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THE CANADIAN CRAFTSMAN,

AND

MASONIC RECORD.

J. B. TRAYES, F.D.D.G.M.,
Editor & Proprietor.

"The Queen and the Craft."

(\$1.50 per annum
in advance.)

VOL. XX.

PORT HOPE, ONT., DECEMBER 15, 1884.

No. 12.

THE GOOD OLD TIMES OF MASONRY.

Every now and then you meet a brother who laments what he styles the decadence of Masonry. He deplores the fact that Masonry is not now what it once was—in "the good old times." You might fancy that these "good old times" were in the remote past, in the pristine days when Masonry was young, a century or a millenary ago; but, no, the "good times" that are now no more were in the earlier days of our pessimistic brother's life. He pretends to speak whereof he knows, and to draw merely from his own experience. No doubt he is honest, but he is certainly mistaken. Distance always lends enchantment to the view, and the past is usually veiled in a tint *couleur de rose*. It is a common mistake to praise the past at the expense of the present. Masons are by no means the only ones who fall into this error. In Church and State there are those who not infrequently become discouraged at certain seemingly untoward events, and then imagine that everything is going wrong, the world is being turned upside down, and that the "golden age" was in the past, and will never be reproduced. We are convinced that in every such instance—civil, religious and Masonic, the true "golden age" is in the future, and that the present is to be preferred before any era that preceded it, because it is nearer to the cul-

minating period towards which events are tending. Let us examine into the Masonic aspects of this subject.

Some querulous old, or croaking middle-aged, Freemason may tell you that the same class of men are not in the fraternity now as formerly. Then they were all of the best—the Washingtons, Franklins, Marshalls, and De Witt Clintons of their time; but now the fraternity is mixed, awfully mixed. They forget that Washington, Franklin, and the large majority of the old worthies, when they were alive, had their enemies and detractors, as not a few eminent men have to-day. It is only distance that renders them now immaculate to our view. They were men of like passions with us, imperfect as us, and if they could look at us at the distance that we look at them, they would magnify our virtues as we magnify theirs. Depend upon it, the difference between men now and fifty or a hundred years ago is not great, and it is in favor of the present generation. All things are progressing, advancing, improving; the intellect is brightened, education is far more generally diffused, and in every respect the world is growing wiser and better. Almost every man you meet is a Briareus. The inventive genius of man has mastered the five old elements, and made them do his bidding. Instead of being down in the hollow

of a billow, we are on the crest of a wave, that will carry us forward we cannot tell how far. The Freemasons of to-day are in every respect the peers of those of any generation or era that preceded them, nay, they are in advance of all who have gone before. They know more, they do more, and they will bequeath to those who shall succeed them a richer legacy of Masonic wealth. Our charities are enlarged, and on every radius of Masonic influence diverging from the Craft's centre there are broad lines of light, and myriad brethren doing their utmost to diffuse it to their fellows.

We are told, again, that in "the good old times" we had the "old work," the true work—not the mongrel, often-changed ritual of to-day. You might suppose, to hear these brethren descant upon this subject, that they had in their early days the very work that King Solomon himself taught the Craft, that it had been religiously preserved and imparted to them then, and that since that time it has been bartered away for a mess of Masonic pottage. What a difference the crossing of a *t*, or a dotting of an *i*, makes to some brethren! They and their preceptors were faultless; whatever they learned was truth, and any departure from it is error. For King Solomon's sake let us hug our so-called error. In many instances the memories of those good brethren are at fault, and what they claim for truth is only their own variation of what was originally taught them. We are ready to assert, and prove, that the Masonic work of to-day, especially in the jurisdiction of Pennsylvania, is as pure and good, if not purer and better, than it was twenty or forty, or sixty years ago. It is pointed, free from surplusage, and conveys the primitive truths of Masonry in choice and impressive language. We believe that we are living nearer to the "golden age" of our fraternity than any of the brethren preceding us. The work of the

Craft is at least as pure and good as it ever was; there are now living as true, earnest, able Craftsmen as at any preceding era in our history; and the outlook for the future is more promising than ever before. Never let the present be degraded in your view, for it is yours to command; it is the gift of the Supreme Architect to you; Freemasonry is a heritage that you need only cherish as you ought, to transmit to posterity not merely unimpaired, but advantaged by the user; and it is a fraternity as nearly as may be, without spot, or wrinkle, or any such thing.—*Keystone.*

METHOD AND MANNER.

Method and manner are indispensably necessary to the management of lodge affairs. Masonry in the abstract may be most deserving of commendation, but it will rise or fall in the judgment of those who give close scrutiny to the institution according to the way and manner of its actual representation. Its principles require a systematic expression. There must be a due order of procedure marked out for the administration of its affair. Attention must be given to details, that thus the best use may be made of all its varied agencies for the securing of desired results.

In every department of life men profit by a wise method applied to the use of their strength and resources. By this means they are enabled to accomplish a larger amount of work, and that of better quality. "Method," said a distinguished English statesman, Lord Burleigh, "is like packing things in a box; a good packer will get in twice as many things as a bad one." When asked how he managed to accomplish so much in his official career, his answer was:—"By attempting to do only one thing at a time, and following order and punctuality in everything."

A plan is essential to the conducting of lodge affairs. A methodical arrangement will help to the best re-

sults. Order and system applied from beginning to end will secure a lodge against much unpleasant friction, while the adoption of wise rules and a rigid adherence thereto will most surely be found conducive to the harmony of brethren and the promotion of the general interests.

The Master of a lodge is largely responsible for the order or disorder—the system or the want of system—that characterizes the organization over which he presides. If he is not a man of method, as well as ability and energy, he will let matters drift, or he will attend to them in a fitful, haphazard sort of way, and brethren will soon find that they can form no calculations as to the order of proceedings. Lacking in method he will not arrange for business and work with due regard for fitness of time and place, but rather will he mix one thing with another until all is in inextricable confusion. A Master of this stamp will neither begin or close promptly; sometimes he will allow business and work to drag, and again he will drive everything through at railroad speed. He will be indifferent to many things required in the way of preparation and service; he will exercise little wholesome constraint upon his subordinate officers; and the result will be poor work, together with a disorderly condition of affairs that effectually bars the way to progress.

Masonry is an institution that recognizes order as an inseparable adjunct to its own life and movements. In no other organization are there so many rules laid down, and so many definite lines of activity and limitation run out.

Evidently there must be method in the unfolding of Masonry and the application of its principles and in the performance of the service it enjoins. To understand the right method and to practice it requires much time and thought, together with some good degree of mental and moral enlightenment. Upon the Master rests the

chief responsibility, as we have said, but the members of a lodge can themselves do much toward ensuring an orderly course of procedure. By showing a disposition in favor of system and order and punctuality, they can perhaps stimulate the Master to attend to that which otherwise he would have neglected, and prevent him from drawing the lodge into those loose, careless ways, for which he has such manifest tendencies.

And manner is no less important than method. It is the manner of executing a plan, of applying rules and making expression of a defined purpose, that goes far toward clothing the right method with practical efficiency. It is the way in which a matter is handled that often fixes its significance. Grace will always commend and boorishness always repel. Awkwardness on the part of a Master of a lodge is, to say the least, a misfortune; but when there is not only want of grace, but want of courtesy, displayed by the incumbent of the Oriental chair, the disagreeable manner becomes a just cause of offense, besides being a very considerable barrier to lodge success.

"Manner," says one writer, "is everything with some people, and something with everybody." It is possible to over-rate its importance, so that the graceful way in which anything is done may obscure the truth or the act. The law and the principle that are fundamental to Masonry count for vastly more than the manner of their expression. But the manner of their presentation and enforcement is likewise of consequence. Practically the manner of communication and direction goes a great way in determining the usefulness of a lodge and the comfort of its members. If the Master and those who are prominent in the affairs of the organization are courteous and kindly in their bearing to each other and to their brethren generally, and at the same time evince an earnest, straightforward common sense way of speech

and action, they will do much by such a manner to illustrate the true character of Masonry, and to gain the love and respect of their associates. In this way they will augment their own usefulness and that of the organization in which they have membership.—*Freemason's Repository.*

PHYSICAL QUALIFICATIONS.

The physical qualifications of a candidate for Masonry is a subject that has been much discussed by Masonic writers. While all agree to a certain extent, there is a point where many widely disagree. The trouble seems to be to determine just how far Grand Lodges have a right to legislate upon the subject. All authorities class it as one of the landmarks of Masonry, and all Grand Lodges, so far as we are informed, so regard it. The construction put upon it, however, by all Grand Lodges is by no means the same. One can hardly take up a report of the proceedings of any Grand Lodge without finding the decision of a Grand Master upon this subject. His decision, generally approved by the Grand Lodge, becomes the law in that jurisdiction. While some maintain literally the ancient charges requiring a candidate to be without blemish, others, under the saving clause "that he must have no maim or defect in his body that may render him incapable of learning the art," put a more liberal construction upon the law, and admit such as can comply with all the ceremonies of Masonry. In this latter class notably stands the Grand Lodge of Indiana.

In Operative Masonry the art to be learned and the labor to be performed required the best physical development. Regulations requiring men to be perfect in all their parts were wholesome and consistent, and their enforcement was evidently for the best interest of such an organization. They would be equally so to-day in an institution requiring the same

kind of service. But in the transformation from Operative to Speculative Masonry, new designs have come upon the trestleboard. The work is no longer on timbers in the mountains and stones in the quarries, nor does it require strong men to perform it. What Speculative Masonry requires is brains more than muscle, mind and heart more than fine *physique* and brawny limbs. In a word, it is the internal and not the external qualifications of a man that should recommend him worthy to be made a Mason.

We gave expression to sentiments similar to these recently in referring to the decision of the Grand Master, which was approved by the Grand Lodge of Texas, that the loss of one-half of the second middle finger must prevent a man from becoming a Mason. The editor of the *Texas Freemason* endeavors to sustain the position of his Grand Lodge by the "old landmark" argument that a single change of a landmark, however slight it may be, necessarily does away with all landmarks. He contends that if the law is construed so as to admit a man who has lost a part of one finger, it must be construed to admit one who has lost his right hand. By the same reasoning he might say that there is no difference between a candidate who has lost a toe nail and one who has lost a leg. By the by, how would it do to require the stewards to look in the candidate's mouth to be sure that no tooth is missing?

We have a high veneration for landmarks. When in the right place they are immovable. But they must stand the test of witnesses. If they cannot be proved to be in the right place, they are moveable by proper authority. Surveying was once our profession. We have found many established landmarks to be wrong, as we were able to prove by witnesses. We had the authority to move them into their proper place and did so. Because an incompetent surveyor had planted a stone in the wrong place

was no good reason why it should forever remain there.

What are the landmarks of Speculative Masonry it is difficult to determine. Authorities differ and witnesses generally are obliterated. It may be necessary to run a few lines by skillful surveyors to settle controversies. In this age of the world good common sense is the best Masonic law. A rule governing Operative Masonry many centuries ago may be wholly inapplicable to Speculative Masonry at the present time. Each Grand Lodge is the supreme authority within its own jurisdiction. Each one makes laws for the government of the Craft of its obedience. All are bound to observe the landmarks of Masonry so far as they have been established beyond a reasonable doubt. To do otherwise, as in the instance of the Grand Orient of France, must necessarily place the offenders without the pale of Masonic recognition. The Grand Lodge that takes the most sensible and practical position on any mooted point, like the one we have been discussing, will never be far from right.

There are hundreds, perhaps thousands, of good men at the present time who are in every way qualified to make good Masons, but who are not physically perfect in every respect. The question is, shall they as a class be denied the privilege of becoming Masons, or shall there be a dividing line drawn, based upon the ability to learn and practice all that can be required of them as Masons? We believe the latter to be the most consistent course, and one that does not violate the spirit of any landmark. There are many good Masons in this Grand jurisdiction that came in under this construction of law. Masonry as well as these men has been benefited, and no harm has been the result of their admission.—*Masonic Advocate.*

We fully endorse the above, and, as the boy says, "and more, too."

If a brother can give and explain the signs, it is sufficient. Bro. Hughan declares that the physical qualification test was never regarded as a landmark by the Grand Lodges of England, Ireland and Scotland, and the supreme Masonic governing bodies of continental Europe satisfy themselves with the moral and not the physical qualifications of the candidate.—[ED. CRAFTSMAN.]

OLD MASONS AND YOUNG.

The fraternity of Freemasons is composed of brethren of all ages, as well as of all professions, ranks and stations. A man is never too young to be made a Mason, and never too old to take delight in its ceremonies, its principles, and its companionship. It is even permissible for a Grand Master, in the exercise of one of his peculiar prerogatives, to make a "youth under age" a Mason; but this is an authority which is rarely exercised, because the need for its exercise does not often exist. Youths under age like the immortal Washington are few, and as a consequence those classed with him by the exercise of this prerogative are proportionately few. No man of mature age has any right to be made a Mason, and hence in every instance in which the honor is conferred it is of favor, not of right; and if this be true, much less has a youth under age any claim upon the Masonic fraternity. In the matter of the reception of initiates, the lodge is the most absolute of republics, if we may be allowed the expression, every member having a vote, and any member being all powerful to cause the rejection of any applicant. The purpose of this regulation is to ensure harmony, as far as possible, by admitting no unworthy or distracting elements. It is taken for granted that no brother will out of mere malice exclude any applicant, and in this his conscience

is made his judge. The right to exclude is absolute, and may not be abridged, criticized or denied.

In the majority of lodges the pleasing sight is witnessed of old and young Freemasons sitting side by side. Probably the larger number of active craftsmen are those who are in the prime of life, whom we should describe as middle-aged. They are well qualified in every respect for the performance of all Masonic duties. They are both wise as teachers and skillful as laborers. They can fill any place or station in the lodge on call. They are at once the brains and the hands of the lodge. Fortunate and prosperous is that Masonic body which continuously retains this class of brethren in active membership. They are neither old nor young, neither inexperienced nor forgetful of their long experience, neither giddy-headed nor pig-headed. They do not know too much to learn nor too little to teach. They know just enough. As the wise man said—"Give me neither riches nor poverty," so we say in this connection, "Give us neither youth nor old age."

Young men, however, have an important place, and exert a moulding influence, in Masonry. They are the rising men in our lodges. They receive the majority of the appointments for the subordinate places, and therein usually manifest their ability to rise higher. A lodge without young men would be an anomaly. The young become middle-aged and old, but the old can never become young. If a man be made a Mason at eighty-four years of age (as was Voltaire), he cannot expect to live long to benefit either himself or the Craft. Voltaire died three months after his initiation. On the other hand, if a man be made a Mason when about twenty-one years of age, he becomes after no long period a trained and skillful brother, and is a life-long honor to the fraternity. Take the cases of Washington and Franklin, both of whom entered the

Craft in early life, and soon familiarized themselves with its learning and ritual, and afterwards throughout their long and eventful careers never forgot the fraternity that brought them to Masonic light, never ceased to hold in honor its offices, many of which they filled with the largest credit to themselves, and to the end of their days spoke in the loftiest terms of Freemasonry as a science, a cosmopolitan brotherhood, and an active charity.

It needs not to be said that there are old men in Freemasonry, for is not the most familiar Masonic fact we meet with the death of the "oldest Mason," some patriarch in the Craft, who acquired all its honors, filled all its stations, taught all its lessons, fulfilled all its duties? Do you ask for a sample old Mason? We point you to Bro. Sir Moses Montefiore, in England, who at Margate has just celebrated, with the felicitations of the Craft, the one hundredth anniversary of his birthday; and to Bro. Christopher C. Graham, in America, who at Louisville, Ky., has been permitted by the Grand Architect of the Universe to attain a similar longevity. Every old Freemason, tried and true, is entitled to our warmest congratulations and sincerest fraternal regard. He is not only a Nestor in the world, but also in Freemasonry. He is a type of Freemasonry itself, which has seen dynasties rise and fall, generations born and die, monetary crisis come and go, while he and it remain not quite solitary and alone, but the few among the many, mile-stones in life which indicate the distance of the remote past from the present, landmarks which tower up to mark a presence which ensures the nobility and prosperity of the now, by reproducing and continuing that of the aforesaid.

We like to see a lodge uniting the wisdom of seniors with the energy of juniors. It is most gratifying to see white hairs, gray hairs and hairs unturned, mantling the heads of brethren.

ren sitting together in unity in a Masonic lodge. It augurs well for the Craft. It not only ensures its present well-being, but betokens its continued activity and stability. It gives all the elements of strength. Brethren, do not despise any representative of true Masonic character. We may not all typify Wisdom, but we may, perhaps, Strength or Beauty. The young Mason ordinarily is a type of Beauty, the middle-aged of Strength, the aged of Wisdom. All have their place in the Masonic structure—not a perfect ashlar in which can be removed without marring the symmetry and perfection of the whole.

Keystone.

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THE PILLAR OF BEAUTY.

There are three pillars which are symbolically said to support the lodge—the Pillar of Wisdom, the Pillar of Strength, and the Pillar of Beauty. This symbolism is not of modern origin, is no part of the elaboration of recent ritualists, but was familiar to the Operative Masons of mediæval times, and through them was transmitted to the Free and Accepted Masons of to-day, by whom it is preserved in all parts of the world equally by English, French and German Masons. To the Gothic Cathedral builders it was full of meaning; every one of their edifices exemplifying wisdom, strength and beauty. To modern Freemasons this symbolism has a double significance:—Wisdom, representing to them their ancient Grand Master, King Solomon; Strength, Hiram, King of Tyre; and Beauty, Hiram, the “divine artist.” Over all, Wisdom reigned supreme; as in the later triad, of Faith, Hope, and Charity; “the greatest of these is Charity.” A parallel symbolism belongs to the subordinate lodge, where the Worshipful Master represents Wisdom; the Senior Warden, Strength; and the Junior Warden, Beauty. These officers are material ly and emphatically the supports of

the lodge, since without their aid, and unless they are skillful and efficient officers, every lodge must be weak, and fail of success. We have to consider now only the Junior Warden—the Pillar of Beauty.

The time is drawing nigh when new Pillars of Beauty will be set up in many of our subordinate bodies, and hence it is important that the brethren who assume to put these columns in place, should comprehend what qualities they should possess. First of all it is requisite to recollect, that it will not be sufficient to have Beauty alone characterize, symbolically, the brother who shall be called to the South—since, in every probability, he will subsequently be called to the West and the East, it is quite as important that he should possess Wisdom and Strength, as well as Beauty. It is very well—nay, it is requisite—that he should possess the qualities which morally are analogous to the beauty of the Corinthian column; but also, in addition, the strength of the Doric column, and the wisdom of the Ionic column—which latter combines the beauty of the Corinthian with the strength of the Doric. In other words, the Junior Warden should possess, in repose, the qualities for a competent Senior Warden and W. M., his occupancy of these higher stations being, ordinarily, only a matter of time, and should his ability be not meanwhile disproved, certain to result.

It is not too soon for the brethren in the various subordinate bodies to be viewing their membership with reference to the selection of a Pillar of Beauty. The active membership,—those who are the regular attendants,—are best able to judge of the fitness of the material offering, and they should see to it that no broken pillar is erected, by the favoritism of strange brethren, who come, at most, only once a year, or, perhaps, only once in several years, in response to the earnest appeals of some ambitious brother, of negative qualifications.

It is a good rule for every brother to lay down for his own guidance, to remain unpledged until the night of election. Ordinarily, any brother who asks another to pledge himself for him is not worthy of support. He who feels that his merit speaks for him, will not speak for himself, far less exact a pledge from a friend. How does any brother know that there may not be some other candidate voted for who is even more intimately his friend than the brother who seeks his favor, and who possesses in larger degree the qualities that go to form a Pillar of Beauty? To go into a Masonic body unpledged, although it may be with prepossessions in favor of a friend, is the proper attitude for every brother to assume. Then he can vote for the best candidate; then he can serve his lodge or chapter first, and his friend next, or select from among his personal friends the one who is best qualified to stand in his lodge, first as a Corinthian column, and subsequently as a Doric column, and an Ionic column. Never forget that your candidate should possess Wisdom and Strength, as well as Beauty.

Some Pillars of Beauty early exhibit all of the characteristics of the nobler pillars that stand in advance of them. A few evenings ago we were present in a lodge in this city in which a Junior Warden not only creditably, but very ably, conferred the third degree. This Pillar of Beauty was at the same time a Pillar of Wisdom and Pillar of Strength; and the oftener such qualities are conjointly exemplified, the better it is for the welfare of the craft. We also recently heard of one who is no pillar at all, officially, but yet who, standing in the place of the Pillar of Wisdom, exhibited all of the qualifications of the Pillar of Beauty. Such evidence of ability is most praiseworthy, and should meet with prompt recognition and due reward.

All the work of Masonry is important, and should be skillfully perform-

ed; but there is no work so important as the choice of Masonic officers. In the republic of Masonry every brother in good Masonic standing has a vote, but he should remember that while the craft is a republic before election, it is a monarchy after. See to it that you do not place power that is so nearly absolute, in the hands of any unworthy or incompetent brother. What you do in a night, it may take a year to undo. What you do in haste you may repent at leisure. Survey the whole field, scrutinize the qualifications of all the candidates, pledge yourself to none, and when the night of election comes, erect true Pillars of Wisdom, Strength and Beauty in your Masonic bodies.—*Keystone.*

CHRISTIANITY IN MASONRY.

"NOT SHEPHERDLESS."

We have received a marked copy of last year's *Voice of Masonry*, in which, under "Not Shepherdless," it appears:—1. That "Freemasonry is a Trinity in unity, and every one of its old manuscripts yet discovered begins with the invocation to the Father, the Son, and the Holy Ghost." (?) 2. That the number three being frequently used in Masonry, or "presented as a prominent symbol which is to teach the supreme idea of all ages, Trinity in unity." 3. That the Trinity is composed of Father, Spirit, and the Word, and that "the positive assertion and belief of Freemasonry are that '...God created...;' by His Spirit light came...; by His Grand Architect, or Word, all things were made. Who the latter is, the...great light in Freemasonry clearly tells. He is Immanuel, and consequently the True Shepherd."

We must admit that to us this is new Masonic doctrine, and a surprise.

"It follows then (says the *Voice*) that Freemasonry declares the True Shepherd in the Grand Architect of

the Universe—or Word—and honors Him as “the true Light that lighteth every man that cometh into the world.”

Such doctrines, which we personally indorse, would wholly destroy the cosmopolitan idea of Masonry.

But hear the *Voice* again:—“...He who hears and obeys the voice of Masonry, also hears and obeys that of the True Shepherd, and can be, and is, a Christian. ...Each [the church and Masonry] recognizes the same True Shepherd.”

We are dumbfounded that such an excellent magazine as the *Voice of Masonry* should declare such a doctrine for the symbolic lodge!

Masonry teaches a code of morals, by symbols, which, if not obeyed, the Christian and the Jew are alike unfaithful to their respective creeds. Yet the Masonic creed is no more nor less than:—1. Belief in God as the Great Architect—Creator—of the Universe, which does not interfere with the dogma of the Trinity, nor with the Jews' idea of God; for both believe that God is the Creator of all things, and the rewarder of those who diligently seek Him. This trust in God is the only pre-requisite in matters of faith that Masonry requires, and which must be avowed on a postulant's first entrance to the lodge.

2. Belief in a future and eternal life is forcibly taught in the Master's Degree.

The triune manner of seeking and being admitted to a lodge; the number of principal officers; the repetition of the number three, or use of the triangle, has no “Unity in Trinity” significance. It is esteemed a sacred number. So is the number seven, which Pythagorians considered a perfect number, and which is also a sacred number in Masonic symbolism.

In the Ancient Mysteries, the three pillars (Wisdom, Strength, and Beauty,) represented the Triad of Deity. If it is true that the lodge was first

known in the time of Solomon, and that he was an English scholar, we may adopt the theory, or call it coincidence, that the initials of the Hebrew words for Wisdom, Strength, and Beauty, will spell God, if read, as Hebrews read, from right to left. But even this does not prove the Christians' idea of Trinity.

The equilateral triangle may be esteemed by the Christian as an emblem of the Trinity, as it has been venerated by Pagans and Jews of antiquity and of to-day, as a symbol of Deity. If its equal sides suggests the idea of Father, Son, and Spirit to the Christian, they as forcibly refer others to the great departments of God's creation:—Animal, vegetable, and mineral; or the three attributes of God:—Omniscient, Omnipotence, and Omnipresence.

Indeed, the figure is not used in the lodge at all; although the right-angle triangle is.

Masonry is not sectarian, but it is religion if homage to Deity with moral precepts is religion. It cannot take the place of the church to Jew or Christian, because it is not sectarian, and does not carry in its symbolism enough of religion to satisfy the cravings of the human heart, unless we accept the popular idea of the “Campbellite” (we beg pardon—*Christian*) church, viz.:—That the Bible is the book of doctrine or creed, and take it as “the rule and guide of faith” that each may interpret for himself.

Since the above was in type, we have received the October *Voice of Masonry*, which suggests that:—“If the *Masonic Home Journal* will turn to...the *Voice of Masonry* for April, 1889, it will find light...,” and thinks it “is equally necessary for the enlightenment of the editor of the *Home Journal*,” as for the anti-Masons for whom the article referred to was written.

We learn something every day, and too often forget it. We will be glad to learn from Bro. Brown, “or any

other man." What we desire to say is that symbolic Masonry does not teach anything inconsistent with the Christians' faith, nor with the faith of the Jews; and at the same time that it does not teach the "Trinity in Unity" as the Christians understand it. Further, that it does not teach that the Grand Architect is Immanuel—God (Christ) with us.

And we confidently assert that "all its (symbolic Masonry) old manuscripts yet discovered" teach no such doctrine.

Templarism is called "the Christian Orders," but Blue Masonry is not Christian. It has but one creed: belief in God; and teaches the doctrine of the resurrection.—*Mas. Home Journal*.

The *Masonic Home Journal* is so clearly in the right, that it requires no argument on our part to support it in its present position. Freemasonry is universal. The Hindoo, Parsee, Mohomedan, Deist and Christian, can alike unite in prayer around the Masonic altar to T. G. A. O. T. U. and there, in truth and sincerity, work upon the square.—Ed. CRAFTSMAN.

PREFERENCES.

A brother, formerly a resident of New York, and an active member of one of our lodges, moved to another country, from which he writes us, saying that he had visited a lodge in his new location, and expresses unbounded surprise at finding our methods of procedure entirely set aside, and a formula of their own adopted in its place. He mentions various particulars which, as a matter of course, we can not re-produce in this place; but we may say that the examination consisted principally in examining his diploma; that the altar formed part of the Master's desk; that the entire ceremonial was read from a book; that the lodge was

opened and all business, including the ballot, transacted in the E. A. Degree; that where a candidate was rejected by eleven adverse votes, the Master ordered that its effect should continue for a corresponding number of years; that a petition after having been received and referred, was allowed to be withdrawn, and others of a more esoteric character.

We are not at all surprised, and proceed to explain to our esteemed correspondent that while the principles of Freemasonry are everywhere the same, and the instructions to a candidate in every country tend to the same point, though each country has its own idiosyncrasies and walks in its path toward the end in view, we cannot make our forms and our laws of force beyond our own jurisdiction. We entertain no doubt that if our brother were to go to England, from whence all our Masonry comes, he would be equally surprised—nay, even shocked—by the difference in their mode of conducting the ceremony of initiation, and he and others may be assured that the real bond of unity which is everywhere the same is the legend of the Third Degree, although even this is differently rendered, as one may see by attending any of our city lodges, composed of brethren of foreign nativity and working in their own language. Nevertheless the result is absolutely the same.

Again, it has probably escaped the notice of our correspondent, as it has that of many others, that, up to 1848 or 1849, not such a dreadful while ago, the lodges in New York were in the habit of transacting their business in the degree of E. A., which had been their practice from time immemorial up to that date, and that they never thought of opening on the Second or Third degrees, except for performing the ceremony belonging to each degree, respectively. That lodges in other countries have not thought proper to imitate our example is a matter of their own concern, as will be found by those who visit

lodges on the continent of Europe, or in Central and South America.

In many, if not all, the altar is placed in the East, and the use of written or printed rituals is nearly universal among them, our obligations in that respect never having obtained in those countries.

We are of opinion that the placing of our altar is an innovation, made to conform to our ritual, which of itself is an elongation of the practice of the Fathers, and that while it suits us and our habits of thought, must not be held obligatory upon lodges in other countries, the members of which have not had the advantage of seeing and studying our system, which, professing to be the Ancient York Rite, is in reality the modern or better "American Rite," not practiced elsewhere on the surface of the globe.

Finally, our correspondent asks if the Grand Lodge of New York would grant a warrant to a number of brethren domiciled in the country in which he is located, to which we frankly answer that it will not, having quite sufficient to do in caring for the interests of its seven hundred and odd lodges at home, without any entangling foreign alliances.—*N. Y. Dispatch.*

GRAND LODGE OF SCOTLAND.

A circular, signed by the Earl of Mar and Kellie, as Grand Master Mason of Scotland, is about to be issued to the Scottish Craft, with the view to the raising of funds towards the formation of an extended scheme of Scottish Masonic benevolence. The appeal states that members of Grand Lodge, believing that the time had arrived when the surplus revenue of Grand Lodge, amounting to about \$1,700 annually, might to a great extent be legitimately applied in the promotion of the comfort and well-being of the distressed, brought the matter under the consideration of Grand Lodge, with the result that a special committee, appointed to con-

sider the whole question, recommended that £10,000 should be raised before the extended scheme of benevolence be commenced; and on the 7th August Grand Lodge resolved that one-half of the free income of Grand Lodge be annually handed over to such extended scheme. There is, the circular goes on to say, at the credit of the existing benevolent fund a sum of about £6,400, but the revenue from this amount of capital is insufficient to meet even ordinary cases of urgent temporary distress; and no surplus is available whereby annuities to infirm or aged brethren or their widows, or for the education or maintenance of their orphan children, can be provided. It is believed that the extended scheme, on the lines indicated, will be more acceptable to the Scottish brethren at home and abroad, than were schools and homes erected at considerable cost, and with a heavy annual expenditure.

It must be reasonably anticipated that throughout the Scottish Craft only a brief period is likely to pass ere the required £10,000 is raised, and the interest of this sum, together with one-half of the free income of Grand Lodge above mentioned, will suffice to give the scheme a fair start, and place it on a permanent foundation. In this matter Grand Lodge has a great and noble example set before it by the Craft in England. The Grand Lodge of England has not only, like ourselves, a benevolent fund to meet the requirements of what may be termed casual indigence and distress, but it has in addition two charities on an extended scale, wherein the orphan children of both sexes of members of the Order are trained and given a first-class education; and it has also an institution for the maintenance of aged and indigent Freemasons and their widows. In connection with these three institutions large and valuable buildings have been erected, and several hundreds of boys and girls are trained and educated, and fitted to occupy

responsible positions in life. The Craft in England raises annually voluntarily about £50,000 for the maintenance of these three institutions. With such an example before the Scottish Craft, the committee ask co-operation in the matter, which they consider one of primary importance to the well-being of the Order, and add that the fund created will be administered in proportion to the necessities of the various districts of the Grand Lodge of Scotland at home and abroad.

WHY SUCH OPPOSITION ?

The fact that throughout the British Empire, in the United States of America, and elsewhere, so many men in every grade of society who are most vitally interested in conserving, ameliorating and perpetuating what is most valuable and beneficial in the present civil, social and political order of things, are active and prominent members of our Craft, proves that our beneficent fraternity is a thoroughly loyal institution. The fact that so many of the adherents, and leaders even, of so many religious creeds and denominations belong to our ancient fraternity, shows beyond question that Freemasonry is a most tolerant institution. The fact that so many men of more than ordinary ability and culture are zealous Freemasons, is proof that there is much in and pertaining to our fraternity, which is worthy of the attention of the best intellects. The fact that so many good and pious men are devoted Craftsmen, demonstrates that in their opinion, and from their experience, Freemasonry is an institution honoring to God and beneficial to man. The fact of its time-immemorial age and world-wide prevalence, shows that as to its moral principles, its social order, its system of jurisprudence and governance, its stability and permanence, its educating influence, its adaptability to the condition, needs and aspirations of a

free and progressive people, its humanizing efficacy, its non-proselytising and non-partisan character, its practical and all-comprehensive voluntary charity, and, in short, its *raison d'etre* and its *modus vivendi et operandi*, all show that it contains within itself the necessary and essential elements of a true universal brotherhood, destined to exist and prosper, world without end.

In view of all this, and much more that might truthfully be stated, it is one of the perverse problems of mis-directed humanity which almost passes charitable comprehension, that in this age the persecuting spirit of anti-Masonry should exist in the mind or heart of any tolerably enlightened individual, or be inculcated or practiced by any sensible, prudent men or body of men. It is clearly the offspring of a short-sighted and unendurable intolerance, whose inevitable reaction, even, will speedily and certainly be to the detriment and discomfiture of those cherishing, propagating and practicing it. Freemasons, however, stand in no awe, and have no fears of the immediate or final outcome of persecution in any form or from any source.—*G. M. Graham, of Quebec.*

EDITORIAL NOTES.

THE Baroness Burdett-Coutts was, on the 16th September, presented with an illuminated address by Abbey Lodge, No. 2080, for her kindness on its consecration. Her husband, W. Bro. Burdett-Coutts, is Worshipful Master of the same.

WE understand that Dr. de la Granja, of Boston, has received a charter from the Grand Lodge of Spain, authorizing him to work the first three degrees of Masonry in Massachusetts. Unless the Grand Lodge of Massachusetts repeals its "particular regulations," at its next session, it is more than probable that the result will be a schism of lamentable proportions.—*Ex.*

It is reported that at the last convention of the Grand Lodge of Ohio, the following resolution, presented by the G. and Chaplain, R. W. Bro. L. Van Cleve, was adopted:—"Resolved, That it is the opinion of the Grand Lodge of Ohio that the traffic in intoxicating liquors, to be drank where sold, is a Masonic offence, and shall disqualify the offender for initiation or affiliation in any Masonic lodge."

DEPLORABLE.—The Scottish Rite quarrel, now in progress, is deplorable. Really we cannot see why brethren will permit their ambition to drive into such disgraceful work. Certainly such conduct is very unfraternal and dishonorable, and only those who lose sight of Masonic brotherhood indulge in it. To those thus engaged we commend a feast of brotherly love. After such indulgence they will be astonished at their past folly.—*Voice of Masoury.*

At the regular quarterly meeting of the United Grand Lodge of England, held on the 3rd inst., the Earl of Carnarvon advocated the claims of the English Lodges at Montreal, and was, of course, supported by the members of that body. The *Freemason's Chronicle* thus alludes to the subject:—"The Quebec business, or rather the action taken by H. R. H. the Grand Master, in response to the rude and peremptory summons of the Grand Master of Quebec, also met with the fate which must have been anticipated. It is far too heavy a subject to deal with here, but we think we are justified in describing the summons of the Grand Master of Quebec as being in the first place an act of gross impertinence, and in the next as being a most unscrupulous attempt to set aside an honorable arrangement cheerfully entered into between Canada and England in 1857, and to which very many of the Quebec lodges must necessarily have been a party." And the London *Freemason* says.—"We will only add that the

dignified reply of Grand Lodge, through the Grand Master, will, we hope, settle the matter, and convince the Quebec Masons that the Grand Lodge of England cannot give way to un-Masonic menaces, or even violent opposition to the ancient and cosmopolitan laws of Freemasonry."

HUMORISMS.

A fat head—the janitor.
 With the drunkards, life is reel.
 Acoustic properties—Ear trumpets.
 A country seat—The milking-stool.
 An extension table—The multiplication table.
 If thy neighbor offend thee, buy his boy a drum.
 The grandest verse ever composed—The universe.
 To what geological formation does rock the cradle belong?
 Something that always goes against the grain—The reaper.
 A pretty girl made several mashes last night—on mosquitoes.
 When ignorance is bliss it is folly to ask the landlady what she puts in the hash.
 There is one town in Connecticut that has no fear of the measles. It's Haddam.
 The increasing number of Jewish undergraduates is much remarked at Oxford.
 Now is the time to get up a corner in coal. The corner should be in the parlor grate.
 "Won by a bare scratch!" as the hen observed when she turned up the worm.
 Large ears are said to denote generosity. The mule is very generous with his heels.
 A man may say he has got the boss wife without intimating that he is henpecked.
 The little girl who called the ostrich the bird with a bonnet tail, put it about right.
 "Why, Tom! another holiday?" "Yes, papa. That's the reason I go to that school."
 An Erie woman has robbed a hair store. Like a pistol, she went off with a bang.
 The first time you see two women kissing each other, just notice how quick they let go.
 The front steps are deserted now. The season has passed when she stoops to conquer.
 When a convict's watch runs down it does not necessarily follow that his time has expired.
 The hay fever sufferer is a devout individual, because he is continually on his sneeze.

THE PEACEMAKER.

A Real Baby From a Christmas Tree.

BY INEZ IRVING.

The church was full to overflowing, the exuberant gladness of the season bubbling over in merry speech, repartee and laughter.

All ages were there, from Andrew Highland, of eighty, on his crutches, to poor Mrs. Carpenter's six-months old baby. Blue and garnet and crimson "Tam O'Shanters" glanced across the aisles, or bobbed around in the pews beside more staid, but scarcely less expectant Derby pokes and Gainsboroughs, as all eyes were turned to the flaring Christmas tree.

A tall, dark-bearded man, with rather stately bearing, and a fair-faced old lady with silvery hair, walked up the aisle to one of the front side pews, followed by the glances of a score of bright eyes.

"That's Mr. Foster, the jeweler," Elvira Baker whispered to her cousin from Seaview.

"He looks terribly stern. What a sweet old lady. Is she his mother?"

"No; that is Mrs. Moonlight. He boards with her."

"Mr. Foster will have lots of presents, I reckon," said stout, twelve-year-old Tom Buxton, in a stage whisper, to his chum beside him. "I know of a dreadful handsome pair of slippers that were worked for him. I tried to match some of the worsted and got my ears boxed for making a mistake."

His sister Della, the other side of him, looked as if her fingers ached to repeat the operation.

"Don't Mr. Foster look handsome to-night?" Hetty Draper said to Nellie Ford.

"He's handsome enough, but he's altogether too haughty looking to suit my taste," Nellie returned.

Hetty's heart beat more quickly as she thought of the dainty watch-case she had fashioned for him, which, wrapped in a pink tissue paper, was now reposing among the fragrant boughs of the Christmas tree.

The observed of girlish observers sat unconscious of criticism.

He had yielded reluctantly to Mrs. Moonlight's invitation to accompany her. His face was not in harmony with the scene. He was grave and preoccu-

pied. The merry Christmas greetings sounded to him like mockery.

He had come, a stranger, to Norwood about a year ago and opened a jeweler's store. The young ladies became interested in him speedily. Bright eyes met his with soft, speaking glances as they lingered over the cases of jewels. But he was cold and unapproachable. He refused all invitations out to formal tea-drinkings and evening parties. Most of the aspirants for his favor grew discouraged and called him a cross old bachelor, though he looked little over thirty.

Squire Blair called the noisy groups to order as soon as he could hear his own voice in the confusion. After some preliminaries the Santa Claus of the occasion began to draw the names which labelled the various presents.

"Mr. Wallace Foster!"

That gentleman arose and received the pink parcel, which he unrolled and passed over to Mrs. Moonlight for inspection.

The unlading of the tree went on. Bright faces grew brighter as their names were called, while small boys and girls in gay clothing, capped by the inevitable "Tam O'Shanter," glanced along the aisles like humming birds, their hands full of treasures.

"Mr. Wallace Foster!" was again called out.

He looked a trifle annoyed as he stepped again to the tree.

"The slippers this time," Della thought, leaning forward breathlessly. But Santa Claus lifted a long wicker basket, with a blue covering, from a bough and gave it to him.

"Handle with care!" he said, gruffly, as Mr. Foster took the basket with some hesitation and went back to Mrs. Moonlight.

"What have you got now?" she asked, bending forward with smiling face.

"Something precious, I should think," he said, as he lifted one corner of the dainty silk covering.

In his astonishment he almost dropped the basket, for the face of a sleeping baby, framed in delicate lace, met his eyes.

"Why, the darling!" said Mrs. Moonlight, as she drew down the quilted silk and soft flannel, and disclosed the little hands clasped over the spotless embroidered robe.

Those nearest peeped, and in two

minutes the contents of the basket was telegraphed to the remotest pews.

Mr. Foster was uneasy. Who had played this practical joke upon him? He felt himself the focus of all eyes. The warm blood mantled his face. Mrs. Moonlight pitied his embarrassment.

Santa Claus proceeded more lively than ever, but the interest was divided. "Funny present to a bachelor and woman-hater," said Mrs. Roberts, the milliner, the bill of the robin perched upon her bonnet pointing directly to Mr. Foster.

"Somebody wants to plague him—he's so queer and distant," whispered Stropel, the merchant, to his wife, whose attention was divided between Mr. Foster's present and her own, a silver basket heaped with grapes, frosted cake and oranges in wax work.

"Yes, the child belongs to some one in the church, probably, who will soon claim it," she returned.

"Moses in the bullrushes!" shouted little Seth Bumstead, making a haphazard application of his Sunday-school lesson, as he craned his neck for a view, and subsided with a shamed face at a sly shake by his mother.

Mrs. Moonlight drew the basket under the shelter of her wings. Mr. Foster looked disturbed. He did not even unroll the slippers when they were handed to him.

The tree was empty; the crowd began to move towards the door. But no one claimed the baby.

Foster stood looking helplessly at Mrs. Moonlight.

"I will take care of it to-night; to-morrow we shall see what can be done," she said.

They waited until the last of the crowd were near the door, then passed out and walked down the street. Foster carried the basket, over which Mrs. Moonlight had thrown a warm shawl.

He looked at the sweet little face with a softened, regretful expression, then said good-night and retired from Mrs. Moonlight's sitting-room to his chamber, where a coal fire glowed invitingly in the grate and soft, shaded lamp-light showed the bright, warm carpet and crimson window drapery.

In dressing-gown and slippers, before the fire, he fell into a reverie. He recalled the happy Christmas night, two years ago, richly freighted with joy

and love and hope, when warm, passionate heart beat close to his and white arms encircled his neck. He would have laughed then at the prophecy of his present desolation. He had been deprived of love, home, happiness. And who was to blame?

There was a low rap at the door. "Mrs. Moonlight about the baby," he thought uneasily, as he opened it.

A tall, stately woman stood there. The light showed a proud, pale, beautiful face, with dark, luminous eyes, now misty with some strong emotion.

"Louise!"

"Wallace!"

She reached both hands towards him. He drew her into the warmth and brightness and shut the door.

The two stood looking into each other's faces. Hers was irresistible in its tenderness—in such contrast to the pride and haughty defiance which had marred its loveliness when he had last seen her a year ago.

"I have come, Wallace, to ask your forgiveness for the past," she said, brokenly.

Another rap interrupted his answer, and Mrs. Moonlight beamed upon them with the child in her arms, his blue eyes open in baby wonder.

"I had not the courage to face you alone," she continued, taking the child in her arms while he stood in speechless wonder, and Mrs. Moonlight retired silently; "so I sent our baby as a Christmas present to prepare the way for his mother."

"Our baby!" he repeated.

"Yes, Wallace. He has your eyes. Look at him now, the darling. I thought of you every time I looked into their innocent depths. Will you not forgive for his sake?"

The frozen fountains of affection in his nature began to melt. His eyes grew misty and tender. He had vowed once he would never forgive her; but who resist that repentant face suffused with the tenderness of motherhood?

He drew both within the shelter of his arms.

"I was willful and unreasonable," she murmured, her head against his breast.

"I was exacting and unforgiving," he answered. "Forgive me, my wife, my only love."

"Does Mrs. Moonlight know all?" he asked, when they were seated side by

side before the fire.

"Yes. I came and told her how I had left you in anger and I wanted to return. She urged me try this experiment. I gave baby a harmless sleeping draught to ensure quiet. I was in the church with my face veiled, watching every movement of yours."

"I was hungering for your presence before you came," he confessed; "but I am afraid I should never have taken the first step toward reconciliation."

"Nor should I but for this little peace-maker," she returned, kissing the small mouth.

"It was not the same home I had left, a bride, when I returned to it," she continued; "I missed you, though at first I would not own it to myself. I wanted your love and sympathy."

So on this Christmas night, freighted with so much of joy and hidden sorrow, two out of the many hearts, divided by cruel pride and misunderstanding, were united by the strongest of human ties, the mutual love for a little child.

HUMORISIMS.

An uptown landlady calls a boarder "Phoenix," because he rises from the ashes and flies.

Jenny—Why are old jokes called chestnuts? Don't know unless it is because they are bad-in-age.

There are people malicious enough to say that the rest which Jay Gould wants is the rest of the railroads.

Hereafter the University of London will confer a new degree to be known as the "Teacher's diploma."

Little Em'ly—No. There is no law in the State that prevents an unmarried man from having two husbands.

A little child of seven or eight said that when the Bible speaks of "children's children" it must mean dolls.

The coming rage in hair is a soft and tender red, like that of a tomato which has grown old and lost usefulness.

There is in Iowa a young man who writes poetry in his sleep. His case is hopeless unless some kind friend shall bind him hand and foot.

"Oscar Wilde says he writes all his poems on an empty stomach." Oscar has evidently borrowed some country editor's stomach for a writing desk.

Wife—"John, our coachman must go!"—"But why, my dear? Our only daughter is married."—"Yes, but—John, I'm not so very old myself, you know!"

Sambo, kin you tell me why dey invariably take de pennies from de children at the Sunday school?" "Course I kin. Dat is to get de cents ob de mestin."

Anxious Inquirer—When you say that you have found the milk in the cocconut, it is merely another way of stating that you have got the facts in a nutshell.

An old maid in Nashville keeps a parrot which swears, and a monkey which chews tobacco. She says, between the two, she does'nt miss a husband very much.

Miss Green, the English representative of the bifucated-dress movement, said to an interviewer: "You know the reformers split into two sections on the trousers question."

A Swiss jeweler has invented a clock which needs winding but once in five years; but that isn't what the world wants this time o' year. Give us a coal stove that will shake itself.

Julia—Your poem entitled "One Sultry Day" is on ice, and will be kept till you send for it. Try again. John T. Raymond never played Little Buttercup in "Babies in the Woods."

A Chicago man allowed a Chinaman to run away with his wife. It is unknown what terrible grudge he bore the Celestial, but it is supposed John ironed his collar on the wrong side.

"How much did you say this was?" "Oh, a dollar and a half." "That's a big price, isn't it?" "No, I assure you. The drugs are very costly." "But I am a druggist myself." "Oh, you are. Well—of course—15 cents."

This month comes winter and sleigh-rides, and pretty girls, and frozen kisses, and two hands in one end of the muff, and Sunday school oyster stews, and colds in the head, and mumps, and plumbers, and lots of nice things.

"Why do you wear your beard mutton chops?" was asked a commercial traveler by a friend. "Because," was the philosophical answer, "in the first place it hides my cheek and in the second place it gives my chin full play."

An Irishman having been obliged to live with his master some time in Scotland, when he came back some of his companions asked him how he liked Scotland. "I will tell you how," said he. "I was sick all the while I was there; and if I had lived there till this time, I would have been dead a year ago."

Alonzo Moor, of Cumberland, Pa., put on an old pair of summer trousers and found the right pocket unusually heavy. He put in his hand and drew out a black snake three feet long. Ladies who are in the habit of going through their husband's pockets when ever they get a chance should make a note of this.

The Canadian Craftsman.*Port Hope, December 15, 1884.***CHRISTMAS.**

Once more the hallowed season of joy and thanksgiving is upon us; once more the bells ring forth their joyous peal; once more the family re-union takes place, and grey-haired grandparents tell their smiling grandchildren tales of bygone days. All is happiness,—all looks bright, as the Yule log crackles on the hearth and laughter resounds; as some coy maiden struggles beneath the mistletoe. Christmas, indeed, is a season hallowed by a thousand sacred memories, revered for a thousand quaint traditions, and loved for its time-immemorial church solemnities, and looked forward to as the period of family love and family harmony and family re-union.

To the Christian Mason and soldier of the Cross, it recalls to memory the time when, at his mother's knee, he first learnt to lip the sacred name of Jesus. It reminds him of his childhood's days, the wonderful revelations then, in simple narrative, made plain to him, of the birth of the boy in a lowly stable; the life of the Man of Sorrows, feeding the hungry, clothing the naked, healing the sick, raising the dead; His death, that awful sacrifice of a dying God on the quivering aspen upon the olive-clothed summit of Calvary's Mount, surrounded by a taunting priesthood, the unbelieving Sadducee, the hypocritical Pharisee, and a ribald soldiery, while on either side nailed on a cross, was an outcast, a malefactor, a thief; the one scoffing,

the other believing; the Resurrection on the third day, His appearance to His disciples, His rebuke to the scoffers, and finally the Saviour's Ascension to "Our Father which art in heaven."

The birth, life, death, resurrection and ascension of the Immanuel, all pass in view before us on Christmas day, as we trace back those hallowed seasons to our childhood's years,—years now long past and gone, never again to be retraced or recalled, and to-day, as we write, we remember we are one year nearer to our God than when we wrote our Christmas greeting last year. Every Mason, on this day, should ask himself, "Have I, during the past year, been true to my vows, faithful to my obligations? If I have not been, how base and vile a creature am I. How unfit to meet my God!" The thought is an awful one, and every brother should on this hallowed day retire to his chamber, and lay bare his heart to himself and to his Maker who knoweth his inmost secrets.

On this day, and at this season, the wealthy Hiramite should render the home of his poorer brother richer, by generous gifts and lavish smiles. He should go forth as the angel of old to do good, to cheer, to comfort. Amidst the thousands who range themselves under our banners, there are those who, from unforeseen misfortune, are being reduced to the lowest depths of penury and distress, and to such he should go with words of cheer and comfort, with tangible proof of his love and devotion to the Craft and his belief in the God-inspired principles advocated by the gentle Nazarene.

No Mason should want at this sacred season; no bare-footed orphan of a Master Mason, homeless and destitute, should learn to steal and lie in our streets during this festival of joy; no weeping widow of a Hiramite should be forced at Christmas to sell her soul to hell to provide food and rags for her starving little ones. The God of the Mason notes down all these things. He sees the thousands of dollars and tens of thousands spent at this period in feasting and revelry, and He marks down in the Book of Life those who remember and practice the precepts of Him who spoke as never man spoke.

Let us, then, as Masons, arouse ourselves to do more practical good. We have no right to allow a single Hiramite's child to want; a single Mason's orphan to beg; a single Templar's widow to starve, whilst we feast in plenty.

Christmas Day is very bright and very glorious; but to some it is very, very sad. The poor wife sitting in a garret, surrounded by weeping young ones, watching a dying husband, a suffering father,—it is sad and lonely and dreary to such; and then again, how memory-mournful is the day to her, who on the anniversary of the natal day of Christ, lost the idol of young love in all the glory and prime of manhood. To such the Christmas chimes are a mockery, and the laughter of children brings no joy. Her heart is torn and sore, and to such there is no happiness save in the blood of the Crucified One.

. SEND for a copy of "Statistics Book," which will be sent on approval, on application to THE CRAFTSMAN office, Port Hope, Ont.

MERRY XMAS AND HAPPY NEW YEAR.

With this number we close Volume XVIII. of the CANADIAN CRAFTSMAN. It has gone through many trials and difficulties, but, as a rule, has come out triumphant in the many controversies into which it has entered for the general benefit of the craft. It has, by years of assiduous labor and undeviating adherence to the great and broad principles of the fraternity, gained for itself the support and respect of a very large proportion of Canadian Masons. It has never failed to expose bigotry and narrow-mindedness, no matter how high the authority advocating it, and has never permitted itself to become the organ of any class of Hiramites; clique, or order. To one and all of our friends, brethren and subscribers, we wish a very Merry Christmas, and a very Happy New Year. We ask our friends to work for us, and we expect all to assist, by furnishing us with such local items and general articles, as may prove of interest to the craft universal. To our *confreres* of the Masonic press, we extend a warm and cordial greeting, and wish them hearty success and prosperity and support in their endeavors to disseminate "More Light."

ALPHA LODGE, No. 384, G. R. C., of Parkdale, have issued an elegant invitation to a *conversazione*, to celebrate the opening and consecration of the Masonic Hall, Parkdale, on the eve of St. Valentine, Friday, February 14, 1885. The programme is a very choice one, and doubtless the affair will be a grand success.

ROSIERUCIAN SOCIETY OF CANADA.

We understand that it is the intention of the more prominent members of this distinguished society, to thoroughly revise the Constitution at its annual session in January, and place it on a more sound and tangible basis. This Order, although not claiming to be strictly Masonic, is divided into grades and degrees, with peculiar signs restricted to each, and no one can be admitted a member unless he be a Mason in good standing.

The society in each country is strictly limited with regard to numbers, and each grade and college is also in like manner prescribed as to numbers, thus there are nine grades in the Order, and the members of each are limited. The following table, commencing from the lowest rank, will explain our meaning. It will also be noticed that by this division, the organization is divided into three orders:—

No.	Name of Grade.	No. Members to which restricted	Mark—showing Rank.
1—	Grade of Zelator.....	33.....	I
2—	“ Theoricus.....	27.....	II
3—	“ Practicers.....	21.....	III
4—	“ Philosophers.....	18.....	IV
		99	

The above forms the first and lowest order, and a brother must be at least three months a IVth before he can apply for his Vth in the next order:—

5—	Grade of Adepters Junior..	15.....	V
6—	“ Adepters Senior..	12.....	VI
7—	“ Exempters	9....	VII

The above three grades form the second order, and the same rule as above applies to the aspirant of the highest order, with this addition, that he must also be a Chief Adept, or have filled that exalted position.

8—	Grade of Magister Templi..	6.....	VIII
9—	“ Magus.....	3.....	IX

The above grades are the highest order of the society, and the members holding the same form the Grand High Council, the Supreme Governing Body of the Rite.

The Rosierucian Society is now firmly established in Great Britain, Ireland, Greece, the United States and Canada. In England, the Rt. Hon. the Earl of Bective IX°, is Honorary President; the Rt. Hon. the Earl of Jersey, IX°, and Col. Francis Burdett, IX°, Honorary Vice-Presidents. In Scotland, Fr. C. F. Matier, IX°, is Supreme Magus. In Ireland, Com. Charles Scott, IX°, occupies that exalted position. In Greece, the Hon. Grand Master of the Grand Lodge, H. I. H. Prince Rhodocanakis, IX°, is Honorary President and Supreme Magus, and in the United States, that distinguished Mason, Fr. Charles E. Meyer, IX°, of Philadelphia, is the Supreme Head of the Order, whilst in Canada the venerable and erudite Supreme Grand Master of Templary holds the high position of Hon. President.

The Rosierucian Society of Canada is in friendly relations with all foreign bodies of the Rite, and is very particular in the selection of its membership. The following are the names and rank of the members of the Grand High Council:—

Fr. Col. W. J. B. MacLeod Moore, IX°, Hon. President, *ad vitam*.

Fr. George C. Longley, IX°, Hon. 1st Vice-President, *ad vitam*.

Fr. John Dumbrielle, IX°, Hon. 2nd Vice-President, *ad vitam*.

Fr. Daniel Spry, Hon. IX°, Sup. Magus.

Fr. John Easton, Hon. IX°, Senior Substitute Magus and Treas.-Gen.

Fr. C. D. Macdonald, Junior Substitute Magus.

Fr. Robert Ramsay, Hon. IX°, P. Sup. Magus and Sec.-Gen.

Fr. S. B. Harman, VIII°, First Ancient.

Fr. R. G. Harvey, VIII°, Precentor.

There are at present only two colleges in the Dominion, although applications for several others will be presented at the coming session of the Grand High Council.

The warrant of Dominion College bears date March 16, 1877, and the following are the names of its officers:

Fr. George C. Longley, IX°, Chief Adept.

Fr. Col. W. J. B. MacLeod Moore, I. P. Chief Adept.

Fr. John Dumbrielle, IX°, Dep. Mas. Gen. and P. Ch. Adept.

Fr. John Easton, Hon. IX°, Celebrant, and P. Ch. Adept.

Fr. R. G. Harvey, VIII°, Treasurer-General.

Fr. Robert Ramsay, Hon. IX°, Sec.-Gen. and P. Ch. Adept.

Fr. R. Collins, VII°, 1st Ancient.

Fr. Thomas H. Tebbs, VII°, 2nd Ancient.

Fr. S. B. Harmon, VIII°, 3rd Ancient.

Fr. R. J. Hovenden, VII°, 4th Ancient.

Fr. W. L. Hamilton, VII°, Conductor.

The second College, "Ontario," at Orillia, was instituted October 30, 1884. The following are the names of the officers:—

Fr. Daniel Spry, Hon. IX, Chief Adept.

Fr. C. D. Macdonald, Hon. IX, Celeb.

Fr. J. B. Traves, Hon. IX°, Suff.

Fr. H. H. D. Hall, VII, Sec.

Fr. R. D. R. Ramsay, VII, Treas.

Fr. Hy. Johnston, VII, 1st Ancient.

Fr. Col. W. H. Halton, VII, 2nd Ancient.

Fr. Amos Chatfield, VI, 3rd Anc't.

Fr. Oronhyatekha, VIII, 4th Anc't.

Fr. Daniel Rose, VI, Con. of N.

Fr. I. N. Walter, VI, Guardian.

Fr. Fred. G. Smith, V, Medalist.

We may add that the Rosicrucian Society of Canada, was established by warrant from H. I. H. Prince Rhodocanakis, IX°, Supreme Magus for the Kingdom of Greece, bearing date September 19, 1876. From the above imperfect sketch, it will be seen that this ancient association is likely to be a factor for the advancement of Masonic literature in our midst, and if properly studied will do much to raise the tone of Craft Masonry, and ameliorate the differences among members of *les hauts grades*; especially since the Chiefs of all the Rites are members thereof.

One of Colborne's oldest and most respected townsmen, W. Bro. Leonard Tuttle, died recently without a moment's warning. He was in his seventy-sixty year, and has been almost incapacitated from the effects of rheumatism for many years past. He was the last of the charter members of Colborne Lodge, No. 91, G. R. C., of which he was an enthusiastic and consistent member, only a few weeks ago discharging the duties of the chair in the East. His remains were interred in Conklin's Burying Ground with Masonic honors—an honor he frequently expressed a desire for of late years. His genial face will long be remembered in the lodge room as that of its principal founder.

TEMPLARY.

Now that the troubles of the past are over, and the Sovereign Great Priory of Canada is recognized by her sisters and peers, the Great Priory of England and the Grand Encampment of the United States, Canadian Templars begin to feel that they have indeed cause for congratulation. Of course, there is still trouble in New Brunswick, owing to the attitude assumed by the Scotch Encampments there, but we certainly have a right to expect that the Supreme Governing Templar Body will not permit their subordinates in the Maritime Provinces to wage a war against a Sister Sovereign Power, and thus produce discord and discussion in the Templar ranks of the world.

On looking back upon the time when the clouds were dark, thick and gruesome; when the rumble of the thunder of revolution and rebellion was heard; when the very clouds were charged with "threats" and "rumors" and "insinuations," we cannot but rejoice that at our helm stood three fratres pre-eminently prominent, and each, too, possessing individual views of his own, more or less dissimilar from either of the others.

To the Supreme Grand Master, Col. W. J. B. MacLeod Moore, the father of Templarism in this Dominion, very much is due. As head of the Order in this country, he has, through long and weary years, brought Templary from its earliest incipient stage to its present proud and independent position.

To the Great Chancellor, Rt. Em. Frater Daniel Spry, immense credit is due for bringing our Order from a

state of financial "chaos" to one of independence; but he did not allow his work to stop there; though favoring independence, he wished to see it done decently and "in order," and it was greatly due to him that the spirit of rebellion was crushed and an open rupture avoided.

To R. Em. Fr. John H. Graham, P. G. M. of the G. L. of Quebec, no small meed of praise is due. His fiery eloquence and logical line of argument in Great Priory, did much to allay the irritation that was ready to boil over, at the first opportunity, on his entrance into the assembly. And, although not himself favoring the extreme views of many, he so arranged matters as to please and gratify both contending parties.

To these three distinguished fratres, then, we attribute the independence of our Sovereign Great Priory, and its recognition by England and the United States, and as long as Templary exists in this country, to them must be accorded the proud honor of securing not only Canadian Templar independence, but Canadian Templar recognition.

HAMILTON.—Officers of Godfrey de Bouillon Preceptory, K. T.:—Sir Knight Thomas Hood, Eminent Preceptor; V.E. Sir Knight W. J. Field, Past E. P.; Sir Knight W. G. Reid, Constable; Sir Knight J. Malloy, Marshal; Sir Knight J. Malcolm, Prelate; Sir Knight F. F. Dalley, Treasurer; Sir Knight C. McMichael, Registrar; Sir Knight W. R. Fish, Sub-Marshal; Sir Knight W. W. Summers, Guard; Sir Knight W. L. Hubbard, Drill Instructor.

THERE are 378 working lodges and 162 chapters in Ireland.

THE THIRTY-THIRD CONTROVERSEY.

A contemporary waxes very warm because Ill. Bro. Fred. Menet did not get his thirty-third at the recent annual session of the Supreme Grand Council A. & A. S. Rite for Canada. At the same time, this valiant defender of Bro. Menet's rights, in order to enhance his importance, attempts to do so at the expense of another brother well-known to the craft, namely, Ill. Bro. Daniel Spry, P. G. M. of Canada, and attempts to prove that Bro. Spry received his honors on account of his connection with the Hamilton bodies.

Now, it is an admitted fact that the Supreme Grand Council does favor Hamilton, but, in this instance, there can be no question as to the wisdom displayed by that body in selecting Bro. Spry to active membership. Bro. Spry is acknowledged to be one of the best executive officers in the craft in Canada, and his prominent position in every branch of Masonry, proves that he is well qualified for the honor conferred upon him. We do not mean to disparage Bro. Menet's undoubted Masonic talents, but, we think it must be admitted that Bro. Menet, to say the least, has not had the same opportunities for gaining practical, wide, liberal Masonic experience, the same as Bro. Spry; and such being the case, we think the rulers of the Scottish Rite were wise in their selection in both particulars.

In the selection of Bros. Menet, McLellan, Gibson, and Burrell, to honorary membership, the Supreme Grand Council showed their appreciation of the active services in the Rite of these honored brethren; but in the

selection of Bro. Spry to active membership, they exhibited their foresight by securing the services of one accustomed to the exercise of his executive judgment in all matters concerning the craft. We congratulate these, the Illustrious Thirty-Third's, and trust they will be spared to enjoy many a pleasant Christmas.

THE SUPREME GRAND COUNCIL OF CANADA.

In our report of the proceedings of the Supreme Grand Council of the A. & A. S. Rite, 33°, for Canada, which appeared in our last issue, by some means we forgot to mention that Ill. Bro. Daniel Spry was crowned an *active* 33°. This a contemporary worries over to a great extent, and raises the ridiculous partisan cry of Hamilton vs. Toronto. We do not always like the actions of this Supreme Body, but we cannot believe they would be guilty of such gross injustice as to pass over the well-earned laurels of Ill. Bro. F. Menet, 32°, merely for the sake of spiting their Toronto compeers. Bro. Spry received his *active* 33° because he was regarded the best qualified for the position. He may not have had the time to devote so much attention to the Rite as Bro. Menet, but he has had much more extensive opportunities of studying Masonic lore in general, whilst his more prominent position in the Craft proves the wisdom of the Supreme Council in securing his services and ripe experience. For our own part, while pleased to see Bro. Menet a S. G. I. G., we freely admit that we regard Bro. Spry's election as an Active Thirty-Third as the best choice that exalted body could have made.

EDITORIAL NOTES.

ROBERT BURNS was "exalted" by the chapter at Eyecmoth, Scotland.

BRITISH COLUMBIA has nine lodges and 300 Masons.

THE Grand Orient of Spain has under its jurisdiction 297 lodges.

THE Masonic veterans of Connecticut held their annual reunion at Norwich, June 25.

THERE are 612 commanderies in the United States, with a membership of 70,000.

THERE has been a gain of 4,880 R. A. Masons in the United States during the past year.

THE Sovereign Sanctuary meets the last Monday of January, in Montreal. A large number of representatives are expected.

BRO. ROBERT RAMSAY has received his commission as Grand Representative of the Grand Lodge of Victoria, near the Grand Lodge of Canada.

THE Northern Supreme Council held its annual session at Detroit, Sept. 23. Forty active, three Emeritii, and one hundred honorary members were present. The next session will be at Boston, Sept., 1885.

THORNE LODGE, No. 281, G. R. C., ORILLIA.—The following brethren were installed recently:—Rt. Wor. Bro. Robert Ramsay, W. M. (re-elected); Bros. J. L. Tipping, S. W.; J. W. Blair, J. W.; T. B. Newton, Treas.; J. B. Tudhope, Sec.; Thos. Phillips, S. D.; Wm. Sherman, J. D.; W. O. Black, I. G.; R. Strathren, Organist; D. Myers, D. of C.; L. McDonald and W. McWhinnie, Stewards; D. McNabb, Tyler. This lodge during the past year has had thirty-six meetings, and initiated over thirty candidates.

R. W. Bro. Robert Ashton, D.D.G. M., officially visited St. John's Lodge, No. 68, Ingersoll, on the evening of the 14th inst. At the close of the meeting the R. W. Bro. was entertained at a complimentary supper.

WE regret to learn that our friend and cotemporary, Bro. S. W. E. Beckner, is very low with pleuro-pneumonia. Bro. Beckner, through the *Corner Stone*, has never been afraid to express his views, and although at times he gets "slightly off the handle," we should miss him greatly if we did not weekly read his thunderbolts against wrong doing and bigotry. We sincerely trust he may be spared for many a happy Christmas, which we here extend to him, his better half and the little corner stones.

JERUSALEM LODGE, Bowmanville, was visited last month by Dr. Turner, of Millbrook, D.D.G.M. Ontario District, and also by several brethren from neighboring lodges. At the conclusion of lodge work, the visitors were entertained at supper in the Ruebottom House, where a capital spread—on temperance principles—had been prepared for the occasion. A couple of hours were pleasantly spent—Bro. W. McKay, W. M., presiding; and Bro. F. F. McArthur, P. M., in the vice-chair. The usual Masonic toasts were duly honored, and called forth some entertaining speeches. "The Queen and the Craft," and "The Grand Master of the Grand Lodge of Canada," were responded to by R. W. Bro. Turner, V. W. Bro. McCaw, and R. W. Bro. Odell. "Our Visiting Brethren," replied to by W. Bros. W. T. Lockhart, Dr. Rutherford, and D. Allin. The vice-chairman proposed "The Town Council," which brought responses from Mayor Loscombe, and Deputy-Reeve Piggott. After honoring "The Ladies," and "Host and Hostess," a happy meeting was terminated by the Junior Warden's toast.

UGHT HE TO SMILE?—The CANADIAN CRAFTSMAN for October says:—"The *London Freemason* continues to smile at the American dogma of physical qualification. Right. It is the moral, not the physical, we require." It is very flattering to refer to the "sound in all his members" dogma as an *American* dogma, but it is a delusion. We in America inherited this dogma from our English brethren, and they had it from the elder Craftsmen of Great Britain and the continent. We shall not forsake it because they, or some of them, have. We regard it as a landmark. Freemasonry is the last institution that should alter its regulations in deference to the so-called progressive views of modern demagogues.—*Keystone*.

REV. BRO. G. M. INNES, delivered an interesting and instructive lecture on Freemasonry at the Masonic Temple, London, under the auspices of Tuscan Lodge, recently. Quite a number of brethren of the different city lodges were in attendance. For upwards of an hour the reverend brother entertained his hearers with a description of the work accomplished in the Holy Land in the time of Solomon, and alluded to the standing and antiquity of the Order; to the great good it had accomplished, and to the benefits all belonging to the craft derived from active connection with it. The lecture was an exceedingly able and instructive one. On motion of W. Bro. A. W. Porte, seconded by W. Bro. J. Douglass, a cordial vote of thanks was tendered Bro. Innes. R. W. Bro. Hungerford, and W. Bro. Barker, also added their meed of praise to what the mover and seconder had said. Among the visitors present were, R. W. Bros. Hungerford and Dewar; V. W. Bros. J. Simpson and A. Ellis; W. Bros. Thornton, McMullen, Dunn, H. C. Simpson, and others.

W. Bro. Joseph Craig, of Saugeen Lodge, No. 197, Walkerton, was the recipient of a handsome P. M.'s jewel from his brethren a few nights since.

A syndicate of prominent Masons is, it is rumored, being formed for the purchase of the old Court House, and buildings on Adelaide street, Toronto, and converting them into a grand Masonic Temple.

SOVEREIGN SANCTUARY OF INDIA.—The following is a list of the officers:—M. Ill. Bro. P. C. Dutt, 96, M. W. Sov. Grand Master General; M. Ill. Bro. His Highness N. N. Buhp, 96, Moharajah of Cooch Behar, M. W. Deputy Grand Master General; R. Ill. Bro. Thomas Jones, 95, R. W. Grand Representative General; R. Ill. Bro. N. C. Bural, 95, R. W. Grand Orator; R. Ill. Bro. A. L. LeFranc, 95, R. W. Grand Senior Warden; R. Ill. Bro. H. C. Blaker, 95, R. W. Grand Junior Warden; V. Ill. Bro. J. A. H. Louis, 95, V. W. Grand Prelate; V. Ill. Bro. D. Denearjee, 95, V. W. Grand Secretary General; V. Ill. Bro. J. C. Banerjee, 95, V. W. Grand Treasurer General; V. Ill. Bro. W. T. Young, 95, V. W. Grand Archivist; V. Ill. Bro. P. Mallik, 95, V. W. Grand Conductor; V. Ill. Bro. E. G. Sinclair, 95, V. W. Grand Captain of the Guard; V. Ill. Bro. C. A. Mills, 95, V. W. Grand Organist; V. Ill. Bro. A. B. Westerhout, 95, V. W. Grand Director of Ceremonies; V. Ill. Bro. P. C. Mukerjee, 95, V. W. Grand Senior Master of Ceremonies; V. Ill. Bro. R. P. Mookerjee, 95, V. W. Grand Junior Master of Ceremonies; V. Ill. Bro. S. E. J. Clarke, 95, V. W. Grand Steward; V. Ill. Bro. J. N. Sen, 95, V. W. Grand Sword Bearer; V. Ill. Bro. T. N. Paulit, 95, V. W. Grand Standard Bearer; V. Ill. Bro. J. C. G. Kiernander, 95, V. W. Grand Guard of the Tower; V. Ill. Bro. M. N. Bose, 95, V. W. Grand Marshal; V. Ill. Bro. S. P. Sarbadhicary, 95, V. W. Deputy Grand Marshal; V. Ill. Bro. W. Burroughs, 95, V. W. Grand Sentinel.

Windsor Preceptory, K. T., expects to have a grand time at the installation of officers on January 7th. They have invited a number of brethren from London, St. Thomas, and other places, to be present.

UNITY ROSE CROIX CHAPTER, 18°, No. 29, A. and A. Rite of Memphis, sitting in the valley of Oshawa, was instituted last month by M. Ill. Bro. Dr. Ramsay, 88, 96, 90, Substitute Grand Master General, when the following officers were installed:—Ill. Bro. H. B. F. Odell, 88, 96, 90, Most Wise; Ill. Bro. W. R. Howse, 88, 95, 90, Senior Warden; Ill. Bro. R. McCaw, 88, 95, 90, Junior Warden; Ill. Bro. John Stanton, 80, 90, 86, Orator; Ill. Bro. W. H. Thomas, 80, 90, 86, Prelate; Ill. Bro. Q. D. McNider, 80, 90, 86, Conductor; Ill. Bro. C. Johnson, 80, 90, 86, Treasurer; Ill. Bro. A. L. Rundle, 80, 90, 86, Archivist; Ill. Bro. Dr. Warren, 80, 90, 86, C. of C.; Ill. Bro. J. E. Overholt, 80, 90, 86, G. of T.; Ill. Bro. J. S. Barnard, 80, 90, 86, Organist; Ill. Bro. Dr. Patterson, 80, 90, 86, Sentinel.

GRAND LODGE OF SCOTLAND.—This important and respected Grand Body is about to establish an extended scheme of Masonic beneficence. The surplus revenue of Grand Lodge now amounts to £1,700, annually, one-half of which, henceforth, will form a part of the Grand Lodge Charity Fund. The existing fund amounts to £6,400, which it is proposed to increase to £10,000. We have no doubt this will speedily be done. The advance and prosperity of the Scottish Craft since our able friend and brother, D. Murray Lyon, became Grand Secretary, has been very marked, and we felicitate our Scotch brethren upon both the cause and the effect. The Craft in England raises about £50,000 a year for the maintenance of its three great charities, and we have no doubt the Grand Lodge of Scotland will accomplish in time a similar noble work.

MASONIC LITERATURE.—We are told by the *London Freemason* that in 1793 the first English Magazine appeared, and since that period, what has the history of Masonic Literature been but a succession of disappointments, failures, and cessations. Even in America, with 600,000 Freemasons, it is very hard work indeed to keep up either the needful concrete material support, or the abstract Masonic interest. In Great Britain it is the same.

THE annual festival of the "Royal Masonic Institute for Boys," held on the 28th ultimo, was eminently successful in a financial point of view, the subscriptions amounting to about £14,000. The three great charitable Institutions sustained by English Masons have called out during the present year a total subscription of £41,760. This is a record of which the fraternity may well be proud; and it is to be kept in mind that this amount does not include the large sums disbursed in charity by Grand, Provincial and private lodges.

THE Grand Lodge of Illinois publishes the names of rejected applicants for Masonic degrees. This practice is said to be a sort of protection to the craft, reducing the liability of lodges to be imposed upon by unworthy material. The reason given is not a sufficient defence for a practice which may inflict a grievous wrong upon worthy men who had no thought of exposing themselves to such a hazard when they sent in their applications. If it is needed that the names of rejected petitioners should be known by sister lodges, let the information be communicated in some less public manner. Of course, the names of these persons who have applied for the degrees, and failed to receive a clear ballot, must go upon the records of the Grand Lodge, but we submit that no open publication of such a list ought to be made.—*Freemasons' Repository*.

KINGSTON.—Officers of Ancient Frontenac Chapter, R. A. M., installed by R. E. Comp. G. M. Wilkinson, P. G. S., on the 13th inst.:—E. Comps. S. G. Faristolough, Z.; H. J. Wilkirsol, H.; A. LeRicheux, J.; W. M. Baillie, S. N.; Comps. W. M. Drennan, S. E.; R. T. Walkem, P. S.; G. Thompson, S. S.; J. Sutherland, J. S.; E. Ball, Janitor.

AN appeal to England for help is being made by the Committee of Management of the Irish Masonic Orphan Schools, which institution is said to be in a critical position. The income from subscriptions from all sources, after several years decline, has, during 1882 and 1883, slightly increased, but is still very far short of the sum required to keep the school efficiently. There are thirty-seven pupils in the school. Meantime the claims for admission were never so numerous or urgent, as at the next election no less than sixteen orphan candidates will be competing for two vacancies, the largest number which the present school could admit, even if the state of the finances warranted receiving more.—*Masonic Review*.

WATERDOWN.—The Masonic supper given to Bro. D. H. Hunter, Treasurer of the lodge, on the 27th ult., was a very pleasant affair. On retiring from the lodge, where Bro. Dr. McGregor was elected Treasurer, the brethren met a few invited guests at S. Cook's Hotel, where over thirty sat down to an excellent supper. The W. M., W. Bro. S. Flatt, occupied the chair, the guest of the evening on his right, and Bro. Creighton, his successor in the High School, on the left. The usual Masonic and loyal toasts were given and responded to, during which W. Bro. Dr. McGregor, to the surprise of Bro. Hunter and a good many others, presented him with a magnificent Past Master's jewel, accompanying it with an eulogistic address. W. Bro. Hunter, in replying, was much affected, declar-

ing that the people of the village (when too late to alter his decision), were making it more hard for him to sever his connection with them. Eloquent speeches were made by W. Bro. P. M. McGregor, Bros. G. Baker and L. McMonies, Jr.; also by Bros. Dr. Baugh, Birney, E. Flatt, M. D., and others.

LET us beware of losing our enthusiasm. Let us not glory in something, and strive to retain our administration for all that would ennoble, and our interest in all that would enrich and beautify our life.—*Phillips Brooks*.

A PROPER PRIDE.—Some Brethren take pride in one thing, others in another, but all who advance the true interests of Freemasonry, and illustrate its principles, are entitled to honorable mention. Bro. Wm G. Greby, P. M. of Ivanhoe lodge, No. 449, of this city, has had the unusual honor of conferring the three degrees of Masonry upon *his father*, in lodge No. 449. There have been but few parallels of Masonic work in this particular.—*Ex*.

It will be in the recollection of our readers that Alderman Sir F. WYATT TRUSCOTT, who was both W. M. of the Grand Masters' Lodge, and Grand Junior Warden during his Lord Mayoralty, and Alderman Sir J. WHITTAKER ELLIS, Bart., M. P., who held precisely the same Masonic offices in his, called special meetings of their lodge for the purpose of entertaining the Grand Officers of the year and other distinguished brethren. It seems that Bro. Alderman FOWLER, M. P., has determined to follow their example, and his Mayoralty and occupancy of the chair of No. 1, will be signalled by a similar entertainment. The banquet is fixed for the 5th November, and we have no doubt there will be the same hospitable reception by the LORD MAYOR and his lodge, and the same gratification experienced by his guests.—*L. Freemason*.

QUEBEC AND DISTRICT OF COLUMBIA.

The following has been issued in circular form:—

GRAND CHAPTER OF THE
DISTRICT OF COLUMBIA,
December 10, 1884.

TO THE GRAND CHAPTER:—Since the last convocation of this Grand Chapter, there has been placed in the hands of your committee a printed communication from the Grand Secretary of the Mark Master Masons of England, &c., in which it is stated “that considerable misapprehension appears to exist on the part of a majority of the Grand Chapters of the United States,” * * * “with reference to the Quebec difficulty.”

The communication attempts to explain the position of the Grand Lodge of Mark Master Masons, for the purpose of setting the Grand Chapters of the United States right upon the question at issue between the two contending bodies. It admits the recognition of the Grand Chapter of Quebec by the Grand Lodge of Mark Master Masons of England, but “under a misapprehension as to its legality.” This declaration that the Grand Lodge, when it recognized the Grand Chapter of Quebec, and exchanged representatives with that Grand Body, did not understand what it was doing is, certainly, a very serious reflection upon the intelligence and Masonic learning of the brethren composing that Grand Lodge. Your committee, however, are of the opinion that the members of the Grand Lodge did fully understand the case at the time the recognition was extended, for these brethren certainly would not sanction the recognition of a Grand Body without having first made due enquiry into the legality of its organization and constitution.

It is unjust to our English brethren, and your committee refrain from imputing to them, either ignor-

ance or negligence, when acting upon subjects of so much importance to the craft, whilst the communication of the Grand Secretary informs us that “it is altogether inaccurate to say that this Grand Lodge has issued warrant for Mark lodges since its recognition;” it also informs us that three Mark lodges “desired to place themselves under supreme English jurisdiction in the Mark Degree,” and that this Grand Lodge has acknowledged them as regular by granting them what is practically a Warrant of Confirmation,” and that at the present time the Mark lodges, meeting under the Warrants of Confirmation, are the only legal assembly of Mark Master Masons in the Province of Quebec.”

If these three bodies were regular, as alleged, your committee fail to see the necessity for issuing the Warrants of Confirmation, for those warrants could give the lodges in question no more vitality than they already possessed. If, on the other hand, those lodges required additional authority to enable them to do legal work, and those Warrants of Confirmation gave the power, then the Grand Lodge in granting them, after the recognition, undoubtedly violated Masonic comity, and was guilty of unlawfully invading the jurisdiction of a recognized Sovereign Grand Body.

Inasmuch as this Grand Chapter, in common with other Grand Chapters,—as well as the Grand Lodge of Mark Master Masons of England,—have recognized the Grand Chapter of Quebec as the legally organized and constituted body having supreme and exclusive authority within the Province of Quebec, over the Royal Arch Degree, and the degrees included therein; your committee, therefore, submit, that the invasion by the Grand Lodge of Mark Master Masons of England, of the jurisdiction of the Grand Chapter of Quebec, is unlawful and inexcusable, and your committee recommend that all Masonic intercourse between this

Grand Chapter and the Grand Lodge of Mark Master Masons of England, cease; and that the representative of this Grand Chapter, near the Grand Lodge of Mark Master Masons of England, be requested, and required, to surrender his commission as such representative, and that all Royal Arch Masons claiming allegiance to this Grand Chapter be, and they are hereby forbidden and enjoined from holding Masonic intercourse with Mark Master Masons claiming allegiance to the Grand Lodge of Mark Master Masons of England.

I. L. JOHNSON,
A. T. LONGLEY,
J. C. ALLEN.

The above passed without a single dissenting voice.

PRESENTATION AT ST. JOHN, N. B.—One of those pleasing episodes, which tend to cement feelings of brotherly love and good-fellowship in lodge membership, occurred in St. John's Lodge, No. 2, at its recent annual communication.

W. Bro. E. B. A. G. Blakslee, was initiated in this lodge in December, 1848, but shortly afterward removed to New York and affiliated in Westchester Lodge in that State. He did not, however, forget the body in which he first received Masonic light; and to prove it, he laid the silversmith's art under contribution, by having made to order a splendid jewel for the Organist of the lodge. The jewel is of solid silver, attached to a ribbon with thin clasps and a pin, and is so constructed that it may be worn on the breast, or suspended to a collar. The jewel has the following inscription on it:—"Presented to St. John's Lodge, No. 2, by W. Bro. E. B. A. G. Blakslee, P.M., 1884."

It was forwarded to R. W. Bro. William F. Bunting, P. G. M., and a Past Master of the lodge, who presented it at the request and on behalf of the donor. It was accepted by the W. M. in the name of the lodge, when the following resolution

was adopted amid the acclamation of the brethren:—

"Resolved unanimously,—That we, the Master, Wardens, and Brethren of St. John's Lodge, No. 2, on the Registry of the Grand Lodge of Free and Accepted Masons of New Brunswick, in annual communication assembled at Freemasons' Hall, in the City of Saint John, on the second day of December, A.L. 5884, do most cordially accept the very handsome and very valuable jewel, presented to the lodge by W. Bro. E. B. A. G. Blakslee, formerly a member of the lodge, now a resident of the State of New York; and, while tendering their warmest acknowledgments and thanks, to Bro. Blakslee, for his thoughtful remembrance in presenting such an appropriate gift to the lodge, in which, thirty-six years ago, he received Masonic light, they beg fraternally to express their sincere wish, that he and his may enjoy every comfort this world can bestow, and also join with him in the prayer that all may eventually meet in the Grand Lodge above, where the Supreme Grand Master rules and reigns."

"And further resolved,—That a copy of this resolution be transmitted to W. Bro. Blakslee, signed by the Master and Secretary, and authenticated by the seal of the lodge."

THE OLDEST FREEMASON.—The Nov. number of THE CRAFTSMAN stated that, "Probably the oldest Mason in Ontario, if not in Canada, is the venerable Joseph P. Huyck, of Belleville, initiated in Morai Lodge early in 1819." We have in New Brunswick a very venerable and respected member of the fraternity, whose initiation antedates that of Bro. Huyck some four years. The brother alluded to is Capt. Isaac Doane, who was initiated in Saint John's Lodge, of St. John, New Brunswick, on the 15th of June, 1815, Bro. Doane is hale and active for a man of his advanced years, and was recently engaged in a law suit involving a title to property.—Com.

THE MOST SACRED OF NUMBERS.

A brother wrote us sometime ago asking an explanation of the number "Three," and we give the following, from the "Encyclopædia of Freemasonry," for his benefit, and others of our readers whom it may interest:—

"Everywhere among the ancients the number three was deemed the most sacred of numbers. A reverence for its mystical virtues is to be found even among the Chinese, who say that numbers begin at one and are made perfect at three, and hence they denote the multiplicity of any object by repeating the character which stands for it three times. In the philosophy of Plato, it was the image of the Supreme Being, because it includes in itself the properties of the two first numbers, and because, as Aristotle says, it contains within itself a beginning, a middle, and an end. The Pythagoreans called it perfect harmony. So sacred was this number deemed by the ancients, that we find it designating some of the attributes of almost all the gods. The thunderbolt of Jove was three-forked; the sceptre of Neptune was a trident; Cerberus, the dog of Pluto, was three-headed; there were three Fates and three Furies; the sun had three names, Apollo, Sol, and Liber; and the moon three also, Diana, Luna, and Hecate. In all incantations, three was a favorite number, for, as Virgil says, 'numero Deus impari gaudet,' God delights in an odd number. A triple cord was used, each cord of three different colors, white, red, and black; and a small image of the subject of the charm was carried thrice around the altar, as we see in Virgil's eighth eclogue:—

'Terna tibi hæc primum, triplici diversa colore,
Licia circummodo, terque hanc altaria circum
Effigiem duco.'

3. c.,

'First I surround thee with these three pieces of Lint, and I carry thy image three times round the altars.'

"The Druids paid no less respect to this sacred number. Throughout their whole system, a reverence is constantly made to its influence; and so far did their veneration for it extend, that even their sacred poetry was composed in triads.

"In all the mysteries, from Egypt to Scandinavia, we find a sacred regard for the number three. In the rites of Mithras, the Emphyrean was said to be supported by three intelligences, Ormuzd, Mithra, and Mithras. In the rites of Hindustan, there was the trinity of Brahma, Vishnu, and Siva. It was, in short, a general character of the mysteries to have three principal officers and three grades of initiation.

"In Freemasonry, the ternary is the most sacred of all the mystical numbers. Beginning with the old axiom of the Roman Artificers, that *tres faciunt collegium*, or it requires three to make a college, they have established the rule that not less than three shall congregate to form a lodge. Then in all the rites, whatever may be the number of superimposed grades, there lie at the basis the three symbolic degrees. There are in all the degrees three principal officers, three supports, three greater and three lesser lights, three movable and three immovable jewels, three principal tenets, three working-tools of a Fellow Craft, three principal orders of architecture, three chief human senses, three Ancient Grand Masters. In fact, everywhere in the system the number three is presented as a prominent symbol. So much is this the case, that all the other mystical numbers depend upon it, for each is a multiple of three, its square or its cube, or derived from them. Thus, 9, 27, 81, are formed by the multiplication of three, as $3 \times 3 = 9$, and $3^2 \times 3 = 27$, and $3^3 \times 3^2 = 81$.

"But in nothing is the Masonic signification of the ternary made more interesting than in its connection with the sacred delta, the symbol of Deity."

CANADIAN MASONIC NEWS.

Work has been commenced on the new Masonic Hall at Calgary, N.W.T.

Wilson Lodge, No. 86, will hold its 28th annual conversazione on the 20th January. The number of tickets will be limited.

TORONTO.—Ode de St. Amand Preceptory, K.T., have elected the following officers:—Sir Knights George J. Bennett, Eminent Preceptor; J. Simpson, Conductor; E. E. Sheppard, Marshal; Geo. Clarke, Registrar; R. E. Sir Knights J. G. Burns, Treas.; and W. C. Morrison, Chaplain.

KINGSTON.—Officers of Hugh de Payen Preceptory, K.T.:—Sir Knights S. W. Scobell, Eminent Preceptor; S. G. Fairlough, Constable; W. Waddington, Jr., Marshal; Allan McLean, Sub-Marshal; V. E. Sir Knight John Kerr, Treasurer; R. E. Sir Knight F. Rowland, Registrar.

BELLEVILLE.—Officers of King Baldwin Preceptory:—Sir Knights C. J. Starling, Eminent Preceptor; J. Parker Thomas, Constable; Arthur McGinnis, Marshal; M. W. McLean, M. A., Chaplain; George H. Pope, Treasurer; D. B. Robertson, Registrar; J. P. Thompson, Sub-Marshal.

R. E. Sir Knight E. A. Dalley, of Hamilton, is authority for the statement that the Commanderies of Canada would, in all probability, have a code of drill instructions before long, Past Eminent Commander, Col. Otter, of Toronto, having expressed his willingness to prepare a code.

We take pleasure in congratulating our venerable brother on the occasion referred to in the following dispatch:

NEW YORK, Dec. 17.—Robert Morris, LL. D., formerly of Kentucky, was this evening crowned Poet Laureate of the Freemasons, at the Masonic Temple. This distinction has not been conferred since Robert Burns was crowned in 1787.

On the 22nd March, the birthday of the Emperor Frederick William of Germany, Patron of Freemasonry in Prussia, the foundation-stone of a Masonic Temple in Mannheim was laid.

The conversazione of Geoffrey de St. Aldemar Preceptory, No. 2, promises to be the event of the season. The date has been fixed for January 9th, and already the committee is actively engaged in making preparations. It is proposed to invite the officers and members of Godfrey de Bouillon Preceptory, Hamilton, and representatives of Hugh de Payens and Lake Erie Commauderies, Buffalo, and Monroe Commandery, of Rochester, N. Y.

The Masonic 'raternity of Burford, on Wednesday evening, tendered a farewell banquet to W. Bro. W. G. Nellis, on the occasion of his departure to reside in Brantford. Bro. Nellis has for many years taken an active interest in the welfare of the craft, and was for over eight years Master of the lodge. Many were the expressions of regard for Bro. Nellis as a member of the community, and regrets expressed that he was severing his connection with those among whom he had resided for fifty years.

Wentworth Lodge, No. 166, Stony Creek, was recently visited by M. W. Bro. Hugh Murray, Grand Master; W. Bros. Dr. Smith, Ancaster; Alfred Poulter, Acacia Lodge; Thos. Irwin, Doric, and David Hill, St. John's. The first degree was exemplified by W. Bro. Irwin, and the second degree by W. Bros. A. Poulter and D. Hill. In the absence of W. Bro. Coombes, the Grand Master officiated as W. M. The officers elect of the lodge are:—W. Bro. F. M. Carpenter, W. M.; Bros. Geo. Fisher, S.W.; Geo. Millen, J.W.; James McFarlane, Chap.; Henry Lutz, Treas.; W. M. Thornton, Sec. A most enjoyable and profitable evening was spent.

R. W. Bro. R. Ashton, D.D.G.M., Wilson District, paid an official visit to Brant Lodge, Brantford, recently. There was a large attendance of members, and after the business of the evening had been disposed of, the brethren spent a pleasant hour around the social board in the dining room of the lodge. The chair was occupied by W. Bro. Rothwell, W. M., Brant Lodge, and speeches of interest to the Craft were given by the District Deputy and others.

PRESENTATION.—The annual meeting of St. John's Lodge, No. 209a, G. R. C., London, Ont., was held in the Blue Room of the Temple, on the evening of the 11th inst., being very largely attended by members and visiting brethren. Among the latter were noticed R. W. Bro. R. B. Hungerford, P. D. D. G. M.; V. W. Bros. Lewis, Dawson, Baxter; W. Bros. Overell, Burke, Simpson, Skinner and others. After routine business, R. W. Bro. Hungerford asked permission to deviate from the regular order, as he had a pleasant duty to perform. He then asked R. W. Bro. J. S. Dewar, P. G. J. W., to stand up while he read the following note:—"R. W. Sir and Brother,—Will you allow me, in the name of a few of your Masonic friends, both of this and other lodges in this city, to present you with this Past Grand Junior Warden's apron, as a slight—very slight—token of the esteem and friendship which we entertain towards you. We express the sincere hope that you will be long spared to wear it on all occasions when you meet with your brethren at their Masonic gatherings." Bro. Dewar, who was very cordially received by his brethren, on rising, showed plainly that he had been surprised for once, and in a few timely remarks expressed his thanks for the handsome gift the brethren had seen fit to bestow upon him. The positions to which he had been elected in the past had thoroughly convinced him that his services had been appre-

ciated, and that was sufficient for him. He, however, hoped to be spared many years to wear the beautiful apron, and to hand it over to the members of his family, some one of whom, he trusted, would wear it when he should be called by the Great Architect to the Grand Lodge above. The apron is a very handsome one, gold mounted, and bears the following inscription, worked in gold letters: "Grand Lodge of Canada, 1883-4." In the centre is worked the emblem of the Grand Junior Warden. After the lodge had closed the brethren, on the invitation of the officers-elect, repaired to W. Bro. Hawthorn's restaurant, where a pleasant social hour was passed in song and sentiment.

EDITORIAL ITEMS.

THE late large-attended meetings must have impressed the minds of all those who gave it a thought what a dreadful catastrophe it would be if a fire was to take place at the Masonic Hall during one of these numerous attended gatherings. Deaths would be inevitable, besides contusions and fractured limbs. This ought to be another incentive to the brethren to come forward and facilitate matters by taking up shares in the new Hall company. Indeed, one brother has become a shareholder from the above stated reason.

BABEL.—Remains of the famous Tower of Babel still exist. Each side of the quadrangular basis measures two-hundred yards in length, and the bricks of which it is composed are of the purest white clay, with a very slight brownish tint. The bricks, before baking, were covered with characters traced in a clear and regular style. The bitumen, which served for cement, was derived from a fountain which still exists near the tower, and which flows with such abundance that it soon forms a stream, and would invade the neighbouring river did not the natives, from time to time, set fire to the mineral pitch.

BRO. DRUMMOND, in his statistics for 1884, gives the total membership in Masonic lodges of this country, including Canada, as 567,321, showing an increase of 7,495 over the number reported last year. Nearly thirty thousand candidates were raised to the third degree during the twelve months covered by the report. In several jurisdictions a large amount of work has been done.

THE Square appears to have been one of the earliest geometrical figures, which was applied to any practicable purpose. And hence it became of great importance with the first Masons, which it still retains in our lodges, and is an emblem of morality and justice. As it is the duty of the Master of the Lodge, to preserve among its members a strict attention to moral deportment, and to mark and instantly correct the slightest deviation from the rules of propriety and good conduct, the Square is appropriately conferred upon him as the distinctive jewel of his office. The Square teaches us to regulate our conduct by the principles of morality and virtue.

FORMERLY it was laid down as a fundamental rule that "no man can be made a Mason under the age of twenty-five years, except by dispensation." This stringent law was subsequently thought worthy of limitation, and the condition now is that no man shall be made a Mason in any lodge under the age of twenty-one years, except by dispensation, which may be legally granted to a Lewis, or the son of a Mason. "Freemasons should be freeborn, of mature age, sound judgment, and strict morality. Freeborn, that the vicious habits of slavery might not contaminate the pure principles of freedom on which Masonry is founded," &c. Brothers Tucker and Orucefix differed. The former says, "I cannot but regret that the words 'free by birth' should have been altered. This, in my opinion, did form a Landmark of Masonry, and

such a one as no man who has ever given his assent to the ancient charges ought to have lent his hand to alter. But the edict has gone forth; and henceforth those beautiful lectures which were founded on this part of our ceremonies must be laid aside forever and forgotten." To this the latter replies with equal pertinacity: "With the idea that freedom by birth did form a Landmark, we differ. It not only never did, but never will. Landmarks of Masonry are unchangeable." So uncertain is the exercise of private judgment.

THE Master of a Masonic lodge is obligated to act fairly and discharge his full duty, but he cannot be called to account by the brethren who have placed him at their head. If he errs in exercising the authority with which he is invested, it is not within the province of the lodge to override his decisions. No appeal to the lodge from the pronounced judgment of its Master can be taken. While he continues to exercise the right of presiding, his decisions must be respected, and he must be deferred to according to what are the rights and prerogatives of the office he holds. One special element in the Masonic system is this investiture of the Master of a lodge with extensive powers. The wielding of such large authority may occasionally work badly, but on the whole is conducive, we believe, to the best interests of the craft. Of course, in case of any flagrant abuse of authority by the Master of a lodge, the interposition of the Grand Master may be sought.

THIRTY Masters of Lodges and three hundred Brethern greeted Grand Master Brodie, of New York, on his recent Grand Visitation to Commonwealth lodge, No. 409, Brooklyn, N. Y. Fraternal addresses were delivered by Grand Master Brodie, Past Grand Masters Couch and Evans, and Bro. Rob. Morris, P.G.M. of Kentucky.