

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.

- 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

Additional comments:  
Commentaires supplémentaires:

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.

---

---

VOL. XXIV.

TORONTO, NOVEMBER, 1889.

No. 5.

---

---

THE  
**Canadian Craftsman,**

PUBLISHED MONTHLY BY

The Canadian Craftsman Pub. Co. (Ltd.),

AT

25 Wellington Street West, Toronto.

SUBSCRIPTION—\$1.50 per annum, or \$1.00 if paid in advance.

ADVERTISING RATES.—Lodge or Business Cards of five lines, \$5.00 per year. Contract rates will be furnished on application.

All business correspondence to be addressed to DANIEL ROSE, Manager, and contributions to the Editor, W. J. HAMBLY, Mail Office.

---

---

Our local contemporary is again indulging in its congenial employment of mud-throwing.

The Lord Mayor-elect of London, Sir Henry Isaacs, is senior warden of Drury Lane Lodge, London.

The Grand Lodge of Colorado met in annual session at Pueblo, Sept. 24. Bro. Wm. T. Bridwell, of Canon City, was elected G. M., and Bro. Ed. C. Parmelee, of Pueblo, G. Sec.

The annual communication of the Grand Lodge of Canada was held in July, but up to this writing (October 31st) a printed copy of the proceedings has not been received at this office.

The *Master Mason*, Minneapolis, has put on a new dress, changed its form, and is, if possible a more acceptable exchange than formerly. We congratulate the *M. M.* upon its improved appearance and the signs of prosperity which it exhibits.

At the last quarterly communication of the Grand Lodge of South Australia a letter was read from one of the country lodges, protesting against the neglect of Grand Lodge officers in not visiting lodges outside of the large centres. The matter was referred to the Committee of General Purposes.

Here is a piece of consolation for those who are continually finding fault because their lodges have not been honoured with a Grand Lodge officer:—The Secretary of Unity Lodge, London, reported at a recent meeting that although that lodge had been working uninterruptedly for 120 years, it had never had a Grand Lodge Collar bestowed on any of its members.

The Grand Lodge of South Australia is moving to secure reforms in the administration of its benevolent funds, the present system being unsatisfactory. One suggestion is that the members of the Board who control

the funds shall not be members of any other committee, thus enabling them to devote all their Masonic time and energies to a proper distribution of the funds entrusted them.

---

The following from the *South Australian Freemason* applies to other jurisdictions:—We observe a far greater alacrity on the part of some brethren to rush into the daily journals with reports of installation and other Masonic meetings, than there exists in regard to allowing such reports to appear in this paper. We presume the wider area of publication has something to do with the "disease."

---

We have received from the publisher, Bro. George Kenning, London, Eng., a copy of "Masonic Orations," by Bro. Metham, P. D. Prov. G. M. of Devon, with an introduction by that Masonic veteran, Bro. W. J. Hughan. The orations consist of addresses delivered at Masonic hall dedications, installations, etc., and are not only instructive but inspiring to Masonic students. The proceeds from the sale of the book, which is sold at 5s., are for a Masonic charity.

---

Arrangements have been made with the publishers of *The Cottage Hearth*, Boston, to club that monthly with THE CRAFTSMAN. *The Cottage Hearth* is an excellent monthly, prepared specially for home reading, and needs only an introduction at the fireside to make it a regular visitor. This arrangement will enable our brethren to not only supply themselves with Masonic literature, but also their wives and children with the choicest reading that can be

found in any magazine. THE CRAFTSMAN and *The Cottage Hearth* can be obtained for \$1.50 per year. The regular price of *The Cottage Hearth* is \$1.50 a year. For other particulars see advertisement.

---

The vote cast in Grand Lodge in favor of the third degree amendment is frequently spoken of as an index of the popularity of the movement. It will be recalled that the amendment to the constitution nearly secured two-thirds of the votes cast, but perhaps it is not known that artful means were resorted to in order to secure support. Among the combinations entered into was one that pledged the supporters of the amendment to vote for a certain matter provided its supporters voted with them. As that certain matter had many friends, but wanted as many more as possible, both sides profited by the deal. If our constitution requires amending let it be done honestly, and not upon a basis of party politics.

---

The threatened action against the Toronto Board of Relief is still engaging the attention of certain solicitors. We understand that the defendants will make no defence, claiming that the alleged slanderous publication was a clerical error. Some of the lodges associated with the Board threaten to withdraw if the names of recipients of assistance are again printed in the reports of disbursements. Such information, they claim, ought to be furnished privately to each lodge, and not by means of a printing press. The brother who threatens legal proceedings against the Board will do himself irreparable harm in the eyes of many

local brethren, but he is the best judge of the injury done him by the publication of his name in the objectionable form.

---

The *London Freemason* advocates the presentation by Grand Lodge of charity jewels to those brethren who are active in promoting the welfare of Masonic charities. These jewels are now purchased by those entitled to wear them, the price being \$10. Referring to this subject the *Freemason* says:—"It should also be borne in mind that there are many brethren who give freely and even generously to our institutions, who, however, are not so well circumstanced that they can afford to regard the expenditure of an additional two or three pounds as of no moment; and it appears to us that Grand Lodge, instead of imposing a tax on these worthy members, should do everything in its power to encourage them to win distinction in this particular field of Masonic labour."

---

One of the representatives to Great Priory is responsible for the statement that the gathering was a fizzle. He said the Montreal fratres gave them a regal reception, one being present when Great Priory opened, the other arriving after the proceedings had commenced. One of the illustrious visitors from over the border left the hall while business was in progress without any sign or salutation to the presiding officer, rather a strange proceeding, but perhaps justifiable under the circumstances. Our informant further said that the exhibition made by the fratres while reading their respective portions of the ritual from slips could

only be compared to a kindergarten class. If the above has the least semblance of truth in it there is room for a revival in the ranks of Canadian Templarism.

---

The *South African Freemason* of East London, Cape Colony, referring to Templarism says:—"Knight Templary is not a branch of the Masonic tree at all. It is rather a tree which has grown up under the shelter of Masonry, and has intertwined its branches with those of the protecting stem. Strictly speaking, there is nothing whatever Masonic about the Order save only that its membership is only open to R. A. Companions. The Arch and the Mark are merely developments of the esoteric and exoteric teachings of the three Craft degrees, but the neophyte in Templary, so soon as he has proved himself a R. A. Companion, leaves every vestige of Masonry behind. \* \* \* Personally, we confess to regarding this degree as the most sublime and beautiful of all to which the three Craft degrees open the way of the Masonic student."

---

The *Argonaut* of San Francisco did not take kindly to one of the features in the Washington parade, as the following extract shows:—"The bear is, of all animals, the most uninteresting, and hence, when we see it in procession, as is often the case when Californians parade, it makes us feel uncomfortable. Just now the knightly order of Masons is indulging in one of its national parades in our capital city of Washington—a band of splendid men, mounted upon coal-black changers, gorgeously caparisoned, knights in

most attractive and elegant regalia, giving entertainments of costly hospitality, furnishing the rarest wines and fruits of our goodly State. We are proud of them, and proud of the Order which, in the coming possible strife with an alien church, will hold in defence altar fires, around which any honest religion may rally in defence of liberty and conscience. We wish the travelling California Knights Templars had left the bear at home."

---

As already announced, a movement is on foot and meeting with much success, to organize a Grand Lodge in New Zealand. There are now 150 lodges in that colony, of which 86 are under the E.C., 15 under the I.C., and 49 under the S.C. The recent appointment to the Governorship of the Colony of a popular nobleman holding high Masonic rank in the Grand Lodge of England, and who is believed to possess all the necessary qualifications for the government of the Craft, is a strong incentive toward the completion of the movement. The articles of agreement that are being considered by the brethren of the three constitutions in New Zealand provide (1) That Bro. The Earl of Onslow, Past Grand Warden, England, be requested to permit himself to be nominated as first Grand Master. (2) That Bro. His Royal Highness the Prince of Wales, Grand Master of England, be respectfully requested to honour the United Grand Lodge of New Zealand by becoming its Patron.

---

A new regulation was adopted recently by the Grand Lodge of New Hampshire, which prescribes that when a man proposes to offer himself as a

candidate for Freemasonry a Committee of Investigation must inquire, not only as to his age, and generally as to his standing in life, but also as to whether he is single or married, and if married whether he lives with his wife; whether he is addicted to the intemperate use of intoxicating liquors; if he gambles or associates with bad characters; and if he habitually uses profane or indecent language.—*The London Freemason* commenting on the above says:—"Many of our readers will, no doubt, consider that, though it is just and proper that a lodge should take reasonable precautions against the admission of improper candidates, some of these questions are not a little inquisitorial. There is often great laxity over the admission of candidates into our lodges, but it strikes us that this kind of regulation goes too far, and that it should be enough if a man is well and worthily recommended."

---

Brother W. J. Hughan, in the *London Freemason*, publishes a letter showing the cosmopolitan character of Freemasonry. His letter is based on information received from a brother in India, who had visited a lodge in Madras, the W. M. of which is a Christian, the I.P.M., is a Hindu (a local magistrate, &c.), and both are much and deservedly respected. The membership consists of Mahomedan, Parsi, Hindu and Christian brethren, all of whom, Bro. H. says, I believe, are natives; there not being a European on the roll; though, of course, all are made most welcome as visitors. The Bible was kept open in the lodge, even during the "raising" of a Hindu brother, who was obligated on the

"Shasters," and also a Mahomedan, on the Koran. The "working" was excellent, and the accessories in the best of taste. Brother H. says his correspondent, who was received most courteously, had a living representation of Cosmopolitan Freemasonry before him at this meeting.

THE CRAFTSMAN is pleased to tender its congratulation to Grand Master Walkem for the success that has attended his mediatorial efforts to bring about a settlement of the long standing dispute between the Grand Lodges of England and Quebec. The trouble originated with the refusal of three lodges in Montreal, working under the English constitution, to sever their connection with the Parent Body when the Grand Lodge of Quebec was formed. The English authorities were appealed to, but they refused to withdraw the warrants of any lodge that desired to maintain its connection with the Grand Lodge of England. After years spent in negotiations an edict of non-intercourse with these lodges was issued, and then a wide breach was made between the two Grand Bodies. M. W. Bro. I. H. Stearns, Grand Master of the Grand Lodge of Quebec, has removed that edict, in accordance with a resolution passed by the Grand Lodge of Quebec, in January of this year, and we hope this is the beginning of the end of a long and unfortunate dispute.

A special convocation of the Supreme Grand Chapter of Victoria was held in Melbourne on July 15. Among the business transacted was the appointment of a committee to prepare and forward a letter to Grand Chapters

asking recognition, etc. "A lengthy discussion took place," says the *Victorian Freemason*, "with reference to the Canadian chapters working in this colony," but we are not told the object or result of the discussion. Before the Grand Chapter of Canada recognizes the new Grand Chapter an effort should be made to find out why the subordinate Canadian chapters are excluded from joining with the other Constitutions in forming the Grand Chapter. Whatever blunders were made in the past our Grand Chapter should not allow its subordinates to be cruelly snubbed, as we believe they were. If the establishment of subordinate chapters in Victoria by Canada caused some friction, it would have been readily removed by placing all Royal Arch Masons on the same footing when the Grand Chapter was organized. THE CRAFTSMAN never realized the expediency of Canada planting chapters in Victoria, but now it questions the righteousness of Victoria singling out Canadians as unworthy of notice. The Grand Chapter of Canada will, we anticipate, take a calm but dignified stand on this matter, and see that her subordinates receive at least courteous treatment.

Freemasonry flourishes in the small and remote Island of St. Helena, there being two lodges in good working order.

Occasionally the older heads, especially those glittering with jewels and honors from behind their network of costly apparel, play the censor when younger voices crave a hearing. Never heed. It pleases the ancient mariner, does the saplings no harm, and in the end the Craft is benefited.

## GRAND LODGE BENEVOLENCE.

We have received several letters during the past month on the above subject. The majority of the writers urge us to continue pointing out the absurdity of conducting affairs as at present, while a couple of them attack Bro. Klotz, the chairman of the committee, with such uncalled for bitterness that we suppress their letters.

In certain quarters an effort is being made to attach personal motives to any criticism made by *THE CRAFTSMAN*. Those who make such imputations are either woefully ignorant or wilfully malicious, and they are welcome to all the glory that can be gained by their supposed smartness. In criticising the distribution of Grand Lodge benevolence we have studiously avoided importing personalities into the discussion, but if we have struck home so sharply in condemning methods as to touch the vulnerable points of some brethren then we are convinced that those brethren hold weak positions. So long as brethren hold office, be it as Grand Master or as tyler of a subordinate lodge, so long will *THE CRAFTSMAN* deem it necessary to occupy the position of a critic; but it will endeavor to be fair and impartial, and no insinuations, let them come from what quarter they may, will deter us from giving full and free utterance to our views.

There is an idea abroad that Masonic officials, above all, Grand Lodge officials, are such important personages, and so infallible, that it is rank heresy to call in question their actions. *THE CRAFTSMAN* does not accept such a doctrine, and neither does any right-thinking Mason. Criticism may be a new feature in Masonic circles in Canada, but if it is new it is needed. In other jurisdictions we find officials brought

to task occasionally, and strange to say, most of the trouble arises in the administration or distribution of trust funds. Even in England the administrators of Masonic charities are brought to book with regularity, and sometimes not before such a proceeding is necessary. For several years fault was found with the management of the Royal Masonic Institute for Boys, and at last a commission was appointed to enquire into it. One of the recommendations of the commission read as follows: "We, therefore, are of opinion that an entire change in the administration, and a thorough breaking away from the present practice, must take place before the management, expenditure and discipline of the Institution will be satisfactory." We are not prepared to go so far, but we still adhere to the opinion that our benevolence fund is not distributed equitably, that the conditions upon which grants are made are burdensome, intolerable and uncalled for, and the whole scheme of Masonic benevolence in this jurisdiction, from the Toronto Board of Relief to Grand Lodge, a disgrace to an Institution that prides itself upon its "soft-handed charity."

We are occasionally asked to formulate a better plan or offer suggestions as to the improvement of existing arrangements. Judging from the reception accorded past criticisms we are convinced that any suggestions made would be treated with contempt. The brethren of which the Grand Lodge Committee on Benevolence is composed may assume an air of haughtiness, declare that their work is perfect, and refuse to notice what *THE CRAFTSMAN* has to say about their methods of doing business. Should they take such a position our course will not be altered, as we are determined to secure more consideration for those who are unfortunately compelled to ask for Masonic benevolence. Applicants for Masonic aid—which most if not all of them are justly entitled to—are unnecessarily humiliated, and treated with such an amount of sus-

picion that reflects not only upon the applicant but also on the manliness of those who control the giving. When brethren who have been smitten with affliction, or the relatives of deceased brethren, are compelled to seek assistance, and are treated worse than would be an ordinary tramp, just because it is possible a few dollars may be misapplied, then we contend that the beauties of Freemasonry, not to mention its teachings, are unfortunately misunderstood by those who have accepted a sacred trust.

One letter received on this subject mentioned the fact that a prostitute had applied for or received aid. Suppose the poor creature were given a small pittance, what of it? Had she been able to pursue her vile calling would she have sought relief? If she were a Mason's daughter, and in distress, perhaps a physical wreck, would it injure Masonry, or detract one iota from its high mission, to render her some assistance? We believe not, and all the power and eloquence of Grand Lodge will not make us think otherwise.

Exception has been taken to a reference made about brethren "clinging to office." We firmly believe that any brother, or a set of brethren, can hold office too long for the good of the institution with which they are connected. Abuses have always arisen, yes, flourished, where one man or a small body of men have continuously ruled. This is an undeniable statement, as history gives us many instances of it, and history repeats itself in the lives of nations, corporations, and individuals.

One of the first changes that should be made by the Board is the equalization of grants to widows and orphans, a scheme we believe which Bro. Klotz has long advocated, but without success. Every widow, similarly situated, should receive the same amount. In life all Masons, as such, are equal, but it appears that death removes that equality, and some of those left behind are accorded higher positions than others. Favoritism always breeds trou-

ble, heart-burnings and jealousies, and favoritism is a distinguishing feature in the disposition of Grand Lodge benevolence.

---

#### QUEBEC'S EDICT WITHDRAWN.

---

The following is the proclamation of Grand Master Stearns, referred to elsewhere, withdrawing the edict in force against lodges under the jurisdiction of the Grand Lodge of England, the date of the document being October 23rd:

*To all brethren of obedience to the M. W. the Grand Lodge of Ancient, Free and Accepted Masons of the Province of Quebec, and to all whom the following may concern.*

*Whereas,*—On the first day of January, 1885, M. W. Bro. E. R. Johnson, then Grand Master of this Grand Lodge, issued his proclamation forbidding all brethren acknowledging the authority of the Grand Lodge of Quebec to hold any Masonic intercourse with any member or members of any lodge existing in this province, enrolled on the register of any foreign Grand Lodge, in so far as ancient craft Masonry is concerned.

*And Whereas,*—On the 5th day of July, 1886, W. M. Bro. James Frederick Walker, then Grand Master of this Grand Lodge, issued his proclamation and edict ordering that all Masonic intercourse be suspended and cease between this Grand Lodge, its subordinate lodges and all brethren subordinate thereto, and the Grand Lodge of England and all lodges and brethren in obedience thereto, and commanding all brethren of the Grand Lodge of Quebec to hold no Masonic intercourse with any brother in obedience to the said Grand Lodge of England.

*And Whereas,*—The Grand Lodge of Canada, in the Province of Ontario, at its annual communication, held at the City of Toronto on the eighteenth and nineteenth days of July, 1888, authorized by resolution its Grand Master

M. W. Bro. R. T. Walkem, to offer his mediation to both the said Grand Lodges of England and Quebec, which mediatorial offer was accepted by the Grand Lodge of Quebec.

*And Whereas*,—The Grand Lodge of Quebec at its annual communication held at the City of Montreal, on the 30th and 31st days of January, 1889, passed the following resolution. "That with regard to the withdrawal of the Edicts of this Grand Lodge heretofore issued against the Grand Lodge of England and its Lodges in this city adhering thereto, this Grand Lodge fully recognizes the necessity of strengthening the hands of the Grand Master of the Grand Lodge of Canada, in the Province of Ontario, in his mediation between this Grand Lodge and the said Grand Lodge of England and her Lodges, and hereby authorize the M. W. Grand Master of the Grand Lodge of Quebec, who may be in office at any time, at the request of M. W. Bro. Walkem, to withdraw the said edict."

*Now therefore be it known* to you all that I, Isaac Henry Stearns, Grand Master of Masons in the Province of Quebec, by virtue of the power vested in me as the Grand Master of the Grand Lodge of Quebec, Ancient, Free and Accepted Masons, in accordance with the foregoing resolution, and at the request and desire of M. W. Bro. R. T. Walkem, acting in his capacity as mediator as aforesaid, do hereby withdraw the before-mentioned proclamation and edict of non-intercourse and interdict issued by the Grand Master of this Grand Lodge of date of 1st day of January, 1885, and also the one issued by the Grand Master of date of 5th day of July, 1886, and the said proclamations and edicts are hereby withdrawn.

Of all which you and all others whom the said proclamations and interdicts may in any way concern, will take due notice and govern themselves accordingly.

God is light, and the source of all light.

## THE THIRD DEGREE.

The question of transacting business in the third degree, instead of in the first, will be again discussed at the next meeting of Grand Lodge. In the meantime the subject is being canvassed, and in more than one lodge in the immediate vicinity of this city it has been warmly debated. Among the objections to the present mode is the statement that it is an unwarrantable violation of ancient usage. As Masonry is a progressive science, and as it must in some respects keep pace with the times, there is no reason why the system of a century ago, or even less, should be rigidly adhered to if it inflicts a wrong upon any one.

If the brethren who are clamoring for the third degree proposal will look into some of the records of the past they will find that many of the regulations, laws and usages for the guidance of the Craft had to be abandoned either by the force of circumstances or the requirements of the age.

Some of the oldest laws in force in Scottish lodges provided for fining brethren for non-attendance and other causes. In Philadelphia a century ago the same law was operative. Would such a law for non-attendance work now?

In 1735 the minutes of a Scottish lodge announce that it "met according to adjournment," and yet we are told to-day that a lodge cannot adjourn.

We are informed by Masonic authorities and constitutions that a W. M. cannot resign. In Maryland, in 1817, and in Kentucky in 1818, as well as in other jurisdictions, W. Ms. could not only resign office but claim dimits.

Then the age at which persons could become Freemasons has been a variable quantity in different localities and at all dates prior to the last fifty years.

It was customary in the past to strike off, without trial, the names of brethren who were in arrears for dues, and by this means many were practically expelled.

The above are a few of the old customs that have been removed. If the brethren who are desirous of going back to first principles, and who object to tearing down what they call old landmarks, are consistent, why do they not advocate the restoration of the above and others that could be cited? Some better argument should be advanced in favour of the third degree amendment than its restoration to our constitution on the score of antiquity.

### THE DISLOYALTY CRY.

At an interval of a month letters have been received from a brother in Montreal and another in Highgate, Vermont, in which the writers charge THE CRAFTSMAN with disloyalty of Canadian Masons on account of the position it took in reference to the establishment of chapters in Australia. For the information of these brethren, as well as those who may not be acquainted with our disloyal utterances, we will repeat them, quoting from our issue of November of last year:—

1. "Was Grand Chapter justified in planting Subordinate Chapters in the colony of Victoria when that colony was under the same Masonic government as exists in any province in England—a Grand District Chapter?"

2. "If Canada has concurrent jurisdiction in the colony of Victoria, was it justified in sowing seeds of discord and creating friction with England?"

The above questions were submitted for the consideration of the Craft in Canada, and because we held that Grand Chapter's action was a blunder the cry of disloyalty was raised. THE

CRAFTSMAN'S columns were then opened to a ventilation of the question, but no one ventured to attack the position we took; while on the other hand we were endorsed, among those who held our views being the late R. W. Bro. Judge McPherson, no mean authority.

We still characterize the planting of chapters in Australia by our Grand Chapter as a blunder, and the proof we offer will be found elsewhere. The brethren in Australia who put their trust in Canadian Royal Arch Masons have been humiliated and snubbed, and the fault is primarily attachable to those of our Grand Chapter who perpetrated the blunder. Recent events have clearly demonstrated that a blunder was made, and that blunder cannot be lessened or minimized by accusing THE CRAFTSMAN of disloyalty.

Loyalty, we are told, is the last refuge of a renegade, and no greater truism was ever uttered. The man who can remain loyal to an institution that commits a wrong is unworthy to be called a man. If principle is to be sacrificed to loyalty, then we prefer being disloyal. Loyalty should begin and end in a man's conscience, but unfortunately there are some consciences so moth-eaten with selfishness and prejudice that loyalty oozes through, and then consists of mere mouthings. When THE CRAFTSMAN thinks it is in the right it will stand by its opinions, even if it has to stand alone, and not all the fulminations of the great guns of any Grand Body shall cause us to back down, even should they sweep down upon us as from a mighty avalanche.

It is some months since we referred to this subject—indeed we had almost forgotten it, owing to the new condition of things in Australia—and yet the writers of the letters alluded to have only discovered our disloyalty. Was there a hand behind the scene? It looks like it. These two misguided brethren threaten to stop their subscriptions unless we alter our ways. If they imagine that their dollar not only purchases a year's subscription but enables them to control the policy or

platform of THE CRAFTSMAN, they are mistaken. If every subscriber took the same view what an interesting time the editor would have. If they cannot afford to pay a dollar a year to have the truth we will give it to them gratis, but if they think we can be purchased for such a small sum they are mistaken.

One of these brethren finds fault with us because we did not agitate for a settlement of the Quebec difficulty with the Grand Lodge of England. If this brother had been as studious a reader of THE CRAFTSMAN as he claims to be he would have read the suggestion thrown out by Grand Master Walkem. We have acted upon that suggestion, although at times we felt disposed to find fault with what appeared to us, his "masterly inactivity." Recent events have shown that Bro. Walkem was far from inactive, and we are more than pleased that the impulse of urging him to move was resisted.

---

#### STUPID COLONISTS.

---

We have the greatest possible respect for the *London Freeman*, as it is ably conducted, and contains much that is of real interest to the Craft the world over. As a chronicler of Masonic news it has few equals, perhaps none, because the great Masonic historians and antiquaries of Great Britain are regular contributors to its columns, but when it endeavors to be funny it sadly fails. In a recent issue it said:—

"As a pointed instance of excessive zeal in legislating for everything and everybody, we cite a comparatively recent decision of the Grand Master of Canada, who lays it down that 'the limits of municipal corporations are not to be considered in determining the question of lodge jurisdiction. The jurisdiction of a lodge extends to half between it and the next lodge in any direction in a direct or air line. The distance is to be measured from the residence of the candidate to the lodge

room, and not to the limits of the municipality in which the lodge is held.' Surely the Grand Master of Canada cannot mean by this that, when a man desires to become a Mason, and there are two lodges, one lying half a mile east of his residence, to whose members he is not known, and the other three-quarters of a mile to the west, to whose members he is known, he is under compulsion to join the former and not the latter.

"We presume that a man seeks to join a lodge as he seeks to join a club, firstly, because he has a high opinion of the body he desires to join, and secondly, because he knows or is known to some of its members, the latter being often the more powerful reason of the two. But if the strict letter of this Grand Master's decision is to be observed, the candidate we have cited will be obliged to join the lodge to which he was not known, because he happened to reside within its jurisdiction.

"Possibly in Canada, when a man wishes to become a Mason, he calls on the road surveyor to determine which of, it may be, the three or four lodges in the city or town he resides in includes his residence within its jurisdiction."

If the editor of the *Freeman* were acquainted with the question which brought forth the decision referred to he would have thought twice before he unburdened himself. In country districts where lodges are often from ten to twenty miles apart, and the population sparse or scattered, the necessity exists of definitely locating the jurisdiction of the lodges so as to avoid friction. Even then provision is made for applicants living in the jurisdiction of one lodge joining a lodge in another jurisdiction. In cities or towns where two or more lodges are working the lodges as a rule have concurrent jurisdiction. If we are only colonists we have a fair amount of common sense, and we endeavor to display it Masonically and otherwise.

The editor takes a fling at the G. M. of British Columbia, as follows:—

"But here is another case which

shows that, in British Columbia, at all events, but little heed is taken of the dictum—'de minimis non curat lex.' The Grand Master of this Grand Lodge recorded in his address last year, that he refused (1) an 'Application to re-ballot for a candidate on account of supposed nearsightedness of a member casting his ballot;' and (2) an 'Application to ballot for a candidate at an emergency meeting.' Are the lodges in British Columbia composed of such stupid people that they cannot determine for themselves such paltry questions as these?"

We believe that the British Columbian Masons are as intelligent as their brethren of other jurisdictions, and we are certain that they are anxious to learn even the most trifling regulations regarding the workings of the Craft. If they see fit to submit a few questions to the Grand Master and are instructed by his answers or decisions they show that they are desirous of making advancement in Masonic knowledge, and it ill becomes a veteran craftsman in the world's metropolis to ridicule those who do not enjoy the opportunities of procuring information that he so fully possesses. If we Canadians are backwoodsmen we have brains, and sufficient of them to believe that "knock and it shall be opened unto you; ask and ye shall receive." Angels could do no more; Britishers might.

#### GREAT PRIORY OF CANADA.

The sixth annual assembly of the Sovereign Great Priory of Canada of the United Religious and Military Orders of the Temple of St. John of Jerusalem, of Palestine, Rhodes and Malta, was held in the Masonic Hall, Montreal, on the 22nd ult. Col. W. B. MacLeod Moore, Supreme Grand Master *ad vitam*, presided. Twenty of the twenty-seven active Preceptories were represented, the total attendance numbering but thirty-two. M. E. Sir Knight B. D. Babcock, Past Grand Commander of

the Ohio, U. S., Great Priory, and M. E. Sir Knight O. Tyler, Past Grand Commander of Vermont, were present as accredited representatives of their Great Priories. It is ten years since the Great Priory met in Montreal.

The Grand Master's allocation was largely historical, and at times assailed Templarism as observed in the United States. The following are the officers elected:—J. A. Henderson, Q. C., Kingston, Deputy Grand Master; Dan. Spry, Barrie, Grand Chancellor; David McLellan, Hamilton, Grand Treasurer; Rev. Fred. Bates, Chatham, Grand Chaplain; R. L. Patterson, Toronto, Grand Constable; Colonel Butterfield, Stanstead, Grand Marshal; Geo. J. Bennett, Parkdale, Grand Registrar. The following are Provincial Priors:—Sam. Wesley, Barrie, Toronto district; John Funston, Hamilton, Hamilton district; W. G. Bell, Winnipeg, Manitoba district; C. J. Spike, Halifax, N. S. district; Joseph Parke, Windsor, London district; David Taylor, Ottawa, Kingston district; E. R. Johnson, Sherbrooke, Quebec district. The members of the Grand Council elected are—J. Ross Robertson, Toronto; E. T. Malone, Toronto; J. W. Murton, Hamilton; I. H. Stearns, Montreal; L. B. Archibald, Truro, N.S. The members of the Council appointed by the Grand Master are—S. S. Lazier, Belleville; Dr. G. Rowe, Parkdale; A. G. Adams, Montreal; D. F. McWatt, Barrie; H. E. Channel, Stanstead. The next place of meeting will be Kingston, in July of next year.

The motion to amend Statute 28, relating to Provincial Priors, by inserting the words "and Preceptors" after the word Representatives in the second line of said Statute, so as to entitle Preceptors to vote in the selection of Provincial Priors, was carried.

The motion having reference to the establishment of Provincial Grand Priories was abandoned.

A request from Alexandria, Egypt, to establish a Preceptory under the authority of the Sovereign Grand Priory of Canada was not entertained.

## SUPREME COUNCIL A. &amp; A. S. R.

The annual meeting of the Supreme Council of the Ancient and Accepted Scottish Rite of Canada was held in Montreal, on the 24th ult. Illustrious Bro. John V. Ellis, M.P., Sovereign Grand Commander, presided. Among those present were Illustrious Brothers Col. W. H. Hutton, Past Sovereign Grand Commander; John W. Murton, Deputy Grand Commander; Hugh Murray, Secretary-General; H. Mackay, Treasurer-General; D. Spry, Grand Chancellor; I. H. Stearns, Grand Marshal; W. Reid, Grand Master of Ceremonies; and David McLellan, Grand Captain of the Guard. A large representation was present from the different provinces of the Dominion, besides a number of visitors from the northern jurisdiction of the United States, including Illustrious Brothers George O. Tyler and Babcock. The Sovereign Grand Commander delivered his allocution congratulating the rite on the progress made during the past year.

The election of officers resulted as follows:—

Supreme Grand Commander—J. V. Ellis, M.P., St. Johns, N.B.

Secretary-General—Hugh Murray, Hamilton.

Treasurer-General—A. H. Mackay, Berlin, Ont.

Grand Chancellor—D. Spry, Barrie.

Grand Master of Ceremonies—Wm. Reid, Hamilton.

Grand Marshal—I. H. Stearns, Montreal.

Grand Standard Bearer—C. Napier Bell, Winnipeg.

Grand Captain of the Guard—David McLellan, Hamilton.

Deputies for Provinces—D. Spry, Barrie, for Ontario; W. Hooper, Montreal, for Quebec; Rev. Francis Partridge, D.D., Halifax, for Nova Scotia; C. Napier Bell, Winnipeg, for Manitoba; Hugh Murray, Hamilton, for British Columbia; Geo. T. Smithers,

Halifax, for Prince Edward Island and Newfoundland.

The following members were elected to the Thirty-third Degree:—Angus William Hooper, Montreal; James Frederick Walker, Montreal, and Edward Lusher Forster, Halifax, Active Members; Gavin Stewart, Hamilton; Edward Mitchell, Hamilton, and Thos. Sargant, Toronto, Hon. Inspectors-General.

The next meeting will be held in the city of Hamilton.

## ILLINOIS SEMI-CENTENNIAL.

Nearly a thousand Masons of high degree were present at Central Music hall, Chicago, on October 1st, when the semi-centennial Communication of the Grand Lodge of Illinois was called to order. The Rev. H. W. Thomas, D.D., Grand Chaplain, opened the proceedings with prayer and Mayor De Witt C. Cregier, Past Grand Commander, welcomed the visiting brethren in the name of the city and the Chicago lodges. Dr. Joseph Robbins, Past Grand Master, made a brief response to the address of welcome and was warmly applauded.

Gen. John C. Smith, Grand Master, then presented his annual address. He sketched the history of Freemasonry in Illinois from the founding of the first lodge at Kaskaskia in 1805. The Illinois Grand Lodge ranked second in seniority in the United States. Its first Grand Master was Shadrach Bond, first Governor of the State. Among the Illinois Masons were to be counted Bros. Henry Dodge, first United States senator from Wisconsin, Judge James Finney, Judge Thomas C. Browne, Judge Sidney Breese, Senator Stephen A. Douglas, Gen. James Shields, James H. Matheny, and Eli S. Parker, the Seneca Indian and chief of the Six Nations. During the last year death removed from the Grand Lodge several

prominent members, notably among whom were Bros. Alexander T. Dr-rach, Grand Master, and Elijah M. Haines, Past Grand Junior Warden. The contributions to the Johnstown fund by lodges and individual Masons in Illinois were \$4,855.

Congratulatory telegrams were received from Bros. J. J. Mason, Grand Secretary, Hamilton, Ont., and from Charles Mann, Grand Master of New Jersey.

Bro. Wiley M. Egan, treasurer, reported that the total receipts for the year were \$5,820 and the expenditures \$4,863. L. L. Munn, Grand Secretary, gave a detailed account of the work of the year. It showed a total membership in 1889 of 41,479, being an increase of 705 over the preceding year. Of this number 37,887 were resident members.

The election of Grand Lodge officers for the coming year resulted as follows: Grand Master, John M. Pearson, Godfrey; Deputy Grand Master, Monroe C. Crawford, Jonesboro'; Senior Grand Warden, Leroy A. Goddard, Marion; Junior Grand Warden, Owen Scott, Bloomington; Treasurer, Wiley M. Egan, Chicago; Secretary, Lloyd L. Munn, Freeport.

The impressive ceremony of laying the copestone was performed on Wednesday, Oct. 2, for the first time in the history of Masonry in Illinois by the Grand Lodge of Free and Accepted Masons. Gathered around the great Auditorium building on Congress street and Wabash avenue were hundreds of white-aproned men, and about them on every side were crowded thousands of people, attracted by the unique spectacle. On a raised platform fronting on Congress street was the stone intended as the coping of the grand edifice. Every window in the vicinity affording a view of the proceedings was occupied. The working masons, whose handiwork had reared the imposing structure until but one stone remained to be put in place, dropped their tools and came to watch its setting by the

followers of that ancient order founded by the builders of the temple. The square, and the level, and the plumb of wood and iron were thrown down, and implements of silver taken up to set in its final resting place the emblematic stone that closed their labors. Only on such magnificent public buildings as the Auditorium, erected and dedicated to some special and well defined purpose of universal utility, are the Masonic rites permissible, and it was therefore with peculiar sentiments of satisfaction and pride that the Masons of Cook county, Chicago, and Illinois assembled to participate in the ceremony.

That the interest taken in the event was great was shown by the rush to secure some memento of the occasion. As the concluding words of the benediction were heard the crowd in front of the platform, citizens as well as Masons, clambered up on the stand and boldly grasped the kernels of wheat in token of "plenty," and in a few seconds every particle of grain had been appropriated and put away in the pockets of the memento hunters. The Grand Lodge officers were rather taken aback and seemed to think a raid was being made to gain possession of the silver implements and cups used in the ceremony. The police were requested to clear the space, but as soon as the object of the people was seen they were given full liberty to capture the coveted souvenirs. Previous to the laying of the copestone the lodges intending to take part formed on Michigan avenue and marched through the principal streets, headed by an honorary escort of Knights Templars. With open Bible, banners, regalia, and all the insignia of office the blue lodges of the Order formed a procession of distinctive character that brought out a great throng, and the route by which they went to the Auditorium was crowded with spectators.

---

In England lodges and chapters of instruction are very popular and useful.

**UNITED GRAND LODGE OF  
NEW ZEALAND.**

---

A meeting of the local executive committee for the establishment of a United Grand Lodge of Freemasons for New Zealand was held on Aug 15 in Auckland. There was a large and influential attendance, including representatives from the sister lodges of Waikato, Warkworth, Wairoa South, Papakura, Pukekohe, and other districts. Bro. Malcolm Niccol presided. The principal business of the meeting was to receive the report of Bro. Niccol, one of the delegates appointed at the last meeting of the committee to confer with other delegates at Wellington, to arrange a basis of union. This was submitted in circular form, the basis generally being on similar lines to that on which the United Grand Lodge of New South Wales has been established. Bro. Niccol explained in detail the work which had been done, and the unanimous support which was apparently afforded to the movement throughout New Zealand. It was resolved that a circular be sent to all those lodges who had voted against the movement for the formation of a United Grand Lodge, and to those who had not as yet decided, asking them to reconsider the matter, take a fresh vote of their lodges, and communicate the results to the secretary at as early a date as possible. It was further resolved that as the work of the formation of the United Grand Lodge was now in such a forward state, monthly meetings be held, and, if circumstances required it, that special meetings be called. A friendly discussion took place on the circular laying down the basis of union of the new constitution, but all seemed satisfied that it met the requirements of the colony, while maintaining all the principles and forms of the craft. A vote of thanks to the chairman for his services as a delegate, and for his

explanations to the meeting, brought the business to a close.

The Caledonian Masonic Lodge, Timaru, at a meeting held on the 13th August, resolved to join with the New Zealand Masonic Union, and heartily co-operate in the movement for the formation of a United Grand Lodge for the colony.

At a meeting of the Central Executive Committee of the Masonic Union held at Wellington on Friday night, the 30th of August, fully attended, it was announced that a majority of the lodges of each constitution in the colony had resolved in favor of the establishment of a United Grand Lodge. A resolution was unanimously carried that the convention of delegates of the lodges meet in Wellington on Wednesday, September 11th, to constitute the Grand Lodge. This date was decided on as it has from the first been understood the convention should be held during the present session of Parliament, and the 11th is the latest possible certain date. Unless held before Parliament is prorogued it is felt it will be impossible to get such a representative gathering of Masons as delegates in any centre as can now be assembled in Wellington. A large number of members of Parliament belonging to the craft have already been nominated as lodge delegates.

---

The following are taken from the *South African Freemason*.—

We hear that certain Natal brethren who are in possession of the degree of the Secret Monitor, viz., Bros. Rev. J. Oxley Oxland, R. I. Fennimore, T. Cook, and Dr. J. Schultz, have it in contemplation to obtain a charter now that the order is making such rapid and substantial progress in England.—— A charter has been granted for the establishment of a new Rose Croix chapter at Umtata, under the Supreme Council of England.—— A warrant for a Rose Croix chapter at Johannesburg has been granted by the Supreme Grand Council of England.

## THE TRIENNIAL CONCLAVE.

The 24th Triennial Conclave of the Grand Encampment of Knights Templars of the United States opened in Washington, D. C., on October 8th. The Triennial Conclave of Knights Templars as it is known to-day, is an institution of very modern origin. True, business sessions of the chief body have been held for seventy years, but for more than fifty years they were plain, dull, business sessions and nothing else. Nobody attended them except the staid old delegates, who were chosen by the grand and subordinate commandaries of a few States to represent their respective interests, and there was nothing in them to attract more attention than would attach to any other private business meeting, the people in which had been brought together for a purpose of their own, wholly apart from any matter of public consideration.

The first conclave was coincident with the organization of Templary in America. The date of the introduction of the order in the new world is not known, nor can it be known. There are records of what was called working the order of Knights Templars as early as 1780 in South Carolina. But while the record of this is sufficiently authentic, it is valueless in an historical point of view, as there was no authority at that time to establish anything of the nature of a commandary or authorized body of Knights, and the workings of the organization referred to were therefore wholly illegal and void.

But that within thirty-five years after that time Templary was regularly and properly introduced is certain, as

in 1816 there were eight councils in existence in the United States. Templar history as a pure knightly order must date from June of that year, at which time "delegates or knights companions from eight councils and encampments of Knights Templars and appendant orders," as they are styled in the old record, assembled in New York city. Where or when these encampments and councils received their authority for existing are matters which the most assiduous delvers into templar archives have been unable to determine, but certain it is that the following named bodies recognized each other as of authority, and formed themselves into a general body: Boston Encampment, Boston, Mass.; St. John's Encampment, Providence, R.I.; Ancient Encampment, New York city; Templar Encampment, Albany, N. Y.; Montgomery Encampment, Stillwater, N. Y.; St. Paul's Commandery, Newburyport, Mass.; Newport Encampment, Newport, R.I.; and Darius Council, Portland, Me. Divisions now called commanderies were then called encampments. It is probable that the Darius Council was an unorganized body of the Knights, which then received authority to become an encampment.

This was the first conclave, and a comparison of its modest and insignificant proportions with the tremendous strength of the order to-day furnishes interesting food for reflection. These few Knights came together in June, 1816, and proceeded to "form, adopt, and ratify" a constitution. The body was called the "General Grand Encampment of the United States," which title was retained without change for forty years. The moving spirit was Thomas Webb Smith, a man whose name is revered in all Masonry for the great service he rendered the order in various branches. The chief officer elected was called the General Grand Master, and to that important station Gov. DeWitt Clinton, of New York, was raised. This celebrated statesman was, apparently, deeply interested in

Templary, devoting much of his time to its interests. Having accomplished the important step of a beginning, the convocation adjourned to meet in New York again in Sept. 16, 1819. Thus was Templary organized in the United States by high-minded men, with exalted principles and a firm ground.

At the sixteenth conclave at Columbus, Ohio, Sept. 5th, 1865, there was a beginning in the smallest way of street pageantry, but at the seventeenth conclave held at St. Louis in 1868 was the first of these great displays of uniformed knights, which have been increased in splendor at every conclave since.

This year's procession was a most gorgeous one, fully 15,000 Knights being in line, while about 30,000 persons were witnesses of the grand display. It was nearly noon when the procession started from First and B streets, east of the Capitol, for its long march down Pennsylvania avenue. At 12:30 President Harrison entered the reviewing stand. He was followed by Secretaries Tracy, Noble, and Rusk, Attorney-General Miller, Gen. Schofield, Gen. Vincent, Mrs. Harrison, Dr. Scott, Mrs. Scott-Lord, Mrs. Halford, Miss Sanger, and several Indiana friends of the President's family. A few minutes after the President's arrival the head of the procession filed around the corner of Fifteenth street and marched in front of the reviewing stand, where President Harrison doffed his hat in response to the salutes with which he was constantly greeted.

Eminent Sir Myron M. Parker, with forty-five aides on horseback, six or eight abreast, followed by the Washington commanderies, headed the procession. They were accompanied by the Marine band. Secretary Blaine, who entered the stand as they passed and bowed to the throng in the street, was enthusiastically welcomed. The De Molai Commandery of the District of Columbia, preceded by a squad of mounted buglers, made a fine impression. It was followed by a procession of carriages containing the officers of the Grand Encampment.

After passing the Executive Mansion the procession moved up Pennsylvania avenue to Washington circle, at the intersection of K street; passed around the equestrian statue of Washington, and began its return march on K street. The procession was disbanded at Mount Vernon square, two blocks beyond the reviewing stand. Grand Master Roome stood near the stand and acknowledged the salutes.

In the fifth division Ohio, Kentucky, and Maine were represented. De Molai Commandery of Louisville, which is known among Templars as the champion drill corps of the United States, attracted much attention by the grace of its evolutions. Forming the end of this division was the "Little Commandery" from the Masonic Orphans' Home in Louisville. It was composed of small boys. They marched almost as well as their elders.

Illinois took up the whole of the eighth division, and had twenty-eight separate commanderies in line. St. Bernard, the crack drill commandery of the State, attracted universal attention. It was preceded by the Thirteenth Battalion band of Hamilton, Ont., and carried a live eagle presented to it by the Golden Gate Commandery of San Francisco three years ago. The famous goat of Masonic tradition was led by a colored boy behind the Englewood Commandery. Forty-two members of California Commandery, No. 1, of San Francisco, mounted on coal-black chargers, rode in the ninth division. Golden Gate Commandery of San Francisco was preceded by a small live black bear, Zerubbabel, perched on a box in a wagon.

The twelfth division, which contained only the Cyrene Commandery of Sioux Falls, Dakota; the Geoffrey St. Aldemar Preceptory of Toronto, and the Grand Commandery of Wyoming Territory, ended the procession, which consumed three hours in passing the reviewing stand.

Although Iowa sent a number of Knights Templars to Washington none of them took part in the parade to-day

as they were forbidden to do so by the Grand Master, who has placed them under a ban because of their refusal to accept the ritual prepared by him.

The Grand Encampment began its session immediately upon arriving at Masonic temple at the close of the parade. Sir Myron M. Parker delivered an address of welcome on the part of the local command and introduced Commissioner Douglass, who welcomed the Knights in behalf of the city. To both addresses the Grand Master responded and this closed the public exercises. The Encampment then began its business in secret conclave.

The Iowa trouble immediately loomed up and a resolution was offered excluding the members from that state from the session. This resolution was carried and the Iowa members, somewhat indignant, withdrew. Gen. Roome, who as Grand Master of the order had declared the Iowa commandery and its members in rebellion, had nothing to do with offering this resolution, but simply placed it before the convention.

The annual address of Grand Master Roome, who presided over the session, was then read. His address opened with a reference to the knightly dead during the past three years. He recommended selecting Ascension day as a great day of especial commemoration and religious services by the order throughout the country. He then devoted a great deal of space to the Iowa trouble, reviewing the whole matter from beginning to end. He said the Grand Commandery of that State had attempted to nullify the deliberate will of the Grand Encampment, and, though still professing loyalty to the Grand Encampment and the constitution, its deeds had belied its empty words. He admitted that the ritual adopted by the San Francisco conclave in 1886 has not commended itself to all State commanderies, but insisted that while it was in force it was the bounden duty of knights to obey it. Iowa did not rest with criticism, did not submit

such alterations as it deemed advisable, but attempted to do away with the law of the Grand Encampment and questioned the constitutionality of the legislation of the Grand Encampment. He maintained that the adoption of a ritual in 1886 was in aid of the prerogative of the Grand Master, and that the duty then immediately devolved on him of seeing that it should be used everywhere, and when the Grand Commander of the State of Iowa questioned his authority to order the use of the new ritual in the Iowa Commandery he felt justified in issuing an edict declaring the Grand Commandery of Iowa and all Sir Knights in its obedience to be in a state of disloyalty and rebellion to the constitution and Grand Encampment of the United States. He declared that he had no ill feeling for his erring Iowa brethren, and what he had done had been intended solely to promote the dignity of the order. Further than this he wished it to be distinctly understood as in no way taking up the cause of the rituals as adopted. In concluding he recommended great gentleness in dealing with this unfortunate situation of affairs. The whole matter of the ritual, he trusted, would be definitely disposed of at this conclave and in the final decision he hoped all would agree, and if Iowa was satisfied all occasion for disagreement would be removed. Soon after the reading of Gen. Roome's address the conclave adjourned until next day.

A lantern bicycle parade of about 800 wheelmen closed the entertainment of the day. This procession moved up the avenue into the White House grounds and was reviewed by the president from the portico. The evening was given up to serenades and receptions. Music-loving Washington never heard so many bands at one time. It is said that there were eighty-three bands in the parade and all of them blew their bravest at night.

At the second day's session of Grand Encampment the Iowa case came up. Past Grand Master James H. Hopkins

of Pittsburg, Ia., chairman of the committee on jurisprudence, brought in a report which recommended the adoption of a resolution which began by reciting the passage of the resolution of three years ago that caused the trouble. It then pointed out that it was the duty of the Most Eminent Grand Master to enforce the terms set out in this resolution, and that the Grand Commandery of the State of Iowa had been disloyal in not obeying the edict of the Grand Master and were censurable for this action. But the committee were of the opinion that the Grand Commandery and subordinate commanderies of Iowa had been punished sufficiently in being suspended from Templar intercourse with the commanderies of the other States and the Order generally throughout the country, and recommended that the Order interdicting all Templar intercourse with the Grand Commandery of Iowa and the other Knights Templars of the United States be no longer considered in force. The recommendations of the committee found immediate favor with the members of the Grand Encampment. Speeches were made explanatory and in support of both sides and also in which the love of each for the Order was proven most pronounced and ardent. A love feast prevailed on all sides and amid considerable enthusiasm the resolution of the committee was adopted and the Grand Commandery of Iowa was cordially welcomed back into full fellowship.

Among the outside features of the Triennial gathering on the second day was the exhibition of fancy drilling. The commanderies that put in an appearance were: Apollo, of Troy, N. Y.; Louisville, of Louisville, Ky.; De Molay, of Louisville; Detroit, of Detroit, and the Little Commandery of the Masonic Home, of Louisville, Ky. Their appearance and military bearing did credit to their training and in precision of step and fine evolutions they outmastered many of the older and more experienced organizations. The elastic circle was an attractive feature of their drill and the sword exercise was worthy

of the high praise which was freely accorded it. No other organizations participated in the drill, which was purely one for the purpose of exhibiting the degree of perfection in military manœuvres attained by the Templar commanderies. A small admission fee was exacted and the receipts will be expended in Masonic charities.

About 1,000 Illinois knights made a pilgrimage to Mt. Vernon, where special ceremonies illustrative of the life and history of George Washington took place. Rev. George C. Lorimer of Chicago delivered an oration and a band of 200 pieces furnished music.

The spectacular feature of the second day was the parade of the Nobles of the Mystic Shrine. The procession formed near the Treasury Building and marched to the Capitol countermarching thence to the place of starting. Owing to its novelty and the air of mystery surrounding the Order the affair attracted considerable attention and the pavements along the line of march were thronged with spectators. Lulu Temple of Philadelphia turned out over 200 nobles, nearly all in the regulation uniform, and was altogether the most notable body in the gathering. At its head marched the Shrine band of twenty pieces, the only one in the country. Their uniform was of the fancy dress ball order. Osman Temple of St. Paul, Minn., caused much amusement among the spectators by carrying the "blanket," a strong canvas sheet with convenient handles upon which candidates for admission are tossed during initiation. A. W. Kelley of Almas Temple of Washington was Chief Marshal. Almas Temple, headed by the Marine band, had the right of the line, and was followed by Pyramid Temple of Bridgeport, Ct.; Eljebel Temple of Denver came next, followed in succession by Media Temple of Illinois, Lulu Temple of Philadelphia, Ararat Temple of Kansas City, Syrian Temple of Pittsburg, Osman Temple of St. Paul, Osius Temple of Wheeling, W. Va., and Oriental Temple of Troy, N. Y. There were also small delegations from

temples in other sections of the country, but they did not march as separate organizations. The members of the Denver Temple at intervals during the march uttered a peculiar cry indicative of their purpose of having the next conclave held in that city.

The eye sated with the sight of splendid spectacular street parades and handsome floral indoor decorations could still find much to admire and gratify the sense of the beautiful and picturesque in the grounds of the White House on the occasion of the reception tendered the visiting Knights Templars by President Harrison. From the South portico of the White House the scene was an ideal stage picture transferred to the open air and set in a border of nature. Rows of large Chinese lanterns were strung on wires beneath the trees on each side of the grounds. Other rows of lanterns encircled clumps of plants and foliage here and there, while at various points well adapted to enhance the effect were circles of small colored glass globes lighted by electricity. Within doors the decorations were also varied from the ordinary display of potted plants and cut flowers. Palms and other plants were used, but were relieved by Masonic floral designs. The reception began at 8.30 o'clock and was to have lasted until 10, but owing to the great throng that desired to shake the President's hand it was considerably after that time before the last Knight passed through the line. Thousands of Knights and their lady friends were received. The gates were opened at 8.15 and the long line of Knights that were patiently waiting marched to the door. The reception committee then entered and forming in the corridor were presented to the President and party, who came down stairs promptly at 8.30, as the Marine band stationed in the corridor played Hail to the Chief. The President then took his stand at the entrance to the blue room and the hand-shaking began. The President was assisted by all the members of the Cabinet except Secretaries Blaine and Proctor, and by Mesdames

Harrison, Miller, Windom, Rusk and Noble. The presentations were made by Eminent Sir Knight Myrom M. Parker, of Washington. The Knights, generally accompanied by one or more ladies, passed quickly through the blue room and thence into the east room. After lingering here for a short time they descended by way of the stairs into the garden below. Although there was no delay the number in line was so great that at 9.30 there was still in waiting a line of people two deep stretching from the door of the White House to the gate nearest the state, war and navy department buildings, thence down the avenue to the western end of the Treasury Building. At the close of the reception the guests walked about the grounds awhile and witnessed a beautiful display of fireworks in the White lot.

The Grand Encampment in secret session elected the following officers to serve during the next three years :

J. P. S. Gobin, of Pennsylvania, Most Eminent Grand Master ; Hugh McCurdy, of Michigan, Deputy Grand Master ; Warren La Rue Thomas, of Kentucky, Grand Generalissimo ; Reuben Headley Lloyd, of California, Grand Captain-General ; Henry Bates Stoddard, of Texas, Grand Senior Warden ; Nicholas Van Slick, of Rhode Island, Grand Junior Warden ; H. Wales Lines, of Connecticut, Grand Treasurer ; Wm. B. Isaacs, of Virginia, Grand Recorder. The Grand Encampment voted to hold the next conclave, in 1892, at Denver. The vote stood : Denver, 104 ; Louisville, Ky., 96.

---

Old Masons are shy of that class of brethren who trade on the square. That is the purpose for which the trader joined, to gull those who are gullable, and they generally seek out the young Mason. You cannot be too wary of this class, whether it be "wet groceries" or jewellery that they peddle. They have no business honor or depend on the little reputation they get from being Freemasons.

## Craft Tidings.

### CANADIAN.

St. Johns, 209 *a*, London, intend holding an At Home this month.

The brethren in Toronto lodges are already moving in the selection of candidates for office.

Bro. W. B. Doherty, of St. Thomas, D. D. G. M., London District, has commenced his visitations.

St. Paul's Chapter, Toronto, is one of the best, if not the best, worked Chapter in this Grand jurisdiction.

Bro. Rev. Dr. Armstrong, Grand Chaplain, delivered his lecture in St. John's Lodge, 209*a*, London, on the 24th ult.

Comp. A. B. Munson, Grand Supt. of Royal Arch Masonry for London District, visited St. John's Chapter, No. 3, London, on the 23rd ult.

The funeral of Bro. John Dale, post-master of Thorold, took place under Masonic ceremonies. Bro. Dale was a very active member of the Order.

R. W. Bro. D. H. McMillan has been appointed Representative of the United Grand Lodge of New South Wales, near the Grand Lodge of Manitoba.

For the second time in a year or two St. Andrew's Lodge, Toronto, has refused to change its by-laws so as to increase the number of elective officers.

Among the old members who attended the reunion of the veterans of St. Andrew's Lodge, Toronto, last month, was Bro. Æmelius Irving, who was initiated in 1844.

Bro. D. Forsyth, D. D. G. M., for Wellington District, accompanied by a few members of Grand River Lodge, Berlin, paid a fraternal visit to Waverly Lodge, Guelph, in October.

Bro. John Milne, P. D. D. G. M., died at his residence, Bowmanville, on the

27th inst., in his 68th year. Another Masonic veteran in that town, Bro. Armour, is seriously indisposed.

Bro. Rev. Wm. Stephenson, D. D., formerly connected with the Craft in Toronto, died recently in or near New York. The deceased was an orator of great ability and a very acceptable preacher.

Keep in mind the lecture by the Grand Chaplain in Ionic Lodge, Toronto, the present month. Give Bro. Dr. Armstrong a good house, and enjoy the hospitality of brethren who know how to extend it.

Bro. D. Hunter, D. D. G. M., of Wilson District, made an official visit to St. John's Lodge, No. 104, Woodstock, recently. This lodge stands among the first of the Wilson District, which is now under his supervision.

The brethren of Alexander Lodge, No. 158, Oil Springs, have sent a consolatory resolution to the widow and family of the late P. M. brother J. W. Ford, of Petrolea, whose death was sincerely mourned by the members.

The Grand Z. M. Ex-Comp R. B. Hungerford, of London, recently visited the Chapters in Belleville and Trenton, and intends at an early date to visit and inspect the work of the banner Chapter of Ontario—No. 1, of Kingston.

The annual reunion of the Hamilton bodies of the A. & A. S. Rite, viz., Murton Lodge of Perfection, Hamilton Sovereign Chapter of Rose Croix, Moore Sovereign Cons. S. P. R. S. 32, has been fixed for the 22nd, 23rd and 24th days of January, 1890.

There died recently in Toronto, Bro. F. J. Bowen, of Hamilton, who at one time belonged to London, and who was initiated in St. John's Lodge, No. 209*a*. He removed to Hamilton and affiliated with Strict Observance Lodge, under whose auspices the funeral took place.

The brethren of Paris entertained

some of their Brantford, St. George and Woodstock Brethren at Paris recently. After the lodge exercises, during which three candidates were initiated, an adjournment was made to refreshments, where a most enjoyable time was spent with speeches and songs.

The Corinthian and Peterborough Lodges, of the latter town, have appointed committees to assist in carrying out the proposition that the portraits of Past Masters of lodges be procured and placed on the walls of the hall. Many of the Past Masters have signified their willingness to furnish their portraits.

Bro. Whitehead, D. D. G. M., accompanied by Bros. Currie, Evans, Pool, Toohill and Purser, of Strathroy, visited St. John's Lodge, No. 81, Mt. Brydges, recently, and were received in a right royal manner. A large number of the brethren of Mt. Brydges and vicinity were present, and the exemplification of the second and third degrees was done in a very satisfactory manner.

The annual convocation of Columbia Royal Arch Chapter, of Victoria, B.C., took place recently, when the following officers were elected: A. McKeown, 1st Prin. Z.; B. Williams, 2nd Prin. H.; T. B. Pearson, 3rd Prin. J.; W. J. Quinlan, Scribe E.; C. E. Renouf, Scribe N.; E. J. Salmon, Treas.; W. R. Brown, 1st Soj.; M. McGregor, 2nd Soj.; E. Langley, 3rd Soj.; G. G. Purches, Organist; A. Stewart, Dir. of Cer.; Thos. Cuniff, Janitor.

Capt. Stafford, of Pt. Burwell, one of the victims of the recent Clear Creek disaster, was a member of the Masonic fraternity, and his funeral was conducted under Masonic auspices. King Hiram Lodge, No. 78, of Tilsonburg, was represented by the following members:—Wm. McDonald, jr., L. F. H. Balmain, R. Clark, Thos. Arnold, Wm. Parker, M. Kenny, W. S. Law, J. G. Bottomley, Jeff. N.

Wood, J. H. Ferguson, John McDonald, H. N. Bain and N. J. Lorrimer.

Bro. W. G. Duff, D.D.G.M., of Seaforth, recently paid a visit to Lebanon Forest Lodge, No. 133, Exeter. During the evening two candidates were raised to the sublime degree of a Master Mason. The work was exemplified by Wor. Bro. H. Spackman, W.M., for the first candidate, and by R. Wor. Bro. Duff, for the second, both acquitting themselves in a very masterly way. After the business was concluded the lodge was closed and the visiting brethren invited to partake of an oyster supper.

On the 22nd October about seventy-five American brethren visited Kingston by invitation. Fifty were from Hiram Lodge, Fulton, N.Y., A. Ferris, W. M.; twenty-five from Cape Vincent Lodge, J. B. Mark, W. M. In the afternoon they were driven to the Penitentiary, Royal Military College and other places of interest, and were afterwards entertained in the Frontenac and British American hotels. In the evening the visitors assembled with the Kingston brethren in the Masonic lodge rooms and exemplified the third degree.

The committee appointed by the Masonic lodges of Hamilton have decided to celebrate the Festival of St. John the Evangelist by giving a grand ball on Friday evening, December 20th. It will be held in the armoury of the Thirteenth Battalion, and has already the hearty support of the town at large. As a number of prominent members of the Craft and visitors from all parts of Ontario have promised to attend, the affair promises to be one of the most successful ever held in that city. The full band of the Thirteenth Battalion has been engaged. The surplus will go to the benevolent fund.

The death is announced of Bro. Thomas Tanton, of London, which occurred at Rockford, Illinois, from pneumonia, after a week's illness. He left London some ten days previously

on a trip to Wisconsin and Illinois to visit friends and relatives. While in the first named State he was seized with inflammation, and although attended by relatives, who did all they possibly could for him, his condition did not improve to warrant his being brought to London. His constitution could not withstand the assault made upon it, and he succumbed as stated. Deceased was a member of St. John's Lodge, No. 20, G. R. C., and of St. John's R. A. Chapter, No. 3.

Bro. Dr. Whitehead, D. D. G. M., of St. Clair District, accompanied by Bro. Dr. Armstrong, Grand Chaplain, instituted a lodge at Port Lambton, a few evenings since, which will be known in future as St. Clair Lodge. Brethren from Marine City, St. Clair City, Mooretown, Courtwright and Wallaceburg were present in goodly numbers, and a pleasant and enjoyable time was spent. After the business of the evening had terminated the brethren of Port Lambton entertained their visiting friends to a sumptuous repast. The new lodge starts out under the most favourable auspices and the sister lodges will no doubt extend their hearty congratulations to St. Clair Lodge, and wish it a long and successful life.

Bro. Rev. Canon O'Meara, G. M. of Grand Lodge of Manitoba, has concluded a series of official visits to the western portion of the jurisdiction. He visited lodges at the following places: Indian Head, Fort Qu'Appelle, Qu'Appelle Station, Regina, Moose Jaw, Medicine Hat, Lethbridge, Fort MacLeod, Calgary and Anthracite. The Grand Master was highly pleased with the results of his visits. In every case he received the most cordial and enthusiastic welcome, the brethren everywhere vieing with one another to make his visits pleasant. In one case a brother drove sixty miles to be present at one of his visits and another brother walked forty miles for the same purpose. The Grand Master extended his

tour to the Pacific Coast, where he was kindly received by the brethren.

At the October meeting of Ionic Lodge, Toronto, R. W. Bro. F. M. Morson, W. M. of the lodge, who was elected Grand Registrar of the Grand Lodge of Canada at Owen Sound in July last, was presented by the members of his lodge with a very handsome set of the regalia of his office as a mark of the esteem in which he is held by them, and of their appreciation of his services to the lodge. The presentation was made by W. Bro. John Massey, I.P.M., in a neat speech, to which Bro. Morson feelingly replied. There was a large attendance of members of the lodge, among them being R. W. Bro. W. Roaf, V. W. Bros. Postlethwaite and Manley, and W. Bros. J. R. Roaf and A. J. Robertson. Among the visitors present were R. W. Bro. Wilkinson, of St. Andrew's; W. Bro. B. Allen and G. S. Percy, of Ashlar; and W. Bro. Mowat, of Durham.

Bro. W. Roaf, D. D. G. M., Toronto District, made an official visit to Stevenson Lodge, No. 218, on 14th Oct. There was a very large attendance, it being the 20th Anniversary of the formation of the lodge. Bro. Nicholson initiated one candidate, after which the lodge was called to refreshments where a most enjoyable time was spent. Bro. Robert Cuthbert gave a short history of the lodge since its formation. Amongst the visitors were: Bros. Phillips, J. M. DeGray, 1161; John McCarter, Grand Pursuivant, Ardagh, Doric; E. T. Malone, A. Taylor, J. W. O'Hara and S. Davison, Zetland; F. F. Manley, Ionic; J. R. Dunn, Occident; F. H. Anderson, J. A. Todd, Credit Lodge, Georgetown; J. E. Knox, Patterson Lodge, Thorn Hill; Geo. E. Ball, P. M. Stirling; G. H. Pack, P.G.D., Province of Hampshire, England; and Ben. Allen, Ashlar. Doric Lodge was visited on 17th Oct., Bro. R. F. Williams, W. M. There was one candidate for initiation. The work of the W.M. and Officers left no room for criticism. Bro. Smith, of St. John's Lodge, assisted

the W. M. The charge to the candidate, given by W. Bro. Summers, was very impressive. Amongst the visitors were: Bros. McCarter, York Lodge; Smith, St. John's; Oliver, Wilson; Jas. Martin, Stevenson; Jno. Erskine, Zetland; J. H. McKenzie, of York Lodge, and Ben. Allen, Ashlar. The next visit was to Ashlar Lodge, Tuesday, 22nd Oct. The hall, which by the way is one of the cosiest and most comfortable in the district, since being newly painted, frescoed, &c., was taxed to its fullest capacity, extra seats having to be brought up from the refreshment room to accommodate the crowd of members and visitors. The lodge is noted for the attendance of Past Masters and members, and the occasion of the visit of R. W. Bro. Roaf, who is also a member of the lodge, was no exception. Amongst the Past Masters were: Bros. Blackwood, Saunders, S. Percy, Vair, Best, Lowrey, Dempsey, Donaldson and Allen. At the request of the D.D.G.M., Bro. Percy and his officers exemplified the third degree, (Bro. Allen, District Secretary, acting as candidate), in a manner that called forth the highest praise from the D.D. G.M. Amongst the visitors were: Bros. Porteous, Oliver, Smallpiece, Inwood, McKenzie, Knox, Pack, Smith, Brown, and H. A. Taylor and the officers, and ten of the members of Zetland Lodge. A most enjoyable hour was spent at the refreshment table. On the 28th there was a large gathering in Masonic Hall, Toronto street. The occasion was the visit of Bro. Roaf to Zetland Lodge. Among the Grand Lodge officers in attendance were: Bro. Robertson, Deputy Grand Master; Morson, Grand Registrar; E. T. Malone, P.D. D.G.M. Stevenson and Ashlar Lodges paid Zetland a fraternal visit, the brethren of both lodges turning out in large numbers. After labour the brethren sat down to a banquet, where speeches and songs whiled away the remainder of the evening. These visitations by Bro. Roaf have had a good effect on the lodges visited, as the attendance has been materially increased.

## UNITED STATES.

Bro. General John F. Hartranft, of Charity Lodge, Norristown, Pa., died on Oct. 17th, after a brief illness, at his home in Norristown.

Grand Master Estee, assisted by the Grand Officers, dedicated the new Masonic Temple of the Craft at Napa City, Cal., on August 29th ult. The Grand Master delivered the oration. The hall is 50 by 100 feet in size. The Temple is to cost \$45,000.

An exchange is responsible for the statement that there is a brother by the name of Blackball belonging to a lodge in Omaha. There ought to be one in every lodge not only in Omaha but elsewhere, and he ought to exercise his peculiar prerogative too.—*Master Mason.*

The Grand Commandery of Arkansas has resolved that every member of a Commandery "should and ought, as a matter of justice to the Order of Freemasonry at large, to be an affiliated member of a Lodge of Freemasons and a Chapter of Royal Arch Masons, and requesting such to affiliate with some Lodge or Chapter within twelve months."

The Grand Lodge of New York, through its officials, has received the deed of the Utica Driving Park, selected as the site for the Masonic Home of the State of New York. The amount paid was \$50,000, in two checks; one for \$30,000, the gift of the brethren and citizens of Utica, and the other for \$20,000, the amount appropriated by resolution of the Grand Lodge of New York.

Bro. John Thomson, Past Grand Master, P. G. Treasurer and P. G. Secretary of the Grand Lodge of Pennsylvania, also Past Grand Treasurer of the Grand H. R. A. Chapter of Pennsylvania, now in his ninety-first year, we are pained to learn is very much prostrated. The sinking spells to which he is subject, and from which he does not seem to rally as he formerly did,

leave him in a reduced weakened condition. Bro. Thomson possibly may live for some time, but he is also liable to pass away at any moment.—*Key-stone*.

A gavel is in the possession of the Grand Lodge of Rhode Island, made of the wood of the coffin in which for many years reposed the body of Washington. A Frenchman, some years since, attempted to rob the tomb of Washington of his remains, to carry them to France. Immediately after his attempt, a Mason obtained permission of the family of Washington to build a new tomb, which he did. Washington's remains were taken from the decayed coffin and deposited in a marble sarcophagus and coffin, and placed in their new tomb. The old coffin was retained by the family. A piece was sent to the Rev. Mr. Stewart, and incorporated into a gavel, and presented to the Grand Master of Rhode Island.

#### FOREIGN.

In Constantinople there are two English lodges, one Irish, and one Italian, besides several French, which are, of course, unrecognized by the others. The Sultan looks favorably upon Masonry.

Bro. William Lake is editor of the *Freemason*; Bro. William Wray Morgan, of the *Freemason's Chronicle*; and Bro. James Steven, of the *Masonic Star*, all London, Eng., publications. These brethren have had large experience in Freemasonry, and are gifted with ability.

The London, Eng., *Echo* is responsible for the following: "The Freemasons are getting sick of the publican. Masonic Halls have increased considerably in number during the past few years, and now I see an enthusiastic brother of the Craft wants to hold the lodges in the churches."

The office of Grand Cashier in the Grand Lodge of Scotland is sought for by four members in Glasgow, four in

Edinburgh, two in Kilbernie, one in Manchester, and by fourteen located in various places in Scotland. The applicants include a solicitor, two law clerks, a law agent, and two retired officers of H. M. S.

Bro. Æneas J. McIntyre, Q. C., P. G. W. and P. G. Registrar of the Grand Lodge of England, is deceased. From 1862 to 1883, he was, by virtue of his office as G. Registrar, the legal adviser of the Grand Lodge. He was a member of parliament and a country judge, an excellent speaker and a man of judgment and various acquirements.

The *Glasgow Masonic News* says: "It is worthy of record, that Dr. Thos. Chalmers, the distinguished theologian and philosopher, and the founder and first Moderator of the Free Church of Scotland, was a member of the Craft. Dr. Chalmers, then a tutor in a Dr. Stevenson's family at Arbroath, was initiated in the Lodge St. Vigeans, Arbroath, on 26th April, 1800. His name is duly recorded in the books of the Grand Lodge."

The *Morning Call*, of San Francisco, says, "There are six distinct Grand Bodies of Masons in the Republic of Mexico. Three are working according to the Scotch Rite, and their transactions are in Spanish; one in the German tongue under a warrant from the Grand Lodge of Hamburg; another transacts its business, etc., in French, under a warrant from the Grand Orient of France; that in English is under a warrant from the Grand Lodge of Missouri, United States of America. The oldest Masonic organization is called 'the Supreme Grand Orient of Mexico.' This Supreme Grand Body has lodges in every State in the Republic."

A reputable Masonic journal should not be permitted to eke out a miserable, starving existence, but should be liberally supported by the Craft, not only by subscriptions, but by contributions of items of general interest to the fraternity.—*Light of Kansas*.

## Miscellaneous.

### WHO WAS HE ?

Within a curtained tent in the gold diggings of Australia, years ago, a stranger was dying with colonial fever. In the dim light a miner happened to enter, and approaching the bedside, offered sympathies and services. The dying man observed upon the intruder a golden emblem of the Masonic Order. In a moment he was recognised, smiled, murmured the single word "Jessie," sank down, and contentedly his soul passed into the spirit-land. The local lodge buried him with tears. In his vest pocket was found only a tress, carefully wrapped in paper, and ink-traced, "Jessie's hair." Who he was no one knew, or whence he came.

Only a stranger out in the world,  
Only a pilgrim on life's dim shore,  
Able to give a sign of distress—  
Merely a token, and little more.

Faces like manna and hope draw near,  
Strive to strengthen, willing to cheer.

In penniless human form so marred,  
Bent by age and silvered with grief,  
Only a brother the Master can see  
In image, asking from pain relief,

To us he is, unfortunate one,  
Our brother in need—God's will be done.

He sees the emblem a Mason wears ;  
A calm sweet trust is over his brow,  
He smiles and whispers a name endeared,  
With lips strong lock'd for years till now.

The secret he gave to a brother's ear—  
"Jessie" Oh, would that she too might hear ?

One grasp of the hand, and all is o'er,  
The Pilgrim ceases his staff to hold,  
Life's journey is ended. Alas ! alas !  
That death itself should be so bold !

"Who is he?" inquired the passing throng,  
And who is "Jessie?" Is old or young.

Was she in heart his earliest love ?  
Sister or daughter, or wife so dear ?  
May be she crossed the river before,  
Or does she linger in sorrow here ?

What was this love, that for her he bore  
Trials and labor on life's rough shore ?

Perchance she watches from morn till eve,  
And wonders why his footsteps roam,  
And why he lingers away so long  
From one whose love is all of home.

Perchance there were shadows that came  
between—  
The secret is veiled in the world unseen.

With name unknown, and near his heart,  
Written in ink, was "Jessie's hair,"  
Only a brown and silken tress,  
Treasured with all of a lover's care.

Bury it resting upon his breast—  
Over it springs of acacias blest.

Where shall we find the face he so loved ?  
South, or north, or east, or west ?  
His faithful words should tell of the love  
He whispered ere he went to rest.

She may not come, for she knows not where  
Her heroic lover is, far or near.

Who can take up the oft broken threads  
Of lives that drift so far apart ?  
Who can bring them together again ?  
Only Divine, with creative art.

Mystery shadows his human life ;  
Stranger he entered and left the strife.  
—Voice of Masonry.

### THE CERNEAU SUPREME COUNCIL.

EDITORS TYLER : Will you please explain through the columns of *The Tyler*, the "Iowa" Cerneau body or Cerneau Rites, which our Iowa brethren are troubled with ?

Faternally, JOHN D. MORTON.  
*Howard City, Mich., Aug. 1889.*

There are, in the United States, four such bodies :

1. the Supreme Council of the A. & A. Rite for the Southern Jurisdiction, the presiding officer and head of which is Bro. Albert Pike, residing in Washington, D.C.

2. The Supreme Council of the A. & A. Rite for the Northern Jurisdiction, the presiding officer or head of which is Bro. Henry L. Palmer, residing in Milwaukee, Wis.

These two together, without conflict between them, and recognizing each other as supreme in their respective jurisdictions, cover the whole territory of the United States; the latter, or second named body, claiming jurisdiction over the six New England states, New York, New Jersey, Delaware, Pennsylvania, Ohio, Indiana, Illinois, Michigan and Wisconsin; and the former of all the remaining states, the territories and the District of Columbia.

3. The Supreme Council of the A. & A. Rite for the United States, their territories and dependencies, the presiding officer or head which is Bro. J. J. Gorman, residing in New York city. This body is known as the "Cerneau Supreme Council."

4. Another Supreme Council is the one also claiming to be the simon pure "Cerneau Supreme Council," the head of which is Bro. F. J. S. Gorgas, residing in Baltimore, Md.

The last named body is the one which has lately been condemned for its relationship with the Grand Orient of France, which does not recognize the existence of a personal God. Every adherent of the Gorgas Cerneau Supreme Council is in danger of expulsion, and should be expelled from the Blue Lodge if they continue their adherence to that Rite, if what is said be true. It was owing to this danger that Past M. P. G. Commander William H. Peckham, 33°, a member of the Gorgas Supreme Council, and who for several years held the highest rank in that body, finds himself as a loyal member of symbolic Masonry constrained to sever his connection with the Scotland Rite Masonry.

The Gorgas division of the Scottish Rite is bitterly assailed by the Southern and Northern Jurisdictions as well as by the Cerneau Supreme Council, of which Judge J. J. Gorman is at the head.

It is the Cerneau Supreme Council, presided over by Judge Gorman, of New York, that is being opposed in Iowa, Ohio and elsewhere by the Grand Lodges A. F. & A. M. This body has no relationship with the Grand Orient of France, at least no such charge is brought against it.

The history of the Gorman Supreme Council is a long story, as is also that of the Albert Pike Southern Jurisdiction. Each denounces the other as irregular, and each produces day and date to prove their right and title to be perfect and "the only original." Gorman's Rite claims that it was organized in 1807. In 1808 it filed its declaration with the Grand Lodge of New York renouncing all powers over the first three degrees. That DeWitt Clinton, Grand Master and nearly every officer of the Grand Lodge were in the Cerneau Council until 1828. It further claims a continuous existence since that time, and in every way to have been loyal to the Blue Lodge, Chapter and Commandery.

The Albert Pike body, on the other hand, claims to be "the mother Council," the first Scottish Rite body organized in this country; that it is universally recognized as the only legitimate A. A. S. R.; that they have never trespassed upon the prerogatives of the Grand Lodges by attempting to exercise control over the Blue degrees; that where they occupy territory no other Scottish Rite body has any right or authority to invade such territory, and that the Gorman Rite is clandestine because it does do so; that it peddles its degrees, and has no standing in the world.—*The Tyler*.

To those who ask what connection Templary has with Craft Masonry, it is sufficient to answer that for nearly a century the Orders of Knighthood were given in craft lodges, and that the oldest Templar in Maine, William Wilson, of Red Beach, received the orders in Killiniche Lodge, Belfast, Ireland, as late as 1824.

A REPLY.

In the United States, with its 631,000 Master Masons, there is only one monthly magazine which gives a greater amount of Masonic news than THE CRAFTSMAN, namely the *Voice of Masonry*. The others, and we say it with regret, show no signs of prosperity, while of the weekly Masonic journals, but two—*The Keystone* and *The Tyler*, appear to be prosperous. — CANADIAN CRAFTSMAN.

The *Masonic Trowel*, Little Rock, Ark., commenting on the above, says: —“THE CRAFTSMAN has allowed an unfounded statement to go out in the above. We know of several Masonic monthlies which indicate greater prosperity than THE CRAFTSMAN. *The Trowel* gives more Masonic reading than THE CRAFTSMAN by ten per cent., and that after we allow one-fourth of our space for ads and plates. THE CRAFTSMAN is a good Masonic monthly, but not better than many of those in the United States and not as good as some.”

Thanks. Your apology is accepted, Bro. *Trowel*.

A CURIOUS CERTIFICATE.

My good friend, M.W. Bro. John C. Smith, Grand Master of Illinois, has sent me a copy of a curious Certificate of the year 1786, beautifully written on parchment, and granted by a Craft Lodge, held at Middletown, State of Connecticut, being evidently a “Demit” to Bro. “Charles Magill,” or “McGill.”

The following is a transcript of the minutes of his reception.

MINUTES OF 1786.

At a lodge of Free Masons held at Bro. Richard Hamlins March 15<sup>th</sup> 5786, Charles McGill was made a mason.

At a lodge of Free Masons held at Bro. Richard Hamlins March 23<sup>d</sup> 5786 upon special occasion.

Present  
Asher Miller M.R.  
Lamberton Cooper S.W.

Ebenezer Sage J. W.  
Thompson Phillips Treas  
Wm. Joyce Sec P. Tem  
Wm. Stowe S.D.  
John Cotton P.M.  
Wm. Redfish P.M.  
Nathaniel Otis  
Richard Hamlin  
Stephen Ranney  
Robert Warner P.M.  
Edward Miller  
Stephen Clay  
Samuel Willis  
Wm. Douglas  
Peleg Sanford  
Joseph King  
Jacob Hubbard  
Wm. Parsons  
Charles M. Gill

When Charles McGill was raised to a fellow craft this fellow craft Lodge being closed and a Master Masons Lodge on the special emergency of the request of Bro McGill Knowing, he is bound to see the Master Masons Lodge is opened, when Bro Charles McGill was raised to the sublime degree of a Master Mason.

Elizur Andrus Sec.

Wm Joyce Sec P. Tem  
COPY OF CERTIFICATE, 1786.

AND the DARKNESS Comprehended it not.

In the East a place of Light, where reign Silence and Peace.



Charles Magill

We the Master Wardens and Secretary of the worshipful Lodge, of free and accepted Masons held at Middletown in the State of Connecticut by proper authority, do hereby declare certify and attest to all men enlightened and Spread upon the face of the Earth that the Bearer hereof, our trusty and well beloved Brother **Charles Magill** of Middletown hath been received an entered apprentice, passed a fellow Craft & after a short space raised to the Sublime degree of a Master Mason : & he may lawfully & safely without any Dimurr be admitted into & accepted of as such by any Society to whom these Presents shall come around ye Globe.

Given under our Hands and the Seal of St. Johns Lodge in said Mid dleton this

7 Day of April AD 1786 & of Masonry 5786 and have caused our Brother to sign his Name in ye Margin.

Asher Miller	{	Master.
Lamberton Cooper	{	S. Warden.
Ebert Sage	{	J. Warden.
Elizur Andrus, Secy.		

M.W. Bro. Smith tells me the original certificate (in possession of the great grandson of Captain Magill, now of Chicago) is in an excellent state of preservation, every word being legible, excepting the name of the Secretary, Bro. Elizur Andrus.

The extraordinary feature of the document is (or *was*, as the Mark has disappeared) that at the north-west corner Magill's Masonic *Mark* was attached. There still remains the "gold leaf circle," with another of three-quarter inch inside, the two enclosing at the upper part a full-rigged Brig, and below is the word 'Navigation.' At the South, the Brother's name is given. Within the two circles are the letters H T., W.S., S.T., K.S., two of each being at the four cardinal points of the compass.

It is possible that Magill was advanced as a Mark Master Mason later on, as the Three Degrees were concluded on March 23, 1786, whereas the certificate is dated 7th April following. I do not think at that period any lodges in America conferred the Mark degree with the "Third," but there were Mark lodges working separately, and the ceremony was likewise given as preliminary to the Royal Arch.

It seems to me, however, likely that the "Mark" was at that time worked as a "side Degree" at Middletown, and may thus have been the concluding ceremony of the evening's proceedings. It is the first of the kind I have met with.

W. J. HUGHAN in *London Freemason*.

## A GOOD RECORD.

During the past thirty-one years the Grand Lodge of Canada has paid out of its funds \$171,319.05 for the relief of widows, orphans and needy brethren. A very good record. It now has something like \$70,000 on hand, and the list of pensioners on its bounty include 355 widows, 55 orphans and 31 needy brethren.

The *Masonic Home Journal*, Kentucky, publishes the above figures, under the heading "A Good Record," but very naively tags on the following, evidently as a suggestion to our Grand Lodge:—

"As Kentucky has a Home for widows and orphans, she now needs a Masonic Retreat for aged—or, as the old laws had it "decayed"—brethren. Then the Masons of this jurisdiction will be full of honors, and deserve the commendation: "Well done."

## AN ANCIENT JEWEL.

Bro. Col. MacLeod Moore, Supreme Grand Master of the Sovereign Great Priory of Canada furnishes *The Tyler* with the following relative to an old jewel:—In the issue of *The Tyler*—12th inst.—a correspondent under the heading of "A Unique Jewel," gives a description of a silver one in his possession which he is of opinion is either an English or Irish Masonic medal. I had a similar one years ago which belonged to an Irish lodge, where the Royal Arch and Knights Templars degrees were practised, as in Ireland. All degrees above the Craft are Blue, were always attached to lodges and called "High degrees," of which a very vague and unsatisfactory idea was formed, but all believed to be genuine "Free Masonry." Distinctive colors and badges were used, with silver medals not always appropriate, engraved with numerous devices, besides those of architectural instruments. That of the crescent moon and star, now the badge on the standard of the Ottoman

Empire, but here it represents an insignia of the old Military Knights Templars, to be found on the silver coins of King John of England, struck for the coinage of Ireland, and to be seen in parts of St. Patrick's Cathedral, Dublin. It may not be generally known that the victorious Turks of that age, had taken over the same type from the Greeks when they seized Constantinople. A connection existed between the Knights Templars and such religious houses as the "Augustine" Friars, established in Ireland, and those Knights had materially assisted King John.

The proceedings of the Royal Academy of Ireland a few years back, gave interesting information on this subject. Excavations recently made in Christ Church Cathedral, Dublin, discovered some bronze ornaments, representations of the "Star" and "crescent moon," with a cross, which had probably been worn 500 years ago by the Knights, from which it would appear the crescent and star were adopted as religious symbols in the insignia of the Ancient Military Templars.

---

#### PLURAL OF KNIGHT TEMPLAR

---

The periodical discussion of the plural form for Knight Templar has commenced again. The late Dr. Bell, and Prof. Noble Butler (grammarian), of this city, (Louisville, Ky.), Webster's Dictionary; Cyclopaedia Britannica; Dr. Mackey; Bailey's Dictionary, 1770; Histories of the Crusaders, etc., and the very best authorities support the double plural. The *Waterbury Weekly Republican*, of August 19th, devotes nearly two columns to the subject. We have had our say, and stick to Knights Templars.—*Masonic Home Journal*.

A recent number of the *Waterbury Weekly Republican* had an interesting article on "Knights Templars." Various authorities are quoted as to the above form, and not Knights Templar. Our authority for using the former is the Grand Commandery of Knights

Templars of Massachusetts and Rhode Island, which has used this form since its organization. Addison, in the title, preface and body of his history, original English editions, says Knights Templars, so also in his "Temple Church." In a note by Judge Sharswood (see "Blackstone's Commentaries," Vol. I, p. 24) we read "The Middle and Inner Temple were formerly dwellings of the Knights Templars." The term Knights Templar is used by the Grand Encampment of the United States, and while that body so decrees, we must expect its officials to follow copy. In the mean time the conclusion is inevitable, that the matter will continue to be discussed, with antiquity, customs and usage in favor of Knights Templars.—*Liberal Freemason*.

---

#### THE SIGN OF DISTRESS.

---

The readers of Masonic journals have often read accounts of the sign of distress or all hailing sign being given and results of the recognition of same. Many accounts derived their origin during the Civil War.

It is our fortune to furnish the readers of the *Constellation* with an account and sketch of the life of a Mason that will be read with interest by those who have never heard of the incidents connected with the most extraordinary case upon record, wherein the Mason's sign of distress was ever invoked.

The subject of our sketch was born Sept. 21, 1839, in Lockport, New York, where he lived until about 13 years of age, when his parents removed to London, Canada West. Sojourning but a few years in Canada, we find him in Buffalo, New York, in 1859, leaving there a year or two later; coming to St. Louis he enlisted in the Government service and was assigned to the telegraph department under Fremont, following the army to Rolla, Springfield, and later in the dispatch boat service on the lower Mississippi River to Vicksburg, continuing in the telegraph service until 1863; being trans-

ferred to the Old North Mo. R. R. (now Wabash) as train dispatcher. This position was held until the spring of 1864.

When service was accepted with the United States Express Co. as Messenger on the trains of the then North Missouri Railroad from St. Louis to Macon City, the terminus of the road. It was during his service with the United States Express Co. that the memorable day, September 24th, found him on his train in the capacity of express messenger, going north. The train pulled into Centralia, Mo., along side of the railroad depot which was discovered to be on fire, this was about 11 o'clock, A. M. No sooner had the train come to a halt, than it was surrounded by a considerable body of men on horseback who commenced firing into the cars, any attempt to pull out could not be entertained, that matter having been looked after and forestalled by the attacking party, they having placed a large pile of railroad ties upon the track previous to the arrival of the train.

Consternation and excitement among those in the cars could not be described—that must be left to imagination—suffice the passengers and crew numbered about one hundred, among whom were a number of the 23rd, 24th and 25th Missouri Infantry and four ladies. It did not require much time to discover that the attack came from anything but soldiers, that they were surrounded by murderers, the leader being recognized as the notorious Bill Anderson, who ordered all on the train to march out. Without attempting to include the details in this article that followed we will only add after the disembarkation was complete, the prisoners (as were all those who arrived on the train) were compelled to obtain fire from the burning depot and throw into the cars, which were quickly consumed, after this was accomplished, they were ordered to surrender their money and valuables. This concluded, Bill Anderson (as it was he who was in command) gave the order to fall in line, this done, the murdering

was commenced in earnest. Our hero being in line and near the left of the same, was not reached until all but thirteen were shot down, some of whom were scalped.

One, and a leader in the Anderson band—second only to Anderson himself, rode in front of Mr. Carruthers and throwing a reeking scalp (just taken from one of the victims) in his face commanded him to tie it on the bridle of his horse. Mr. Carruthers picked it up from the ground where it had fallen and proceeded to carry out the demand made upon him, doing so while his captor held a revolver directed toward his head and knowing full well that upon the termination of the work assigned him he would be shot down as had been all those in line to the right. Just here reader stop and imagine, if you can, what were the thoughts of our hero? Think, if you will, what your feelings would have been under the same circumstances and surroundings. Let us say here and now that the thoughts of one confronted with death, reverted to what he had been taught when he was made a Mason. That under just such circumstances, or the position he was placed in, he was justified in giving the "all hailing sign of distress."

It was given, and no sooner executed than, being recognized by one of the Anderson band, who immediately confronted the would-be murderer of Mr. Carruthers and in a stentorian voice informed him, if he shot that man, he would shoot him. The giving of the sign rescued the remainder (thirteen), the attention of the murdering band being attracted by the approach of Government troops, the little remnant of that train load lost no time in departing, following the track of the railroad north, where after a few miles reached their train's locomotive which had given out for want of a fireman. By severe and hasty work they got the locomotive under way and escaped.

Brother Carruthers has a Masonic history; he was made a Mason in London, Canada West, in 1862, took his dimit from the Lodge there and after

taking up his residence in St. Louis affiliated with Beacon Lodge No. 3, in 1864, and retains his membership therein; was exalted in Bellfontaine R. A. Chapter No. 25. April, 1885, received the Orders of Knighthood in St. Aldemar Commandery No. 18, Knights Templars, August 1st and 15th, 1885, passed the circle in Hiram Council No. 1, R. and S. M., in 1886, and is a member at this time of all these bodies, and now at the age of 50 years, can truthfully say that "all is well that ends well."—*Constellation, St. Louis.*

#### A MASON'S WIFE.

The following, written by a Mason's wife to the editor of the *Australian Key-stone* tells its own story:—

I attended the Masonic Choral Service on Sunday, June 23rd, and was much impressed with it; the singing being beyond praise, and the language of the sermon being flowing and poetical. I cannot, however, agree with Mr. Thomas in all he stated. For instance, he spoke of Masons being "loyal to their wives and living in harmony with them." Now, Sir, I argue that Masons, more than any other society of men, are intensely selfish in their amusements, frequently meeting together purely for recreation, but excluding all their family (unless they happen to be males and Masons too) from any participation in that recreation. This seems to me not only the acme of selfishness, but utterly unchristian behaviour, and in no way calculated to "promote peace and harmony." In fact, Sir, I go as far as to say—that no married man is justified in going to any place of amusement without his wife. And, unless Masons are prepared to cease ignoring the female portion of their families, and favor only amusements in which wives and families can join, they, and their chaplains may preach about Masonry being an unselfish institution, and calculated to "foster peace throughout all grades of social life," in vain—for, Sir, "Charity begins at home;" and

the man that takes his pleasures apart from that home is robbing his wife and family of that recreation which is their right, as well as of his society. For a wife requires amusement and recreation equally as much as her lord and master. Trusting the Masons will see things in their true light,—I remain, Sir, your obedient servant,

A MASON'S WIFE.

#### MASONIC SYMBOLISM.

William Hutchinson may be fairly termed the father of Masonic symbolism. No one writer has endeavoured more than he did to give an elevating, and classical, and philosophical tendency to all our Masonic researches and disquisitions. His is a name which ought always to be held in reverential regard by all Anglo-Saxon Freemasons. He was born at Barnard Castle, Durham, in 1732, and died in 1814. He was a solicitor by profession, but an antiquary and archæologist by taste and conviction. He wrote that well-known work "The history and Antiquities of the County Palestine of Durham," and several other works, being a zealous member of the Antiquarian Society. His "Spirit of Masonry," his well-known work, was first published in 1775, with the especial sanction of Grand Lodge, and a second edition was issued in 1795. Dr. Oliver edited one of the many later editions. Hutchinson had his own peculiar theories, which a later and sounder criticism and a truer exegesis have compelled Masonic students to discard. His etymology and his symbolism are both somewhat strained, though there will be always a large school in Anglo-Saxon Freemasonry which will adhere to the Christian sympathies and sentiments of Hutchinson. But though we cannot fully agree with all his views, we can admire truly the groundwork of his admirable work, which will remain a lasting monument both to his learning and ingenuity, a fitting epitaph, so to say, on the long career of a man and a Mason, whose head and heart went

in unison, whose life was blameless, and whose memory is still fondly regarded by Freemasons, wherever the English language is spoken, and as long as Freemasonry itself endures.—*Keuning's Cyclopaedia of Freemasonry.*

#### PHYSICAL PERFECTION.

If there is such a thing as physical perfection it is rare; and then if it is essential for candidates, a medical examination ought to precede initiation.

If a man can fully receive and fully communicate the mysteries and ceremonies of Masonry in the dark as well as in the light, he has all the qualifications, physical, that Masonry requires.

The loss of a toe, or of fingers, or even an eye or the nose, may not render him ineligible, but of all this the Lodge is the sole judge.

The Ancient Charges (iv) say he must have "no maim or defect in his body that may render him incapable of learning the art and serving his Master's Lord."

Let us exercise a little common sense in such matters, if we have it, and not run wild with sentimentality.—*Masonic Home Journal.*

#### MASONIC HOMES.

The most prominent and characteristic present general features of Masonry in this country is its movement to provide homes for the widow, orphan and infirm. It appears everywhere. Some have heard and heeded the demand, and hundreds are already provided for. Others, apparently better able, seem to turn a deaf ear, but there is no escape. The demand comes back every time with greater volume and power. The era of temple-building, which a few years ago was so general and brought so many failures, burdens and bitter disappointments, is about over. It was the poorest kind of speculative Masonry. The era of practical charity, the true work of Masonry, has come and taken its place.

We bid it welcome with all our heart. The temples upon which we are to exercise our skill and lavish our wealth are those of flesh and blood. These words of inspiration, 'inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me,' are the summons that we cannot disobey excepting at our everlasting peril.—*Bro. Cornelius Hedges.*

WOMAN IN THE LODGE.—Some poet, with both rhyme and reason, has perpetrated the following epic:

"Though woman from our Craft we strict  
exclude,  
Let not the beauteous sex rashly conclude  
We love them not, or think that they'd  
reveal  
Those secrets that we ever close conceal.  
We love them fondly, and would e'en  
impart  
(Sure of their faith) our secrets to their  
heart:  
But we are fearful lest, if once the fair  
Were to our happy Lodges to repair,  
Both *love* and *jealousy* would quick be  
there,  
Then *rials* turned—our social bonds des-  
troyed—  
Farewell the pleasures now so much en-  
joyed."

#### SUBSCRIPTIONS RECEIVED.

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

H. J. Mabin, \$1.00; A. Bourgasser, \$1.00; R. T. Coady, \$1.50; Goulden & Trory, \$1.50; Grand Lodge of Iowa, \$1.50; Wm. Anderson, \$1.00; A. M. Brown, \$1.00; D. W. Blackwell, \$.100; F. R. Slight, \$1.00; J. W. Lang, \$1.00; J. C. Hegler, \$3.00; Lenox Garrett, \$1.00; W. H. Erbach, \$1.50; H. L. Robinson, \$1.00; J. B. Trayes, \$1.00; Orin Campbell, 50c.; J. Bruce, \$1.50; Dr. Hugh U. Bain, \$1.00; Frank D. Barker, \$1.50; Geo. E. Van Tuyl, \$1.00; W. J. Clarke, \$1.00; E. D. McRoberts, \$1.00; E. O. Robson, \$1.00; T. A. Rowat, \$1.00; Wm. Gray, \$1.00; W. J. Johnston, \$1.00; J. L. Young, \$1.00; D. McCallum, \$1.00; W. L. Hamilton, \$1.00; J. A. Jameson, \$1.00.