all the members under 27 to refuse payment of calls. The deaths will be in 1876, probably 37, and for \$37 a man aged 33 can get a policy in any insurance company for \$2,000. Therefore, our present system is a snare and a delusion. Schemes for the improvement of our Association

have occupied the minds of many of our members lately. Two plans have been devised. One issuing from the Board or Directors, and another from a private member; both of which have been sent to every member. That emanating from the Board of Directors is a more insane scheme than the present one, for it contemplates a guarantee!! And pray who is going to make himself responsible for the guarantee?

That issuing from a private member for the formation of Class B, bears the stamp of business ability and the touch of the acary, and its adoption by the Association is almost reduced to a certainty. The tables of entrance fees and calls when completed will be found to be within the reach of all. Its adoption by the Association will not, however, necessarily wipe out Class A, as those who choose delusions can keep it up as long as they please.

Yours fraternally,

SQUARE.

December, 1875.

MASONIC RECORD.

AT HOME.

TWENTY-NINE YEARS A TYLER.—From time to time we hear of the "oldest Mason" being discovered here and there over the Dominion. Picton must now fyle its claim to having him. On St. John's night, Bro. Patrick McFadden was, at the installation ceremonies in St. John's Lodge of Picton, No. 18, A. F. & A. M., installed in the office of tyler the thirtieth time, having discharged the duties of that office for twenty-nine consecutive years. He is also janitor of the Prince Edward Chapter for eight years. Though much bent by the burden of the many winters that have whitened his locks, "Uncle Patrick" is still at his post, from which in all those twenty-nine years he has been absent on three occasions only. We challenge the Fraternity to show a more faithful record of any officer. He is truly an exemplification of the max'm that "it is the man that gives dignity to the office." Bro. McFadden was made a Mason in Lodge No. 157, A. F. & A. M., Strannocum, County of Antrim, Ireland, in the year 1814, was exalted to the sublime degree of the Holy Royal Arch in Chapter 157, of the same place, in 1815, and was also made a Knight Templar in 1817. He has therefore been a Mason 61 years, twenty-nine of which he has occupied his present office. May he be spared many years yet ere the Great Architect summons him from his labors here to the great Temple above. If any of our sister lodges have an older Mason we would be pleased to hear from them.

On the evening of the 18th inst., the brethren of Corinthian Lodge, No. 96, Barrie, held their annual festival in their rooms there. At 9 o'clock the brethren with their ladies, numbering in all about eighty persons, sat down to a dinner in the ante room, which was very creditably provided by Mr. Edamson. Then all adjourned to the spacious and elegantly adorned lodge room, where various pastimes were indulged in with hearty zest. After some time had been spent in this way, most enjoyably, the enticing strains of quadrille music were heard, which was a signal for a great many to proceed to the place from whence they emanated. Soon these were mixing in the pleasant mazes of the dance, which was kept up heartily until one o'clock, when the whole company separated, "happy to meet, sorry to part, and happy to meet again." —*Examiner.*

On Tuesday evening, 4th January, the members of Conestogo Masonic Lodge, Drayton, held their annual festival in the hall adjoining Shaw's Commercial Hotel, in that village. The room was tastefully decorated with evergreens, hangings and mottoes, and a large company of ladies and gentlemen sat down to an excellent supper, provided by the host. W. Bro. J. W. Fawcett, the Master of the Lodge, occupied the chair, and R. W. Bro. Chas. Hendry, of Conestogo, P. D. D. G. M., Wellington District, and first Master of the Drayton Lodge, occupied with Mrs. Hendry, the post of honor on the right of the presiding officer. After supper the W. M. briefly stated the purpose for which the gathering was principally held—namely the presentation of a testimonial to R. W. Bro. Hendry by the members of the lodge in token of their estimation of his services on their behalf. The Secretary, Bro. Dales, read the address, which was handsomely engrossed and designed by the Rev. Bro. Thos. Garbutt. At the appropriate time the W. M. presented the testimonial, which consisted of a beautiful silver tea service, of seven pieces, valued at \$100. A suitable inscription was engraved upon the urn. The following is the address:

RIGHT WORSHIPFUL SIR AND BRO.—We the members of Conestogo Lodge, No. 295, of F. & A. M., have felt for some time that it was our duty to express our obligation to you and your estimable companion and family, and to give free utterance to the high estimation in which you are held by your fellow members for the very efficient services rendered by you as a member and officer. We say you and your family, R.

W. Sir, because we know that the many long journeys and the great sacrifice of time which you have so freely made were not made without depriving you of many comforts and the pleasures of home, and because we do not forget that these have been benevolently given for our good and the advancement of our noble and ancient Order.

We feel that we ought long ago to have expressed our gratitude and appreciation of your services in instituting this lodge and rendering such efficient aid, encouragement and instruction to its members. At the same time we assure you that the continued generosity and ever timely help in the absence of expressed gratitude on our part have but deepened the profound respect and love that we feel for you in our hearts.

Accept then, R. W. Sir and Bro., this tea set as a slight mark of our esteem for you and every member of your family, not in any sense as a reward, for we know that true kindness cannot be bought or paid for, but as feebly expressive of our appreciation of your arduous labors amongst us as Master of this lodge, together with the kindest wishes and prayers of every member that you may be long spared to your family, an honor to the Craft and a blessing to the world.

Signed on behalf of Conestogo Lodge, No. 295, of A. F. & A. M., of Canada.

J. W. FAWCETT, W. M.
S. R. DALES, Secretary.

To R. W. Bro. C. Hendry, P. D. D. G. M., Wellington District.

DRAYTON, ONT., January 6, 1876.

R. W. Bro. Hendry responded in the following terms :

WORSHIPFUL SIR AND BRETHREN,—The fraternal and kind address which you have been pleased to present to me this evening is more than I had any right to expect from my brethren of Conestogo Lodge, for in assisting them in its formation, I only discharged the duty that is incumbent on every member of the Craft, and one which I have no doubt all and each of you would perform were you placed in a position where your assistance was required, for the benefit of the Craft or of your fellow man.

Worshipful Sir, in receiving this generous and very handsome gift for the use of my wife and family I shall not attempt to express to the brethren the feelings with which my heart is filled, suffice it to say, so long as I live its presence will remind me of the many pleasant hours passed among you, and, when my labors in this lower lodge are ended, it will, I hope, remind my children of the warm hearts and generous hands of the brethren of Conestogo Lodge.

In conclusion, I would say that my greatest desire is to see Conestogo Lodge active and prosperous, and guided by the rays of Heaven in the paths of virtue and science.

Fraternally yours,

CHARLES HENDRY.

DRAYTON, January 4th, 1876.

This part of the proceedings having been concluded, a series of toasts were proposed from the chair, as follows : "The Queen and the Royal Family," received with cheers. "The Grand Lodge of Canada," and "The D. D. G. M. of the Wellington District," responded to by R. W. Bro. McLaren, of Mount Forest. "Our Guest," replied to by R. W. Bro. Hendry: "Prosperity to Conestogo Lodge," proposed by a visiting brother, was responded to by W. Bro. Fawcett, and by Bros. McKellar and Shaw, the Senior and Junior Wardens, respectively. "The Learned Professions," met with happy responses from Rev. G. A. Yeomans, of Winterbourne, Rev. Bro. Garbutt and Bro. Dr. Emes, of Drayton. "The Visiting Brethren" brought Bro. Dr. Pasmore, of Conestogo, and Bro. S. L. Haight, of Harriston, to their feet. "The Ladies," "The Press," and the "Host," called forth proper responses, and the list was closed with the Junior Warden's toast, "Happy to meet, sorry to part, happy to meet again." Music was supplied at intervals by Miss Healy and Mr. Deeble, and a pleasant and agreeable evening was brought to an appropriate close with "Auld Lang Syne," by the company.—*Mount Forest Examiner.*

ON the night of the 27th December, the brethren of Peterborough Lodge, No. 155, and Corinthian Lodge, No. 101, A. F. and A. M., after the installation of their officers, sat down to a supper in the large Temperance Hall adjoining their own rooms, having for their guests a number of brethren from Keene, and from the Clementj Lodge, Lakefield. The chair was filled by Bro. H. C. Rogers, the newly installed Master of Corinthian Lodge, having on his right Bros. Dr. Kincaid and John Dinwoodie, of Lakefield, and on his left, Bros. J. J. Lundy and H. Winch. The supper, which was provided by Mr. Bowman, of Bowman's Chop House, was quite a treat for the brethren after the hard work they had just gone through, and likewise reflected credit upon the skill of the caterer. After the brethren had partaken heartily of their feast—so heartily, indeed, that if we can trust the old Scotch proverb, "Feed a cold and hunger a colic," most of them must have had a very bad cold—the cloth was removed, and the intellectual part was proceeded with. The chairman gave as the first toast "The Queen and the Craft," which was drunk with loyal Masonic honors. The second toast was

"The Grand Lodge and Grand Master of Canada," responded to by Bro. Dr. Kincaid. The third toast was "The newly-installed officers of Peterborough and Corinthian Lodges." Responded to by Bros. H. C. Rogers, H. Rush, R. Elder, W. Patterson, jr., E. H. D. Hall, H. Cullen, and Dr. Boucher. Mr. J. O'Donnell then proposed "Our Guests." Bro. Dr. Harrison, of Keene, responded in a very happy and appropriate manner. He referred to the unity of the Masonic brotherhood in Peterborough, which he found so characteristic of the Order wherever he had visited. It had demonstrated the truth of their professions - for, notwithstanding the fact that he had entered their lodge that night almost an entire stranger to them all, he found himself, before the close of the evening's proceedings, surrounded by a large number of warm and hospitable brethren. He thanked them for the hearty reception which he, as one of their guests, had met, and for the very kind manner in which they had drunk the toast. Bro. Harrison, a brother of the Doctor's, also replied to the toast, thanking them for the handsome reception he had received, and endorsing all the sentiments of his brother. Dr. Kincaid proposed "The health, long life, and prosperity of the Installing Officers." He said that while it gave him abundant satisfaction to witness the efficient manner in which all the officers comprising the installing board had performed their respective duties, he must say that the chief installing officer, W. Bro. John O'Donnell, had won for himself new Masonic honors that evening by the accuracy and impressiveness of his work. He (Dr. K.) had assisted at and witnessed a great number of installations in his time, but he had never seen the ceremonies better performed and with so much regularity as he had by the brother referred to. He felt that the members of the different lodges that had been installed owed a debt of gratitude to the worthy brother for his valuable services. Mr. J. O'Donnell, the installing officer, was called upon to respond. He said he was very much pleased with the hearty manner in which the toast had been proposed and drunk. He took no especial credit to himself as he considered he had done nothing more than his duty. If he had shown any degree of proficiency in this work it was because he had laid his mind to it and studied it with industry. until he was satisfied he would reflect at least no discredit upon his Masonic duties. He also referred to some remarks of the chairman and Mr. Patterson, respecting the best method of distributing Masonic charity among the poor of the town. His idea was that the available monies of the lodges would be best spent in the hands of a Masonic committee, composed of members from both lodges, rather than granting sums to the Dorcas Society, Protestant Home, or the Charitable Committee of the Town Council. Bro. J. J. Lundy also replied to the toast, and proposed "The Past Officers of both Lodges." Responded to by Bros. H. Winch and John Elder. Bro. John Elder then proposed "Masons' wives and Masons' sweethearts," to which a number of brethren responded. Bro. Dr. Kincaid, in a capital speech, proposed the health of "The Press," responded to by a representative from the *Review*. The company then drank the Junior Warden's toast, "Happy to meet, sorry to part, happy to meet again," and broke up about twelve o'clock.—*Review*.

THE annual convocation of the Royal Arch Chapters of St. Andrew and St. John, No. 4, Toronto, was held in the Masonic Hall, Toronto street, when the following Companions were installed for the ensuing year, by R. Ex. Comps. F. J. Menet and Thomas Sargent: Ex. Comps. R. J. Hovenden, Z.; C. W. Brown H.; J. E. Mitchell, S. J.; Comps. J. P. Clark, S. E.; W. Simpson, S. N.; E. Harris, Treas.; W. Brydon, P. S.; S. Parker, S. S.; G. Hodgetts, J. S.; W. H. J. Evans, M. of V.; A. A. Miller, D. of C.; R. B. Albertson, Std. Bearer; G. R. Van Zant, A. G. Spragge, Stewards; R. E. Comp. R. P. Stephens, E. Comp. John Erskine, R. E. Comp. Menet, Executive Committee; R. E. Comp. F. J. Menet, Benevolent Board.

At the conclusion of the installation ceremony, R. Ex. Comp. Menet, on behalf of the Companions of the Chapter, presented Ex. Comp. John Erskine, the retiring First Principal, with a Past Principal's Jewel, a compliment that was acknowledged in appropriate terms by Comp. Erskine. The Companions then adjourned to the Walker House, where a sumptuous banquet awaited them, which received ample justice. The chair was occupied by Ex-Comp. Hovendon, who proposed the usual loyal and Masonic toasts, which were duly responded to. Among the guests were R. Ex. Comp. Junius Brutus Booth, Manhattan Chapter, New York; R. Ex. Comps. Spry, Sargent, Menet, Burns, Adams, Norris, Blackwood, Patterson, etc. The Companions separated about midnight, having thoroughly enjoyed themselves.

At a meeting of Verulam Lodge, No. 268, held on Monday evening last, the following officers were installed in their respective offices for the ensuing year, by W. Bro. J. O'Donnell, assisted by W. Bros. H. Rush and R. K. Connell: W. Bro. Chas. E. Stewart W. M.; W. Bro. R. K. Connell, I. P. M.; J. G. Edwards, S. W.; Rev. T. Walker, J. W.; Geo. Bick, Chap.; W. B. Read, Treas.; J. H. Thompson, Sec.; Wm. Kennedy, S. D.; J. Godfrey, J. D.; Jas. Oliver, D. of C.; C. Germain, S. S.; Robt. Roberts, J. S.; J. Lancaster, I. G.; Geo. Nye, Tyler.—*Bobcaygeon Independent*.

ON the Festival of St. John the Evangelist, the members of Corinthian Lodge, No. 101, assembled according to ancient custom, and in the evening the following officers were installed and invested for the ensuing year by W. Bro. J. O'Donnell, P. M., assisted by R. W. Bro. Dr. Kincaid, P. D. D. G. M. and R. W. Bro. C. D. Macdonnell, P. D. D. G. M., viz: W. Bros. Henry C. Rogers, W. M.; H. C. Winch, I. P. M.; Bros. R. P. Boucher, M. D., S. W.; R. H. Green, J. W.; R. W. Bro. V. Clementi, Chaplain; V. W. Bro. Jas. F. Dennistoun, Treasurer; Bros. E. H. D. Hall, Secretary; John Aldridge, S. D.; Alex. Elliott, J. D., R. B. Lundy, D. of C.; John H. Glass, I. G.; Charles Stapleton, S. S.; J. R. Burton, J. S.; J. Jardine, Tyler.—*Peterboro' Review*.

LAST MONDAY, (the Festival of St. John the Evangelist), the regular meeting of Peterboro' Lodge, No. 155, A. F. and A. M., was held in the Masonic Hall, when the following officers were installed and invested for the following term, by W. Bro. J. O'Donnell, assisted by R. W. Bros. C. D. Macdonnell, P. D. D. G. M., and Dr. Kincaid, P. D. D. G. M.: Bro. Henry Rush, W. M.; W. Bro. J. O'Donnell, I. P. M.; Bros. Robert Elder, S. W.; W. Patterson, jr., J. W.; R. Romaine, Chaplain; Wm. Menzies, Treasurer; H. Cullen, Secretary; D. Bellingham, S. D.; D. Wallace, J. D.; R. Taylor, D. of C.; F. W. Rubidge, Organist; D. Cameron, S. S.; Alex. Baptie, J. S.; G. McWilliams, J. G.; T. C. Tucker, Tyler.—*Peterboro' Review*.

AT the last regular communication of Clementi Lodge, No. 313, Lakefield, the following office-bearers were duly installed and invested for the present year by Wor. Bro. J. O'Donnell, P. M. of Peterborough Lodge, assisted by R. W. Bro. C. D. McDonald, P. D. D. G. M., and V. W. Bro. J. Miller, and W. Bro. H. Rush: W. Bros. John Dinwoodie, W. M.; W. L. Scott, I. P. M.; Bros. D. Fraser, S. W.; A. P. Bower, J. W.; W. L. Scott, Chaplain: James Sautler, Treasurer; John Hull, Sec'y; W. Reynolds, S. D.; C. A. Boulton, J. D.; S. A. Roberts, Organist; R. B. Hall, I. G.; J. G. Choate, S. S.; W. T. McIntyre, J. S.; H. Goheen, Tyler. After the installation of the officers, the members of the lodge invited the visiting brethren to the McDonald House, where arrangements had been made for supper, which was got up in excellent style by "mine host" McDonald. After doing ample justice to the good things on the table, the cloth was removed, and the intellectual part of the evening's entertainment was proceeded with. The chair was occupied by Bro. John Dinwoodie, the newly installed Master of Clementi Lodge, with R. W. Bro. C. D. McDonald on his right, and W. Bro. J. O'Donnell on his left. The first toast of the evening was proposed by the chairman in a very suitable and appropriate speech, "The Queen and the Craft," which was heartily drunk with true and loyal Masonic honors. The next toast by the chairman was "The Grand Master and Grand Lodge of Canada." Responded to by Bros. J. O'Donnell and J. Miller in short and appropriate speeches. The third toast was "The Visiting Brethren." Responded to by Bros. A. Rush, R. Elder, and Merrick. Bro. James Miller proposed "The newly installed Officers of Clementi Lodge." Responded to by Bro. John Dinwoodie, who expressed his deep sense of gratitude to the visiting brethren for their kindness in assisting him in his newly attained position, and most especially to W. Bro. O'Donnell for the able and satisfactory manner in which he had conducted the ceremony of installation. The other officers of the lodge also responded to the toast, fully endorsing the sentiments so ably and eloquently uttered by their Worshipful Master. Various other toasts were also proposed and suitably responded to, after which the brethren took their leave for their homes, after having spent a pleasant and profitable evening.—*Lakefield News*.

ON Dec. 27th, the brethren of United Lodge, No. 29, Brighton, had an excellent celebration. At 2 o'clock the lodge was opened, and the installation of the officers of United Lodge, No. 29, and of Colborne, No. 91, was proceeded with, and which was conducted in an able manner by R. W. Bro. E. Peplow, jr., D. D. G. Master, Ontario District, assisted by Past Masters Fife, Wellington, Proctor and Begg. The following officers were installed:

UNITED LODGE.—W. Bros. Ira B. Thayer, W. M.; A. E. Fife, I. P. M.; Bros. Jos. Clouston, S. W.; J. M. Webster, J. W.; W. A. Mayhew, Sec.; M. P. Ketchum, Treas.; W. Bro. I. O. Proctor, D. of C.; Bros. R. Maclam, S. D.; T. Wannamaker, J. D.

COLBORNE LODGE.—W. Bro. J. D. Henderson, W. M.; Bros. F. R. Schon, S. W.; W. L. Payne, J. W.; W. Bro. C. R. Ford, Treas.; Bros. M. Williams, Sec.; E. Gould, Chap.; R. Gibson, D. of C.; E. Hinman, S. D.; J. E. Dailey, J. D.

ON Thursday evening, the members of Valley Lodge, A. F. & A. M., G. R. C., No. 100, Dundas, enjoyed a social supper at Bennett's Restaurant, which was served up in excellent style. The Worshipful Master of the lodge, Mr. D. McMillan, occupied the chair, and the brethren of the mystic tie spent a few hours together in pleasant social intercourse, toasts, songs and speeches being the order of the evening.

THE following officers were installed in Mountain Lodge, No. 221, Thorold, A. F. & A. M., on the evening of St. John's Day: J. Arnold, W. M.; J. Dale, P. W. M.; George McFarlane, S. W.; Dr. Palmer, J. W.; J. W. McFarland, Sec'y; W. M. Hendershot, Treas.; J. Stuart, S. D.; W. Green, J. D.; Thos. Reed, I. G.; D. Ross, J. Uprer, Stewards; C. Baidger, Tyler.