

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.
- Additional comments:/
Commentaires supplémentaires:

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Continuous pagination/
Pagination continue
- Includes index(es)/
Comprend un (des) index

Title on header taken from:/
Le titre de l'en-tête provient:

- Title page of issue/
Page de titre de la livraison
- Caption of issue/
Titre de départ de la livraison
- Masthead/
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

THE CANADIAN CRAFTSMAN,

AND

MASONIC RECORD.

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

"The Queen and the Craft."

{ \$1.50 per annum
in advance.

VOL. XXI.

PORT HOPE, ONT., DECEMBER 15, 1887.

No. 12.

MASONS AND MASONIC BODIES THROUGHOUT THE WORLD.

BY BRO. HANS MATTISON.

I have met with many Masons in Masonic Bodies in Northwestern Europe, and will only say for them that they are enlightened men of high standing, very courteous and hospitable, and always show those traits to an American Mason. They are very much like us, imbued with the same civilization and consequent toleration. Thinking of them as well as of ourselves, it has often occurred to me, as it has doubtless to the older among you, that Freemasonry does not quite satisfy our longings and our desires; that there is much in it which seems trifling and not enough of that which we expect to be higher and better than what the rest of our neighbors and friends (not Masons) have and profess. And so it is, but I did not fully understand the cause until I landed on the dark continent, a few years ago, and met native Masons on the banks of the Nile and at the foot of the pyramids. Our Western civilization has developed man nearly up to the standard of Masonry. It is on the dark continents, as it was in Europe a hundred years ago, that Masonry looms up above all other human institutions as the champion and teacher of equality, brotherhood, love and toleration.—Next to the

Christian religion, Masonry is entitled to the highest credit for raising man upwards, to encircle the human family into one loving brotherhood; to dispel the dark demons of superstition, ignorance and intolerance.

When once I stood beside a dark Arab, in the valley of the Nile, and exchanged with him the mystic grip, and read in his wrinkled countenance the emotion of his heart at the recognition of that sign, a new light dawned upon me, and I never will again complain of Masonry. To this poor oppressed Brother of the desert, groping after light and liberty, the little he did know of Masonry was like a celestial light leading him onwards and upwards. He would have been considered a poor Mason so far as ritual was concerned; he knew but little of this or that jurisdiction or system, and probably cared less; but he did know and realize that in a Mason from a happier land—from the great continent west of the Atlantic, he had found a Brother with all that that dear word implies. Masonry to him was like the morning sunbeam which dispels the darkness of the night.

But it was particularly of the Masons in a still more distant land that I wish to say a few words. It has been my good fortune to spend some time in British India, in my opinion the most interesting country in the

world. Nature has lavished her choicest gifts upon that country. With an area less than half that of the United States it supports a population of two hundred and fifty millions. The Hindoos were a highly civilized people thousands of years before the Anglo-Saxons emerged from the lowest state of barbarism, and they have kept up that civilization to the present time. They are to-day the finest artisans of all people; their learned men are great scholars, subtle philosophers, and men of fine culture. They are the most religious people in the world.

But their very religion has been their greatest curse, for it taught a system of tyranny and class distinction known by the name of caste, the very opposite of universal brotherhood. This caste system brought with it the most terrible oppression, superstition and intolerance, until millions upon millions of human beings have been reduced to utter hopelessness and darkness. A man without a high caste pedigree was considered no more than the worm crawling on the earth, and even his life not of as much value. The high caste Brahman walking in the street would not allow his low caste neighbor to touch his garment, because he would thereby become defiled, and not so very long ago the law read thus: "It is the duty of the low caste to get out of the way so as not to pass between a Brahman and the suu—for should his shadow fall upon the Brahman he (the Brahman) has a right to draw his sword and kill the low caste (sudra) on the spot for having defiled him even by his shadow."

The principal religions of India are those of Brahma, Mohammed, and Buddah. They all hated and persecuted each other, and only agreed mutually in hating the Christians. It was the country, up to a recent time, above all others, of prejudice, hate, tyranny, and intolerance.

Four years ago, I was the honored guest at a Masonic Lodge meeting in

the third degree, in the great Temple at Calcutta.—There were about one hundred and fifty Masons present—men of almost every nationality and creed. The Master's Degree was conferred on three Fellow Crafts, who knelt before the same altar. *One was a Christian, who took his obligation on the Bible; one was a Mohammedan, who took it on the Koran; the other a Hindoo, who took it on the Shastras.*

The oath was administered by an English Lord, a Judge of the Supreme Court, and he was assisted by the Grand Secretary, my friend Rustomjee, a Parse and follower of Zoroaster.

There Masonry is seen and felt. There it is now what it was in Europe during the dark ages. There no one thinks it is trivial or useless. These men in India are the learned, the influential men. They do not renounce their religions; they never meet together in the temples of worship, but they meet before the Masonic altar as Brethren, on bended knee, before the Great Architect of the Universe—and, hand in hand, breast to breast, mouth to ear, they walk about in their quiet daily vocations, among Asia's teeming millions, sowing the seed, and setting the example, from high to low, of Masonic teachings and Masonic lives. Who will dare assume to calculate its influence? God speed your noble work, dear Brethren of Hindoostan.—*Keystone.*

"BAD MASONS."—There are no "bad Masons" just as there are no "bad Christians." Such a designation is an obvious contradiction. There are bad members of Lodges, but that is a very different matter. Some members of Lodges have never in truth become Masons because of their badness, just as some members of churches never become Christians. There are good, bad and indifferent members of Lodges, but there are only good Masons.—*Masonic Record.*

MASONIC UNITY.

The speech made by Bro. Lord Carrington in June last at the banquet of the English and Scotch Masons in the Exhibition, to which he graciously accepted an invitation, seems to have awakened the brethren of those two Constitutions to something like active life, and to have set them thinking over the suspension of fraternal intercourse which has existed for years. The singularly clear and incisive speech of the Grand Master, Dr. Tarrant, following so close after that of Bro. Lord Carrington, has added fuel to the awakening fire, until under the combined influence of both utterances, the old sore seems as if it may yet be healed. We shall be truly glad to see such a desirable result attained, but certainly not at any cost, nor by any serious sacrifice of those peaceful victories which the Grand Lodge has gained during its ten years' struggle of right against might. Its status is too widely recognized by its equals to necessitate any surrender of its rights or privileges, or to induce the brethren to act generously before being just. We feel assured that when the proper time comes to consider the advances made for a union of Masons that the rulers of the Grand Lodge of New South Wales will be found true to their trust, and ready to discuss fraternally any overtures made, for a settlement of the existing difficulty. In the meantime, the duty of the Grand Lodge and the brethren generally is clear. They are not called upon to take any initiative steps in this revival movement. They should pursue the even tenor of their way, being as ever, ready to welcome to their lodges all legitimate Masons, according them a courteous recognition and an hospitable reception. To the educated and unprejudiced Mason

it is a source of amusement to read the columns of verbiage which appear almost daily in the newspapers about this "union" movement. Each of the writers seem to think that their effusion solves the complex problem, and with the intolerance of ignorance, not a few of them scoff at any doubt as to the usefulness of the remedy proposed. Some advocates suggest what they call a "give and take" settlement, but with them the "take" is all on one side and the "give" on the other. Another genially asserts that we should have a "united" Grand Lodge. He has the Jubilee craze still on him, else he would perceive the inexact character of the designation. The Grand Lodge stands alone. It has no equal within this territory, either in fact or in title to unite with, hence the use of the word is a misnomer and is also misleading. If we might offer a suggestion, we would say let a vote be taken in each lodge under the English and Scotch banner, as to whether it is desirable to unite with the Grand Lodge of New South Wales. If resolved in the affirmative, the next step is clear and apparent. Stifling free discussion by vetoing any motion relating to Masonic unity, will not serve a good purpose. It irritates and develops a feeling of injustice, which has not probably any real existence, and must weaken the adherence of members. Perfect freedom of speech is the right of every Mason, and though some high-handed brethren may endeavour to stifle it by an abuse of power, yet the inheritance of our Masonic ancestors handed down unsullied to us, will rise superior to such conduct, and enable the brethren to exercise their undoubted right. When the suggestion we offer is carried into effect, we will then state what is the next step to take. Until the opinion of the estranged brethren is taken, we fail to see how the Grand Lodge can usefully interfere.

As showing the feelings of those who rule the brethren of the English

and Scotch Constitutions in this colony, we learn that the "muzzle" has been again applied by these rulers. A circular has been sent to the secretary of every English lodge ordering that a copy of the summons for every lodge meeting be sent to the District Grand Secretary, in order "that nothing improper may appear thereon." In Lodge St. Andrew, S. C., a notice of motion, having reference to the desirability of bringing about a union of Masons in the colony, has been roughly ordered by the Provincial Grand Master to be struck out of the lodge summons. This muzzling is certainly not free Masonry in any sense of the word. No such power is vested in any P. G. M. by the Scotch constitution, and under the revised English constitution the Grand Master has the power to reject any motion when moved and seconded in Grand Lodge, which is antagonistic to the ancient landmarks. The powers of the Grand Master are delegated to the District Grand Master. Surely a discussion relating to Masonic unity cannot be deemed antagonistic to the ancient landmarks. All unprejudiced brethren will ridicule such a perversion of the law. However, if the brethren under the English and Scotch constitutions will quietly submit to be muzzled in this way, that is their concern. The remedy is in their hands, and if they will not fight for free speech then they are not free Masons.—*The Freemason*, Sydney, Australia, August 3.

A CURIOUS RELIC.—Another curious relic, in the shape of a glass bowl, has just been unearthed near the "Foro Traiano," in Rome. On one side can be seen the "Square," over which is a "blazing sun" and letters "J. N." Underneath the Square are two pillars on a Mosaic pavement. The bowl is in a good state of preservation. Was it a loving cup from which our ancient Brethren pledged each other?—*Keystone*.

THE NAME OF THE DEITY.

We have often been shocked at the abuse of the Deity by those who should "never mention his name except with that reverential awe which is due from a creature to his Creator." We have always regarded profanity as useless, disgusting and degrading. Yet there are so many who have become so habituated to the vice that they cannot apparently speak without being profane. We must believe, in charity, that they do not know when they utter these expressions; for the profane remark will slip out even within the hallowed precincts of the Temple itself.

And yet there are those who call themselves Masons that utter profane expressions almost every time they speak. They have not even the excuse of anger; for the words slip out often when they are telling a joke. And others, who stand by, will not even rebuke the foul-mouthed expression. What a mockery of the teachings of the neophyte!

The ancient Jews, we are taught, held the name of the Deity with such reverence that they only pronounced it in a peculiar way and on special occasions. But that reverence seems to be lost among many who hear the words continually. It may be perhaps that, in this matter, as in many others, "familiarity breeds contempt," and the lessons of the different Degrees, even from the First, are lost sight of by those who have reached a higher pinnacle, merely because they have heard them so often, and perhaps even given utterance to them on more than one occasion.

It is hoped that Masons will not hesitate to rebuke profanity whenever they hear it uttered by others in the Fraternity.—*Victoria Freemason*.

No more expressive name was ever given to the Creator, than that of The Great Architect of the Universe.

DISTRICT DEPUTIES.

The *Keystone* indicates some of the ways in which a District Deputy Grand Master can make himself of use to the Craft. It says:—At each visit the District Deputy has a number of duties to perform. His fraternal greeting of his brethren has a most happy effect. It places him *en rapport* with them. They are made ready to obey his behests. He goes among them as their friend and brother, seeking to advance their higher interests. He is, in consequence, always gladly welcomed. Early in each Masonic year he should make these visits. Let him make them when "the empire is peace," rather than wait until, possibly, some difficulty has arisen, and he has to officiate in the sometimes difficult role of a peacemaker. Once present, his first care should be to examine the Minute Book of the Lodge, and see that both in matter of substance and form it is correct. This done, and the necessary corrections indicated, his next duty is to examine the work of the Lodge, as performed by the officers, correct it, and, if time permits afterwards exemplify it himself. This is all important. The opening and closing should be made to conform to established usage, as should every other part of the ritual. Uniformity is important, because without it there soon comes to be an infinite variety. The standard work should be insisted on and carefully taught—not the possible Masonry of some other jurisdiction, but the actual Masonry of our own. To accomplish this, repeated visits may be necessary; whatever time is required should be unselfishly devoted to the duty. The Craft demands it, and the Craft should have it.

It is a primary principle of Masonic charity to "do good by stealth, and blush to find its fame."

SOLOMON.

The *New York Masonic Chronicle*, in a recent number, says:—

"As Masons attach great value to the word Solomon, which a majority consider to allude personally to the king of Israel, who, in true Masonry, is a mythical character, it may be well to dispel such a delusion. Educated Masons know that Solomon and his temple in their mysteries bear no relation to the Hebrew monarch and his structure at Jerusalem, as used by Masons, both having been borrowed from the Solomon and his House of Scientific Labor, described by Lord Bacon in his *New Atlantis*, a philosophical fiction, upon which he founded his play of the *Tempest*, with Prospero, the perfect man, and Caliban, the 'ashlar.'

"The name Solomon is not a Hebrew word, but a Greek one, which, being a proper name, must have a distinctive definition. Solomon is the name of the sun, thrice repeated, thereby constructed to imply the Sun of suns or the sovereign of celestial luminaries—the fountain head of light. But Om is a sacred word among the Budhists and Brahmans and as such conserved by the Greeks, forming the initial word of an ejaculation, used on dispersion of an assembly of Eleusinian mystics. On is likewise a divine word, and in Revelation (i. 5) is translated into 'Him, which was, and which was to come.' Consequently, it is easy to be seen that among sun worshippers, or rather of adorers of the Deity under emblem of the Sun, the word Solomon was a pious ejaculation 'God-God-God,' corresponding to another Egyptian holy word, 'Amen,' employed by us of the present day."

FREEMASONRY is not a proselyting order, and all who enter therein must come of their own free will and accord.

FREEMASONRY.

Possibly never was so much expressed in one word. To say what brought it into existence, what maintains it, and what are its aims and purposes, would be no easy task.

It is an expression of civilization, refinement and knowledge. Its symbolic language is an index to man's inner nature, and points the way of progressive thought.

It is tolerant; seeks not to inculcate its lessons of wisdom and knowledge by dogmatic teaching.

It charms and captivates the strongest intellects; compels, by its intrinsic worth, their homage and adoration.

Its lessons of morality and virtue cannot fail to make its devotees better, and to prepare them for the faithful discharge of the duties of life.

It is peculiar in its nature and extraordinary in its character. It is adapted to all classes of people, and it strikes a chord in human nature, which is well nigh universal.

Though unseen, yet it stands for a great force, which binds men of different faith and nationality in one indissoluble band, and tends to develop to the highest point the noblest sentiments of the human heart.

We are rejoiced to hear that M. W. Bro. J. Fred Walker, G. M. of Quebec, has received well-merited promotion in the G. T. R. Audit Department, Montreal.

We are glad to know that R. W. Bro. Thomas Milton, late Mayor of Point St. Charles, Montreal, who has been suffering for a year or more from partial paralysis of the right side, is now able to be about a little, and give some attention to his business affairs.

MASONIC EMBLEMS.

Among the edicts having the force of law of the Grand Lodge of Louisiana is the following on the subject of Masonic emblems:—

“Resolved, That every Mason in this jurisdiction is strictly forbidden to display Masonic emblems on signboards, business cards, or advertisements; and the Lodges are hereby directed to discipline any brother who continues to do so after being duly warned to discontinue the same.”

At first glance such an edict would seem superfluous, that no decent person would attempt to run business by displaying Masonic emblems on advertisements. Of course there must have been good cause for this edict, for right here one can scarcely walk a block without seeing the Maltese Cross stamped on claret bottles, and the Square and Compass on fruit boxes and petroleum cans. The display of Masonic emblems on the person in a modest way is not objectionable, they often lead to pleasant acquaintances; but the use of such emblems on business cards, signs and other ways of advertising has become intolerable, and should be stopped by some sort of legislation by the Grand Lodge. The man who attempts to juggle with the emblems of Masonry is unfit to belong to the Order.—*Record.*

There is an evident “boom” in Knight Templarism all over the United States. Many favoring circumstances contribute to this desirable end. This Order has special attractions for professed Christian Craftsmen. The noble title of “Sir Knight,”—unwisely depreciated by some,—is one well worthy of being duly sought for, and should be deservedly and worthily worn. May the number of courteous and valiant Sir Knights ever increase.

AN APOLOGUE.

A certain king, in memory of a great deliverance, caused to be set up in a broad plain, a trophy, bearing a shield, of which one side was golden and the other silver. It chanced one day that there entered on the plain two knights, each clad in full armor attended by his squire, coming from opposite directions. As they approached the shield, having first saluted one another, they remarked on the beauty of its design and the perfection of its workmanship. "The splendor of this golden shield," began the one,—“Hold there!” cried the other. “Hast thou eyes in thy head, and canst thou not see that it is silver?” “One must be either a fool or blind,” retorted the first, “not to see that it is of pure gold.” From words, they soon fell into wrath, and from wrath came defiance to mortal combat. Having each taken his place as the law of arms required, they met with so true a shock that the lance of each was shivered to splinters on the other’s shield, and their horses continued their course till each stood in the place which the other had occupied before. As they turned about to renew the combat, and called upon their respective squires for fresh weapons, they caught sight again of the shield which had been the cause of their quarrel. “Pardon my rash humor,” said the first. “I see now clearly that the shield is of silver, as thou hast said.” “And pardon me,” replied the other; “for I see now that the side that thou didst look upon is golden. May God forgive us both, who, being brothers-in-arms, sworn to defend the innocent and redress all wrongs, have so violently fallen out by the way, and been near to shed one another’s blood!” So these noble knights clasped hands in token of true brotherhood, and went their way. And, when last seen, having slain many foes in stern and valiant fight, they were journeying together lovingly, in quest of the Holy Grail.—Selected.

COLORED TEMPLARS.

We have received from Wm. T. Boyd, Chairman of the Committee on Correspondence, the proceedings of the Colored Grand Commandery of Ohio for 1884 5-6, from which we are enabled to gather some interesting statistics.

The Grand Commandery is composed of seventeen subordinates of which eleven are located in Ohio, two in Kentucky, both at Louisville, three in Tennessee and one in Indiana. It has been organized fifteen years, and its membership in 1888 was 476; in 1884, 480; in 1885, 382; and in 1886, 387. It will be seen that the average membership is but twenty-three, and this is scattered over four great states.

There are also Grand Commanderies in California, District of Columbia, Illinois, Kentucky, Michigan, Missouri, Maryland, New York, Pennsylvania, Rhode Island and Massachusetts, and Virginia.

Ohio seems to be the leading Grand Commandery, so that we may estimate that in the whole twelve Grand Commanderies there are not over 2,500 members.

The fact that Ohio has two subordinates in Kentucky while it continues in friendly relations with the Grand Commandery of Kentucky, shows the inchoate condition of the Colored Order.

Another indication is that the Grand Commander, Alexander Mc-ris, has presided for seven years. Not but that he is an able officer, but the fact shows a lack of competition. He resides in Louisville, Ky.

We are somewhat surprised to find the membership so small and decreasing, but as the largest membership is thirty-three, it is obviously expensive and therefore not attractive to a race which as yet has but few men of wealth. On the whole, we opine that the Black Knight will for some time remain *L. Faineant*.—*Masonic Token*.

EXCLUSIVE TERRITORIAL JURISDICTION.

The doctrine of the exclusive territorial jurisdiction of Grand Lodges has during this year received blows from unexpected quarters; the position taken by the Grand Lodges of New York, Utah and a few others necessarily classes them among the opponents of that doctrine; but we look to see a re-action upon this question during the coming year.

We think, especially, that the Grand Lodge of New York must recede from her position: when the Grand Lodge of Hamburgh, in perfect accordance with its own laws, organized a regular lodge in the jurisdiction of the Grand Lodge of New York, all the American Grand Lodges sustained New York in her position that a lodge, though regularly organized by a regular Grand Lodge, yet if located and maintained in the territory of another Grand Lodge, must be held to be irregular and clandestine: with this incident in her own history, we do not think she will long maintain her present inconsistent position.—*Drummond's, Me., Corr.*

SCOTTISH RITE IN BROOKLYN.

We spoke some weeks ago of the purchase by the A. and A. Rite, of Brooklyn, of the Bedford Dutch Church, at Bedford avenue and Madison street, to fit up for use of the Rite. The price paid was only \$50,000, and the transfer included an organ which cost \$6,500, and the silver metal church bell which cost \$1,600. The building stands on a lot 100 feet square, and is of Philadelphia pressed brick upon a foundation of trimmed granite. It was erected in 1876. The interior will be altered so as to give one main "working room," 41½ x 70 feet, with galleries and smaller side rooms. It will be called the Aurora Grata Cathedral of the Ancient Accepted Scottish Rite

of the Northern Masonic Jurisdiction. The building will also be used by the Mystic Shrine, the Clinton Commandery, the Constellation Chapter and the Acanthus Lodge. The dedication will take place in October, and will be attended by the Supreme Council.

The parsonage will be used as a Masonic club house by a club organized on Wednesday evening, called the Cathedral Club. The officers of this club are: President, Edwin Knowles; Vice-president, Marion Grimes; Secretary, James Stuart Gillen; Treasurer, A. W. Follett. The Masonic Cathedral will be one of three in the United States, the other two being in Detroit and in Cincinnati.—*Lancaster Examiner.*

MAINTAINING PEACEFUL RELATIONS.

This reminds us that we have omitted one thing we had intended to notice in the report of the Committee on Masonic Jurisprudence. After stating that Grand Lodges are like nations, they add in substance that if two nations, with each of which the United States is at peace, go to war, we can still continue to maintain our relations with each; this is true, as a general rule, but there are exceptions; if France should set up a government in Berlin, and claim to have it recognized, and insist upon our receiving the people of Berlin as French subjects, we think the government of the United States would have something to say about it; so here are lodges in Quebec which her Grand Lodge denounces as irregular, but England claims that we shall recognize and receive their members as regular masons; if they apply to visit lodges in California, as they have down in Maine, we think her committee will find it difficult to prescribe a course of conduct which shall enable their Grand Lodge to "maintain peaceful relations with both Grand Lodges"—*Drummond's, Me., Corr.*

THE COUNCIL DEGREES.

We have ever been of the opinion that the Council Degrees should be requisite for promotion to the Orders of Knighthood. If we were a member of the Grand Commandery, we should use our unremitting efforts to require the possession of those degrees to qualify a candidate for the Orders of Knighthood. They are really a part of ancient craft Masonry necessary to a full understanding of their import, and no Royal Arch Mason is perfect in his knowledge of the Sublime Art without the degrees of Royal and Select Master—and Super-Excellent Master also, which is conferred in all the Eastern States. We hope our present Grand Master will see to its proper promulgation before his term of office shall expire, and thus add luster to his fame as a workman that needed not to be ashamed.—*The Trestle Board.*

EDITORIAL ITEMS.

THE Grand Lodge of Scotland recently issued a charter for a lodge in the town of Alexandria, in Egypt, and within the jurisdiction of the G. L. of Egypt. The Egyptians made short work of the invaders. The representative of the G. L. of Scotland at "Egypt" was peremptorily ordered to "pass in" his commission. Eventually, Scotland withdrew the charter and apologised.—*The Freemason*, Sydney, Aus., August. This information has hitherto been withheld by British Masonic journals! THE CRAFTSMAN, however, brought this "invasion" to light in May last!

LORD PETRIE, a Roman Catholic Peer, was G. M. of England from 1772 to 1777, and won the esteem and goodwill of all parties. Times have changed, but Freemasonry has not.

ORIENTAL COMMANDERY, Knights Templar, of Cleveland, Ohio, Em. Sir G. H. Robinson Commander, has sent to Em. Sir Charles E. Pierce, Commander of Saint Omer Commandery of South Boston, a handsome and artistically engrossed certificate of the Honorary Membership which Oriental Commandery conferred upon him in April last. The engrossing is done in colors and with a pen, by Sir C. E. Wilber of Oriental Commandery. The skillful manner in which it is executed denotes a master hand. The certificate came protected in a rich and tasty frame of olive green plush and gold, the whole making an attractive wall ornament.

MASONRY IN MAINE.—The last three decades have made a wondrous change in the status of the Order, as witness the following from the report of the Grand Secretary, Bro. Ira Berry:—

It is now thirty years since I was elected to the position of Secretary. The number of Lodges was then eighty-one—three of which, if I rightly remember, were then dormant, but have since been revived. The number of members returned that year was 3,211. This year we have a hundred and eighty-five Lodges working under charter, with a membership of over twenty thousand.

ROYAL ORDER OF SCOTLAND.—The *Boston Journal* reports that the Provincial Grand Lodge of the Royal Order of Scotland opened its annual meeting in Freemason's Hall, Monday evening, September 19th. Sir Josiah H. Drummond, Deputy Provincial Grand Master, presiding, in the absence of Sir Albert Pike, Provincial Grand Master. After the transaction of the regular business, including the initiation of nine candidates and the reading of Grand Master Pike's allocution, the lodge was called off until the following day, when its business would be concluded.

MASONIC HOME.—"A bequest of one thousand dollars has been left to the Home (in Philadelphia) by Bro. Jos. Kinike, of Mt. Moriah Lodge, this city, who died suddenly at Asbury Park, N. J., on July 22nd last. Bro. Kinike is thus the first to recognize this great Masonic Charity in his last will and testament, and Mt. Moriah Lodge may be proud of his name being upon its roll of members. Our brother has been noted for many years for the interest he manifested in the charitable institutions of Philadelphia. He was one of those honest, liberal-minded, open-handed Germans, respected by all who knew him, and whose loss will be widely felt among his acquaintances. He took a lively interest in Freemasonry, until recently was seldom absent from the meetings of his lodge, and was for many years its Treasurer. The Masonic Home enlisted his sympathies, of which his liberal bequest is a proof. May other brethren follow his example.—*Keystone*. So mote it be.

THE FRATERNAL SPIRIT.—There is a peculiarity about Masons and Masonry which stamps it as a divine institution. If a Mason should be thrown among strangers, sick or in distress, though he may be a staunch member of some popular church, his first appeal will be to a Masonic Lodge or to some Masonic brother, in preference to his church or a member of it.

This fact is conclusive evidence that every Mason learns well the lessons of the Order, that his fellows are indeed his brothers. It also shows that the various church organizations have failed to impress their members with the same grand truth, and that there is a sad defect, or want of practical teaching, upon this all-important subject.

IN the May number of *Loomis' Masonic Journal* the position of Hiram Lodge, No. 1, New Haven, whose charter has been revoked by the Grand Lodge of Connecticut, is stated at length in the form of an "address to the Freemasons of Connecticut," adopted by a unanimous vote of the members of Hiram Lodge, at a meeting held April 7th, last. The "address" charges the Grand Lodge with an assumption of power in attempting to change the ancient form of work, and justifies the officers and members of Hiram Lodge in refusing to obey an edict of the Grand Lodge in favor of the new departure. The cause for the attempted coercion of Hiram Lodge being this "illegal and unjustifiable assumption of power," it is further argued that all the steps taken to enforce the edict are without authority. For the good of Masonry, and in behalf of the rights of all subordinate Lodges in the State, Hiram Lodge asserts its determination to resist the Grand Lodge in its attempt to interfere with the ancient form of work.

BLUE MASONRY.—The first Three Degrees are clothed in or ornamented with blue, from whence the name is derived. The following degrees have not the same uniformity in their outward appearance. Blue is the color of truth or fidelity; and it is a remarkable fact that the Brethren have ever remained true to the Blue Degrees, while the authority of the other degrees has often been disputed, and in many places altogether denied. Under the reign of William III. of England, blue was adopted as a favorite color of the Craft.

As William III. commenced his reign as King of England, February 18, 1669, and died March 8, 1702, the adoption of the blue color by the Craft is at least a century and three-quarters old.—*The Trower*.

BRO. JAMES C. BATCHELOR, M. D., has been Grand Secretary of the Grand Lodge of Louisiana for the past twenty years, and is a most efficient officer. Bro. Dr. Batchelor was made a Mason in Eureka Lodge, No. 64, of Greenville, Ala., in 1846. He is a P. G. H. P. of the Grand R. A. Chapter of Louisiana, and has been its Grand Secretary since 1867. Bro. Batchelor was born in Quebec, Canada, in 1818, and in youth lived in the States of New York and Alabama, prior to removing finally to Louisiana. He served in the Seminole war, in 1839, in Florida, and in the Confederate army as a commissioned officer during the civil war. His friends are legion, and his Masonic ability and character are held in the highest esteem.—*Keystone*. R. W. Bro. Batchelor has ever been a firm friend of the Grand Lodge of Quebec and is highly esteemed by the brethren of his native province.

CONFUCIUS.—A statuette of Confucius, B. C. 1200 (circa), contributed by Bro. Controller Blake to the recent Plymouth (Eng.) Masonic exhibition, attracted much attention from all visitors. The figure is clothed with an Apron, on which are depicted emblems familiar to Freemasons.—*Lit.*

THE Grand Chapter of Mark Masons in America having "locked out" all M. M.'s under the English Grand Mark Lodge, that lodge threatens to grant charters to its brethren in Canada and the States. We do not think it will.—*Sydney Freemason*.

A much needed improvement, which will be greatly appreciated by the fraternity, is being supplied in the Masonic Temple, Boston, by the introduction of one of Whittier's hydraulic passenger and freight elevators. It will probably be in running order soon after the 1st proximo.

FREEMASONS AND TEMPLARS.—It is evident there was some connection before the revival (in 1717) between Freemasonry and Templary, as they had a common origin from the Benedictine Order who, separating into two branches from the Cloisters in the 11th and 12th centuries, went forth into the world—the lay brothers employed as Architects to repair and erect new ecclesiastical edifices to the "Glory of God"—the other branch guiding and organizing the multitudes proceeding to the Holy Land to recover and guard the sacred places of our Lord's nativity from the infidels—which gave rise to the Religious and Military Order of the Templars—both branches promulgating the same doctrines—the "Sacred Mysteries." In Dryburgh Abbey there is an old tomb of the fourteenth century or fifteenth century, with a memorial cross-hilted Templars sword, surrounded by a wreath of Ivy; having a Square and Compasses on each side of the sword under the hilt, evidently referring to the connection of the old Templars and the Builders.

THE General Grand Chapter of the United States has, in pursuance of its supporting the Grand Lodge of Mark Masons in Quebec against the invasion of its territory by the Grand Mark Lodge of England, withdrawn its recognition of the latter Grand Mark Lodge. We will deal with this invasion in another issue.—*Sydney Freemason*.

At a meeting of St. John's Chapter, R. A. M., Hamilton, recently, R. E. Comp. Edward Mitchell, of the Grand Chapter of Canada, was presented with a magnificent regalia and address in token of the appreciation of his services in the office which he has held for ten years.

Subscribe for THE CANADIAN CRAFTSMAN, only \$1.50 a year.

OUT WITH THE TIDE.

"Wall, I guess the Lord has about concluded to give Randy her freedom."

This remark was made by Mrs. Yates the other morning, as we sat in the tent, each of us with a handful of pea-pods in her apron and each shelling peas with different degrees of alacrity. Maria Jane was doing most of the work, for we were still very red and moist and palpitating from rowing in our dory on Salt Pond. We had set up a dory the day before and, naturally, we wanted to use it, even though the wind was southwest and the sun scorching. It was hard, however, to come back to the tent and know that we couldn't have any dinner until we had prepared it. Fortunately Maria Jane dropped in at this moment, vigorous and alert as ever. She said that Marsh was pretty tired; she left him trying to rest, and took hold energetically in the matter of shelling peas.

"Didn't you know," she went on in answer to our questions, "that Mr. Rankin ain't well? He ain't. I don't know's I'm cailed upon to make believe I'm sorry, for I ain't, one grain. He's one of them kind that's always pleasant and smilin'—never says a cross word. But he will have his own way if he cuts yer heart out all the time and sees it a-bleedin', and he'll be just as soft, and you'd be sure to think 'twas you that was the wretch, and likely's not you'd beg his pardon, seein's he was so gentle. In the end you'll find out he's done jest what he kalkulated on doin' all the time. When you plead with him, and cry and groan and agonize, as it were, he'll smile and say: 'Sho, now don't get excited.' I guess there wouldn't none of us git excited if we were as sure of our own way as that man's always been. But he ain't got no bad habits. You can't put your finger on a thing he's done. For all that, I believe he killed his first wife. And I sh'd think she'd ben glad of it. Yes, he jest killed her a-bein' so pleasant and so cussed. She never had her own way in a thing. They say she was as delikit as she could be, and she was a perfect picter to look at. I remember when she was married, and 'peared as a bride. I was a little tot, and set with my mother two seats behind where they sot. I reck'lect ex-

actly how I felt and what I thought when they walked in slow along the broad aisle, she holding on to his arm. I didn't look at him at all, but I stared at her all the service. I was blacker even than I am now, and she was like a white rose, I thought. She hadn't had good health, and she'd had a spell a few months before of bleedin' at the lungs, but they said she' got over that and was well. She had on that fust Sunday a purple velvet bunnit with a long white feather. I c'n see jest how the plume lay along over the velvet. Isot and stared and stared. I knew I never could be so interestin' as to wear a purple bunnit with a white feather 'n bleed at the lungs."

Maria Jane took a large handful of pea-pods from the tin pan and was silent for a time reviewing those days. The hot wind fluttered the tent; there was the sound of talk and high laughter from a small sailboat that was gliding by so near as to seem to be almost on the sands below the bluff. How hot it was! It is only when the wind is in some other quarter than the south or west that it is cool on this coast, notwithstanding the hotel advertisements. And in summer, if you will notice, the wind is usually either in the south or west, or between those two points, and then it is at the hottest. Then, also, there is constant danger that the ma'sh will send forth its mysterious, hellish odor. I am choosing this latter adjective advisedly. The word infernal is not sufficiently strong, as you would say yourself if you had ever happened to be here when, as the natives say, "the ma'sh was a smellin'."

Nevertheless, we were glad to be in a tent on the South Shore. The life was free and charming. The people thus far had a constant interest for us. We felt that it would be a long time yet before we should be tired of their different phases of character. Also now, and for almost two months more, there would be the kaleidoscope of fashionable life to watch at a distance. This movement of gayety was just far enough away to amuse without fatiguing. If some unutterably fascinating belle came to us for a glass of water we could examine her more nearly, while she examined us.

Just now we had also a visit to which to look forward, or we did have until we heard Maria Jane's words this morning. When Randy Rankin had

left us the day she had called, she had given us a special invitation to spend a day with her in the following week. She named Wednesday, for on that day the baker came along the ridge here by the shore and then went over to the Two-Mile. She was confident he would let us go with him. But we had said we would go across Salt Pond in our boat, then hire a horse and carriage at one of the hotels on "the road." This arrangement had greatly shocked her, as being extravagant in the extreme. She said they were monstrous dear at them liv'ries. We promised after her remonstrances that if the wind should be in the east we could venture to walk from the road. Thus the matter was left. For some reason, we hardly knew why, Mrs. Rankin had interested us greatly; we were very desirous of making that visit.

Mrs. Yates remained silent so long that we asked her about Mr. Rankin. Was he ill? Instead of replying she went on from where she had left off.

"Wall, old Rankin—though he wan't old then—didn't have his wife but a year. She had one child, John, that lives under the cliff yender, and died in two months after. Lucky for her and good 'nough for him, I say. He was edgin up to Randy Sherman in les'n six months, pleasant as a barsket of chips, jest as he always is. I tell you, you c'n hev some hopes of a man or woman as sometimes rares up and is mad, and gits in the wrong, and is sorry. But when you find one that's always in the right and never gives in, look out, I tell ye! Randy Sherman was teachin' school in that very same schoolhouse where Mr. Rankin lives now when he began to shine up to her. I s'pose she thought he was sweeter nor honey. Anyway, she married him, and I don't reckon she's seen many happy days sence. Women is fools! Fools, I say!"

Maria Jane made such a violent gesture that the peas fell out of her lap and rolled over the floor. Max rose slowly from under the bed and casually ate all the peas he could find.

"Most everybody blames Randy, of course. They say there never was a pleasanter man to git along with than Mr. Rankin. There's only a few as has a kind of sense of what he really is. Wall, whatever he is, he's got to furl his sails now, for I do believe, as I said, that the Lord's goin' to take him. He's sick. and Randy soon's

she heard of it, which was night before last, was gone over to nuss him. She's wuth fifty of him, I say."

Evidently we should not spend the day at present with Mrs. Rankin.

The story that Mrs. Yates had told kept in our minds. The next afternoon an "east turn" came up, so that it was really cold sitting out in front. We started out for a walk along the cliff road, which winds along above the sea and close to it. Carriages were whirling by us and the dust flew. By this time we knew just where were the different routes of the public vehicles, "barges" they call them here. We suddenly decided to take a "barge," which went within a quarter of a mile of that schoolhouse where the Rankins were.

Alighting, we walked through a small patch of sweet fern that sent up to us its odor of wild and rock pastures. We were on a hill and the ocean, gray and misty in its east turn, was before us. There was the building we sought, alone, its old red paint nearly worn off, its whole aspect desolate.

Now that we were here we suddenly felt that we might be intruding. We sat down in a bed of sweet fern—"sweet fern" they call it here, and the boys sometimes dry its leaves and make cigars of them.

Presently we heard a sound at the door, and, looking, saw the gaunt form of Randy Rankin standing there. Her face was turned away from us and toward the water. Her dark gingham gown hung straight down. She had her hands clasped tightly before her, and she suddenly flung them upward. There was not a house in sight—a fog was setting fast over everything.

Turning to go back in the house, she saw us and started. Then she recognized us. We rose and she stepped out in the tall grass about the old, flat stepstone.

"I'm mighty glad you've come," she said hoarsely. "I didn't dare leave him, and I did wish somebody was here."

Her scraggy face was perfectly pallid. She had not slept since she came to the place.

"How is he?" we whispered.

"He's goin' fast. I don't expect he'll last more'n to the turnin' of the tide, and that's at eighteen minutes past 7 to-night. I've just ben a-lookin' into his almanac to find out; it's com-

in' in quick, ain't it? Just listen."

We did not need to listen. The roar of water dashing over rocks, sucking up through chasms, and pounding on ledges was plain enough to hear. It was now nearly 6 o'clock.

"He ain't known me sence the first half-day I was here. Then he told me he was much obleeged to me for comin' and 'twas more'n he expected. I'd know's I've done right a-separatin' from him."

She looked off again to the ocean. Then she cried out piercingly, "But God knows I couldn't help it! He knows I sh'd have to do the same thing over again! I should! I should!" She struck her hands to together. Her hollow eyes flamed. She was remembering her life with the man who was dying.

"Hush!" we said.

My friend put her hand on the woman's clasped bony fingers.

She felt the touch and looked down on Carlos, her gaze softening in a strange, sudden way that dimmed my eyes. It was almost as though she had never felt a touch so gentle and so kind.

"Come in," she said a moment after, in a faint voice.

And we went in. We knew that we should not leave her again that night.

It was the most lonesome room I had ever seen. The desks had been removed, but the floor remained as it had been in the old time, when a country schoolhouse floor was made slanting from the back of the building down to the front, where the teacher's desk was placed on a platform about six inches high. This platform was still there and on this, as the only level place, Mr. Rankin had his bed, which was a substantial four-posted one.

The windows were high and small. Mr. Rankin had evidently disposed of a good deal of his first wife's furniture, which he had taken when the separation occurred between him and his present wife.

The cook stove was rusted irreparably, which is a thing which happens quickly here by the salt water. On top of it was a small kerosene-lamp stove, whose flame was heating something in a tin dish covered with a blue saucer. There were three chairs of black walnut and haircloth, very dusty and dabbled

The figure on the bed was perfectly still and breathing deeply.

Mrs. Rankin sat down beside him and began mechanically to move a fan over the ghastly face on the pillow. We sat down silently, each on a hair-cloth chair. All the windows were open, and through them and the door the salt air came in damply and strongly. The broad flame in the lamp wavered and smoked. The sound of the swift, incoming tide pervaded the place. I had not sat there five minutes before I was absorbed in listening to that tide, and almost counting the distinct sounds that the large waves made as they broke on the rough beach below us.

My friend rose and took the fan from Randy's hand, standing beside her and wielding the fan slowly. Randy sat rigid. She was watching the man's face.

At last there was a change in the sound of the rollers—an indefinite softening. We knew that the tide had begun to go out.

In uncontrollable, but silent, excitement I rose, standing still. A quarter of an hour must have passed. Then I saw the sick man open his eyes and look at his wife.

"Randy," he said, in what seemed a perfectly natural voice, "I guess we won't have the Tree of Death hung up in the sett'n-room any longer, sence you kinder don't like it."

He turned his head more comfortably on his pillow and closed his eyes again.

The Lord has given Randy Rankin her freedom.—*New York Tribune.*

STRUGGLE WITH PRIDE.

If I were single, and had your opportunities, in less than six months I should be Mrs. Chesney!"

And Mrs. Vane's musical laugh rang out as she watched the lovely face of her sister flushing and paling so painfully under her steady gaze.

"I wish you would not speak in that way, Clara. It is worse than heartless!" cried Rita passionately.

Clara Vane leaned further back on the luxurious cushion, entirely unmoved by her sister's indignation.

"My dear Rita, to succeed in this world you should do away with all heart, and——"

Rita rose to her feet. All the bright color had died out of her face.

"My life will be a failure, then, for I do not intend to adopt any such creed!"

And throwing the roses she had been arranging on the table, she left the room.

Once in her own room, she threw herself down beside the bed, passion-sobs breaking from her lips.

"How can she be so cruel?" sobbed the poor girl.

And a feeling of bitter shame swept over her as she recalled all her sister's manoeuvres to entrap the handsome young stranger.

Mrs. Vane was a thorough woman of the world. She had married her husband for his position and wealth, and she determined that her young sister, who lived with her, should follow in her footsteps.

But, alas! for her ambitious schemes. There was no one among all their acquaintance who suited her fastidious taste.

But one day Ralph Chesney returned from his travels. Then Mrs. Vane's organ, that stood for a heart, thrilled with satisfaction.

He was found at last!

A brilliant position and an immense fortune, a handsome person, polished manners, and a mind enriched by education and years of travel. The gods had been kind indeed! Mrs. Vane really envied her sister her good fortune.

Rita understood her sister's plans, and from the first she was unusually cold to Ralph.

She knew that nearly always a man simple and earnest is at the mercy of a clever designing woman; so all the attention Ralph bestowed on her she considered the result of her sister's scheming.

She declined all his invitations to drive or walk. If he asked for a dance, either her card was full or she was too weary to dance. In fact, she was coldly indifferent, and she nearly drove Mrs. Vane wild.

"What a fool that girl is!" she cried in a paroxysm of rage. "She must be blind not to see the man adores her."

However, she dared not interfere. Rita's manner prevented her touching the dangerous subject. She remembered their last interview.

Sometimes she wondered if Rita's indifference was not a bait to lure Ralph on, but she put the thought away from her with an impatient frown.

She knew her sister's sweet frank nature too well to believe she could be so deceptive.

And yet Rita felt that her life was one mass of concealment; for this man that she had vowed should be nothing to her had won her heart.

It was useless to deny it.

She tried to crush her love, but it would not be controlled at her bidding.

Then she longed to throw aside her haughty manner, and let him see her own winsome charming self.

Other men had loved her madly, why should not he?

Then pride would whisper:

"Remember how openly your sister courts him. Do not let him think it is with your consent."

This wavering frightened her, so she determined to crush her tormenting love with an iron hand; and her first step would be to go where she would not meet him.

When Mrs. Vane learned of Rita's intention to visit some friends in a distant city, she flew into a perfect passion.

"What is the use of all my planning?" she cried. "Are you mad, that you throw away this golden opportunity of winning the richest and the handsomest man in the city? There is the ball next week, too. What am I to say to Mrs. Wainwright? Really I do think——"

And Mrs. Vane, overcome with disappointment and vexation, did the best thing possible to win her own way—she burst into tears.

It was so unexpected, that poor Rita knew not what to do. To see her imperious and self-possessed sister in tears filled her with dismay.

"Oh, Clara!" she cried tremblingly, "if you wish it so much, I will not leave until after the ball."

"A few days will make little difference," she said wearily, as she went to her room after making her peace with her sister.

She passed the days in feverish excitement, playing the part she had set herself so well, that not even her sister dreamed of her love for Ralph.

The night of the ball came at last. When Rita entered the drawing-room, Mrs. Wainwright exclaimed, "Perfect!" and she could scarcely keep her eyes off her lovely guest; but there was a slight feeling of uneasiness in her heart as she noticed the dazzling brilliancy of the dark eyes and the bright-

ened color on the rosy race.

For Rita the evening was a continued triumph, but for one thing—Ralph never came near her.

Several times she encountered his glance; and something in his earnest look moved her strangely.

There was a mad wild hope in her heart that he would ask her to dance.

Foolish Rita! She had been cold and indifferent, vouchsafing him neither word nor glance if she could avoid it; and now that he in his turn held aloof, she was miserable.

The lights and music jarred on her excited nerves, and she longed to be alone.

After several unsuccessful attempts, she finally escaped to the conservatory, unnoticed and unattended.

She had not been there many minutes when she was aroused by the sound of voices near her.

"What a foolish man!" Rita heard a strange voice say. "You have everything to make you happy, and yet you declare you are wretched."

"I have not the thing I most desire," answered a voice that made Rita shrink further behind the large plants that screened her.

Not for the world would she have Ralph Chesney find her there.

"And what is that?"

"The love of the woman I adore," said Ralph unsteadily.

"Old man, I am sorry for you—I did not know. Is it"—hesitatingly—"is it Rita Campbell?"

"Yes," admitted Ralph slowly; and they moved on.

Rita was too stunned to move, even when their voices had died away.

A tremor shook her frame; the slow tears gathered beneath her lashes and began to fall one by one.

"Does he love me?" she cried, trying to believe in her happiness.

And so absorbed was she that she did not hear the sound of approaching footsteps.

A startled exclamation roused her, and looking up, she found Ralph standing beside her.

They were both terribly agitated, but after a moment's silence, Ralph said very gently:

"Miss Campbell, you have learned in the last few minutes what I intended you should never know. I have always laughed at the idea of love at first sight, but the first time I saw you my heart went from me. How my love

grew as the days went by it would be impossible to tell you, but the hope of my life was to call you my wife."

He paused for a moment, perhaps to steady his voice.

"But the more I showed my love, the colder you grew, and you will never know the agony I endured when I found your heart shut against me; but I determined not to pain you with an avowal of my love, and I should have held to my resolve if accident had not revealed my secret to you."

Not one word crossed the beautiful lips when he finished.

Fearing he had annoyed her beyond all forgiveness, Ralph started away; but, as though she divined his thoughts, Rita rose to her feet.

As she raised her eyes to his face, something in their lovely depths gave Ralph a touch of rapture he had never known before.

"Rita," he cried in a low impassioned tone, "can it be true that you love me—at last?"

She made no verbal answer, but turned to him a face full of happiness and content. In another moment she was in his arms.

"Rita," bending his face to hers, "say—I love you."

"I love you!" she whispered back.

"My own, my wife!" he answered, with his lips to hers.

A moment later he knew, with a thrill of rapture, his kiss had been returned.

THERE are about 1,000 Colored Masons in Illinois, and about 20,000 in the United States. The States of Ohio and Missouri have the strongest Colored Grand Lodges in the Union.

A LODGE has been chartered by the Supreme Council of Italy to work in Naples in accordance with English laws and customs. It will work in the English language, and was started by British residents. It is expected that Italian Masonry will be improved by it.

SEND for samples of Lodge forms to THE CRAFTSMAN office.

The Canadian Craftsman.

Port Hope, November 15, 1887.

G. L. PROCEEDINGS, 1887.

The proceedings of "the Grand Lodge of Ancient, Free and Accepted Masons of Canada, in the Province of Ontario," for 1887, appear in a neatly printed "volume" of 320 pages from the office of the *Times* Printing Company, Hamilton, Ontario.

The Special Communication held June 28, for the purpose of laying the Corner Stone of the Masonic Temple in the Town of Petrolia, Ont., was an occasion of much interest, and the usual impressive Masonic ceremonial was duly carried out by M. W. Bro. Henry Robertson, LL. B., assisted by R. W. Bro. R. T. Walkem, Q. C., D. G. M., and a goodly number of brethren from Petrolia and elsewhere in the Province.

The Thirty-Second Annual Communication was held at the Town of Brockville, on the 13th and 14th of July, and was one of the most important of the many such which have been held by the "Mother Grand Lodge" of the Dominion.

Of the 359 lodges on the registry, 304 were represented; 211 by their duly qualified officers, and 93 by proxies. Fifty-two are reported to have been unrepresented.

We note with much pleasure that the number of Grand Officers, Past Grand Officers, Grand Representatives and Past Masters was, most creditably, very large.

The "work" at this Communication was very unusual in quantity, and both the quality and its orderly

presentation in these proceedings merit much commendation.

The "heavy" labors of the session are manifest in the remarkable reports of the D. D. G. M's—the consideration and adoption of the new Constitution,—the reports of the Board of General Purposes, and of the several committees.

Of the brief, excellent Address of the G. M. we have spoken heretofore. The exhaustive reports of the D. D. G. M's are exceedingly noteworthy. They cover 114 closely printed pages, and it was very considerably resolved that they be received, *considered as read*, and referred to the Board of General Purposes.

These reports clearly indicate that the D. D. G. M.s had diligently sought to do their whole duty according to the best of their skill and ability, for the promotion of the welfare of the Craft in their respective Districts and where there is so much to commend, in all, it would be somewhat invidious to over-particularize.

Proverbially, "comparisons are odorous." Where all are so desirous of showing who can best work, and fraternally vie with each other in the onerous and faithful discharge of such and so many important duties, it necessarily becomes a very serious question for each correctly and prudently to decide just what to do and how to do it, and just what to say and how to say it! Few Grand Lodge officers more need the "grace" of happily commingling the "*fortiter in re*" with the "*suaviter in modo*" and we must say that the D. D. G. M.s for 1886-87, succeeded very commendably. The "golden mean" there?

anent, is the acme of perfectness,—and doubtless the reports for 1887-88 will show that these excellent officers and their worthy successors are more and more acquiring what is so difficult of attainment,—“the art of condensation”!

The best possible results will follow District Visitation and Instruction, when all Lodges and Lodge officers duly anticipate the official visits of their D. D. G. M. with a little wholesome “fear,” and with much well-grounded “joy”!

Of the new Constitution, which is the result of so much labor and anxious deliberation,—and of the gratifying financial condition of Grand Lodge, and of its noteworthy deeds of “charity,” and of the prosperous state of the Fraternity in Ontario, &c., &c., we must for the present defer remarks.

Of the onerous and praiseworthy labors of the formerly thought-to-be “terrible Board” (of General Purposes),—of its excellent committees,—of the truly Masonic zeal and efficiency of the principal and associate Grand Lodge officers,—and of the ability and faithful labors of both these and the officers and brethren of the constituent Lodges in Grand Annual Communication,—it is very difficult to speak in terms too commendable. May such ever so be.

“*The Trestle Board*” says:—It is about an even race again between the two Grand Secretaries, Munn, of Illinois, and Vincil, of Missouri, with their proceedings. Both were out in ten days after the close of the Grand Lodge. Each is a book of nearly 400 pages.

“*MAIDEN.*”—Here is a sentence of thirty-two words, which some ingenious child has constructed with just the letters found in Maiden: “*Ida, a maiden, a mean man named Ned Dean, and Media a mad dame, made me mend a die and dime, and mind a mine in a dime in a dim den in Maine.*”

LODGE RECORDS.

A circumspect D. D. G. M. during an official visit to one of the eldest lodges in his District, requested the W. M. to show him the Minute and Account Books of the Lodge.

The current books were promptly submitted to him for examination, and they were found to be neatly and regularly kept and in commendable order for inspection to date.

But as these books covered a period of a few years only, he expressed a desire to see all the minutes of the lodge since its institution.

Thereupon a remarkable condition of affairs came to light. Neither the Secretary nor Treasurer had them in his custody, the W. M. could not give any information concerning them; it was suggested that probably the Past Master or Past Secretary had them in his care, and the W. M., in his perplexity, assured the D. D. G. M. that he would forthwith make diligent search therefor, and when found, he would cause that they remain in his own custody and be duly transmitted to his successor.

Upon further enquiry it was discovered that such was also substantially the case in regard to the other records, documents, papers, &c., pertaining to the past history of the lodge!

The startling state of affairs in this lodge may represent an extreme case, but it appears that there is much reason to fear that there are other lodges whose past records, papers and the like, are not cared for much better than those of the lodge above alluded to,—and if so, it would appear that D. D. G. M.s and the W.

M.s and other lodge officers are sadly neglectful of some of their most important duties.

Such a state of affairs must not be suffered to continue, and if need be, the G. M. must issue instructions to all D. D. G. M.s requiring in detail, all necessary information of every kind concerning lodges, and that the same be duly reported to him as also to Grand Lodge in Annual Communication. Let all W. M.s who have not already done so,—immediately ascertain where all their Lodge Records are, and take the necessary steps for their proper care and preservation.

Correspondence.

We do not hold ourselves responsible for the opinions of our Correspondents.

THAT ENGLISH MUDDLE.

"That for ways that are dark
And for tricks that are vain
The heathen Chinese is peculiar."

Just at this particular juncture it may not be absolute waste of time to take into consideration for a few minutes, that peculiar institution—The Montreal Masonic Board of Relief—that has thus far so arrogantly defied the Grand Lodge of Quebec, by refusing to obey the edict of non-intercourse, not only in receiving as members representatives of local lodges acting under foreign authority, but also in affording assistance to Masons who have been interdicted.

According to its By-laws the Board is composed of one representative from each contributing lodge in the Montreal District, and the parties open to assistance by the Board are transient Masons, their wives, sisters and children, who may have depended upon a Mason not belonging to a lodge in this district for support, who should (to entitle any of them to such relief) be in good standing, of which proof shall be forthcoming.

On this basis, then, the Quebec lodges have been subscribing their

funds for the assistance of their dependents, and Masons in good standing, not for those whom our Grand Lodge has declared outside the pale of Masonry. It would seem only reasonable that the monies so obtained should be applied to the purpose for which they were granted and to no other. In matters Masonic there should be no mis-application of trust-funds, and when such does occur the guilty parties should be held to strict account. As to the point of soliciting money for one purpose and applying it to another we will leave to legal minds to decide what the common law would call such style of procedure.

Many of the members of this board being Past Masters it would only be fair to infer that by virtue of their installation to that office and the obligation assumed at that time they would feel bound to carry out to its full extent the edict of Grand Lodge. It is idle for this board to arrogate that collectively they can do what individually they are precluded from doing by order of the highest Masonic court in this province. Past experience should teach them that the Grand Lodge of Quebec has nothing to gain but contempt by toadying to England. It seems a mystery what good purpose they can expect to achieve by thus far neutralising the edict. Why should the punishment be robbed of any of its painful consequences to the law-breaker? These men tell us plainly by their acts we will not comply with the laws of the Craft; we place ourselves outside and above them, and accept the consequences. Why not take them at their word? The decision has not been given without ample time for consideration. Let them relieve their own people when necessity arises, or get out of the country altogether, and this having been done and the edict withdrawn there will then be no reason why Quebec Masons should not assume the responsibility and they will do it gladly.

Certain parties in Montreal have of late been championing the cause of the

Englishman under the guise of sweet charity. If they are *bona fide* Quebec Masons, why don't they stand up boldly for the rights of Quebec? If they are English Masons in disguise, why do they remain nominally under the banner of Quebec? Why not go where they honestly belong? A reference to proceedings of Grand Lodge within a couple or three years will shew their hearts were not always so tender. In the much-abused name of charity let us honestly hope the change is sincere and not assumed for purposes of self-interest at the expense of Grand Lodge, and that its continuance will be permanent.

It has been said repeatedly and openly on behalf of the English representative that if any objection was made he would forthwith withdraw. Now, it is a matter of notoriety that the subject has been mooted months ago in the press, and has also been discussed in several lodges, and decision withheld in deference to the still waited for opinion of the G. M. This surely should be sufficient to constitute an objection; still we find the Englishman clinging with bulldog tenacity to the Board. Is it because he saves money by so doing? Whatever the reason may be, it is palpable that the statement relative to withdrawal was unauthorized, or it was merely done to bluff the board, and the idea has worked like a charm.

It is said, likewise, that the local English Masons are annoyed that this question should have been started. If this is the case, let them accept the alternative of disbanding, and then they will not be asked to assist even their own people. The heart, pocket and hand of the Quebec Mason will be big enough and willing enough, too, to do it without troubling them for any contribution whatever, but come what may, the Grand Lodge of Quebec must maintain its edict as well as its supremacy over everything Masonic, including the Montreal Masonic Board of Relief in this
 Montreal, Nov., 5887. JURISDICTION.

THE ESSENS.

Of the ancient Fraternities, the history of few is of more interest to Freemasons than that of the Essens, or Essenes, as they are generally called in the New Testament Scriptures and in more modern writings.

In process of time, we find that the Essenian Fraternity became rather a society of Philosophers than of Architects, and in this respect it approached nearly to the character of modern Speculative Freemasonry.

In general, the Essens were very highly esteemed by the people of whom they were, or amongst whom they sojourned or dwelt.

The fact that the Nazarene is recorded not to have spoken a word against the Essens, while he was most severe in his denunciations of the Pharisees and Saducees, of itself, speaks volumes in their favor.

In fact, many have been of the opinion that the Nazarene himself was, in accordance with one of their goodly customs, adopted by the Essens,—became a member of the Fraternity and lived in retirement with them from the twelfth to the thirtieth year of his age, and by them was perfectly instructed in all the wisdom of the Ancient Mysteries. Be this as it may, it has about it a greater degree of probability than many of the other traditions or stories, as to how and where he spent the greater portion of his life, and regarding which the generally accepted New Testament record is silent.

Of the Essenes, Josephus, the Jewish historian, records that if anyone "had a mind" to join their fraternity, he was placed on trial and put in

preparation therefor, during the period of three years, when, if found "worthy," he was duly admitted;—that he then took upon himself a most solemn obligation,—to exercise piety towards God,—to observe justice towards men,—to do no harm to any one,—to hate the wicked and be assistant to the righteous,—to show fidelity to all men and specially to those in authority,—that if he be in authority himself, not to abuse it,—to be perpetually a lover of truth,—to show mercy,—to succor those in need,—to reprove those who tell lies,—to keep his hands clear from theft, and his heart from unlawful gain,—not to conceal anything from his brethren, nor discover any of their doctrines to others, not though anyone should compel him to do so at the hazard of his life,—nor to communicate their doctrines to anyone otherwise than he had received them, &c., &c.

With their classification into different orders, their peculiar system of morality, their rules and regulations, and much else, modern Freemasonry is in many respects, in remarkable accord, but we must defer comments thereon till a future time.

ORIENTAL LESSON.

It is said that the oral law teaches "All Israel are pledged one to the other." It is written (Romans 12; 4 and 5) "we have many members in one body * * * and every one members one of another,"—or as the latter clause may be more vividly and correctly rendered;—"and every one is pledged to the other,"—or still more literally:—it behooves each one to have concern for,—to take care of the other! Herein is a truly Masonic lesson to "the sons of the widow."

A LODGE "SAFE."

The sad information has just reached us that the Minute Books, and all the other records of ——— lodge, have been destroyed by fire!

This is a deplorable loss, which even the amount of the insurance on their hall and furniture, can do nothing towards repairing.

Herein is a startling lesson to many other lodges throughout the Dominion!

How many lodges have a fire-proof safe, in which are securely kept all their records and other valuable papers and the like?

We greatly fear that there are few lodges or chapters which have as yet taken this necessary step for the proper care and due preservation of what is generally the most valuable of all lodge property.

No prudent business man or corporation would be guilty of such gross and culpable negligence, and surely such a charge ought not to hold good against a Lodge of Freemasons!

A fire-proof safe should be considered to be an indispensable article of furniture in every well-equipped lodge. No lodge can possibly afford to be without one, and if such has not already been done, not a single communication of the lodge should pass by before the necessary steps are taken to procure a Lodge Safe.

The same is true of all Grand and constituent Bodies of every Rite, and the proper officers should lose no time in emphatically calling due attention to this very important matter.

Subscribe for THE CRAFTSMAN.

THE LIBERAL ARTS.

The seven liberal arts and sciences so beautifully inculcated in the second, or Fellow Crafts degree, are,—Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music and Astronomy.

“Grammar is the science that teaches us to express our ideas in appropriate words, which we may afterwards beautify and adorn by Rhetoric,—while Logic instructs us how to think and reason with propriety, and to make language subordinate to thought. Arithmetic which is the science of computing by numbers, is absolutely essential, not only to a thorough knowledge of all mathematical science, but also to a proper pursuit of our daily avocations. Geometry, or the application of arithmetic to sensible quantities, is of all sciences the most important, since by it we are enabled to measure and survey the globe which we inhabit. Its principles extend to other spheres; and, occupied in the contemplation and measurement of the sun, moon, and other heavenly bodies, constitutes the science of Astronomy; and lastly, when our minds are filled, and our thoughts enlarged by the contemplation of all the wonders which these sciences open to our view, Music comes forward to soften our hearts and cultivate our affections by its soothing influences.”

THE NATURAL SCIENCES.

The Freemason is not only under obligation diligently to study these liberal arts and sciences which tend so effectually to cultivate and adorn the mind, but he is specially directed to follow the good example of the

best and wisest brethren of the most ancient days, by thoroughly investigating the wonderful works of Nature.

Herein he will find unlimited subjects for the most profound study and contemplation,—and he may learn therefrom unnumbered lessons of incalculable practical value to himself and fellows.

In pursuing towards perfectness, these truly Masonic researches, he will be led to contemplate with profound awe and reverence,—what we may not inaptly term the

MIRACLES OF NATURE.

Among a multitude of such, he will note with rapturous delight, the transformation of the “sap” of the vine into the luscious “juice of the grape,”—of the few handfuls of grain sown in the well prepared soil, multiplied into the heaping bin-ful of the ripe garnered corn;—of the almost uncountable progeny from the spawn of a single fish,—of a host of other like wondrous and beneficent transmutations,—and above all he will ponder with rapture the truly miraculous transformation by natural processes, of the putrifying, unsightly and offensively odorous plant-food put in the soil, into the healthful and even delicious products of grain and fruit as food for man and beast,—and with pleasurable joy and delight he will contemplate the painting of the flowers of the garden and of the field with more than rainbow tints of beauty, to please the eye and gladden the heart of man.

These are some thoughts for the thoughtful Freemason,—and such are some of the subjects of study and contemplation to which his attention has been duly and forcibly directed, and in which it is his bounden duty to make continual progress.

APRONS!

The Constitution specially designates the aprons to be worn by those belonging to the several degrees. *Quod vide.*

This is a matter of singular importance, to which in some lodges particular attention needs to be given.

While recently present in a Lodge of Fellow Crafts, I observed several brethren clothed as Entered Apprentices, and having but a short time ago attained my seventh year in Freemasonry, I hesitated from timidity, to call the attention of the W. M. thereto;—but when I saw the same shortly thereafter in a lodge of Master Masons, I mustered courage prudently to ask the W. M. “how these brethren so clothed, came to be here!”

The W. M., in amazement at the oversight, immediately caused the error to be corrected, to the great satisfaction of the brethren found guilty of the gross neglect.

This pleasant (!) little episode caused scrutinizing glances to be cast at the clothing of all the officers and brethren present, when lo and behold, several significant omissions and defects in the clothing of others were at once detected, and the temporary “confusion” caused thereby having been promptly and instructively overcome, the W. M., officers and brethren, evidently pleased with the lesson received, proceeded with their work in the degree.

One thing in connection with the foregoing incident greatly pleased me, and that was the truly Masonic spirit and teachableness of the W. M.,—for after the close of the lodge, ap-

proaching me, he said,—“I am under great obligations to you for calling attention to our neglect regarding the proper clothing of the brethren in the several degrees, and I assure you that the lesson will not soon, if ever, be forgotten by any of us.” And to my still greater satisfaction he added,—“in like manner, I have been greatly benefitted by similar suggestions in recent numbers of ‘THE CANADIAN CRAFTSMAN,’ under different headings,—and I must say that the hints and instruction contained in these alone, have been worth to me far more than my year’s subscription to that excellent Masonic periodical.”

And, for some cause or another, looking significantly at me, he further pleasantly said;—“I begin to think that there’s been ‘a chiel amangst us takin’ notes,’ and I am not sure but that unless we mend our ways, he will, like ‘Mr. Speaker,’ ‘name’ some of us.”

 “THE OFFICE-SEEKER.”

No genuine Freemason is an office-seeker. If a brother is worthy and well qualified, the office will seek him;—he needs not to seek the office.

Good brethren are always quick to perceive and eager to utilize those qualifications which make a successful ruler in the Craft.

A brother who had most creditably occupied almost every position in the lodge and in Grand Lodge, once said that he had never allowed himself to be canvassed in regard to office,—and that whenever he was duly enquired of whether he would accept such or such a position, his invariable reply was, that “if his brethren so desired,

—he always deemed it to be his duty to endeavor faithfully to discharge whatever official obligations were required of him, if such were within the length of his cable-tow."

This is the true Masonic spirit, and it seldom fails to be recognized and rewarded. The internal qualifications of a brother are chiefly what genuine Freemasons regard. All preferment among Masons, is, or ought to be, grounded upon real worth and personal merit only, and no one, unless "knowing himself to be able of cunning" (knowledge, ability) "shall undertake the Lord's work," and no one "shall discover envy at the prosperity of a brother, or put him out of his work, if he be capable to finish the same; for no man can finish another's work so much to the Lord's profit, unless he be thoroughly acquainted with the designs and draughts of him who began it."

Such is the purport of some of the "Ancient charges," and if any one in contravention thereof, is found seeking to introduce into Masonry what are known as the "base methods of the politician," in order to obtain official position in the Craft, this alone should be considered a sufficient reason why he should not receive the suffrages of the brethren; and unless he sincerely repents, and wholly abandons such conduct, it will doubtless become a serious question whether he does not merit further and more direct reproof, admonition or correction.

Few duties of Freemasons are more important or require more careful consideration than that of the election of Lodge officers, and on the other

hand all those who have been so selected, should never be content with the mere honor of their position, but they should earnestly and diligently seek faithfully and creditably to discharge the important duties appertaining thereto. So mote it ever be.

CABBALA.

As considerable space is being given of late in some of our excellent contemporaries to this recondite and fascinating subject, and as there are many references thereto especially in the philosophical degrees of Masonry, we deem it well to call the attention of our readers to some of its elements, leaving those who desire to follow up the matter, to consult the various learned works on the subject.

Cabbala has been defined to be that peculiar science or philosophy of the Jews, which is occupied in the mystical interpretation of their Scriptures, and in metaphysical speculations concerning the Deity and the spiritual world.

Cabbala is of two kinds: theoretical and practical. We need now but merely refer to the practical, which relates to the construction of talismans and amulets.

The theoretical Cabbala is divided into literal and dogmatic, the latter being but a summary of the metaphysical doctrines taught by the Cabbalistic doctors,—which constitute the system of Jewish philosophy.

The literal Cabbala is a mystical mode of explaining sacred things by a peculiar use of the letters of the alphabet, or the letters of words, and is that which is of special interest in

philosophical, or as it is sometimes called, ineffable Masonry. It is also of very deep interest and importance to the student of ancient history.

There are at least three principal branches of the literal Cabbala, which are denominated Gematria, Notaricon and Temura.

Gematria is a mode of contemplating words according to the numerical value of the letters of which they are composed.

The Hebrews, like many other ancient nations, had no figures such as the "Arabic" numerals,—and hence instead they made use of the letters of the alphabet, each letter having a particular numerical value.

The first ten letters of their alphabet (which see) have numerical values from one to ten inclusive. The next eight proceed by "tens" to the number "ninety"—and the remaining four letters designate the hundreds from one hundred to four hundred. Four final letters express the hundreds from five hundred to nine hundred inclusive, and the higher numbers are designated by further combinations of the foregoing.

It is worthy of particular note that the numerical system of the Hebrews, was a "decimal system."

The now prevailing arithmetical numerals and system of numeration are generally called the Arabic, but more correctly they are the Indian or Hindustanic.

The one hundred and nineteenth Psalm in the Old Testament Scriptures, with its twenty-two divisions of eight verses each,—is in itself a mine of information concerning the numeric, acrostic and cabbalistic uses of the

twenty-two letters of the Hebrew alphabet,—many of which, with the aid of almost any good commentary, the expert Craftsman may readily learn.

It is one of the important principles of Gematria that "any two words, the letters of which have the same numerical value, are mutually convertible, and each is supposed to contain the latent signification of the other."

Notaricon, or the second principal branch of the literal cabbala, is a mode of constructing one word out of the initials or finals of many, or of a sentence out of the letters of a word, each letter being used as the initial of another word. This also produces some remarkable and peculiarly instructive results.

Temura is Cabbala by permutation of letters. "Sometimes the letters of a word are transposed to form another word, making what is familiarly known as an anagram, or the letters of a word are changed for others according to certain fixed rules of alphabetical permutation."

There are many other principles and divisions of the Cabbalah, to which we cannot refer at this present, but we purpose returning to the subject as time and space permit.

There are those who are disposed to consider the Jewish Cabbala as mere jargon. Others are of the opinion that such is a hasty judgment and the result of superficial or prejudiced investigation, and they affirm that nearly all the esoteric wisdom of the ancients, and much of that which is more modern,—was concealed from the "profane" world, and preserved and perpetuated amongst "the wise," chiefly by what among the Jews is termed "Cabbalah."

BOOK OF THE LAW.

The Book of the Law is that which amongst any people is acknowledged and accepted as their Sacred Writings, *par excellence*.

Amongst Israelites it is the Scriptures of the Old Testament. Among Christians it is the Old and New Testaments, or as now generally denominated the Bible,—the Book,—and among Freemasons, the Volume of the Sacred Law.

To Cosmopolitan or Craft Masonry alone, is the world indebted for the inculcation of the broad, tolerant, universal principle hereinabove enunciated.

The Bible, or other Holy Book, which is always open in a lodge, is a symbol that its light should be universally diffused amongst the brethren.

The passages at which the Holy Bible is opened are, or ought to be, different in different degrees. In this country these passages are generally as follows:—in the first degree, at Psalm 133; in the second at Amos 7, 7 and 8; and in the third, Ecclesiastes 12, 1-7.

Especially the Senior Deacon, and in fact all the brethren, should be duly informed thereanent, that they may at all times govern themselves accordingly.

We have observed that in some lodges, these, or other appropriate passages, are duly noted on the first blank page of the Sacred Volume, for the guidance of those to whom the special duty of opening the same appertains.

Special excellence in Masonic work, is chiefly attained by giving particular and exact attention to what are sometimes unwisely deemed to be—“little things.”

K. T. PROCEEDINGS, 1887.

We should have noticed long ere now, the prompt appearance of the Proceedings of the Sovereign Great Priory, Knights Templar of (the Dominion of) Canada, for the current year.

They constitute a goodly volume of 225 pages, and they are “Ordered to be read in all Preceptories and preserved.”

We have carefully read the same, and we hardly know which most to admire,—the workmanlike “work” of the Supreme Grand Master,—of the Provincial Priors,—the Grand Chancellor and other Great officers,—the Grand Council,—or of the Fraters in Special and Annual Assembly. We may, however, sum it all in the plaudit,—“Well done, good and faithful servants.”

Since so much thereof is so commendable, there is but little room for suggestion or comment.

The query however, arises,—can^d our youthful Great Priory well afford to publish annually so expensive a volume of Proceedings? It may, if a suggestion by the Grand Chancellor, on the back of the title-page, is duly heeded, and the Fratres order a sufficient number of extra copies, and *pay for them!*

In the yet unhappily ambiguous use of the word “Canada,” is not the title of our Sovereign Great Priory somewhat defective?

There is the Grand Encampment of the United States of America,—why not the Sovereign Great Priory of the Dominion of Canada?

Is not the official nomenclature of

our Great Priory and constituent Preceptories, unnecessarily "mixed?" To the ordinary mind is not the distinction between "Great" and "Grand" somewhat microscopic? Why not only use "Grand," "Past Grand" "Preceptor," "Past Preceptor," &c., &c.?

As to secular, titular designations of brethren, in Masonic publications, we can understand and somewhat appreciate the prevailing British practice of noting the scholastic, civic, legal, military, state and imperial rank of brethren,—in connection with acquired, or duly conferred Honorary, Masonic rank and title,—but we confess to some misgivings about the recent "G. C. T.," and "K. C. T." The "Body" with which they are supposed to have been connected, was moribund from its conception, and happily, as was generally thought, it succumbed in early, unlamented death, although as some say, its "ghost" still hovers over the place of its nativity! We may be mistaken, but are of the opinion that anything which even looks like Masonic "Caffarellism" had better be discouraged or wholly abolished in this "Canada of Ours!" Somehow, we are so old-fashioned that we cannot but think that those brethren who, from principle, declined such, were and are most to be commended!

There is one little omission in the list of Grand Representatives, which will somewhat inconvenience those who desire to correspond with such. In the list of those both "at" and "from" the Great Priory,—the P. O. address of one only, is given.

And were it not a generally ac-

knowledged eccentricity of "genius," we would be disposed "to crack our little joke" at the expense of the esteemed and efficient Grand Chancellor, by asking him if he thinks that without any extraneous aid, he himself could satisfactorily decipher the latter part of his own "official" signature?! "We pause for a reply!"

RECIPROCITY.

Freemasonry is a perfect system of reciprocity between men, communities and nations.

It contains what is of value in the extreme maxims of an eye for an eye,—and of returning good for evil;—and is an embodiment of the divine apothegm—whatsoever ye would that others should do unto you, do ye even so unto them—and of the still more divine command—live for others.

Its fundamental principle is that which is right towards himself and his fellows, and its administration is justice tempered with mercy and beneficence.

Genuine Freemasonry is true human Reciprocity—as exemplified in brotherly-love, relief and truth, and in the exercise of all their cognate virtues as taught in its peculiar system of morality. To be a good Freemason is to be a wise and a good man and brother.

The hope of perfect human Reciprocity, inspired all the sages of antiquity, and the Prince of Scottish poets, our Brother Robert Burns, voiced the triumphant psalm in the immortal lines:—

"It's coming yet for a' that,

"That man to man, the world o'er,

"Shall Brothers be for a' that."

"THE LAMBSKIN."

"The lambskin or white leather apron," says the Monitor, "is the badge of a Mason, and the first gift bestowed by the Master upon the newly initiated Apprentice. The apron is worn by operative Masons, to preserve their garments from spot or stain. But we, as speculative Masons, use it for a more noble purpose. *By the whiteness of its color, and the innocence of the animal from which it is obtained, we are admonished to preserve that blameless purity of life and conduct, which will alone enable us hereafter to present ourselves before the Grand Master of the Universe, unstained with sin and unsullied with vice.*"

We reproduce this eloquent and instructive lesson of the "lambskin," especially to call attention to and emphasize what above is printed in italics!

We witnessed, not long ago, the presentation to an initiate of what purported to be a "lambskin or white leather apron," but from its actual color, no one would ever have imagined it to be such.

From the unavoidable smile which appeared on the face of the intelligent initiate, it was quite evident that something quite different from the lesson which is intended to be inculcated, was impressed upon his memory!

Brethren, such things should not be in a lodge of Freemasons. Let a necessary number of pure white lambskin aprons be at once procured and carefully preserved for proper use!

GRAND LODGE LIBRARY COMMITTEE.

It is a remarkable fact that while Grand Lodges generally have efficient Finance Committees, so few have like Library Committees, whose important duties would be annually or semi-annually, carefully to examine the state of the Library, its care, management, &c., &c.—and whose duty it would also be to inspect the Grand Secretary's office, the condition of the books, records, papers and the like,—the manner of keeping and preserving the same, and to confer and advise with the Grand Secretary—Librarian, and make due report thereof annually to Grand Lodge.

The duties of few other Grand Lodge Committees are more necessary or more important, or would contribute more to the present and future benefit of the Grand Lodge, or other Grand Bodies.

We sincerely trust that having thus fraternally and emphatically called thereto the attention of Grand Masters, Grand First Principals, the Sovereign Great Prior, the Sovereign Grand Commander, &c., that not another Annual Assembly will pass by without their submitting this very important matter for the consideration of the brethren, in order that the necessary action may forthwith be taken.

Few matters pertaining to the internal economy and management of Grand Bodies of Freemasons, are of greater importance than the foregoing.

Subscribe for THE CANADIAN CRAFTSMAN, only \$1.50 a year.

"AVATAR!"

According to the Occultism of the Orient (as is said) the Earth with the rest of the planetary system, is now near the end of another cycle of about two thousand years duration, and during about three years of its close the world and its inhabitants undergo a period of great material, mental, moral, social and general disturbance, disquiet, unrest and evil,—produced chiefly by the electrical, magnetic and other effects resulting from the "conjunction" of the great planets of our system, conjoined with other great and occult causes.

The "prophecy" is that with the close of the present "cycle"—now soon to be,—a new and far more glorious era (the like in duration) of peace, health, plenty, progress, prosperity, and of the mental, moral, social and political amelioration of mankind,—will be ushered in;—and, (what is even more astounding to Western and non-occult minds)—it is also a part of the "prophecy" (?) that with the inauguration of the new "cycle" or "era",—another "Avatar" will appear amongst men,—which (to the Hindu occultist) signifies—another "incarnation of Deity and his appearance in some manifest shape on Earth."

Be it understood, however, by all who may read or learn of the foregoing, that the Sages of the Orient, the Mystic Brethren of the East, lay no claim to what is usually called "the gift of prophecy,"—but profess only to be "Students of Nature!"

Like Freemasons, the occultists of the Orient, are a non-proselyting fraternity,—and of such, the "most

straitest sect." Their wisdom is chiefly "esoteric," and but little thereof is ever communicated to the "outer world," and then only by "instructions," and upon very rare and important occasions. Our "limit" for the present, is reached. "*Verbum sat sapienti!*"

INSTALLATION.

The time is again drawing near when the important services of installing-officers will be in demand.

The ceremonial of installation in both lodge and chapter, is no unimportant factor in Freemasonry, and all installing-officers should make thorough and complete preparations effectively and impressively to do their work.

We have seen with great pleasure; satisfaction and profit, the whole of the installation of all the officers of a lodge, including all the charges, instructions and lectures, admirably performed without the least monitorial aid in the lodge-room. Such, whenever practicable, should always be the case, whether the installation be wholly private, or in part public.

Why is it pray, that meetings for the rehearsal of the ceremonies of installation are now almost unknown in Canadian Freemasonry? This should not so be.

Let any brother read the long list of lodge and chapter meetings for instruction and rehearsal, published weekly in *The* (London, England) *Freemason*, and learn therefrom one of the secrets of the great excellence in work of so many of their lodges and chapters.

Note the same in connection with

so many of the best worked lodges, chapters, preceptories and councils in the United States, and in some throughout Canada,—and be ye “provoked” thereby to like “good work.”

Brethren, let these needful and timely suggestions not be as “good seed sown upon stony ground.”

A genuine revival of perfectness in Masonic “work” is imperatively demanded. Let all sluggards awake from their death-like slumbers and go to work diligently in the Lord’s vineyard.

Correspondence.

We do not hold ourselves responsible for the opinions of our Correspondents.

“MILITARY” TEMPLAR.

Editor of THE CANADIAN CRAFTSMAN.

DEAR MR. EDITOR,—From your editorial remarks on my letter in the September number of *THE CRAFTSMAN*, I am afraid I did not make myself clearly understood. I still assert and maintain that the Templar degrees introduced as a Masonic revival of the principles of the Ancient, Religious and Military Orders, were never intended to represent the Military element, but merely retained the name, to denote their origin. The causes which called forth the enthusiastic Military spirit of the age when the Order of the Temple was founded having long passed away, it is not necessary to perpetuate its Military character. We are all soldiers serving under the great Captain of our Salvation, contending against infidelity; wrestling not against flesh and blood, but against spiritual enemies. Wherefore we must take the whole armour of God, and above all the shield of Faith, and if we would fight the good fight we must equip ourselves as bidden by the Apostle. We can as successors representing the

famous Monastic Military fraternities still discharge the duties of Soldiers of the Cross and Christian Knights, by standing forth the champions of our Holy Faith; and be ever ready to protect and assist the oppressed and the destitute, the widow and the orphan, preserving unsullied the principles which were the glory of the ancient Templar Order. But it certainly was never intended to follow such practices as those of the “Salvation Army corps” of the present day, by a childish adoption of the titles and imitation Military evolutions of soldiers of the national army, which only tend to bring sacred matters and the Templar degrees into contempt and ridicule of the outside world. Public manifestations do not comport with the ancient Christian defenders of the cross, nor develop religious belief.

The great error which has led to so much confusion as to the true character of Templarism is mainly owing to not distinguishing between the Freemasonry of to-day and that from which it was derived, being in usages and doctrine totally dissimilar. The Templar degrees form no part of the revival of Masonry, A. D. 1717, but refer to and represent the connection that existed long before, between the Ancient Religious and Military Orders of the Crusaders and the Christian Builders. The Templar degrees are only allied to modern Masonry to preserve the Christian doctrines of the building guilds or sodalities of the western world, which found a modern outcome in Speculative Masonry.

It was not until H. R. H., the Prince of Wales, had decided to accept (in 1873) the Grand Mastership of the Masonic Templar body in England, that a careful investigation of its true history, and claims to be considered a part of Speculative Masonry was instituted; heretofore it had never been disputed, taking for granted that all the traditions advanced were founded upon facts, but it has been most clearly proved at the reconstruction of the

Templar system of the Empire, after the most careful researches into historic authority that modern Templary forms no part of Speculative Masonry of the revival, referring to and representing the traditional connection that existed between the early ecclesiastical Christian builders and The Old Order of the Templars.

The system now practised in the British Empire follows the symbolism of the Divine or Sacred Mysteries, the prototype of the old Templar doctrines and the basis of those of the Christian builders.

I have no wish, nor do I intend to enter into any theological discussion about Masonry. The principles of the Craft forbid it—but our Templary is not Craft Masonry. Doubters and cavillers are ever ready to suppress true Templary and the Christian's faith,—and the admirers of the universal doctrines of Freemasonry who desire to conform Templary to its teachings, are equally mistaken as to the true meaning and object of the Templar degrees in the British Dominions. I am, dear Mr. Editor,

Fraternally yours,

‡ Wm. J. B. MACLEOD MOORE,
Grand Master, &c., Canada.
Prescott, Nov., 1887.

In remarking editorially that the Supreme Grand Master, K. T., had in his recent exhaustive Allocution, doubtless said the substance of what he deemed to be necessary concerning the "religious" aspects of the Chivalric Order, and suggesting that perchance he would, in his next, favor the Great Priory with equally important references to its "military" aspects, &c.,—it was not anticipated by us that our M. E. Frater would honor THE CRAFTSMAN and its large clientele, by unofficial correspondence thereon, and upon other moot points in Knight Templary and thus give the occasion for a brief interchange of

opinions, which may be of advantage to the Order of the Temple throughout the Dominion and elsewhere.

The reasons for the great extension of the Knightly Order in the United States as compared with its very limited progress during the same period, in Great Britain and Ireland, —in the Dominion of Canada,—and in the Colonies of the British Empire, while the spread of Cosmopolitan Freemasonry has been equally remarkable in all these countries,—necessarily engage the serious attention of all intelligent and zealous Sir Knights here and in Great Britain.

In discussing and otherwise duly considering all such matters, as to their causes, bearings, and results,—no one knows better than our esteemed and venerable correspondent, that, happily for the interests of truth, the mere "*ipse dixit*" of any one man, or any one set of men, is not so generally accepted as an "end of controversy," in these our days, as has so often been the case heretofore. Why, even the decrees of the "Council of Trent," or a "Bull" of an "infallible" Pope, are now alike properly subjected to the close scrutiny and searching criticism of a host of the keenest, best cultured, and most truth-seeking minds and hearts; and our prayer is that such may ever continue so to be.

In our opinion, the preceding letter of M. E. Frater Moore, does not throw much, if any, light upon the questions raised concerning "The United Religious and Military Orders of the Temple" in Great Britain, nor of the early embodiment of the "Military" aspects of the same, by learned Fraters, in the Templar system as pre-

vailing and prospering in the United States, whose Grand Commanderies and National Grand Encampment are duly recognized and acknowledged as regular and legitimate Grand Bodies of the Chivalric Order, by "the Great Priory of the United Religious and Military Orders of the Temple, and of St. John of Jerusalem, Palestine, Rhodes, and Malta, in England and Wales, and the Dependencies thereof."

Neither do we think that the "Salvation Army corp" comparison introduced above, has any merited application to, or at all comports with the truth or dignity of the questions or facts under consideration; neither can we, nor can many others in England even, express such supreme commendation of the 1873-74 "English" investigations whose seemingly foregone conclusions were the re-enactment if possible, of a universal iron-clad theological "trinitarian" dogmatic test,—and the utopian creation of but "one Supreme Grand Master of Templars" for the whole world, by means of a so-called "Convent General,"—notwithstanding the fact that the modern Masonic alliance of Templarism had been generally acquiesced in, by its acceptance of the constitutional principles of Cosmopolitan Freemasonry as to the establishment and government of territorial and exclusively sovereign Grand Bodies. And if any section of Knight Templarism purposes to be or become a specific concomitant or upholder of any one Church or any one State, the question of the continued recognition and acknowledgment of such, by Cosmopolitan Freemasonry, necessarily becomes an open question, and it behooves

all would-be or actual extremists to pause and duly consider.

Nor can we divine the intended application of the remarks in the last paragraph of the foregoing letter from our M. E. Frater, except on the principle that all is "hetero doxy" which is not my "doxy." *Tamen floreat Ordo Templi.*

CANDIDATE.

Among the ancient Romans, those who offered themselves for the suffrages of the people, clothed themselves in a white robe called *toga candida*. Such an one was called *candidatus*, and hence our word "candidate."

The derivation and expressive meaning of this word, should forcibly remind brethren of the purity of character and conduct which should distinguish all those who are "candidates" for admission into the Fraternity of Freemasons. Guard well the outer door.

SEND for samples of Lodge forms to THE CRAFTSMAN office.

GRAND CHAPTER OF QUEBEC.—The Grand Chapter of Royal Arch Masons of Quebec, at its last annual convocation, passed a resolution that a testimonial be presented to R. Ex-Comp. David Seath, on his retiring from the office of Grand Scribe E; which he has held for four years. On Nov. 30, M. E. Comps. I. H. Stearns and Frank Edgar, P. G. Z.'s; R. E. Comp. Will H. Whyte, G. H., and Rt. E. Comp. Joseph Mitchell, G. S. E., waited upon Compn. Seath and presented him with a handsome revolving desk and chair. The desk bears the following inscription on a triangle:—"Presented by the Grand Chapter of R. A. Masons of Quebec, to R. Ex Compn. David Seath, in a recognition of his services as Grand Scribe E. for the years 1883, '84, '85 and '86."