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THE CANADIAN CRAFTSMAN.

AND

MASONIC RECORD.

J. R. FRAYES, P.D.D.G.M.,
Editor & Proprietor.

"The Queen and the Craft."

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THE ORIGIN, FORMULATION, AND ADOPTION OF MASONIC RITUALS.

History informs us that the Arts, Geometry, and Architecture, first prevailed in eastern Asia, and spread westward through Persia, with that great tower of Babel and its walled city; thence to Nineveh and throughout Assyria and into Egypt. There we find stupendous works of art in the time of the Pharaohs, and there we find those skillful priests and magicians ("Magi") with their almost unfathomable mysteries made known by signs, and illustrated by symbols, to be initiated into which severely tested the fortitude of aspirants. Those Dionysian priests and architects had exclusive privileges in the building of temples, &c., as also their own judiciary.

The sciences returned into Palestine, and there architecture gained the summit of earthly perfection in the design and erection of Solomon's Temple, with that perfect arrangement and management of a multitude of craftsmen, 1012 years B.C.; then spreading into Greece and Italy, which alternately claimed the highest prestige in learning; until Rome having brought most of Western Asia and Southern Europe under her sway, became the superior power.

Rome had, under the Emperor Numa Pompilius, 715 years before Christ, established the Colleges of Constructors, amongst whom were large numbers of those famous Dionysian Priests, who were skilled in

the Egyptian mysteries, Syrian rituals, Grecian and Roman arts and architecture.

Pythagoras, the celebrated Grecian philosopher, lived about 580 years B. C.; he left his native country and took up his abode in Italy, and there practised his secret system, and his theory was inculcated among the Roman Colleges. This was about the time of the building of the second temple at Jerusalem by Zerubbabel, and there can be little doubt but that the learned Pythagoras had so studied the Syrian rituals that he had a thorough knowledge of the manners, forms and ceremonies used by the several degrees, or classes, of workmen employed at the building of the first temple, and has handed down to us some of the main features of our present institution, as formulated by the Royal Solomon at that ancient and august period.

Amongst those Roman Colleges of Constructors were arranged the ceremonies of initiations, modeled after the Egyptian forms. The second degree was based upon the Grecian and Roman arts and sciences; while the third or sublime degree of a Master Mason was of Hebrew origin. These were blended into one system, and have come down to us as such, more or less modified to suit the conditions of the ages through which they have passed. Some of our early Masonic writers have styled our system the

"Pythagorian mysteries;" no doubt that Pythagoras was the most profound scholar of his time.

These Colleges of Constructors, or a detachment therefrom, always accompanied the Roman legions in their conquests, and were engaged in building roads, bridges, entrenched camps, monuments, and the like.

Rome extended her conquests through France and into England, and thus through these Colleges of Constructors the Masonic art was planted in Britain; architecture soon took root and steadily gained ground in the Island.

About the year A. D. 287, the Roman Admiral, Carautius, while on the coast of Belgium, severed his allegiance from Rome, sailed across to England and declared himself Emperor of Britian. He established his seat of empire at Verulam, an ancient city some twenty-five miles from the present city of London; he appointed Albanus, a Knight and architect, to be steward of his household and to preside over the Building Colleges, to whom he granted a charter, confirming to the Masonic corporations all the ancient privileges enjoyed by the Roman Colleges of Constructors. These corporations were now composed chiefly of native Britons.

After the death of Carautius, Britain was again ruled by Rome.

This Albanus adopted Christianity and was beheaded for promulgating the doctrine A. D. 303, in the tenth and last Christian persecution by the Romans under the Emperor Diocletian. The next Emperor, Constantine, is said to have favored Christianity as the religion of the Roman Empire in the year 306. The first of these persecutions of Christians, "or say massacres," was about the year 64, when the Apostle Paul was put to death. In speaking now of Albanus, his memory is revered as St. Alban, the first Christian martyr in Britain; and the old city of Verulam is now known as St. Albans.

During the two first centuries of the Anglo-Saxon Heptarchy, Masonry made but little progress, although some valuable manuscripts of events during that period are preserved. Tlien about the latter part of the sixth century, under Pope Gregory, Austin directed the Masonic work in England,—built Canterbury Cathedral A. D. 600, St. Paul's of London, 604, and several others.

During the reign of King Alfred, from 872, the Masonic craft prospered, and so continued under his son Edward, and grandson Athelstan, the first anointed King of England, who had the Bible translated into the Saxon tongue in 930.

The charter of St. Albans, before referred to, is the first *bona fide* record of the organization of the fraternity in Britain; this Charter was the ground-work of the Charter of York by King Athelstan in 926. This Charter of York, otherwise called the Gothic Constitutions, embodies all the fundamental principles of Freemasonry. Dr. Anderson's first Book of Constitutions, promulgated in 1723, takes this Charter as the basis of our present system.

This document was framed by the leading members of the craft, and sent to the king for his approval, and assuring the king of their fealty. The king required the services of these builders to re-build the convents, churches, monasteries, &c., which had previously been burned by the Danes, and sent his brother Edwin, as his commissioner, to carry the arrangement into effect. The Lodges of Builders throughout the kingdom were assembled at York; Edwin presided, and proclaimed this charter, which contains the basis of all our Masonic Constitutions and the charges of a Freemason.

The forms of recognition in those days consisted merely of signs, tokens, and words, with an OB. The ceremonies were brief. The lodges were not permanently located; but like the

Roman Colleges, when one structure was completed, they travelled to wherever they were required in building others, and there formed a lodge near their work. In troublesome times, when no building was done, the lodges were dissolved. York, however, continued to be the seat of their general assemblies until the 17th century, although there were intervals of many years without an assembling then to be convened by the leading architect,—master-builder of the time being,—such architect, master-builder or general surveyor, was usually appointed by the king.

For our present form of rituals, it is unnecessary to refer back farther than the year 1600. Subsequent to this time something was done towards uniformity of rituals by that famous architect, Inigo Jones, the first who obtained the title of Grand Master, under King James the First, in 1603. Sir Nicholas Stone was Warden under Grand Master Jones. Some valuable Masonic manuscripts are preserved, emanating from those distinguished brothers. Grand Master Jones continued to be one of the principle rulers in the craft until his death in 1646.

About this time, there were seven lodges in London, and many eminent persons became accepted Masons. The celebrated antiquarian, Sir Elias Ashmole, was initiated, and took a prominent part in improving the institution. He found the work of the lodges loosely done, and no defined method for performing the rites. The ceremonies were confused, and not rendered the same in any two lodges. He therefore determined to complete the rituals, partly formulated by the late Grand Master Jones, and Warden Stone. Bro. Ashmole gathered from ancient Anglo-Saxon manuscripts, the Syrian rituals, the Egyptian mysteries, and otherwise, sufficient to enable him to produce rituals to the several degrees; they were by him carefully formulated, and

submitted to an assembly of Masters at London, and adopted in 1650, and were subsequently adopted by all the lodges in England. His production is still in the possession of the Lodge of Antiquity, at London, and is styled the "Ashmole manuscript." This system was also introduced into Scotland, and generally adopted by the lodges there.

The lodges in Scotland were as badly at sea in regard to uniformity of work, as were those in England prior to this time. We find positive record that the old lodge, Mother Kilwinning, had but four officers up to December, 1735, viz., a Deacon, a Warden, a Clerk, and an officer of the lodge; and the Clerk was not necessarily a Mason, but was sworn to make a true record and keep secret; and only notaries public were eligible for the office of Lodge Clerk. Several other lodges held this system; ("this slim array of officers would not permit of the rituals being rendered very elaborately.") The office of Deacon, or "Maisterman," was created by act of the king in 1490, by charter of James the second.

In ancient times, when a Master was installed, the ceremony partook of a religious character, and the Priest Architect officiated; and besides the Master's assent to the ancient charges in a lodge of secret custom, "Lie Loge Lothomorum," the first part of the Master's degree was conferred; this ceremonial was a type of all the religions. The Roman clergy of our day, in the sacrifice of the mass, celebrate the passion, violent death, and resurrection, so forcibly exemplified in the legend of the third degree. The after-part of the Master's degree, the "Royal Arch," was conferred after he had passed the chair.

At the close of the sixteenth century, the Masonic corporations had entirely disappeared from the continent of Europe; and during the seventeenth century, no traces can be found of any regular organization

outside of the Kingdom of England.

Previous to 1600, there were few Master Masons but such as had been Master of a lodge, a duly qualified Architect, or Master Workman, or very eminent scholars, or men of high social rank. These latter classes, however, continued to increase, until, in 1700, their numbers and influence were paramount in the deliberations of the general assembly at London.

The great fire of London, and the civil strifes that raged throughout the kingdom during the middle and latter part of the seventeenth century, had seriously affected the Masonic associations. The London lodges had dwindled down to four in number, and those were sickly and weak. King William the Third, who was a Mason, endeavored to revive the institution and draw together the scattered remnants. He presided in a lodge at Hampton Court in 1700, to stimulate and encourage the fraternity.

The City and St. Paul's Cathedral, having been re-built, many of the Operative Masons had left for other fields of labor, which left the four lodges, composed largely of accepted Masons of rank, and a high degree of intelligence, who desired to perpetuate the institution in a transformed state. Accordingly, at the annual feast, held on the 24th June, 1703, that memorable resolution was adopted, declaring that Masonry should hereafter be free to men of all professions, provided they were regularly approved and initiated into the fraternity. But, owing to the determined opposition of the then Grand Master, Sir Christopher Wren, its force was left in abeyance until after his death, which took place in 1716.

At a general assembly held in 1717, they thought it well to establish a centre of union and harmony under one Grand Master, and they elected Bro. Anthony Sayer to that position.

The lodge at York having been

dormant for about fifty years, the four London lodges detached themselves from all connection therewith, and put into full operation the resolution of 1703, and constituted themselves under the title of the Grand Lodge of England.

Now we come to a new era in Masonry.

The revision of the rules and regulations and the rituals, now became necessary, to render them more suited to the intelligence of the age, and the transformed condition of the institution.

A committee of fourteen, chosen from the erudite Masons of London, including the learned Dr. Desaguliers, who then possessed all the Masonic works of the late Sir Christopher Wren. The succeeding Grand Master, that profound scholar, George Payne, who compiled the greater portion of the work; also, the celebrated Dr. Anderson. These learned brethren, after three years of research and labor, presented their work to the Grand Lodge, which, with some slight modifications, was adopted. All that was proper to be printed was entrusted to Dr. Anderson, and published in 1722, as the first Book of Constitutions. It embodied the fundamental principles and landmarks of the fraternity, and was at once accepted as such throughout the Masonic world, and so remains to this day.

The rituals and all the secret portions were arranged in manuscript, and preserved among the archives of Grand Lodge. Copies thereof were entrusted to Provincial Grand Masters, to enable them to instruct the Masters of lodges within their respective Provinces. But they were still the property of Grand Lodge.

The Grand Lodge of England thus established, instituted lodges in all parts of the world, where the English language prevailed, and also in foreign countries.

In 1729, the Grand Lodge of Ireland, at Dublin, was established.

And in 1786, the Grand Lodge of Scotland, at Edinburgh; both on a similar basis as the Grand Lodge of England.

I may here note, that up to this time, 1786, Canongate Killwinning Lodge, had held a position in Scotland similar to that held previous to 1717 by the York Lodge in England.

The Grand Lodges of Ireland and Scotland, each appointed Provincial Grand Masters at home and abroad, and followed up the English system in general, and assumed concurrent jurisdiction elsewhere outside of the kingdom.

In England, there remained many Masons who did not approve of the revised system. They not being Masters or Wardens of lodges, could not take part in the proceedings of Grand Lodge. They agitated a return to the former system of a general assembly, where every Mason, "even to the youngest apprentice," had a voice in the deliberations. This plan captivated many young Masons, and it gained proportions, until, in 1798, the schism was developed. They seceded from connection with Grand Lodge; held their assembly at London, and styled themselves "Ancient Masons;" went back to the Ashmole method of work, and taking pattern from Killwinning Lodge, added two additional degrees to their ritual, viz., Templar Mason, and Scottish Master.

This degree of Scottish Master was entirely Catholic and political; they were sworn to uphold the Stuarts.

In 1755, the lodge at York having made little progress, now merged with the so-called Ancient Masons, who then adopted the title of Ancient York Masons. This gave material strength and prestige to this schism body; they were then acknowledged by the Grand Lodge of Scotland.

In 1772, they elected the Duke of Athol as their Grand Master; he was also Grand Master of the Grand Lodge of Scotland. They then became a Grand Lodge in fact, and were from that time called the "Athol

Grand Lodge," from the name of their Grand Master. They granted charters to lodges wherever they could cause their system to be adopted. Many were formed in the (now) United States; and thus the Ashmole method was planted in North America. This Athol Grand Lodge became united with the Grand Lodge of England in 1813.

I have thus far confined my sketch to the English rituals. I will now endeavor to explain the origin of the American work.

The first Masonic Lodge established in the (now) United States, was a Provincial Grand Lodge, held at Boston in 1733, under the Grand Lodge of England; it was called "St. John's Grand Lodge." From it many lodges were chartered in the several colonies, under Provincial Grand Master Henry Price.

From 1752, the Grand Lodge of Scotland established a Provincial Grand Lodge also at Boston, called the "St. Andrew's Grand Lodge."

Many lodges were chartered by this Provincial Grand Lodge throughout the colonies. Both occupied a similar position for many years. There were likewise several lodges chartered direct from the Grand Lodge of Ireland, more especially in the colonies of Maryland and Delaware.

In 1792, it was determined by the leading members of the craft in the Eastern States, to bring about the formation of an independent Grand Lodge in each State; and the English, Scotch, and other lodges, agreed together for that purpose; and this plan was soon accomplished.

Now came the question as to what steps should be taken to harmonize the different systems of work, and they adopted a similar course to that of the Grand Lodge of England in 1717.

A convention was held, and the principal officers of all the Grand Lodges in the New England States were appointed as a board to prepare the form of ritual. It is claimed that

they took the Ashmole rite as a basis, incorporating therewith much of the Scottish form of dramatizing the work, and some of the English and Irish, to conciliate all parties, and Americanized the whole.

The form of ritual thus prepared, was presented to a Grand Assembly convened to deliberate in the matter. It was approved, and recommended to all the Grand Lodges for adoption about the year 1798. It was styled the Ancient York Rite. It was adopted in most of the States of the Northern Jurisdiction of the United States; yet some of the Grand Lodges—Pennsylvania and others—still adhere to the English rituals.

The system, usually called with us Ancient York, is in reality American; compiled from various forms to suit the requirement of the time; the definitions of York Masonry, York Rite, or Ancient York, each comprehends the system promulgated at York City in 1726, and consisting of the three symbolic degrees; any slight deviation in rendering, or in phraseology, does not in the least affect its title.

If the title, Ancient York, is claimed exclusively by a portion of the craft, why not meet in a general assembly, and let all Masons in good standing have an equal voice in the deliberations,—“even to the youngest Entered Apprentice,”—as was the custom in the days of yore at the city of York; otherwise, such distinction does not belong exclusively to any one form of rendering the rituals, but is equally applicable to the whole fraternity practising the three symbolic degrees only.

The Book of Constitutions of 1738, page 196, after naming several Provincial Grand Masters, states:—“All these foreign lodges are under the patronage of our Grand Lodge of England, but the old lodge at York City, and the lodges of Scotland, Ireland, France and Italy, affecting independency, are under their own Grand Masters, though they have the same Constitutions, charges, regula-

tions, &c., for substance, with their brethren of England, and are equally zealous for the Augustan style, and the secrets of the Ancient and Honorable Fraternity.” J. H.

CEREMONIAL

Of Laying the Corner Stone of Masonic Hall, Seventy Years Ago, at Saint John, New Brunswick.

Although the ceremonies were plain and simple, your readers may be interested in learning the ways of the craft of the olden time in these matters. The particulars are taken from a report made to the then Provincial Grand Lodge of Nova Scotia, which body, at that time, held jurisdiction over the Province of New Brunswick as well.

“In Grand Lodge,
March 5th, 1817.

“The Grand Secretary laid before Grand Lodge the minutes of a temporary Grand Lodge, held at Saint John, New Brunswick, which was read, viz:—

“By virtue of a warrant under the hand and seal of the R. W. John George Pyke, Esquire, Grand Master of the Ancient Society of Freemasons in Nova Scotia, and the masonic jurisdiction thereunto belonging, dated at Halifax, the 14th day of September, in the year of our Lord 1816, and of Masonry 5816, a Grand Lodge assembled at the Exchange Coffee House, in the city of Saint John, in New Brunswick, on the 28th day of September, in the same year, for the purpose mentioned in the warrant.”

PRESENT.

The R. W. Thomas Wetmore, Esquire,
Grand Master.

“Garret Clopper, Esquire,
Deputy Grand Master.

“David Waterbury, Senior
Grand Warden.

“William Wykely, Junior
Grand Warden.

“James Hendricks, Grand
Secretary.

Together with a number of other brethren, some of whom were appointed to the following offices, viz :

Bro. William Durant, Grand Treasurer.

“ Thomas L. Nicholson, Senior Grand Deacon.

“ Charles Whitney, Junior Grand Deacon.

“ Peter Hatfield, Grand Sword Bearer.

“ Robert Ray, Grand Marshall.

“ John Wood, Grand Standard Bearer.

The lodge was opened in due form and solemnity, being attended by St. John's and Union Lodges, and moved in procession to the foundation of the Masonic Hall, corner of King and Charlotte streets, in the following order :—

Two Bugles.

Union Lodge, No. 38, two and two.
St. John's Lodge, No. 29, two and two.
Band of Music.

The Grand Lodge, as follows :—

The Tyler.

Two Stewards.

Two Deacons.

Bro. Judson with the gold square.

Bro. Edmond with the gold level.

Bro. Merritt with the gold plumb.

Bro. Paddock with the gold mallet.

Bro. Rawleigh with wine.

Bro. Clark with oil.

Bro. Pagan, cornucopia with corn.

Secretary and Treasurer.

Two Wardens.

The Bible, borne by Bro. Paul, supported by two Stewards.

The Grand Master, supported by the D. G. M. and Bro. Sinnot.

The Grand Standard, supported by two Stewards.

The Grand Sword Bearer.

The Society of Carpenters, in their proper dress, with their Standard, closed the procession.

When the head of the procession reached the place, the whole halted. The Grand Lodge moved through the line formed in front, and took its station in the theatre erected for the occasion, in the East of the foundation, and the Grand Master having taken his seat, the ceremony of laying the stone commenced.

The stone was let down by direction of the Deputy Grand Master, the band playing an anthem, when the Grand Master and his Deputy proceeded to the stone. The Deputy deposited in the stone some pieces of coin of the present reign, and medals prepared for the purpose, which were covered with a plate bearing the following inscription:—

“This stone of the Masonic Hall was laid on the 28th day of September, A. D. 1816, the era of Masonry 5816, and of the reign of George the Third, King of the United Kingdom of Great Britain and Ireland, the fifty-sixth; in the Mayoralty of John Robinson, Esquire, by Thomas Wetmore, Esquire, Attorney-General for this Province, as Grand Master, substitute of John George Pyke, Esquire, Grand Master of the Society of Masons in Nova Scotia, and the Masonic jurisdiction thereunto belonging.”

The Deputy Grand Master having retired, the Grand Master was then attended by two Operative Masons, who assisted in laying the stone.

The golden square, plumb, level and mallet were handed in succession to the Grand Master, and after being used, were returned to the respective officers.

Upon using the mallet, the Grand Master said,—“In the name of the R. W. John George Pyke, Esquire, Grand Master of Masons in Nova Scotia, and the masonical jurisdiction thereunto belonging, I now lay this stone, and may the Great Architect of the Universe, of His kind Providence, grant a blessing on this foundation, and enable us to carry on and finish what we have now begun.”

Upon which three huzzas were given, and an anthem played.

The corn, wine and oil were then brought and delivered to the Deputy Grand Master, who poured them on the stone, saying:—“May the bountiful hand of heaven bless this city with an abundance of corn, wine and oil, and with all the necessary conveniences and comforts of life, and

preserve it from ruin and decay to the latest posterity."

Upon which three huzzas were again given, and an anthem played.

The procession then formed again, and returned in the same order to the place where the Grand Lodge was opened, when it was closed in solemn form.

The New Brunswick Courier, in its issue of that date, made the following editorial remarks upon the demonstration:—"On Saturday last, the corner-stone of the spacious and elegant building intended to be erected at the head of King street, for a Masonic Hall, was laid with the usual formalities on such occasions, by the Society of Freemasons in this city. A Grand Lodge *pro tempore* was formed, by dispensation from the Grand Lodge of Nova Scotia, Thomas Wetmore, Esquire, His Majesty's Attorney-General for New Brunswick, acting as Grand Master. They were joined by the St. John's and Union Lodges, and many respectable brethren from the adjacent counties, &c., which, together with the Carpenter's Society—a respectable body recently instituted in this city—formed a handsome procession. The day was uncommonly fine, and the number of people gathered together on the occasion was innumerable."

A few years after the corner-stone was laid, the building passed into private hands, although it was occupied by the Masonic fraternity, as tenants, as late as 1852. In the year 1837, a joint stock company opened it as a hotel, under the name of the St. John Hotel. From that date it was also used for Society meetings, theatrical and other entertainments, lectures, balls, public meetings, &c., up to the disastrous conflagration, in St. John, of June 20th, 1877, when it was reduced to ashes.

WM. F. BUNTING.

SAMPLES of all kinds of forms used by Lodges, Chapters, and Preceptories, sent to any address, on application to THE CRAFTSMAN, FORT HOPE.

THE BLUE LODGE.

A Masonic lodge may be truly termed a "body;" the officers are the limbs of that body, performing their various functions only as they are directed by the will-power of the head—the Master. He alone has the power to make the lodge of benefit to its members and a power for good in the community in which it is located, or a reproach to all its members, and that responsibility he cannot evade or avoid. He is the representative of one of the Three Great Lights, always displayed before him in the lodge, to ever remind him that it is his particular duty to dispense light and knowledge to his brethren. That duty is not performed, nor is that which the old charges require, that opening and closing his lodge the Master shall give or cause to be given a lecture, or part of a lecture, for the instruction of the brethren, by asking and receiving the answers to two or three merely formal questions, which, without explanation, have no meaning. On the contrary, that duty is far higher and more important, and it behooves the Master to be prepared to perform it; nor should any one accept the office of Master, until by acquaintance with the history, morals and philosophy of Masonry, he is fitted to enlighten and instruct his brethren.

It is his duty to impress upon the minds of the brethren correct views of the spirit and design of the institution; its harmony and regularity; of the duties of the officers and members; and of the particular lessons contained in the legends and symbols of the three degrees.

It is the duty of the Master to urge upon the brethren the practice of the virtues inculcated in the lodge, without regard to time or place; incite them to love one another, to be devoted to each other; to make it the rule of their lives to think well, act well, speak well; to see that their professions and practice, their

teachings and conduct, always agree. Urge them to respect all forms of worship, and to tolerate all religious opinions, and not to condemn the religion of others. Teach them to be faithful to the country, the government and the laws; to discountenance and frustrate the efforts of those who would forcibly remove from their proper place the two Pillars of the Porch—Capital and Labor—which support the Temple of Human Progress, and without which, each in its proper place, civilization would give place to barbarism.

The Master assumes a great responsibility; let him see to it that he exercises the power for good or ill with which he is vested, always for good. Let him be earnest and active in all works intended for the benefit of humanity, ever remembering that Masonic work does not consist only in conferring degrees on stated occasions, but in the performance of duty; ever having in mind the injunction of Confucius, recorded more than 2300 years ago:—"Love thy neighbor as thyself: Do not to others what thou wouldst not wish should be done to thyself: Forgive injuries: Forgive your enemy, be reconciled to him, give him assistance, invoke God in his behalf." And a greater than he has said:—"Do unto others as ye would that others should do unto you."—*Kansas Light*.

GRAND SECRETARY HEDGES, in his review of Missouri, says:—"There is no mistaking the sentiment of the Missouri Masons. Saloon-keepers, and men who boast of a disbelief in the Bible, are cut off without compunction or ceremony. And those lodges that did not have enough sand in their craws to punish men convicted of the grossest Masonic crimes, were not allowed to disgrace the name of Masonry any longer. The best work of the year was in the direction of cutting up, root and branch, these pestilent diseased lodges."

THE MASONIC PRESS.

The Masonic Press cannot rely upon the means of gain and sustenance that the popular press does. The importance of the Masonic press, as an institution, can scarcely be over-estimated. It occupies a higher and more tranquil sphere of journalism than that of the secular press. Its influence, however, must not be forgotten in the estimate of the social forces. Unobtrusive in its utterances, when compared with the clamorous voices of the political newspaper, its tones, nevertheless, fall upon calmer hearts and sink deeper in the convictions and life of society. As a medium for communication of moral and Masonic intelligence—an educator, refining and elevating—a fireside mentor, quickening the intellect, expanding the heart, and bearing treasures to myriads, the Masonic journal wields an influence which cannot well be dispensed with, and one that no other moral force can well supply. The duty of the Mason is therefore plain. He has a duty to perform in extending the circulation, and in widening the influence of the Masonic Press. He should not excuse himself from this duty. If he is a Master or officer of the lodge, he may recommend it to his members. If he is not an officer, he can urge its claims whenever an opportunity occurs. The fraternity should awaken to the importance of a more general and decided effort in behalf of the Masonic newspaper and Masonic literature.—*N. Y. Sunday Times*.

We have received from R. W. Bro. W. F. Bunting, one of the finest specimens of lodge cards we have ever seen. It gives a brief history of St. John's Lodge, No. 2, G. R. N. B., a list of the officers and members, and a cordial invitation to visiting brethren to attend its meetings. R. W. Bro. Bunting will kindly accept our thanks.

A TOUCHING INCIDENT OF THE BENEFICENCE OF FREE- MASONRY.

During the war between the United States and Great Britain, of A. D. 1812-1814, when, as is well known, there was such a bitter feeling between the two countries, and when hostilities were carried on as intensely as if no community of interests or feeling ever existed between the people of the two nationalities, it is refreshing to be able to cite instances where our common humanity arose above the bitterness of national strife and the animosities of unholy war, and in which the peaceful mission of Freemasonry became a prominent factor.

In the latter part of July, 1812, a number of American prisoners were brought into the port of St. John, New Brunswick, and confined in the county jail. An incident of this kind, at that period, would not ordinarily attract unusual attention, as prisoners were being continually captured on either side and taken into American or British ports; but on this particular occasion it was reported that there were Freemasons among the prisoners here alluded to, and this had its effect upon the brethren of the only Masonic lodge then working in St. John,—St. John's Lodge, No. 29.

On examining the record book of this lodge, containing a minute of the regular communication held August 4th, 1812, I found the following entry:—

"It was proposed and unanimously resolved,—That Bros. Wm. Durant, John Dean and James Holly, be a committee to wait on the American prisoners now confined in the county jail, and if any of them belong to our Ancient Order, to see if we can render them any assistance."

Although there were no Freemasons among the prisoners, and although the charitable impulses of the brethren of St. John's Lodge were

not, in that special instance, called into action, nevertheless the act and intention were impressively illustrative of the universality of Freemasonry, which in this and other ways, humanely influencing her children, and in fulfilment of her beneficent mission, soars above and beyond the narrow prejudices of nationalities, sects and politics, and bearing aloft the olive branch of peace and good will, "soothes the unhappy, sympathizes with their misfortunes, compassionates their miseries, and restores peace to their troubled minds." And thus the brethren of St. John's Lodge, at that time, impelled by such feelings and influenced by such principles, cast aside their political and national animosities to practically carry out the tenets of their Masonic profession.

WM. F. BUNTING.

—Liberal Freemason.

GLEANINGS.

Non-affiliation of long standing is usually regarded among Masons as a serious offense, and is punished by withholding all the rights, benefits and privileges of the fraternity. It is regarded as cheating the lodge and fraternity out of what is fairly due, in moral and financial support. It is a wrong towards needy brothers and distressed widows and orphans dependent upon the fraternity for aid. In short, it is an effort to flank the toll-gate and custom-house, and get to Heaven on a "flowery bed ease," and can hardly be regarded as exactly on the Square.—*Advocate.*

It is said Rev. Mr. Stoddard has been exhibiting around Niagara, the stone which the Marquis tied to Morgan to make his drowning a sure job. The evidence that the stone was used is a trifle weak, but it is at least possible that some Mason wanted to use it that way, and as it is a substantial thing, would have done the business if it had been used.

AN OLD MASONIC SCANDAL.

So much has been said from time to time in relation to the Morgan affair of 1826, that I have been induced to give particular attention to the affair. Half a century ago, most of the men connected with the affair were alive, and willingly gave me their statement of the facts. Some time in 1824, a man calling himself William Morgan, a stonemason, came from Canada to Rochester, N. Y., and settled there. He was a disreputable, worthless fellow, but smart and forward. He brought with him what purported to be a Masonic diploma, and he succeeded by its aid in visiting the lodge there. A few months later he began to travel among the lodges of Western New York, and in 1826 removed to Batavia. Here he was detected as an imposter and publicly exposed. This so exasperated him, that he announced his purpose of publishing an expose of the secrets of Freemasonry, and actually began, in company with one Miller, a printer, to prepare such a work. Some of the more thoughtless Masons threatened him with grievous penalties if he did not desist, and the public gave credence to the idea that he was in peril of his life. Gov. De Witt Clinton, who had long been Grand Master, concerned for the honor of Masonry, took the lead in raising money to induce Morgan to go back to Canada. A committee of most respectable gentlemen took the matter in hand at Clinton's request, and on September 10th, 1826, Morgan started for Canada, where he had promised to settle down near Hamilton, and his family were to be sent to him. Bu. free, and with money in his pocket, he pressed on to Montreal and all trace of him was lost. He may have been murdered for his money by the roughts with whom he associated; or, which to me is more probable, he may have shipped before the mast on a European-bound vessel. At any rate he absolutely disappeared from the pages of history.—*Cor. St. Louis Globe-Democrat.*

MASONIC STATISTICS.

From a careful estimate made from reports to the different Masonic bodies for the year 1880, the following figures have been obtained, which will be of interest to members of the Order and others:—In Germany there are 342 lodges; Switzerland, has 33; Hungary, 6; Roumania, 11; Servia, 1; England and Wales, 1,187; Scotland, 334; Ireland, 299; Gibraltar, 5; Malta, 4; Holland and Luxembourg, 46; Belgium, 15; Denmark, 7; Sweden and Norway, 18; France, 289; Spain, about 300; Portugal, 22; Italy, 110; Greece, 11; Turkey, 16; Egypt, 28; Algeria, 11; Tunis, 2; Morocco, 2; the west coast of Africa, 11; African Islands, 25; the Cape, 61; Arabia (Aden), 1; India, 118; Indian Islands, 16; China, 13; Japan, 5; Australia, 229; Australian Islands, 41; New Zealand, 4; United States, 9,824; Canada, 535; Cuba, 30; Hayti, 32; West Indian Islands, 65; Mexico, 13; Brazil, 256; other South American States, 179, making a total of 14,625. The number of members is estimated at about 5,000,000, which makes an average of about 842 members to a lodge. The number of lodges and members has largely increased in the last six years, and the next report will show a great increase throughout the world.

EMULATION.

This word means a strife, but in a sense towards goodness. It is, indeed, an important factor of Masonry, and carries with it great significance. We admire Masonry because there is in it something benefiting to the human family. In the principles we see evidences of matter, although somewhat of a chaotic nature, and it is by emulation that regularity and order is established. It should be a strife of who best can work and best agree. The great work of Masonry that is now in progress is carried on through the instrumentality of this word. We care not how important or

significant may be the object, or how many workers there may be in the field of labor, if there is not this feeling of emulation, the project will be unsuccessful. There must be some hidden power to propel the work. We are not always cognizant of what the unseen power may be, still we may be actuated all the same, and our zeal may be almost unlimited, and to all appearances we work apparently unconscious. In our fraternity there are scores of brethren who labor unceasingly with the intent that we have already described. We attribute emulation to the good influences of so vast a multitude of men who are endeavoring to ameliorate their condition by the practice of the best lessons that can be devised for man.—*Freemasons' Journal.*

EDITORIAL NOTES.

AN OLD MASON.—Bro. Jonathan Woodbury, who had been a Mason sixty-eight years, recently died in Nova Scotia, and most of the lodges in the western counties were represented at the funeral.

FREEMASONRY.—“A beautiful system of morality, veiled in allegory, and illustrated by symbols.” It is the most ancient society in the world. Its principles are based upon pure morality; its ethics are the ethics of Christianity; its doctrines the doctrines of patriotism and brotherly love, and its sentiments the sentiments of exalted benevolence. All that is good and kind and charitable it encourages; all that is vicious and cruel and oppressive it reprobates.

MUCH of the lasting effects and benefit of Masonry depends upon the dignity and solemnity attending the initiation. If a candidate is met with a spirit of frivolity rather than of seriousness, he is most likely to conclude that the whole thing is a kind

of farce. But if the deep and solemn lessons are impressed upon his mind with that degree of earnestness which they demand, he goes out profoundly impressed with Masonry's beauty and grandeur.

R. E. SIR KT. FRANK A. REED, G. C. of the Grand Commandery of the State of Virginia, has decided that “a Knight Templar who has been suspended by his chapter for non-payment of dues, was properly and legally suspended in his Commandery by order of its Eminent Commander, upon receipt of a duly authenticated certificate from said chapter, setting forth the fact that said Templar was duly suspended by said chapter for non-payment of dues. And that said Templar could not ask of said commandery, by petition or otherwise, to be restored to the rights and benefits of Templary, until he had first been lawfully restored by said chapter.”

THE BALLOT.—Secret it must be and independent. It is a duty from the exercise of which no brother should be exempt, and every brother should bear in mind that while no one can question his motives or even know how he may have voted, yet that he is responsible to his own conscience, to his Masonic obligations, and to his Creator. If he be a true Mason, he will allow no unworthy, un-Masonic motive to actuate him. No mere personal prejudice or bias, no spirit of revenge or retaliation for the acts of others, will influence him to vote unfavorably upon the application of a good, true and worthy man, either for the degrees, or for advancement. And still at the same time it is his bounden duty to reject any and all whom he knows to be unworthy, no matter what the views of others may be.—*Masonic Tidings.*

UNCLE NATS' FIRST LOVE.

Sweet Nettie Garnett was my school-mate. Most of them were prettier than Nettie, and dressed more stylishly; but Nettie's unconscious grace and sweet disposition won the admiration and respect of all her friends and almost put me beside myself with love for her. But because of my extreme bashfulness I lost many pleasant talks and walks with Nettie, which opportunities were gladly improved by Phil Clayton, who was my friend and desk-mate, though how I envied him his place by Nettie's side!

One cloudy morning Phil brought Nettie to school as usual, but left her at the school-room door, saying: "I have to go to the depot to-day to meet my cousin, but if it snows I'll call 'round this evening." And it did snow, thick and fast, all day long. School was dismissed a half-hour earlier than usual on account of the bad walking. It was a half-mile out of my way to take Nettie home; but what did I care! She was alone, and I made up my mind to take her home if it killed me. Fortunately I had my umbrella, and, walking up to her as she stood irresolutely on the step, I asked her in a trembling voice if I might see her home.

"Thank you," she said, looking for all the world as if she wanted to laugh, "but it is so far out of your way that I do not like to trouble you."

"It is no trouble," I replied, "and it would really be too bad to let you undertake the walk alone." And before I knew it I was holding my umbrella over Nettie and was boldly wading the snow by her side, with her little brown hand in its crimson mitten tucked snugly under my arm.

I was supremely happy and wished the walk would never end, but blushed and stammered every time she spoke to me, and scarcely drew a long breath till I had safely reached my own home. I awoke the next morning with a determination to conquer my horrid bashfulness. The snow had ceased falling and the snow shovels had been along early. This time I thoroughly enjoyed my walk with Nettie, and was, afterward, almost her constant companion, Phil Clayton's pretty, saucy cousin being all, and more, than he could attend to. School ended at last and summer came. I often went to see Nettie, and in a boy's careless, awkward way, paid her compliments and helped her about her work.

By and by I was to start for college. I did not like to do without Nettie, but was anxious to show her what a man I could make of myself. I went over to bid her good-by that evening before I left, and found her in the kitchen, washing the supper dishes. I volunteered to help her and we were soon through.

"I am going away to-morrow, Nettie," I remarked, carelessly, as we walked in the moonlight.

"So soon?" she asked, raising her brown eyes to my face.

"Shall you miss me?" I asked.

"Miss you! How could I help it?" she exclaimed.

I was trying awfully hard to ask her to wait for me, but became confused, and, hurriedly kissing her, went away.

When at home and safely locked within my own room I began strutting up and down before the mirror, and smoothing my downy upper lip with all the affection I might have smoothed Nettie's curls. I think I must have resembled a young peacock, and could Nettie have seen me then how she would have laughed at me for my assumed airs and graces! I was always very humble and demure in her presence, hating myself the moment I was alone for letting her "come it over me so."

I did not like college at first. The professors were very strict with us, and we had to apply ourselves to books more than I liked, but in due time I graduated with all the honors and a very good opinion of myself.

When I arrived home I inquired for Nettie at once. No city belle ever spent more time or care in making her toilet than I did that evening. I brushed my teeth till my gums were sore; oiled and arranged my curls in the most becoming style; waxed and perfumed my mustache; squeezed my feet into a pair of boots two numbers too small for me; adorned myself in a suit of glossy black broadcloth, black satin tie, a collar so stiff I could scarcely bend my head, diamond shirt-studs and sleeve-buttons. I attached a little ring of gold with pearl setting to my watch-chain, soaked a bottle and a half of musk into my vest front and coat collar, where Nettie's head would rest when I took her in my arms. Then setting my plug hat on my curls and drawing on my rose-tinted kid gloves, I took my little bamboo cane adorned with a gold chain and pink satin bow and departed, arranging a pink, musk-bedewed silk.

handkerchief in my breast pocket, with the corner just visible, as I went. This was to mop up Nettie's happy tears. I was soon ringing the front-door bell of Mr. Garnett's house and waiting for admittance.

Nettie seemed very glad to see me, and, I thought rather embarrassed, as she walked across the room, opened the window, and sat down beside it. She looked very sweet and demure with her hands folded in her lap and her brown eyes downcast, while her pretty curls played around her shoulders in the breeze and danced merry jigs on her white forehead. She was dressed in blue, and how I loved her! After tea I said: "Come back into the parlor, Nettie, I want to tell you something."

"Perhaps you would rather go into the garden, Mr. Rivers; the moon is shining and it is so cool and pleasant there."

I drew her hand through my arm and went down the walk together. I had planned out just how I should propose, and had written an elegant speech that would quite overpower and confuse her, while I, in perfect self-composure, would take the blushing, sobbing little thing in my arms and dry her tears with the aid of my waxed mustache and pink handkerchief.

I delivered my speech with all the eloquence I could command, and paused a second for it to take desired effect. But it didn't do it.

Nettie burst into a peal of laughter, which rang in my ears for many days, and, as soon as she could stop laughing, said:

"Why, Nat! You great strutting simpleton; do you suppose that I would marry you! When I marry I want a man whom I shall not be ashamed to call husband—a man that I shall be proud of; a man that has a more humble opinion of Number One than you have—a man too brave to boast of his talents and power."

I tried to appear indignant and walked away. As I walked home that night I was, for the first time in my life, heartily ashamed of myself. I was afraid she would tell it, and every one would be laughing at me.

"When I got home I procured an auger and slipped out a little distance from the house, where stood a large maple-tree many years old. I glanced cautiously around, and, seeing no one, I knelt down and raked the soil away with a stick and bored a hole in the

trunk close to the ground, and wrapping the ring that I had bought for Nettie up in a silken mop I stuffed it in the auger-hole and stopped the hole up with a plug of wood. I scratched the dirt back to hide the place, and shaking my fist at it, I turned away.

My love for Nettie began to decrease faster and with much less ceremony than it had taken form. You can scarcely imagine how mean I did feel, and the last straw was added a few weeks later in the shape of an invitation to Nettie's wedding with Phil Clayton. You bet I didn't go. They moved out west and I wandered around nearly all over the continent, wishing I could find another girl who could take Nettie's place in my heart.

"At last I found her, after a great deal of conceit had been knocked out of me, for Nettie's lesson proved a good one. She was a sweet, dainty little widow; and I loved her quite as much as I loved Nettie. By and by I whispered my secret to her and met with a favorable reception. And ten years from the time that Nettie refused me I was married to little Mrs. Arnold, though not until afterward did I know that I was Nettie Garnett's third husband. But she was all the dearer to me.

BOSTON BOB.

No one was better known in the neighborhood of the Battery ten years ago than old "Boston Bob." Bob was a character. His surname was Stewart, but few of his most intimate acquaintances dared to call him anything but Bob to his face or to speak of him behind his back by any other name than Boston Bob. Although Bob was very close in money matters there was nothing mean about him. No one ever saw him spend any money except for the absolute necessities of life, yet no one ever spoke of him as a miser.

The unfortunate ones always had Bob's sympathies. His advice and any assistance that he could render which did not cost money was freely offered to whomsoever stood in need of it. He always seemed cheerful. He was always ready to listen to a good story, and never failed to repay his entertainer with an anecdote equally amusing. He was not usually averse to a moderate amount of liquor, but he never bought any himself. But he was never known to hang around a bar-

room in the hope of being invited to drink. He knew several hotel-keepers, and if one of them offered him a bottle of liquor he accepted it and put the bottle to the best use he could find after he had seen its contents safely out of harm's way. Bob was fond of reading newspapers, but he never purchased one, and, although always ready to accept papers, he rarely asked for one. He did not object to tobacco, but he rarely purchased or asked for any. And yet, notwithstanding Bob's habits of extreme economy, no one ever spoke ill of him.

Before the East Side Elevated Railway began running a line of hacks had its headquarters in the neighborhood of the Staten Island ferry houses. Boston Bob was a sort of runner for the hack line. By prudent management he succeeded in saving something over \$5,000. It was a pleasant sight to see one fine day the owner of this respectable sum seated alongside the driver of one of the hacks and treating a number of listeners to original remarks of a humorous nature while he awaited the arrival of a Staten Island ferryboat. There was a pleasant smile on his somewhat furrowed, but fresh looking countenance and a jolly twinkle in one of his eyes. The other eye was unfortunately unequal to the task of twinkling, as it was a glass one. No casual observer at such a time would have imagined that Bob indulged to excess in the virtue of economy. Bob was a quick-witted fellow. He once received a check payable to his order on a Broadway bank. When he took the check to be cashed, however, the paying teller informed him that he would have to be identified before he could receive the money.

"I don't know any one around here or any one anywhere else who you would be likely to know," exclaimed Bob.

"I can't help that," replied the cashier; "I am obliged to follow the rules of the bank."

Bob scratched his head with a puzzled air for a moment, and then his countenance suddenly brightened. Looking around to make sure that there were no ladies present, he quickly pulled up his vest and dragged out into the light of day the little button-hole lappet which was at the lower end of the bosom of his shirt and on which his name was written in indelible ink.

"Do you see that?" cried Bob, rising on his tiptoes, and holding up the lappet toward the astonished teller. "Are you satisfied now?"

The teller cashed the check without any further hesitation.

When the elevated railway began running there was little business left for the hacks. Their proprietor was compelled to withdraw them, and Bob was thrown out of employment. He had \$5,000 in the bank but he was unwilling to invest this in any business for fear that he might lose it. He received several offers from men who desired a partner with a little capital, but he was of the opinion that these people wanted his capital much more than they did him. Bob was offered a share in a good paying saloon, but he very promptly refused this. "I do not know," he said to a friend, "whether there is or isn't a hereafter. If there is I don't want to answer for selling whisky to my fellow creatures. And if there isn't any hereafter I don't want just the same to have it on my conscience that I've sold whisky to my fellow creatures." Bob would spend hours in watching the elevated trains, which had been the means of his losing his position. They were in his eye very useless, bungling affairs. "If those engines and cars could blow up," he once remarked, "and that railway fall down without it hurting anybody, I should like to see the thing done."

Bob had a wife, but no children. That wife was the apple of his eye. They lived in neat little rooms on the top floor of a house on Battery place. It was Bob's great delight to see his wife in the street dressed up in her Sunday finery, with which embellishments she appeared to considerable advantage. But he rarely accompanied her at such times. He would watch her from across the street with a look of mingled pride and tenderness. If any of his acquaintances were with him at the time he would point her out to them. "Do you see that woman?" he would exclaim. "Well, she's my wife. Look at that shawl. She got it at such and such a place, and only paid so much for it. That dress is a fine one, and that only cost her so much. It was a bargain. Now, how does that hat suit you? She got it at wholesale price. Oh, she's a daisy."

On the New Year's Day after Bob

lost his position a Staten Island hotel-keeper made him a present of a bottle of liquor. That night Bob entered the Staten Island ferry-house, where he was well known, with a somewhat unsteady step. The ferry slip was full of ice at the time. A few moments afterward one of the gate men saw Bob fall overboard from the end of the bridge. The alarm was instantly given, and Bob, who was found lying among the cakes of ice, was fished out. The next day he appeared as usual and allowed his friends to joke him about his exploit of the evening before. A good-natured smile was the only answer which he gave to these jests. No one then suspected that when he went overboard he intended to commit suicide. During the following few months Bob made his appearance on the Battery nearly every day. He still told and listened to good stories, and did what he could for his friends, but, as usual, he refrained from spending money. But his intimate acquaintances remembered afterward that he dwelt more frequently than before on the fact that he could not get employment, and as often remarked: "There is money enough for one, but not for two."

One day late in April he brought home a strong piece of cord, which he put away in the presence of his wife. She asked him what it was for. "Oh, it's handy to have in the house. We'll find some use for it," he replied. On the following morning the sky was gloomy and overcast, but Bob's wife expressed a desire to go out. Bob urged her to go, saying that it would do her good. She put on her Sunday finery, and Bob gazed at her with more than usual satisfaction. He examined the shawl, the dress and the hat with as much interest as if he had never seen them before. He rehearsed the price of each article, and said what a bargain it was. Just as she was going out of the door he told her not to hurry back, and then asked her if she was going anywhere in particular.

"Oh, yes," she replied. "You know old Mrs. —, who I told you yesterday was dead? I think I will go to the funeral." Bob gave a start, but she paid no particular attention to this at the time. She returned from the funeral, and, as she entered her home, she found that the window curtains had been pulled down, which made the room quite dark. A feeling of uneasiness crept over her, and she hurried to

the nearest window and raised the curtain. Then she discovered the body of her husband hanging near the door by the cord which he had brought home on the previous day. On the floor was an upturned chair, from which he had evidently taken the fatal step.

An inquest was held and a verdict in accordance with the facts rendered. Bob's numerous acquaintances discussed his character. His many good qualities were thoroughly canvassed, and his weak points were lightly passed over. The public verdict was a favorable one. After the funeral Bob's wife examined his bank book. When she saw the amount to which she was entitled, and when she thought of the remark, which, according to his intimate friends, he had made so frequently during the last few months of his life, she began to realize in what a chivalrous light poor old Boston Bob had viewed the fact, that "there was money enough for one, but not for two."—*New York Times*.

THE GRAND LODGE OF IRELAND.—The Grand Lodge of Ireland has three hundred and eighty-one lodges on its roll, numbered from 1 to 1014, excepting the Grand Masters' Lodge, at the head, without any number. There are seven Regimental Lodges. The largest Province is Antrim, with eighty-seven lodges.

UN-AFFILIATED MASONS.—No un-affiliated Mason of over a year, and no suspended Mason who applies for Masonic relief should be assisted. Let members understand that when they dimitt and do not re-affiliate, or when they neglect to pay their dues and become suspended, that they are not entitled to any of the benefits of Masonry, and then the army of un-affiliates and the hosts of suspended Masons will be largely reduced. There are thousands of dimitted and suspended craftsmen in this jurisdiction, the very large per centage of whom are perfectly able to pay dues. It is unfair to the worthy—to those that pay—that leniency should be shown to unworthy members.—*Illinois Freemason*.

The Canadian Craftsman.*Port Hope, April 15, 1887.***THE GREAT PRIORY OF ENGLAND,**

vs.

THE GREAT PRIORY OF THE DOMINION OF CANADA.

Col. MacLeod Moore, Supreme Grand Master of the Sovereign Great Priory of Knights Templar of the Dominion of Canada, having received a petition in due form, praying for a Warrant to establish a Preceptory in the city of Melbourne, the capital of the Colony of Victoria, "continent" of Australia;—after careful consideration, and advisement with the members of his "Grand Council," he issued on May 1, 1886, a Dispensation for the establishment of "Metropolitan Preceptory" in said city; and at its Annual Assembly in July of last year, the Sovereign Great Priory of the Dominion granted a Warrant therefor.

VICTORIA.

It appears that, years ago, three Preceptories holding English Warrants, *had* existed in the Colony of Victoria, but as per English report, "they had become suspended through irregularities in sending their annual returns," &c.; and an "English Provincial" Priory which supervised the said Preceptories, had necessarily shared the same fate.

In the mean time, Metropolitan Preceptory, under its Canadian Warrant, had been duly constituted and was flourishing apace, when it further appears that *one* of the "suspended" English Preceptories "removed its

suspension, by making its annual returns and payments to the Great Priory of England, and resumed active work;" and it is affirmed in England, that the other *two* suspended Preceptories *may* yet do the same.

ENGLAND.

At the Annual Assembly of the National Great Priory of England, held on the 10th day of December last, the Grand Council having taken the foregoing into consideration, made the following Report, which, after "some discussion and explanation," and an elaborate address in support thereof having been made by the Great Sub-Prior, (as given in the January number of the CRAFTSMAN,) "was unanimously adopted," namely:—

(1) That this Great Priory should strongly protest against this unjustifiable infringement of its jurisdiction in one of the Dependencies of the British Crown by the Supreme Grand Master of Canada.

(2) That the Great Priory of Canada should be requested to at once withdraw the Warrant of the Metropolitan Preceptory.

(3) That the Preceptories in Victoria acting under the English Constitution, should be ordered to have no intercourse with, or in any way recognize the illegally constituted Preceptory, or any of its members.

(4) That should this illegal Warrant not be recalled within three months of the passing of this resolution, this National Great Priory do sever all connection with, and for the future refuse to recognize, the Great Priory of Canada.

CANADA.

The Report containing the foregoing action of the Great Priory of England, having been duly forwarded to the S. G. M. of the Dominion, he

directed the Grand Chancellor to summon a Special Assembly for the consideration thereof, at the city of Kingston, Ontario, on the 25th Feb. The Grand Master and Grand Chancellor were not present on account of illness and because of the extreme inclemency of the weather, but few representatives of Preceptories were in attendance. After discussion of the subject for the consideration of which they had been called together, the following preamble and resolution were carried:—

“Whereas the question to be discussed is of great importance to the Templars of Canada, involving the right of Canadian Masons to exercise the privileges accorded to them as a portion of the British Empire, equal in every respect to the Masons of other portions of the British Empire, whether residing in England, Ireland or Scotland, or any other portion of the Queen's dominions; and whereas, the attendance at the present time is not sufficient to justify Great Priory in withdrawing the Warrant issued to Metropolitan Preceptory, Melbourne, Colony of Victoria, Australia,

“Therefore, be it Resolved,—That all action be deferred until the case, as presented by Great Priory of England, be considered at the Annual Assembly of Great Priory, to meet in July next, and a decision arrived at; and that the Grand Chancellor be directed to specially call the attention of Preceptories to this question, and request them to instruct their representatives as to the course they are to pursue.”

THE CAUSUS BELLII.

The Great Priory of Canada acting, as was evidently believed, lawfully and constitutionally, granted the Metropolitan Preceptory Warrant to our Antipodean Fratres, and the Great Priory of England has summarily

declared a raid act to be an “unjustifiable infringement of its jurisdiction,” and in a bellicose manner, “requests” the immediate withdrawal of said Warrant by Canada, or incur the penalty of “fraternal ostracism.” That is: England considers this a *casus belli* against Canada! Let us therefore calmly consider the matter, and, as is meet, betake ourselves to

“THE LAW AND THE TESTIMONY.”

The Templary, is the Colony of Victoria “occupied” or “unoccupied” territory? and if the latter, did the Great Priory of Canada, act in accordance with goodly and well-established Masonic “custom and wont” in granting a Warrant for the establishment of Metropolitan Preceptory?

In the first place, it will generally be conceded to be axiomatic that all “Masonic” Rites, duly allied to Ancient, Free and Accepted Masonry, are, as to the establishment, government and procedure of their Grand and Subordinate Bodies,—founded upon and controlled by the laws and constitutions of Craft Masonry.

Any given territory is deemed to be “occupied” Masonically, when a local Sovereign Grand Body has been regularly and constitutionally established in and over the same. All other territories are “unoccupied.” (The Masonic Grand Body has not yet been formed which has, or can rightfully “claim” to have, exclusive sovereign jurisdiction in all the Dependencies of the British Empire!)

In his Annual Address, Quebec, 1888, Grand Master GRAHAM recapitulated in fifteen tersely-expressed and hitherto undisputed propositions,

"some of the interjurisdictional laws of the Craft," the tenth of which reads as follows:—

"10. Any Grand Lodge may charter private lodges in any territory unoccupied by a local Sovereign Grand Lodge; but the exercise of this right, is with propriety, restricted to unoccupied territories belonging to the country within whose domain the chartering Grand Lodge is situated, —or to exterior countries within whose limits a Grand Lodge does not exist."

(The "propriety" regulating the exercise of the "right" herein enunciated, clearly indicates that by common consent, it would not, *exempli gratia*, be deemed to be in "good form" for a Grand Lodge in the United States of America, to grant a Warrant for the establishment of a subordinate lodge in "unoccupied" territory within the British Empire, and *vice versa*.)

CONCLUSIONS.

From the preceeding facts and premises, we unhesitatingly arrive at the following conclusions, namely:— that the Colony of Victoria is unoccupied territory *re* Templary;—that the S.G.M. and the Sovereign Great Priory of the Dominion, acted strictly within the limits of constitutional right and correct procedure in granting a Warrant for the establishment of Metropolitan Preceptory in the city of Melbourne, Victoria, Australia;—that our Great Priory cannot justly nor honorably comply with the "request" of the Great Priory of England, to withdraw the Warrant of Metropolitan Preceptory;—and that our Great Priory of the Dominion may rightfully grant, if duly petitioned for,

such an additional number of Warrants to Victoria Fratres, as that they may be enabled at the earliest practicable day, constitutionally to form a Sovereign Priory or Commandery, to which the Colony of Victoria is as rightfully entitled as any other of the locally self-governing Colonies or Provinces of the Empire. Let England pause;—duly consider, gracefully bow to, and fraternally accept the inevitable. So mote it be.

FOR THE CANADIAN CRAFTSMAN.

PAPER ON THE RITUALS OF THE TEMPLAR SYSTEM.

BY THE SUPREME GRAND MASTER OF
THE ORDER IN CANADA, COL. MAC-
LEOD MOORE, G. C. T., & C.

Modern or Masonic Templary, originated from the High Grade System of Freemasonry, first promulgated about 1741, or a few years earlier, (unknown before that period), by French and German members of the craft, soon after Speculative Masonry had been introduced from England on the continent of Europe, where it was enthusiastically adopted as a pure code of morality and universal brotherhood. These members, for the most part confined to men of leisure and letters, principally chosen from the higher classes of social life, not content with the truly noble, mechanical origin of Freemasonry, were ambitious to be thought the descendants of the famous Monastic Military Order of the Templars of the Crusades, and endeavored to assert a claim, founded upon the supposed connection that had traditionally existed between the Templars and the old Christian Builders, or Architects of the Cloisters.

These High Degrees being based on false premises, were strongly opposed by the English craft, as

glaring innovations on the object and meaning of Cosmopolitan Speculative Freemasonry; and it was not until about 1780, although known in England some twenty years previously, that Templary secured any official Masonic standing in connection with the Royal Arch Degree, to represent the Monastic Military fraternities of the middle ages, and provide for Christian Masonry being worked with the Universal Craft.

In the old rituals of the Templar Degrees, there was but little uniformity, or research as to the facts of a Masonic connection, clearly showing they were but the fabrication of Masonic enthusiasts, carried away by false impressions, the creation of their own fancies. These degrees were at first, and for many years after their introduction, conferred under Craft Warrants, to give them sufficient legality to exist as separate degrees. The Encampments, as they were called, having their own private and individual laws.

In the British Dominions, as also in America, at the end of the last and commencement of the present century, there were Encampments of Knights Templar as well as Knights of St. John, of Jerusalem (Malta), having a separate existence in no way connected with Freemasonry. But they found it necessary to place themselves under the protection of the "Masonic" body, to avoid the penalties enacted by the English Acts of Parliament, against all secret societies excepting those of Freemasonry; and Templary has continued to the present time closely allied to the craft; although, as a separate independent Christian Order, governed by its own laws and regulations, requiring its candidates to be members of the Masonic body, and declared Trinitarian Christians. This, then, would appear to be the true reason why it is considered Masonic.

On the acceptance of H. R. H. the Prince of Wales, A.D. 1873, to become Supreme Grand Master of the United

Orders of the Temple and Malta in Great Britain and Ireland, under the name of a "Convent General," it was decided to form a commission to investigate carefully the history of the degrees, and revise the nomenclature and rituals, rejecting all mythical traditions not borne out by historic facts.

Their report was drawn up and submitted with the ritual, in 1876, with a recommendation that it be not taken into use until 1878, to give time for its study; but does not appear to have been generally adopted in all its details, by the Preceptorics under the Great Priories of the "Convent General."

The alterations made by the Great Prior of Canada and his Council, considered necessary for the requirements of the Canadian Templar body, were fully confirmed and adopted unanimously by Great Priory, at its Annual Convocation, at Montreal, Province of Quebec, on the 11th October, 1878, and continues to be the authorized ritual for the Sovereign Great Priory of the Dominion.

In the report of the commission of Convent General, it states that the ritual is drawn up, suited to the three kingdoms, and consistent with the nature and traditions of the Order; and that no novelty has been introduced; and every clause of it is to be found either in actual words or in substance, in one or other of the Templar rituals examined by them, viz:—The ritual of the Ancient Templars, founded upon the "Benedictine Canon." The Scottish ritual very closely copied from it. The English ritual, drawn up in 1851, a revision of that previously existing, known as the "Dunkerly" ritual of 1791—Admiral Dunkerly being at that time the Grand Master of the English Templar Grand Conclave, and the Irish ritual. The commissioners were most careful in avoiding the retention or introduction of any portion of past or present rituals calculated to create confusion

or to produce ridicule or irreverence.

The conclave or meeting, is supposed to be a Chapter of the Preceptory, and not an Encampment, and to take place within the chapel of the Preceptory House; hence the place of meeting is fitted up as a chapel. The installation of the Knights Templar, as also of the Knights of Malta, took place in their chapels. The Knights were never received in the field, but in the Church of the Holy Sepulchre, at Jerusalem, or its representative, the Preceptory Chapels of the Order; the headquarters or "home" of the Order being Jerusalem, where the two famous Orders of Knights Templar, and Knights Hospitallers of St. John of Jerusalem were founded. For this reason, the modern term "Encampment" is discontinued, as incorrect and unwarranted by any authority.

Formerly, military leaders, for distinguished valor, were made "Knights Bannerets, in the open field, under the royal banner in battle displayed." And in ancient times a secular Knight, known as Knight Errant, had the power to make other Knights, by his own authority alone, under certain restrictions; but this had no reference to the Religious Knightly Fraternities.

The title "Sir Knight," used in addressing members is merely a foolish poetical license, to designate "the occupation," as Sir Priest, Sir Page, &c., &c. The proper mode of address was always Frater or Brother. And it is equally incorrect to prefix "Sir" to the Christian name, which implies a rank the prerogative of the Sovereign alone, and is but a ridiculous apeing of national dignities. When denoting a brother of the Temple, as distinguishing the Templar Frater from that of other societies, it was formerly the practice, and should be continued, to affix a cross to the signature when signing as Templars;—the addition of the contraction *F. or fr.*—(for Frater, Fratres), is also used.

The ceremonial, then, of the de-

gress of the Templar System authorized by the Great Priory of Canada, represent the United Religious and Military Orders of the Temple and of St. John of Jerusalem, distinct from Free Masonry, and unconnected with any other Society.

To quote the words of a well-known Templar historian, and member of the Ritual Commission:—"We have retained, in a reformed shape, the imitation Order of the Temple, as a society eminently Christian, purged of all the leaven of heathen rites, words and traditions, to which none are admitted but members of the Masonic body; and such only as profess themselves to be Trinitarian Christians. It bears little resemblance to its prototype, first promulgated in France, and professes to inculcate and imitate the virtues of the original body, without those incidents which no longer apply to the present state of society. It no longer professes to fight against infidels, but to contend against infidelity. It derives its legend from acknowledged secular and ecclesiastical history, and practices a ritual imitated from the ordinary Knightly ceremonial, affording instruction to those who join it, and inculcating a high moral and Christian principle to all its members.

"Freed from the incomprehensible confusion of the old Kadosh, and the Jesuitical invention of the "Rose Croix," with which, until lately, it was associated, it has retained, in a reformed shape, all that was good or worthy of retention."

This Templar System of the British Empire must not be confounded with that now practiced in the United States of America, although derived originally from the same source; for of late years they have transformed it into a Masonic imitation Military Degree, resembling that of a Volunteer Militia Corps, the members being dressed in uniform and subject to strict discipline, retaining the name of Knights Templar, but in usages and doctrines totally dissimilar; its

organization being exclusively based on Speculative Freemasonry; rejecting and repudiating the true source of its origin, for that of a mythical one, that never existed until modern times; and have, by the mere abrogation of the first grand principles of the Order of the Temple, (to allow any but firm believers in the Holy and Undivided Trinity in Unity to become members of it,) by admitting Jews and Unitarians, as effectually laid aside the principles of Templary, as Orangemen would do if they opened their doors to Roman Catholics. In fact, the instant the Order of the Temple ceases to be "Trinitarian Christian," it also ceases to be a true branch of the Temple.

"How, then, can (as one of their own Masonic writers says,) a Templar of the United States of America System, expect affiliation? the organization being altogether different,—as widely different as Masonry and Odd Fellowship!" And another well-known authority remarks:—"If an Odd Fellow was first to be a Mason, and the name 'Odd Fellow' were changed to 'Knights Templar,' Odd Fellowship of the United States of America might, with as much propriety be accepted in Canada and England as the same Order, as that of the Temple." So completely have the Templars of the United States departed from the original purport and meaning of Templary, having made it wholly a Military degree of Speculative Freemasonry, and, however consistently it may be arranged as such, it can lay no claim whatever to the name of Templars, as representing that Order, in doctrine, history and ritual.

Prescott, Ont., Feb., 1887.

AUSTRALIAN LETTER.

MELBOURNE, AUSTRALIA,

DEAR BRO. EDITOR,—Thinking that a few jottings from our Kangaroo Continent might be interesting to

you, I just give a few hints to those Bro. Canadians who might visit our far-off country.

The Australasian continent consists of New Zealand, Tasmania, (these two are separated from the main continent,) Victoria, New South Wales, South Australia, Western Australia, and Queensland.

New Zealand, (capital) Wellington; Tasmania, (capital) Hobart; Victoria, (capital) Melbourne; New South Wales, Sydney, Western Australia, Perth. The other colonies have Adelaide and Brisbane as capitals. The most important cities are Sydney, Melbourne, Adelaide, and Brisbane.

Victoria, New South Wales, and Queensland have established Grand Craft Lodges of their own. The remainder remain loyal to England, Scotland, or Ireland. The various Orders in these colonies are as follows:—

The Rosicrucian Society, of England, has branch quarters in Melbourne, introduced by Sir Knight Bulmer, M.D.

The Red Cross, of Rome and Constantine, with adjunct points of K.H.S. and K. St. John's, introduced by Sir Kt. Bulmer, K. G. C., Grand Representative for England and colonies. Branch quarters in N. S. W. and Melbourne; also in New Zealand.

Royal Select, Excellent, and Most Excellent Masters (branch quarters in Melbourne); introduced by Bro. Bulmer, with letters patent from London.

The Mark and Royal Ark Mariners, introduced by Bro. Bulmer by letters patent into New Zealand. Branches of E. C., I. C. and S. C., exist in various colonies.

The Royal Order of Scotland, now introducing into Australia by Sir Kt. Bulmer, from Scotland.

Craft Lodges of E. C., I. C., and S. C., exist in all the colonies; whilst a Royal Arch Warrant has been introduced into Melbourne, from Canada.

The Ancient and Primitive Rites, 96°, have been introduced into Mel-

bourne from Egypt. The Grand Orient sits in Melbourne.

The A. & A. Scottish Rite, 88°, have also been introduced from Egypt. Headquarters, Melbourne.

The K. T., K. M., have a charter from Canada. Sir Kts. Bulmer, Drew, Col. Parnell, and others, have introduced them, under the Dominion Charter.

A K. T. Priory under England exists in Melbourne; also a Rose Croix Chapter, 18°, A. & A. Scottish Rite, under England's jurisdiction.

Sir W. Clarke, Baronet, is P.G.M. for E. C., I. C., S. C. Craft Lodges; whilst the Grand Master of Victoria Craft Lodges, Bro. Hon. Coppin, M. L. A., is now superceded by Hon. Bro. Patterson, M. L. A. All information regarding the other Degrees and Orders, can be obtained from Bro. Bulmer, M.D., in Melbourne.

The Grand Orient of Egypt, will shortly proclaim the Grand Orient of Australasia; full powers have been issued for the Australian Orient, by the G. H. G. M., Prof. Oddi, of Egypt, who has always kept aloof from an amalgamation of the Memphis and Mezirani Rites, or the Sab'atha Da Rites of India.

There are two Masonic journals published in Melbourne, one in favor of the Victorian Constitution, the other of the E. C., I. C., and C.

The P. G. M., Bro. Coppin, intends opening a Victorian Royal Arch Chapter; but those connected with the Canadian Constitution and the S. C., I. C., and E. C., repudiate his action. We do not consider that Canada could allow a V. C. Chapter, or any separation from their Charter, as the members will be under Canada and not Victoria, so far as their Warrant is concerned. Inasmuch as E. C., I. C., S. C. Warrants exist here, Canada has a perfect right to enter the field. The English Knight Templars imagine that Canada has no right to apposition in these territories, but we consider she has a perfect right, when S. and I. Priorities exist

here. We cordially hold out our hands to Canada and the United States, as they have had their struggles, as well as ourselves.

The A. & A. Scottish Rite, 88°, of England, has sent threatening letters to Sir Kt. Bulmer, K. G. C., M. D., if he should introduce the higher Orders. They will, they say, put all the penalties of the Order in force if he persists in introducing or being advanced above 18° in any Grand Council except that of England. He however, fears them not. He is too liberal for them, and is endowed with the old Dominion spirits. He and Dr. Burton hail from Toronto and Victoria (Cobourg,) Universities. They both, as well as Bro. Drew, hail from Canada; hence a desire to keep up Canadian interests.

Have you any cheering words for us in our struggles? I receive your valuable journal regularly, and distribute it well around.

Our irrigation scheme, similar to Southern California, is coming into operation through the efforts of Bro. Cureton, of Chauffer & Co's firm, a friend of Bro. Spry. If some firm from Canada was started, considerable benefit might be done mutually to each colony. Should you desire any special information or history, I shall be happy to give it to you.

A visit to our country would, I am sure, be of interest to any one from the mighty Dominion.

With fraternal regards, I am,

Dear Sir and Brother,

Yours fraternally,

HIRAM.

Officers of Golden Rule Lodge, No. 409, held at Gravenhurst, and installed by W. Bro. W. B. Irving.— W Bro W B Irving, re elected W M; Bro. J J Torrey, S W; J J McNeil, J W; J C Anderson, Treas; Geo. Lolen, Secretary; A Osborne, Chaplain; E McDonald, S D; H M DeLong, J D; N McCallum, I G; G B Dench, Tyler; H R King, D of C.

A SAD BEREAVEMENT.

The hearts of our readers will go out in sympathy to our esteemed friend, M. W. Bro. Daniel Spry, Past Grand Master of the Grand Lodge of Canada, in the hour of his deep affliction. The sudden and unexpected death of his eldest son, a noble, manly young fellow of great promise, must have been a terrible blow to M. W. Bro. Spry and his estimable wife, both of whom were very proud of him, and naturally looked forward to a brilliant career for him. We extend our deepest sympathy, and know that we echo the sentiments of the entire craft of Ontario, in which our M. W. Brother is widely known. The following extract we take from the *Barrie Advance*, of the 24th February, which gives full details:—

CHARLES SAMUEL FORTIER SPRY.

Born 23rd May, 1868.—Died 16th February, 1887.

The sudden death of Charles S. F. Spry son of post office Inspector Spry, last Wednesday evening, caused a general feeling of sympathy for the bereaved family. An attack of typhoid fever terminated his life in one week after his confinement to bed. The funeral which was one of the largest ever seen in Barrie took place from the family residence on Friday afternoon. Among the mourners and friends from a distance we noticed Mr. and Mrs. C. G. Fortier, of Hamilton, grandfather and grandmother of deceased, also Mr. H. C. Fortier and wife and W. H. Fortier, of Toronto, and Herbert S. D. Fortier, Hamilton, uncles. Mr. J. Ross Robertson, of the Toronto Telegram, and Mr. James Greenfield, Toronto.

The streets along the line of the procession were thronged with people. He was buried with military honors as an officer of the 35th Battalion, Simcoe Foresters. Shortly after three o'clock the solemn cortege took its way towards the Parochial School, Collier Street, in the following order, No. 1 Co., 35th Battalion, with reversed arms—Band—the hearse mourners—principal citizens on foot—and between forty and fifty vehicles. During the march to Collier Street the band played the following: Come ye disconsolate, Flee as a Bird, Dead march in Saül. The coffin which was covered with beautiful floral

designs was carried into the Trinity Church school room where the service of the church was read by Rev. Wm. Reiner. The choir of Trinity Church sang that beautiful hymn, Rock of Ages Gleft for Me, as part of the service in the school room. The pall-bearers were, Major Rogers, Major Ward, Captain J. Smith, Captain Leadley, Lieutenant McKee and Lieutenant O'Brien, of Toronto.

After the service at Collier Street, the procession went to the cemetery in the same order, the band playing the Dead March, through town, the Portuguese hymn and Dead March again as they neared the cemetery. The remainder of the funeral service was read by the rector of Trinity Church. The firing party at the grave consisted of No. 1 Company, of which Co. deceased was Captain, under the command of Captain Powell and Lieut. Crese. On the return the band played in succession *Onward Christian Soldier*, *Ring the Bells of Heaven*, *The Prodigal Child*. The whole ceremony and its attendant circumstances were of a deeply solemn character, strongly and emphatically reminding one of the uncertainty of life.

The deceased, Charles Samuel Fortier Spry, was born at Toronto on the 23rd of May, 1868. He attended the Model School of that city until his removal to Barrie, when he attended the Collegiate Institute. In 1881, he joined the 35th Battalion, Simcoe Foresters under Lieut.-Col. O'Brien. He was made Staff Sergeant and accompanied the Battalion to the annual camp at Niagara the same year, and while there filled the position of Orderly Room Clerk. He was gazetted 2nd Lieutenant of No. 1 Co. provisionally, and after taking a course of instruction at the School of Infantry at Toronto and obtaining a first-class certificate he was confirmed in his rank on 7th July, 1884, and was promoted first Lieutenant on the 3rd of October, the same year. On the breaking out of the North-West rebellion in the winter of 1885, he accompanied the York Simcoe Battalion under the command of Lieut.-Col. W. E. O'Brien as Lieutenant of No. 3 Co., and was with his regiment during the whole of the campaign, having endured the fatigue of the long and terrible march round the North shore of Lake Superior with all the patience and endurance of an old veteran. While in the North West he was one of the staff of correspondents of this journal, by which our readers were made acquainted so promptly with the course of events. On the return of the regiment he entered the law office of Messrs. Lount, Strathy & Lount, with the intention of becoming a lawyer. He received a medal for his services in the North-West. On the 8th January, 1886, he received his commission as Captain of No. 1 Co., and was with his

regiment at the annual camp in September last.

Capt. Spry was the youngest officer at the front during the North-West rebellion, and up to the time of his death was the youngest officer in the Canadian militia.

For the CANADIAN CRAFTSMAN.]

THE MASONIC CORPORATIONS IN GERMANY.

BY A. BOENGLASSER.

During the 15th century there existed in Germany a great number of lodges of operative Masons, which following the example of the English lodges of the same period, recognized a few principal lodges of master-workmen and architects, to whom they accorded the title of high or grand lodges. These were five in number and were established at Cologne, Strasburg, Vienna, Zurich and Magdeburg. That at Cologne was from the first considered the most important, and the master of the work upon the Cathedral at Cologne was recognized as the chief of all the masters and workmen of Lower Germany, as was the master of the work on the Cathedral of Strasburg considered as occupying a similar position of honor in Upper Germany. Subsequently there was established a central mastership, and Strasburg, when the work upon its great cathedral was continued to its completion, disputed the pre-eminence with Cologne, whose cathedral has only seen its completion of late years, and became the seat of the Grand Mastership. The Grand Lodge of Strasburg counted within her jurisdiction the lodges of France, Hesse, Swabia, Hinrinyen, Franconia and Bavaria; while to the Grand Lodge of Cologne were subordinate the lodges of Belgium and the neighboring portions of France. The Grand Lodge of Vienna exercised jurisdiction over the lodges of Austria, Hungary and Styria, while those of Switzerland were attached to the Grand Lodge of

Berne, during the construction of the cathedral in that city, and subsequently to that of Zurich; where its seat was transferred in 1502. The lodges of Saxony, which from the first recognized the supremacy of the Grand Lodge of Strasburg, were subsequently placed under that of Magdeburg. These five Grand Lodges had a sovereign and independent jurisdiction, and adjudged, without appeal, all cases brought before them according to the statutes of the society. These ancient laws, revised by the chiefs of the lodges, assembled at Ratisbonne on the 25th of April 1459, and for the first time printed in 1464, were entitled "Statutes and Rules of the Fraternity of Stone-cutters of Strasburg." Sanctioned by the Emperor Maximilian in the year 1498, the constitution, composed of those statutes and rules, was confirmed by Charles the 5th in 1520, by Ferdinand in 1558 and their successors. Toward the close of the 15th century, however, the crying abuses of the Clergy and the Popes having cooled the religious fervor and unsettled the faith of the people, the construction of many churches was arrested, for want of necessary means to erect them. This led to the dispersion of the men engaged in erecting them, and immediately following this change in public sentiment burst forth the Reformation led by Martin Luther, which rent for the time, almost to its foundation, the temporal and spiritual power of the Popes, and forever arresting the work upon the vast monuments of worship, gave the death-blow to the Masonic corporations in every portion of the European continent. Gradually thenceforth the German lodges dissolved. Those of Switzerland had been by an order of the Helvetian Diet disbanded in 1522. The jurisdiction of the five Grand Lodges was narrowed to very confined limits, and with nothing to construct, and nothing to adjudicate, the Diet of the Empire sitting at Ratisbonne, abrogated by a law of

the 16th of March, 1707, the authority of these lodges, and ordained that the differences between the workmen builders which might thereafter arise should be submitted to the civil tribunals.

CANADIAN MASONIC NEWS.

MATTAWA.—Officers of Mattawa Lodge, No 405, installed by W Bro Jas H Burritt, D D G M:—W Bro Rev C V F Bliss, I P M; W Bro Wm Hogarth, W M; Bros W E Thompson, S W; B H Klock, J W; W H Smith, Treas; C R Westgate, Sec; Jno McCracken, S D; W J Smail, J D; Wm Bell, I G; Maniel Rothschild, Tyler.

ONE of the charges brought against a candidate in the recent Dominion election in Richmond and Wolfe, Que., was that he was a Freemason. What a crime, indeed! Dr. J. H. Graham, Past Grand Master of the Grand Lodge of Quebec, made a speech at one of the meetings, which electrified the audience, and made the anti-Masonic candidate feel small enough to crawl over the fence through a knot-hole.

DEATH OF BRO. W. H. FRAZER.—The deepest regret is felt by a wide circle of friends and the Craft by the demise of W. Bro. W. H. Frazer, chief of the Dominion Board of Appraisers, which took place at Ottawa, on the 9th March, who held that position since 1860, the year of his appointment to the service. Previous to this, the deceased gentleman acted as secretary to the Ontario Commission at the Philadelphia Exhibition of 1876, and many Canadians remember with gratitude his kind attention and earnest desire to contribute to their comfort. He had been ailing for several months, but his death was somewhat unexpected. Shortly before passing into "the unknown land" he expressed a strong wish to look once more on the face of his beloved

chieftain, Sir John Macdonald. The wish was gratified, for the Premier after the closing of the Council meeting on Tuesday, visited the dying official and remained with him for several hours. The deceased was one of the staunchest Protectionists in Canada, and had excellent executive capacity. His knowledge of the trade question, and all that appertains to it, was extensive, and no man could have been more devoted to the cause he championed than he. Generous to a fault, many who experienced his kindness of heart will "ope the sacred source of sympathetic tears," as the solemn notes of the funeral dirge are chanted around all that is mortal of his remains.

"No farther seek his merits to disclose,
Or draw his frailties from their dread
abode,

(There they alike in trembling hope
repose),

The bosom of his father and his God."

The funeral took place at Hamilton, Ont., on the 11th, from the residence of Mr. Jas. Walker, and was conducted by the members of Barton Lodge, A. F. & A. M. The pallbearers were chosen from among the older members—the deceased gentleman's former friends. R. W. Bro. T. F. Blackwood, P. D. D. G. M., of Toronto, and W. Bro. Malcolm Gibbs, W. M. of Rehoboam Lodge, Toronto, attended the funeral; also, M. W. Bro. Hugh Murray, P. G. M., and a number of the prominent Masons of Hamilton.

STREETSVILLE.—Officers of River Park Lodge, No. 356, installed by R W Bro J Ross Robertson:—W Bro Wm Taylor, I P M; W Bro G H Falconer, W M; Bros J G Cooper, S W; F Oakley, M D, J W; Wm Taylor, Treas; J W Rolls, Sec; Wm Webb, Chap; James Miller, S D; Louis Shain, J D; M W Cook, S S; J G Owen, J S; Wm Andrew, I G; Thos Beckwith, Tyler; Joseph Featherston, D of C.

PETERBOROUGH.—On Friday night, 4th March, at the regular communication of Peterborough Lodge, a design for the new Masonic Temple, prepared by Mr. D. Gamble, was submitted and approved of. The new Temple will in all probability be located in Dunsford's block on Water street, opposite the Market. The plans provide for lodge accommodation, 135x33 feet, and if carried out will result in a Masonic Temple to be equalled nowhere outside the large cities. The exterior of the building will bear a dome and suitable inscriptions.

THE new Lodge Room of Ionic Lodge, No. 229, Brampton, Ont., was consecrated and dedicated on Friday night, 18th Feb., by the Most Worshipful the Grand Master, assisted by R. W. Bro. D. H. Martyn, of Kincardine, as Deputy Grand Master, R. W. Bro. J. J. Mason, of Hamilton, Grand Secretary and other Grand Lodge officials. At the conclusion of the ceremonies the visitors were hospitably entertained by the members of the lodge.

THE annual meeting of London Lodge of Perfection, A. & A. S. R., was held on the 4th March, in the Masonic Temple, London, Ont. The following Brethren were elected officers:—Ill. Bro. C. N. Spencer, 32°, T. P. G. M.; Ill. Bro. A. W. Porte, 32°, P. T. P. G. M.; P. Pr. J. D. Sharman, 18°, ex-S. G. W.; P. Pr. J. Callard, 18°, ex-G. J. W.; P. Pr. H. C. Simpson, 18°, ex-G. Orator; Ill. Bro. H. A. Baxter, 32°, ex-G. Almoner; P. Pr. A. O. Jeffery, 18°, ex-G. Secretary; Ill. Bro. A. W. Porte, 32°, ex-G. Treasurer; P. Pr. J. A. Rose, 18°, ex-G. M. of C.; P. Pr. Alex. Irvine, 18°, R. G. C. ex-P.; P. Pr. M. R. Counter, 18°, asst. R. G. ex-P.; Bro. W. J. Johnston, 14°, C. of G. P. Frs. R. Radcliffe, 18°, and D. M. Malloch, 18°, and Bro. Jos. Beck, 14°, Stewards; Ill. Bro. A. G. Smyth, 30°, G. Organist; P. Pr. F. J. Hood, 18°, G. Tyler.

THE concert and ball at Port Stanley, Tuesday evening, 8th March, under the auspices of St. Mark's Lodge, No. 94, G. R. C., was a great success. All present enjoyed the occasion very much, and speak in the highest terms of the manner in which all the arrangements were carried out.

STONEY CREEK.—Officers of Wentworth Lodge, No. 166, installed on 7th inst., W. Bros. Peter Reid, W. M.; F. M. Carpenter, P. M.; Bros. G. Miller, S. W., R. H. Dewar, J. W.; H. Lutz, Treasurer; Rev. F. E. Howitt, Chaplain; R. G. Marshall, Secretary; James Theobald, S. D. J. Patterson, J. D., G. Slingerland and J. D. Lutz, Stewards; John Slingerland, I. G.; W. E. Corman, Tyler; A. G. Jones, D. of C.; F. M. Carpenter and Geo. Fisher, Auditors.

A BOLD BURGLAR KEPT AT BAY AT THE POINT OF A TRUSTY SWORD.—At 1.30 last night, the family of Mr. G. S. McConkey, at Yonge and Richmond streets, were all abed when Mrs. McConkey saw a man steal into her room. She raised an alarm and the midnight intruder proved to be a burglar, who had left his boots at the foot of the stairs after getting in through a back window. Eminent Sir Knight McConkey rushed in with his trusty Knights Templar sword and loaded pistol and kept the bold invader at bay until the arrival of Policeman Peakham, who took him to Headquarters. There he was registered as Wm. Thompson, aged 21, 74 Duke street. He is known to the police as a loafer around the cheap restaurants on Adelaide street East. Sir Knight McConkey always sleeps with the shining blade at the head of his bed. He is now fully convinced that his sharp-pointed steel is useful as well as ornamental.—Toronto World.

The books of our R. W. Bro. Robt. Ramsay, are offered for sale. See advertisement.

JACK'S MATCHMAKING.

"Oh Jack, what on earth shall we do?"

"Well, what's the matter now, little woman? Is the house on fire, or have you upset my last drop of turpentine?" and Jack Melford turned to look at his young wife, who was disconsolately examining a letter she had just received from the postman.

"Read that, Jack, and you'll see for yourself"—handing the highly-scented epistle to her husband, who sniffed at it for a moment with comic disgust, and then read aloud—

"My dear Margaret—The letter announcing your return from Italy and your establishment at Hutton was very welcome, not only as giving us a hope of seeing a little more of you both, but from a selfish point of view"—"Not a doubt of that, ma'am!" interrupted Jack—"as I am going to ask you to help me out of a difficulty. Maude has been, as I told you in my last, growing more and more difficult to manage. Since Sir Ralph Alverton openly announced his intention of making her his heiress, she has become simply unbearable, and I am in daily terror that she will affront him in some way, and in consequence ruin her prospects. You must know the old gentleman has an intense and utter aversion to artists of all kinds and sorts—'long-haired, simpering puppies,' he politely calls them. Well, Maude, always romantic and mad after cleverness of all kinds, is doubly crazy just now. She is always complaining that, since the improvement in her prospects, she is beset by a lot of young men who look on her simply as an itinerate money-bag, to be caught and utilised by the first comer. Naturally young men like a girl with money, and I very much doubt if Maud's talented idols would not be of very much the same opinion as the poor fellows she insists on dubbing 'uncle Ralph's Philistines.' Where on earth she gets her romance from I'm sure I can't tell—not from me, that's certain!"

"Humph! No; I exonerate her fully from that charge," muttered Jack.

"But, to cut a long story short," the letter went on, "she was raving the other day about some Signor or other, when Sir Ralph turned on her and told her plainly that, if she married an artist of any kind, not one penny of his money would she ever see. Maude never said a word on the subject; but her thoughts were pretty evident. Lord James Bertie proposed to her the next day, and, though he was in every way most suitable, and the match would have been most pleasing to Sir Ralph, the headstrong girl scarcely gave the poor young man time to finish his proposal ere she refused him. Naturally, her uncle, whose heart was set on the match, is annoyed; and between the two I feel very wretched. So I am writing to ask a great favor of you, namely, to receive Maude on a visit for a little while.

"I have told her of my intention to write to you on this subject, and she seems to catch at the idea of getting away from home;

in fact, romantic and foolish even as she is, she feels the difficulty of her position as regards her uncle. Her only message is—"Tell Margaret, if she will really have me, let it be as her cousin in name as well as in fact. For Heaven's sake, let me for a little while drop "Miss Alverton, the heiress," and enjoy myself as plain "Maude Thornleigh." Now, my dear Margaret, can and will you grant this request? I need not try to describe what a relief it will be to me, if you do. Please explain all this to your husband for me.

"I consider I am asking a greater favor, in begging you to receive Maude this way, than I should dare to hope for from any one but your father's daughter; but let me add that I consider this visit entirely my affair, and that I will not hear of your being put to any expense, which I know, with your limited means, you can ill afford. I am particularly anxious that Maude should see an entirely different phase of life from that to which she has lately been accustomed; and your dear husband's being an artist is an additional advantage."

"So that's it, is it?" laughed Jack. "The old lady wishes her impressionable daughter to have a nearer view of Bohemia, I see! Well, perhaps she's right"—with a half-sigh. "Our life is quite humdrum enough to knock on the head all brilliant idealisations of an artist's life. Never mind, little woman," he added quickly, noticing his wife's grieved look; "if we are not a pair of Cresuses, there's enough for bread and water, and even at times for cheese. Kisses are gratis; so there's not much to complain of in the life; and, even if you do darn socks, dear heart, instead of making the pure embroidery of old days, I confess I am not Bohemian enough to prefer worn hose to neatly-mended ones."

"But, you see, Jack, the point is, I do owe aunt Eleanor a great deal; she was very good to me when dear father died, and I should like to help her, for I know her step-daughter tries her a good bit."

"Bound to, if the girl's worth her salt!" muttered Jack.

"But I don't," continued Mrs. Melford, "like the notion of this absurd farce about her name, or of your being bored by a fashionable æsthetic young lady, such as Maude is described by every one to be."

"Well, the change of name won't bother me, and, as to the neighbors, there is no one will care two straws if she calls herself 'Miss Smith' or 'Miss Alverton.' I confess I shall grudge losing our *tele-a-teles* a little; but still, if it's a case of your being able to do a kindness to a person you feel grateful to, I'll offer myself up on the altar of your gratitude. Besides, I've always the studio as a refuge; so, on the whole, my share of the sacrifice is not alarming. I'm far more sorry for you, for I

see plainly enough this step-cousin of yours will tax you pretty severely. Well, if 'twere done, 'twere best done quickly; so sit down, and write to your respected aunt that we will do our best for her art-stricken daughter."

Margaret Melford acted on her husband's suggestion, and in a few days received a letter announcing that Miss Alverton, *alias* Thornleigh would arrive on the following day. Accordingly at the proper time Margaret was at the station, watching for her cousin's train. She had not seen Maude since their childhood, as, during her later visits to Mrs. Alverton, Maude had been at school.

When the train stopped, a girl alighted from a first-class carriage, and looked about her somewhat helplessly. She being the only lady who left the train, Margaret went up to her and introduced herself. In a few minutes, bright active little Mrs. Melford had collected her cousin's various boxes, and consigned them to the care of a porter; then, turning to Maude, she said—

"Our house is quite close to the station, and the man will bring your luggage over safely—that is," she added, looking inquiringly at her companion, "if you are sure you won't mind the walk."

"No, thanks; the air is so delicious, pray let us walk."

They presented a striking contrast. Both were good-looking, well-bred women; but, while Mrs. Melford was a tiny brunette, all life, energy, and fun, whose trim dainty dress seemed the only possible garment for her pretty figure, Miss Alverton was a stately, dreamy blonde, her undeniably beautiful face sadly marred by its languid discontented expression, a woman to whom luxury seemed an actual necessity.

They passed along the lane that led to Hillside Cottage—the Melfords' home—in almost unbroken silence, Margaret wondering whether this was her cousin's usual manner, and, if it was, how she and Jack were ever going to stand it; but the exclamation of delight that broke from Maude when they reached the garden-gate reassured her somewhat.

The scene was certainly lovely. The cottage was built on the side of a hill—whence its name—sloping gently down to the little trout-stream that rushed along at the bottom of the valley, the hill on the opposite side rising steeply and thickly wooded; the view to the right was shut in by the hills, while to the left it embraced a fertile plain dotted with pretty farms to the blue

shimmering line of the sea on the distant horizon.

Jack met them as they entered, and was duly introduced. Even his bright courtesy was no match for Miss Alverton's languid coldness; and, after one or two attempts at conversation, he turned to his wife, saying—

"You had better show your cousin her room, Margaret. I told Jane to have tea ready for you in the drawing-room, thinking you would both be tired."

Margaret accordingly took Maude into the house, showed her her room, helped her with her wraps, and, welcoming her warmly to the Hillside, said how sincerely she hoped the visit would be a pleasant one.

"You are very kind," was all the answer she received, in Maude's cool unmoved tones; and, with a sense of being rebuffed, Mrs. Melford left her cousin, and went off to find her husband.

"She's a beauty," quoth Jack; "but what a cool hand!"

"She's very shy or very reserved—I cannot tell which. I only trust she will not continue such an icicle!"

"Well, little woman, if kindness can thaw her, you will manage it, I know;" and, so saying, Jack drew his wife into his studio to judge of his progress during the morning.

But Maude did not thaw either that day or the next, nor in fact for many days. Warm-hearted little Mrs. Melford was quite chilled by her coldness, reproaching herself bitterly for not being able to induce the girl to make herself more sociable or at home. Jack spent most of his time in his studio, and did not conceal his reasons from his wife, who blamed herself, on his account also, for bringing such a "wet blanket" into his house.

One day however, having left Maude to amuse herself as best she could in the garden, while she herself attended to some housewifely duty, on her return she saw her guest and husband talking earnestly together. Jack had thrown off his usual half-sarcastic manner, and was evidently trying to explain something, whilst Maude, all her composure gone, was listening intently, almost anxiously, now and then putting in a few words, which, even at that distance, Margaret fancied were pleading. At last Maude held out her hand to Jack, who pressed it warmly; then she turned and ran into the house without noticing her hostess.

Jack wandered on down the garden, smoking, and so deep in thought that he never noticed Margaret till she gently laid her hand upon his arm. It was promptly seized, and, drawing her to

him, Jack kissed her passionately.

"My darling, thank Heaven I have you! I declare"—he continued, flushing, and laughing uneasily—"that girl is a witch!"

"Why? What has she been saying?"

"Oh, I don't know! Yes, I do! Look here Margaret! I came out just now for a breath of fresh air, for I had been working hard all the morning, when I found your cousin sitting under the old cedar. She looked so utterly downcast that I could not help asking her what was the matter. My question evidently upset her composure, for, to my horror, she burst into a flood of tears. Of course then I could not leave her, and had to quiet her the best I could. At last the whole story came out; she gave me a full account of her life, and a pleasant one it was! By Jove, I only wonder the poor girl has stood it so long! And, child, when I heard her dismal little egotistical views of life, every wish even for better things crushed down to a dead level of worldly prosperity and good form, her only clear idea a half-cynical distrust of every one round her, her only knowledge that of things of which she ought to be as innocent as a baby, my heart ached for the girl. Then I thought of you, dear, and all you were to me, and of all this girl might and should be with the right training, and so gave her a straightforward bit of mind. She took it awfully well; but it did not stop her crying, so I was not by any means sorry when she bolted into the house. But it set me thinking of the future, and, if we should have a dear little girl, what a responsibility it would be; and, as you came up, I was just thanking Heaven for the little woman who is of course the plague of my life, but who, after all, is my best chance of ever being or doing anything!"

Mrs. Melford pressed her husband's arms lovingly, and they wandered on together, making plans for Maude Alverton. When that young lady reappeared, she was as cool and composed as ever, and Margaret found herself wondering if she had dreamt of the scene beneath the cedar.

From that day she watched her cousin closely, and the result of her watching was not altogether satisfactory. Maude, becoming used to her cousins, gradually showed more and more of her true self, and, whilst many traits only tended to increase their liking for her, her defects, which, to do her justice, arose chiefly from her education, became more evident. She often let her hosts see—unintentionally truly, but none the less plainly—that she missed the daily luxuries which at

home she was accustomed to consider simple necessities. On these occasions Mrs. Melford winced, but Jack Melford only laughed, sometimes "chaffing" her openly and unmercifully, at others shrugging his shoulders and petting her as if she were a spoiled child.

If Mrs. Alverton's idea had been that the narrow means and commonplace daily life of the Melfords would disenchant her step-daughter, used to luxury, and in spite of her imaginary Bohemianism, as fond of it as most pretty women, that good lady was grievously mistaken. In spite of every disadvantage, the tiny household was as perfectly kept and dainty as that of far more assuming people, and, if more fell on Margaret's shoulder than would have been the case had they been better off, she kept the fact to herself, and no one would have guessed that there was any strain. Certainly Maude never saw anything to shake her belief in the ideality of an artist's life; although perhaps she realised how much Margaret's unceasing and dainty management had to do with the comfort of their daily life, she did full justice to Jack's god-natured indifference to their scanty means and his bright merry way of enjoying and making the most of everything. So much was this the case that Margaret became oppressed by the secret fear that her visitor was unconsciously growing far more attracted by Jack and his pseudo-Bohemianism than was altogether good for herself or in accordance with "aunt Eleanor's" views.

The fact was that Maude, accustomed to the mercenary deference of her interested suitors, and of the toadies of whom her mother's "dear friends" chiefly consisted, found an inexpressible fascination in Jack's cool assumption of authority, and soon learned to treat his wishes with the same unquestioning respect as Margaret did; in fact, she was far more obedient, and often amused Mrs. Melford by a way she had of treating any suggestion of Jack's as an unquestionable command.

One day Margaret appeared in the studio where Jack was hard at work.

"What is it, dear?" he asked, noticing her troubled face.

"I'm rather worried, Jack dear, that's the truth. Do you know—don't laugh, please!—I almost fear that Maude—"

"Well, that Maude—what?" questioned her husband, mimicking her anxious tones, yet watching her keenly all the time with half-closed eyes.

"Why, that Maude"—and Mrs. Melford hesitated—"Maude is getting to care more for you than is altogether good for her."

The confession evidently cost the poor woman dearly, and she looked piteously at her husband as she made it. It was not however received as solemnly as it was made, for, after looking at her for a moment, as if thunderstruck, Jack burst into a peal of laughter.

"My dear child, you are demented!" he gasped between the paroxysms. "What on earth put such a notion into your silly little head?"

"I expect I'd better tell you everything, Jack. You see, this morning, when we were in the garden, we got to talking of the future—mine and hers—and she burst out into a tirade that frightened me more effectually than her old callous condition ever did. You know aunt Eleanor—"

"Yes, dear, I know aunt Eleanor meant me to act as an artistic scarecrow, and it certainly would be very disgraceful of me if I became, however involuntarily, a bait. But really your notion is too absurd, 'pon my word it is!"—and a fresh burst of laughter interrupted Jack's protest.

A little reassured by her husband's amusement at her terror, Mrs. Melford allowed herself to be reasoned out of most of it, and, much comforted, left Jack to resume his work.

No sooner was she gone however than Jack's manner changed. He still looked amused; but he was worried too, and smoked fast and furiously, as he walked up and down the studio.

"Bother the women!" he muttered. "A nice pickle that old woman has got the lot of us into! Poor little Madge! 'Twas a shame to laugh at her in that way; but what could I do? Maude, poor girl, would break her heart if she thought we had either of us guessed her silly little secret; and, beside, the idea of aunt Eleanor's rage if she knew the truth is too absurd! That's what comes of my setting up as a Mentor to female youth and beauty with a taste for theatricals and art. Oh, hang the women! No wonder those old fellows painted the tempter as a snake with a woman's head. As soon as a second woman gets into the matrimonial Eden, there's bound to be a row! I might have known what the young woman was by that freak about her name—Miss Thornleigh, indeed!

"Poor girl! I suppose she fancies every man, woman and child is after those money-bags of hers! Well, its a form of trial I'm not likely to suffer from, any way!" As he turned, he caught sight of a photograph lying on the floor, and unconsciously picked it up and looked at it. "Dear old Gerald! How well he looks! Wouldn't he laugh

if he knew of my predicament! By Jove, what a notion! See if I don't pay you out of all this bother, Miss Alverton—Thornleigh!" And he sat down and began writing as follows—

"Dear old Jerry—If you have not totally forgotten your promise or changed your mind, it may interest you to know that we—*i. e.*, myself and the partner of my joys and woes—have returned from Italy and have set up for the present at Hatton, a jolly little village on the G. W. R. As we have a fairly comfortable spare room, the sooner you redeem your pledge and come and see us the better I shall like it. I am not going to write a yarn about your welcome, *et cætera*. If you are the same Gerald Foulis as of old at Eton and Oxford, you know how glad I shall be to see you, and, thank goodness, in the matter of my old friends, at all events, Margaret and I are one. I heard from Deventry of your return from India, and of your accession of rank. From what he told me, I fear the latter is no great subject of congratulation, and that you were far better off in the old days.

"Do, for charity's sake, come and stay with us! My wife is a dear, cheery little body, a *tete-a-tete* with whom I enjoy immensely; but she has lately developed a she-cousin, and I feel daily more and more that, alone and unassisted, I cannot any longer make head against the pair of them; so do come and oblige. Your old friend,
"JACK."

"P. S.—Look here! Don't for goodness sake, fall in love with either of the girls. Both are pretty; but one's engaged, and the other hasn't a half-penny. By-the-way, I've dropped the 'Lord' in your case, and announced you as plain 'Gerald Foulis.'"

Jack gave a sigh of relief when this letter was finished, and soon after dropped it himself into the post.

That evening, sitting under the cedar with his wife and her cousin, he remarked casually—

"By-the-by, Madge, you'll have to make the gable-room tidy. I half expect an old friend, Gerald, commonly called Jerry Foulis, for a few days' visit. I think you'll both like him; he's an artist like myself, only, having a large enough income to save him from absolute starvation, he's a good deal less industrious."

Little Mrs. Melford's bright eyes opened wide at this sudden announcement, but she said nothing. Maude likewise was silent; and what Jack called her "spoilt-child" expression deepened visibly.

"My dear Jack," exclaimed Mrs. Melford, a little later, when they were alone together, "who on earth is this friend? Oh, dear! Why did you ask him, with Maude here? An artist too, and good-looking, and young of course!"

"One question at a time, my dear girl. Take it easy, and I'll do my best to satisfy you; so now to begin. He is Gerald Foulis, an old school-mate and

college-friend of mine, and he comes now because it is most convenient to him. I cannot say I regret his coming, for really, dear, two is company and three is none, as the saying runs; and your cousin, though I freely admit she improves vastly on acquaintance, is a little heavy on my hands. As to Jerry's being an artist, I did not make him one, and, if it is any comfort to you, he's a wofully bad one, poor old boy! As to his youth and good looks—well, he's a contemporary of mine, so he is no Methuselah; about his looks I'm sure I can't say anything, you women have such funny ideas on that point; all I know is, he is six feet high, fair, curly-haired, as strong as a horse, and about as honest and reliable. There—if you want to know more, you must wait till you see him! Maude and your beloved aunt must just take things as they come; I cannot cut all my friends for the sake of that old lady and her æsthetic daughter. As far as the man goes, I think Miss Maude might easily do a good deal worse than fall in love with Jerry Foulis."

With this declaration poor anxious Margaret had to be satisfied, for not a word more on the subject was to be got out of Jack. It cannot be said that his silence made the ladies indifferent to the expected visitor; on the contrary, they only seemed to think about him the more, a result which Jack very probably anticipated.

Two days later, he looked up from his breakfast to remark—

"I say, Margaret—Foulis will be here to-day, so that's all right!"—a piece of news that did not make Mrs. Melford more cheerful.

Maude passed that afternoon in her room, on the pretence that the heat affected her; the truth was she was thoroughly cross at the coming of this intruder. Her life during the past week had been so happy that she could not bear to think of any alteration in it; she had a nervous dread that any change must be for the worse. The old friend would probably engross Jack; and, though she had honestly grown very fond of Margaret, she was obliged to confess to herself that he, with his frank *camaraderie* and calm self-respect, was the principal attraction to her at Hillside. Getting tired of her solitude, she went to the window to see if either Jack or his wife were about. As she did so, the gate swung open, and a young man entered. He looked up, and, seeing the pretty face at the window, raised his hat.

"Is that Jerry Foulis, I wonder?" thought Maude. "He is certainly handsome, and looks clever too. How different from poor uncle Ralph's Philis-

tines!"—and, with a half-sigh, for which she should have found it hard to account satisfactorily, she made herself presentable previously to going down.

The stranger was Gerald, who, in the meantime, had entered the house, had unearthed Jack, and had been introduced to Mrs. Melford, with whom he was evidently charmed.

When Maude entered, he appeared much struck, and devoted himself to her during the evening. He was equally attentive subsequently, following her about, waiting on her, singing with her, and taking care of her generally, in a fashion that filled Jack with great, if secret amusement, and caused Mrs. Melford—who, whilst liking her guest immensely, had a feeling of acting treacherously by "aunt Eleanor"—great anxiety.

Maude was obliged to confess to herself that the anticipated disturber of their peace was, in fact, the pleasantest of a very pleasant party, and, if bad as an artist—on which points she had grave doubts—he was unsurpassable as a companion.

The addition to their party made little alteration in their way of life. The morning was spent by Jack and Gerald in the studio, whilst Mrs. Melford saw to her housekeeping, and Maude amused herself as best she could. In the afternoon they all made for the garden, and either lounged about till tea-time, or went on long exploring or pic-nic excursions. Had she been catechised, Maude could not have had failed to admit how completely her interest in Jack was fading away, and how intensely she looked forward to the afternoons and Gerald's companionship.

CONCLUDED NEXT MONTH.

READERS of THE CRAFTSMAN will learn with deep regret of the death of R. W. Bro. A. J. Cambie, Chief Clerk of the Patent Office at Ottawa, and Past Grand Junior Varden of the Grand Lodge of Canada. Deceased has for a number of years been acting deputy commissioner of patents, and was personally known to a large number of persons who have had dealings with the office, and had many friends, being a painstaking official. He was genial and gentlemanly with all, and was very popular with the Craft at the Capital and wherever known.