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THE CRAFTSMAN;

AND

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FOUL WEATHER, AND FAIR; OR, A MASON'S TRIAL.

BY C. P. NASH.

(From the *Mystic Star*.)

(Concluded.)

Trouble rarely comes singly. Charley had an affianced, in the neighborhood, in the person of Miss Sarah Brownell, They were playmates in childhood; attended school together in the "old school house," over a mile away, and were engaged when he was nineteen, and she seventeen.

Her father, Azariah Brownell, or "Az. Brownell," as he was usually called, "for short," was under the complete dictation and control of the Rev. Mr. Allwise; and like the latter, was one of the most prejudiced and unreasonable anti-Masons, in all the country round.

The news that Charley had joined the Masons, soon came to the ear of his affianced, and her father, Sarah had been taught to conceive of Masonry as the embodiment of everything vile, wicked and criminal.

This impression had come of listening to the conversations had upon the subject, between her father and the Rev. Joseph Allwise.

How she was affected by the foregoing intelligence, may therefore be easily imagined. Had she heard he had stolen some neighbor's horse, set fire to his barn, robbed a traveler upon the highway, or even become intoxicated, and in a mad broil, murdered his antagonist, she could have felt no worse. She wrung her hands and tore her hair in very anguish; could not eat or sleep, and refused to be consoled by the only consolation her father could give, "that the best are liable to fall; and there are plenty more young men as good, if not better than he." She regarded him as lost to her forever: and when Charley Van Orden fell; when such as he could prove corrupt, and disappointed the hopes of his friends and admirers, for he was regarded by all as a most estimable young man, when he could prove false to her who had known him best, and loved him most of all, in whom could she have confidence? She was prepared to see her own father, and dear pastor, Mr. Allwise, go down next.

Such was the storm that wildly raged in her torn and shattered heart; until her mother, ah, how many balmy words have fallen upon bleeding hearts from the angel lips of *mother*, ventured to whisper very softly in her ear, lest she should be overheard, "Perhaps the Masons are not so bad, after all, as we have thought;" and when she had said it she looked frightened, and cast a furtive glance at the cat upon the floor, and at the canary on the wall, as though suspicious that they might prove telltale, and repeat her words. She could not divine herself, why she had said it; the words seem to come to her as the whisperings of some unseen angel; and without pondering them, she had at once breathed them out.

Will she repent their utterance? Whether she does or not, they brought a light into Sarah's eyes, a color to her cheek, and a hopefulness into the expression of her whole face, of which they had been entirely innocent since she heard the sad news, two days before. And oh, how much of life is sometimes crowded into the brief space of forty-eight, or even twenty-four hours.

The evening of that day was the usual one for Charley's visit to the home of the Brownell's. He went now to pour into the ear of his beloved, the bitter anguish of his own broken spirit: flattering himself that there was one heart that would sympathize with him, as would the heart of his own dear mother, was not her place occupied by another at the family hearth. He went fresh from his mother's grave, imagining that he could almost hear her words of consolation, now that his own father had become his enemy.

Filled with these thoughts, in which sunshine and shadow so weirdly played at hide and seek, he was totally unprepared for the reception that awaited him.

Mr. Brownell answered his familiar rap, presenting himself in person at the door, instead of bidding him enter, as had been the custom; and so startled him that he staggered back, and clutched the gateposts for support, by the unexpected words: How dare you, villain, presume to set foot on my premises again, after joining those wicked Masons. Would you make us accessory to your guilt? There is no one here who wishes to see you; your presence is pestilential; Sarah despises you, and we all hate you. Begone, and let us never see your face, nor have occasion to speak your name again."

The young man waited not for a second invitation; he went, bewildered, not knowing whither, as one laboring under the incubus of a nightmare. And all, before Sarah, to whom this proceeding was as unexpected as to her lover, had sufficiently recovered from the shock it gave her, to utter a word. With a wail she at last said, "Oh father, how could you do that?" and flew to her room.

We will draw the curtain around the bed of both, for that night: only a demon could witness their emotions with the least degree of satisfaction.

The acts in the drama,—might it not be styled a *tragedy*—succeeded each other rapidly.

Next came charges against our hero, before his church. Next a trial; conducted by bigotry and relentless prejudice, headed, and led on by the devout, and pious Mr. Allwise; some hearts throbbed with sympathy, but who, but the charged himself, dare say a word in opposition to their pastor?

Result, expulsion ; by a vote declared unanimous through the minority, not daring to brave the fierce spirit which reigned ; and comforting themselves with the assurance that it would be useless, beside stirring up strife in the church ; did not vote at all.

But one point was gained, notwithstanding Freemasonry received the best vindication the promising talent of the young man could give it ; for it would be carrying the matter a little too far, to deny him the right of self defence, when there was no other to speak for him. To the wholesale and sweeping charge made by Mr. Allwise, that the Masons were a set of thieves and robbers, clanned together for mutual protection in their nefarious business, Charley replied, that the archives of Masonry showed John the Baptist, and John the Evangelist, to have been Master Masons. But as that would not be believed by the profane, or uninitiated, it was known to all, who were not too full of prejudice and spite to inquire, that Geo. Washington, the Father of his Country ; La Fayette, the distinguished French patriot ; and many of the best men among statesmen, moralists, philanthropists ; and even many of the most celebrated ministers of the Gospel, were also Masons. " And," continued the accused, " take the men of your own acquaintance who make no secret of the fact that they belong to the Order ; with many of whom you are well acquainted ; and what better class of citizens have we among us ? What better Christians than many of them ? " And when he triumphantly asked, " Are all these men, with the immortal Washington at their head, ' thieves and robbers ? ' are they banded together merely to carry on their ' nefarious business ? ' " there was a marifest sensation, and many turned uneasily in their seats.

But what power has logic, in the presence of such willful predetermination : when, the assembly was convened not to determine what was to be done, but to do a certain thing, already decided upon. And so he was expelled.

Impelled by a feeling of sheer desperation, he now determined to know the end. And he did ; in due time he was " passed " to the degree of Fellow Craft ; and then " raised " to the sublime degree of a Master Mason. And to him it was a *sublime* degree : before he had admired Masonry, now he extolled it ; before he was its apologist, now its brave defender. And when, having been forbidden his father's house, he wrote him, to say, that he found in Masonry only that which commanded his admiration and love ; that he had been unwarrantably and cruelly persecuted ; and by those who should have been his best friends ; and that he could renounce so excellent an institution simply because of the blind misconception of even his own relatives ; the old gentleman read it, mainly because he hoped to find in it the coveted renunciation which would afford him the opportunity for which he longed, of folding his son to his heart again ; and it cost him a severe struggle than he had anticipated, to decide that his own, formerly truthful son, was willfully lying to him. But a consideration of what it would cost him to take sides with his boy, decided him ; and he went on in the tenor of his very sad and uneven way, as before.

Consoling himself for the loss of his old friends, so dear to him, by the acquisition of his new ones among the Masonic brethren, some two years passed away in the life of the young man ; when a new chapter of events began to open up.

Sarah Brownell had rapidly sank into decline ; and being the idol of

the household, her father had employed the best medical faculty to be had, without regard to distance, or expense. To do this for two years, had obliged him to add mortgage after mortgage upon his farm, his only property, until, failing to meet even the interest when due, the sheriff had sold him out of house and home, and left him upon the world with his charge, little better than a beggar.

But he could hardly believe his ears when he heard the sheriff announce, "Sold, to Charley Van Orden, for thirty-four hundred and forty-dollars."

The truth was, "The Brothers" had found Charley a good situation, as travelling agent for a manufacturing house, the "Gurnee Calico Works," and he had saved, by close economy, \$1,000 a year, from his salary. With this, and \$1,500 more advanced him by his employer, upon security furnished by one of his Masonic brothers, he bought the Brownell farm; one of the best, thought not one of the largest, in the country. And everybody said it was nearer worth \$6,000 than what it brought.

"As. Brownell" was humbled, and as Charley's praise was upon everybody's lips, he sought an interview with the rising young man. He wanted to rent the farm of him, as he could not persuade himself that Charley intended to leave his present lucrative business, to occupy it himself. Note his surprise, when informed that he had bought it as a home for Sarah, while she lived. That as he could not have the privilege of caring for her personally he could not endure the thought of her being cast forth from the home of her childhood, in her sad extremity.

"Remain here, Mr. Brownell, without rent, while she lives, and take good care of *her*, is all the remuneration I ask," said the noble man, no longer a "boy," nor "the young man."

There are motions which cannot be described; and of this character where those which heaved the bosom of the Brownell family.

"That is all the business you had with me, Mr. Brownell?" said Charley, rising.

"No," was the answer; "Stay; be seated again." These words came forth sepulchrally, and it choked utterance, while suffused eyes baptized what he said.

"Mr. Van Orden, I am confident we have done you great injustice: however bad as Masonry may be, in the abstract, you certainly are not a bad man, though a Mason; and deep as my prejudices have been burned into me against that institution, I am prepared to declare that, in my opinion, so good a man as you are, would not remain in it communion, if there was anything radically bad about it. Nay more; I am fully persuaded that you would not remain in it an hour, if it was not absolutely good. What can we do, Mr. Van Orden, to repair the injury I have done you? For it all rests on me, I have never heard another member of my family say aught against you."

Charley caught these last words eagerly. "Do you mean to say," he eagerly inquired, "that Sarah never spoke against me, sir?"

"Never, sir, to my knowledge."

"A renewal of her love, Mr. Brownell, will more than repay me for all I have suffered. Oh sir! the privilege of watching by her bedside, in her last sad hours; no price could be put upon such a privilege. Where is she? Can I see her?"

Mr. B. led him to her room, through the open door of which she had listened to this conversation. Oh! how pale and emaciated she was,

but her deeply sunken eyes looked up through the overhanging lashes, with an expression they had not had for months. Enough; let us close the door, and leave them to talk over their trials in solitude.

When Charley, after an hour's absence, rejoined the family, it was to assure Mr. B. that though the course of true love never did run smooth, as between himself and Sarah, it had never ceased to run; that they had renewed their troth, and even fixed upon an early wedding day, they might enjoy in each others society as much as possible, what little remained of life to her.

In a few days it was gossiped about the neighborhood that Sarah Brownell's health was decidedly better; and so rapid was the improvement that her physician was dismissed, and his physic, what remained in the house, "thrown to the dogs." The wedding day was deferred in consequence, three months; and when the time arrived, the neighbors all said, "Who would have believed, six months ago, that Sarah Brownell would ever have made such a blooming bride?"

And among that happy wedding party, none were happier than James Van Orden, Charley's father. For no sooner did he learn what had transpired at Brownell's, on the day of sale, and a short time subsequently; than he sent for his son to come home; and when he came, as he was most glad to do, the old man pressed him to his heart with tearful eyes; and held him locked in his embrace, until it seemed as if the muscles of his hands would never relax their grasp.

The remainder of the story is soon told. The Rev. Joseph Allwise left for a new field of labor, his time have expired; and was voted an old foggy by all the young members of the parish. His successor, the Rev. John S. Fleming, was a Master Mason, and regular attendant upon the session of the Lodge.

Charley soon had the satisfaction of carrying in two petitions to his Lodge, one signed by Azariah Brownell, and the other by James Van Orden, as petitioners; both of whom were duly elected, and made Master Masons; and none were louder in the praise of the institution than they. And woe betide the man, or woman after that, who dared say a word against Charley Van Orden, or Freemasonry.

Many years of happy life, have followed the matrimonial alliance of Charley and Sarah, and if spared, they are soon to celebrate their silver wedding. He, years since, became a leading partner in the "Gurnee Calico Works." And so, in time, fair weather, and bright sunshine, came out of the foul, with its sombre clouds.

CORNER STONE.—At an especial communication of Grand Lodge, held on the 16th August, at Picton, Ont., the corner stone of a new School House and Masonic Hall combined was laid by R. W. Bro. Macpherson, of Owen Sound, assisted by R. W. Bro. T. H. Hen'erson, of Bellville, and a large number of the brethren. A beautiful silver trowel was presented to R. W. Bro. Macpherson, and with it the stone was laid with the usual Masonic ceremonies. Grand Lodge having been closed the brethren repaired to Conger's Hall, where a bountiful repast had been provided, and where, after ample justice had been done to the good things set forth, the usual loyal and masonic toasts were proposed and heartily responded to.

THE MYSTERIES OF FREEMASONRY.

Showing from the Origin, Nature and Object of the Rites and Ceremonies their Remote Antiquity, their Identity with the Order of Modern Free-Masonry.

COMPILED FROM AUTHENTIC SOURCES BY R. W. BRO. OTTO KLOTZ.

"If circumstances lead me, I will find
Where Truth is hid, though it were hid indeed
Within the centre. —SHAKESPEARE.

[Continued.]

SIGNS AND SIMBOLS.

Although among the various ancient societies, there existed in the practice of their mysteries, some difference in the *ceremonial*; yet the great *essentials* of all the mysteries never varied. The difference in the ceremonial was produced by the difference in the intellectual attainments of the people, their mode of government, their peculiar propensities, their pursuits in life, their language and also the climate and country in which they lived; while the great essentials of all the mysteries had a reference to the worship of a Supreme Being and the moral culture of man. Hence the same or similar ceremonies, which were applied in Egypt to Osiris and Isis, were celebrated in Greece in honor to Bacchus and Rhea, at Cleusis they were applied to Ceres and Proserpine, in Tyre, Cyprus to Maha, Deva and Sita, in Britain to Yen and Ceridwen, in Scandinavia to Odin and Frea, and in Mexico to Tlave and the Great Mother; for these appear to be but different names for the deities which were originally the same system.

They used as most significant emblems: the Theological Ladder—the triple support of the universal lodge, called by masons wisdom, strength and beauty—the triangle, the point within a circle, the sun and moon, the star, the all-seeing eye, the coffin and many other legitimate emblems of masonry; they used the same form of government, the same system of secrecy, allegory and symbolical instruction, all tending to the same point, the practice of moral virtue. None were admitted without previous probation and initiation, the candidates were bound by solemn oaths; united by invisible ties, taught by symbols, distinguished by signs and tokens, and impelled by a conscientious adherence to the rules of the order, they professed to practice the most rigid morality, justice towards men and piety to the gods.

If primitive masonry was a system of *light*, the initiated heathen equally paid divine honor to the *sun*, as the source of light, by *circum-ambulating* in the course of that luminary, during the ceremony of initiation.

The initiated referred to the four elements which were portrayed by certain prismatic colors. *White* represented the air, *Blue* the water, *Purple* the earth and *Crimson* the fire. The *Zodiac*, was considered as the great assembly of the *twelve gods*, the sun being supreme, and the planets his attendants.

The emblems which masons now make use of as the secret repositories of their treasures of morality, were adopted by the ancients in very early times, as signs and symbols, and were even substituted for alphabetical characters.

ORIGIN OF THE SIGN OF DISTRESS.

The sign of distress probably owes its origin to a law of the ancient Egyptians by which it was enacted that: He who neglected or refused to save a man's life when attacked, if it were in his power to assist him, was punished as rigorously as the assassin, but if the unfortunate person could not be succoured, the offender was at least to be impeached and penalties were decreed for any neglect of this kind. Thus the subjects were a guard and protection to one another and the whole body of the community united against the design of the bad.

THE TEMPLES WERE BUILT DUE EAST AND WEST.

All pagan temples were built due east and west, in consequence of the sun's being the universal object of worship. The Egyptians, the Chaldeans, the Indians, the Persians and the Chinese all placed their temples fronting the east, to receive the first rays of the sun. The Tabernacle was built due East and West in commemoration of that great and mighty wind which first blew East and then West to divide the Red Sea for their safe transit and the total destination of the Egyptian army.

THE THREE PILLARS: WISDOM, STRENGTH AND BEAUTY.

It is remarkable that every mysterious system practised on the habitable globe contains a *Triad of deity*.

The oracle in Damascus asserts that "throughout the world a Triad shines forth, which resolves itself into a "Monad" and the uniform symbol of this *three-fold-Deity*, was an *equilateral triangle*, the precise form occupied by the pillars of wisdom, strength and beauty.

In the mysteries of the British Druids these three pillars represented the great emblematical Triad of the Deity; their Adytum or lodge was actually supported by three stones or pillars which were supposed to convey a regenerating purity to the aspirant, after having endured the ceremony of initiation in all its accustomed formalities. The delivery from between them was termed a new birth, the palingenesia.

The corresponding pillars of the Hindoo mythology were also known by the names of wisdom, strength and beauty, and placed in the east, west and south, crowned with three human heads. They jointly refer to the creator, who was said to have planned the great work by his infinite wisdom, executed by his strength and to have adorned it with all its beauty and usefulness for the benefit of man.

These united powers were not overlooked in the mysteries, for we find them represented in the solemn ceremony of initiation, by the three presiding Brahmins or Hierophants. The chief Brahmin sat in the east, highly exalted on a brilliant throne, clad in a flowing robe of azure, thickly sparkled with golden stars and bearing in his hands a magical rod; thus symbolising Brahma, the creator of the world. His two compeers, clad in robes of equal magnificence occupied corresponding situations of distinction.

The representative of *Vishnu*, the setting sun, was placed on the exalted throne in the West and he who represented *Siva*, the meridian sun, occupied a splendid throne in the South.

Brahma, *Vishnu* and *Siva* were considered as a *tri-une-god*, distinguished by the significant appellation of *Tri-murti* or *tri-form*.

Brahma was said to be the *creator*, *Vishnu* the *preserver* and *Siva*, the *judge* or *destroyer*.

In the east as the pillar of wisdom, this deity was called Brahma in the west as the pillar of strength, Vishnu, and in the South as the pillar of beauty, Siva, and hence in the Indian initiations, as just observed the representative of Brahma was seated in the east, that of Vishnu in the west and that of Siva in the South.

A very remarkable coincidence in the practice of masonry.

In like manner the *Persians* who turned their emblematical Mithratic cave or lodge, the Empyrean, feigned it supported by three intelligences *Ormisdā, Mithra* and *Mithras* who were usually denominated from certain characteristics which they were supposed individually to possess, viz; *eternity, fecundity* and *authority*. Similar to those were the forms of the *Egyptian Deity* designated by the attributes of *wisdom power* and *goodness*. And the sovereign *good, intellect* and *energy* of the *Platonists* which were also regarded as the respective properties of the divine Triad.

FAITH, HOPE AND CHARITY.

The ancient Egyptians ascribed to Faith, the Genius of Spring, to Hope that of Summer and to Charity that of Autumn. Faith is Spring, because faith and work must always come together, in faith the husbandman commits to the fertilizing womb of the earth, the seeds which he hopes the hot rays of the sun will transform into beautiful fields of grain and fruit, it was therefore that they had hope of summer because from that point the sun looks vertically down upon the seeds which have been committed to the fertilizing womb of the earth. Charity of Autumn because the sun empties his cornucopia into our desiring lap.

THE SEVEN STARS.

During the ceremony of initiation into the Mysteries of Eleusis, the Hierophant sat on a throne brilliant with gold, over which arched a rainbow, in the circle of which were the moon and *seven stars*.

Now if we remember that the temples of the ancients were a representation of the universe and take into consideration that the ancients only knew seven planets belonging to our solar system the enigma of the seven stars will be readily explained.

We also learn that the astronomical idea of Pythagoras that heaven denotes either the spheres of the fixed stars, or the whole space between the fixed stars and the moon, or the whole world, including both the heavenly spheres and the earth, Agreeable to the arithmetical hypothesis, there are ten heavenly spheres of which nine are visible to us viz ! the sphere of the fixed stars, the seven spheres of the *seven planets* including the sun and the moon and the spheres of the earth. The tenth, earth, called by Pythagoras antic-thon-anti-earth, is invisible, but necessary to the perfection of the harmony of nature since the *decade* is the perfection of the numerical harmony.

THE MOSAIC PAYMENT, THE BLAZING STAR AND THE TESSELATED BORDER.

The Egyptians and other ancient nations held high hills, groves &c. in superstitious veneration as has been shown in former parts of this lecture; and although, when more civilized, in order to shelter themselves from the weather, they quitted these favourable retreats and worshipped their gods in temples; still it was natural that they should endeavour to imitate the scenes which they venerated and had been accustomed to contemplate in their former devotions.

The ancients, and especially the Greeks, adorned their floors and pavements of palaces and temples with mosaic or rather *musaic* work. A work composed of many stones, or rather matters of different colors, so disposed as to represent divers shapes and ornaments, birds &c.

The word *musaic* is evidently of Egyptian origin, which will appear from the following explanation :

The rural works not being resumed in Egypt till after the Nile had quitted the plains (the Delta), the Egyptians for this reason gave the public signs of husbandry the name of *Moses* or *Museus*, *saved from the waters*, and on the same account the nine moons during which Horus, Apollo or Husbandry continued his exercises, and during which Egypt is fed from inundation went by the same name.

These nine moons or months were represented by nine different figures of Isis, each intended to inform men what they were to do, and hence originated the fable of the nine muses.

Now what could be more appropriate than to denominate the variegated and beautiful face of the earth in Egypt, in particular the Delta, during the nine months that bore the name of *Moses* or *Museus*, *mosaic* or *musaic work* and to give the same appellation to its imitation on the floors or pavements of their temples and palaces.

Thus the flooring of the Lodge is intended to resemble the face of the earth, and the principal ceremonies performed in it, are an imitation of the movements of the heavenly bodies, particularly of that great luminary the sun, the god of Egypt.

But the Greeks among whom this chorus of deities was introduced, gave each of them a proper name and which are known in Grecian mythology as the nine Muses.

Near the *nine Isises*, that denoted the nine months in which people might go up and down, and act at liberty, appeared also *three Isises*, that represented the three months during which the water remained on the plains and hindered the free correspondence of one city with another.

They were drawn sometimes in swathings, and incapable of making any use either of their feet or arms; sometimes half women and half lizard or half fishes, because men must then remain on the land by the water side. In fine they were represented as the three idle sisters, without any attribute, holding one another by the hands, because they denoted the inaction of the three months of inundation, that succeeded each other without interruption. And as these three months broke off the ordinary correspondence of one city with another, at a time when they had not as yet raised the magnificent causeways, that have since been made; the three Isises proclaiming the neomenia of these months of total separation were called *Cheritout* that is the divorce, the time of the separation. This word has a relative sound with the word *charities* which in Greek signifies, sometimes the *thanks-givings*, sometimes the *favours* or a *courteous behaviour*, which gave occasion to the Greek poets to imagine that these three goddesses presided over gratitude and outward charm and hence the origin of the "*Three Graces*" in Grecian Mythology.

The *Blazing Star*, the emblem of prudence, in the centre, was a most important emblem among the ancient Egyptians, it was Anubis, the barker, the Dog-star, which warned them of approaching danger, caused

by the raising of the Nile, and the inundation which followed. This symbol is particularly, if not exclusively applicable to the Egyptians who inhabited the Delta; who by placing a reliance upon the warning providently given by this star, and in consequence retiring to the high ground with the produce of their agriculture, might enjoy the comforts surrounded them.

What connection can possibly exist between a star and prudence, except allegorically in reference to the caution that was indicated to the Egyptians by the first appearance of the star, which warned them of approaching danger?

As to the allusion to the star that guided the wise men to Bethlehem, every intelligent and candid Mason will acknowledge its absurdity; because he must know, that the principles and dogmas of freemasonry, contained in the ancient mysteries from which it is derived, existed long before the birth of Jesus Christ.

The temples of the ancients being a representation of the universe, they adorned and beautified them with figures of various objects in nature and particularly with the signs of the zodiac and the planets, which form a beautiful border of skirtwork round the grand luminary the sun and represented by the *indented or tessellated Border*.

OF GOOD REPORT.

We frequently hear the remark made, both by the initiate and uninitiate to the mysteries of Freemasonry, that "persons not of good character are admitted to Masonic Lodges." Would such be the case if proper inquiry were made? We contend that no man should be admitted to brotherhood among Masons about whom there is a doubt as to character or habits, and there should be a doubt when good character is not proved by strict inquiry into past life and present moral standing. No brother should propose a candidate for Masonic degrees unless, from his own personal knowledge of the person proposed, he can vouch for his worthiness. The committee appointed by the Worshipful Master of the Lodge should be selected with care, and any brother accepting an appointment on such committee should accept it with the full purpose of faithfully performing the requirements of his office. It may be at personal inconvenience that sufficient time is devoted to strict inquiry, but we should hope no Mason would accept such a position who was unwilling to work for the Craft even at a little personal inconvenience. Every member of a Lodge should use the means in his power to be assured of the character of those proposed to be admitted to brotherhood, for no good man wishes to associate with the vicious; especially he does not desire to admit a bad man to the close bonds of brotherhood.

We fear that occasionally the watchmen become sleepy, or what is more, indifferent, allow the enemy to penetrate our portals and share in our mysteries. This may arise from various causes—the W. M. may desire to increase the number of members of the Lodge more rapidly than a healthy growth could accomplish; the Lodge may be pressed for funds, or there may be a desire to create a large fund, that when calls are made for charity the means may be at hand to be applied to succour the unfortunate brother or his family. Too often we fear the initiation fee is an argument that halts inquiry.

There is a necessity for the wakening of Masons to their duty, to the sublime Order of which each one forms a part. Our noble-hearted P. G. M., the late Bro. Robert G. Holmes, during his occupancy of the position of Grand Master, and in fact through all his connection with Masonry, earnestly endeavored to inculcate in the minds of Masons their duty to guard well the portals of the Lodge. If this duty is not well performed Masonry will sink from its high estate as rapidly as it has risen. There is more danger in rapid growth than in slow progress, and Masonry is rapidly growing throughout the entire civilized world. Hence, instead of relaxing in vigilance we should, by all judicious means, guard the purity of our Lodges. Wealth should not entitle to admission unless allied to worth. It certainly is desirable that men of wealth should be admitted to Masonic intercourse, but not desirable unless the possessor of wealth is a man of unblemished character.

The "brightest" Masons are not always the best. Though in the examination room or in the Lodge they are perfect in the ritual, they may not have imbibed the true spirit. Knowing the work is not the comprehending of it in its full significance. Our grand Master, District Deputies, and Grand Lecturers, while advocating good work, should endeavor on all occasions to inculcate the principle that no man not of "good report" should be admitted within the portals of our Lodges. While adhering to form let us not forget the substance of Masonry. In contemplating the allegory let us not forget morality.
—*Cosmopolitan.*

WHAT MASONRY DOES.

THE following incident illustrates in a small degree some of the good effects produced by the teachings of Masonry, when properly understood and practiced, and shows how it conciliates true friendship among those who might have otherwise remained at a perpetual distance:

"Two men had been fast friends. In an evil hour they quarrelled. They did not speak, and had not spoken for years. Mutual friends tried the art of reconciliation in vain. They were avowed enemies for life. One of them became a Mason after the estrangement, and it happened that the other remained ignorant of this fact. One evening he too was admitted into a Lodge. Almost the first voice he heard, and certainly the first face he saw, was that of his enemy, who presided over the ceremonies of initiation and was obliged according to usage to address him by the title of 'Brother.' This was a most peculiar situation, and a severe ordeal for both. After the lodge was closed the Apprentice sought the Master, and without any preliminaries the following colloquy ensued, commenced by the newly made Mason:

"Are you a member of this Lodge?"

"The answer was, 'I am.'"

"Were you present when I was elected?"

"I was."

"May I ask if you voted?"

"I did."

"Now will you tell me how many votes it requires to reject a candidate, on ballot for admission?"

"The Grand Master answered, 'One.'"

“There was nothing more to say. The initiated extended his hand which was warmly grasped by the other, and uttered with thrilling accents, deep emotion mellowing his voice. ‘Friend! Brother! You have taught me a lesson I shall never forget. This is a little ray of Masonic light. No language is so eloquent as the silent throbbing of a heart full of joyful tears.’

“While this kind of cement is used in our moral edifice, should it not be enduring? Who can wonder that it is so strong?”—*Michigan Freemason.*

VAGRANCY.

WE have often said in these pages, that Masonry has no affinity for vagrancy. It teaches the brotherhood to be industrious and self-reliant, to sow in seed-time, that they may reap in harvest. But it also teaches us to practice charity, and give to the worthy poor when through sickness or misfortune they are found needy of the necessaries of life. Now on account of the known charity of Craftsmen, there are many unworthy vagrants wandering up and down in the land without occupation, and asking alms from the fraternity. And we are sorry to say that among these are often to be found *women*, who present letters from their friends or perchance forged papers, as the case may be, and in the name of Masonry ask for charity. This they most generally obtain, whether they are entitled to it or not. Most of the brethren say they would prefer to give to the unworthy rather than leave the worthy poor unfed, and most of them have not the time to make an investigation into the merits of each case which presents itself. As a result, many unworthy, lazy, ill-famed men and women, who are entitled to no respect or sympathy, get funds, and often drive quite a paying business in the dollar and cent point of view.

Now we do not wish to dissuade our brethren from being charitable—far from it. But we do wish to have them *investigate*, and not give to unworthy vagrants, who will not work for their living when able to do so, what is needed for the support of the virtuous poor whom we always have with us, who are too respectable and modest to beg from door to door. For our own part we have rarely found one of *this class of beggars* who was entitled to the smallest share of sympathy or aid.

We are glad to learn that our Brethren are already becoming more cautious. Bro. Green, of Three Rivers, recently had a call for Masonic charity, by a wandering female who could not tell a straight story, who was perfectly horrified at the idea of his sending a telegram of inquiry! The Dowagiac Brethren, we understand, have recently had a call for Masonic aid, with like results. Your course is right, Brothers. Do not give your charities till you are convinced that the subjects on whom you confer them are unworthy. While you treat strangers whom you know not, with all due courtesy, yet when they come *begging* Masonic aid, be sure that they are *worthy*. Nothing is more truly mortifying to a pure-minded, charitable person than to know that he has bestowed charities which he intended for the worthy poor on unworthy renegades.—*Michigan Freemason.*

IN MEMORIAM.

We give below, two circulars containing obituary notices of the death of two Illustrious Brethren, members of the Supreme Council 33°, of the Southern jurisdiction of the U. S. A. who have gone to their last resting place, closely following upon each other.

OR. OF WASHINGTON, D. C.

21st day of Ijar, A. M. 5631.

In the name of the Supreme Council of the 33d Degree of the Ancient and Accepted Scottish Rite of Free Masonry, for the Southern Jurisdiction of the United States.

The Sovereign Grand Commander, To all Free Masons of the said Rite, of any Degree, within the said Jurisdiction :

BELOVED AND VERY DEAR BRETHREN :

When we closed the Supreme Council, a little more than one year ago, these words of the Ritual were solemnly pronounced: "It may be that we shall not all again assemble together in Council." Among those who then prayed the God of Infinite Beneficence and Love to have us in His holy keeping, and permit us again to meet each other, there were two illustrious and most dearly beloved Brethren, who will meet us no more in this world. We have mourned for our Lieutenant Grand Commander, the illustrious Brother FRENCH, and hoped that further lamentation would be spared us; but another great sorrow has come upon us, and another Chief, who served God faithfully, the Order effectually, and the Country nobly, has died. To him, also, we then bade a last farewell.

Woe unto us! for our Grand Minister of State, the illustrious Brother GILES MUMFORD HILLYER, no longer lives in this world. On the evening of the first day of this Hebrew month, the twenty-second day of April last, after an illness of many months, and long after all hope of his recovery had been abandoned, God recalled his spirit to Himself, and his poor, wasted body has been tenderly and lovingly buried by his Brethren in the bosom of his adopted State, Mississippi.

What words are adequate to express our love for him, our appreciation of his excellencies, our admiration of his genius? What eulogy can we pronounce that would equal his deserts? We are stunned by the heavy blow of this great calamity, and find it hard to realize that we shall see and hear him no more; and while we vainly endeavour to repress our tears, it seems but a cold formality to attempt to express our sorrow in words. A cry of anguish, such as a mortal wound compels, is all that we can utter. Dear friend! dear, loving, generous, noble-hearted Brother! how can we be reconciled to this cruel deprivation?

To the Supreme Council his death is an irreparable loss. We have no one who can fill his place. Who is there so wise and yet so modest and unaffected? Who so eloquent, so full of kindly sympathy, so dearly loved, of so true nobility of soul, conjoined with so keen and vigorous an intellect? There is not one.

Who can speak of him as eloquently as he spoke of more than one of his Brethren who went away before him? We must use his own words, written but a few months ago: "His precepts, his influence and his life have left, for the attention of those who survive him, gleanings of the light that, created by the Deity, are indestructible until they return to their source; and, while the life of men or Masons lasts, will shine brighter and brighter, even unto the perfect day."

He was born in the City of Hartford, in the State of Connecticut, on the 7th day of May, 1818, and educated at Columbia College, in New York. He studied law with Daniel Lord, in the City of New York, and entered upon the practice there, but soon after removed to Albany, and thence to Mississippi, where he soon became a man of mark, and exchanged the profession of law for that of journalist, to which he continued to devote himself until two or three years before his death. He resided in Mississippi for nearly twenty years, most of that time in the City of Natchez, and was eminently distinguished, both as orator and writer. With an intellect acute and logical, great power of language, and a vivid and brilliant imagination, he wrote and spoke with singular grace and power, equally skilled in the use of all the means by which the judgement is convinced, enthusiasm aroused, or the imagination delighted.

He received the Blue Degrees in the year 1851, at Natchez, was Master of his Lodge in 1852, and Grand Master of the State in 1855, which office he held for two years. In 1860 he was Grand High Priest of the Grand Chapter, and in 1859, Grand Commander of Templars, of the State. In 1868 he was Grand Master of the Grand Council of Royal and Select Masters. In 1859 he received the 33d degree, and became an active Member of the Supreme Council, and afterwards its first Grand Minister of State, which office he held at his death.

For a time he edited the *Acacia*, a monthly Magazine, devoted to the purpose of Free Masonry. In that, and in his addresses and orations, he made valuable additions to the literature of Masonry, to which, above all else, he was devoted.

Brilliant as a writer, as an orator standing near to Prentiss and other distinguished men of his State, he proved himself, also, a brave soldier, devoted to the cause to whose service he gave four years of his life. Duty and Honor were always the stars by which his course over the seas of life was guided. Affection to all, he was the kindest of husbands and fathers. Faithful and loyal, he struggled manfully against adversity when its hand was laid heavily upon him—and even when, endeavoring to recover from the disastrous consequences of war, he saw his all swept away by fire. And during his long illness, when he was hardly able to sit, and should not have left his bed, he toiled daily and nightly as a copyist, to earn for his family a support; but for which labor and constant fatigue he might, perhaps, have recovered.

Thus, dear Brethren, we one by one pass away, and the places that knew us know us no more. We live only to lose those that we love, and our lives are lengthened only upon that condition. The memories of our dead are very dear to us—and they are already many; but no one among them all was more loved and is more regretted than he whose death we now lament. True friend, dear Brother, genial companion, brave soldier and patient sufferer, farewell! You sleep, and are in peace. For us the duties of life are still to be done, and its sorrows to be endured.

Requiem aeternam dona ei, Domine, et lux perpetua luceat ei!

AMEN AND AMEN!

You will, upon receipt of this letter, wear the violet badge of mourning for the death of your Grand Minister of State during the space of sixty days, and the jewels and furniture of our sanctuaries will be draped in the same mourning for the same time.

ALBERT PIKE. 33°,

Sov. Gr. Commander.

OR. OF WASHINGTON, D. C.

16th day of ab, A. M. 5631.

In the name of the Supreme Council of the 33rd Degree of the Ancient and Accepted Scottish Rite of Freemasonry, for the Southern Jurisdiction of the United States, The Sovereign Grand Commander, To all Freemasons of the said Rite, of any Degree, within the said Jurisdiction :

BELOVED AND VERY DEAR BRETHREN :

Once more the solemn rites of Masonic burial and the offices for the dead have been performed at the grave of an Officer of the Supreme Council, who has deserved well of the Order; and his body has been tenderly and reverently laid in its last resting place by the hands of those by whom he was well beloved.

Once more!—The third of the seven Dignitaries of the Supreme Council, who parted in May, not fifteen months ago, at Baltimore, has been claimed by the remorseless creditor, death, and has passed behind the veil that hides from our sight Eternity and the better life.

John Jennings Worsham, Treasurer-General of the Holy Empire, died at his residence near White River, in the State of Arkansas, on the thirty-first day of July last, and was buried yesterday by his brethren, at Memphis, in the State of Tennessee. He has passed away out of the life and sunshine of the world; and that portion of him which was material and human rests under the dust, beneath the grass, with the evergreens and flowers, symbols of Immortality, strewn upon his bosom, where now no thought stings, no cares harass, no fears alarm, and no hopes encourage.

The open hand and kindly heart are alike cold and still in that silent grave. There is no memory of love or hate, no sorrow or disappointment—nothing that aspires, or

wishes, or complains. There no labor wearies, and no outward circumstances thwart exertion; nor losses, disappointments or betrayals sadden and dishearten. He is at rest.

In vain we endeavor to put away out of our sight the ghastly image of death, while every day and minute bring it nearer to us, as they brought it nearer to him, until unexpectedly the blow falls, and the news flashes over the land that we are dead. The years glide with swifter feet away from us as we grow older—like, the Scriptures say, unto the waters which run into the sea, and never turn backward to their spring—and momentarily we draw nearer to the great abyss of Eternity, soon to plunge into that ocean which casts back none of its dead upon its shores, and across whose illimitable expanse no voices of the lost ones come back to us to whisper consolation.

Et quasi aquæ dilabuntur in terram, quæ non revertuntur.

Illustrious Brother Worsham was a native of the State of Virginia—born at Broad Rock, Chesterfield County, Virginia, on the 7th of March, 1812. The larger portion of his life was spent in Tennessee, from which he was created a member of the Supreme Council in the year 1863. He removed from Tennessee to Arkansas not many months before his death.

No report of his sickness had reached us, and it is only known to us that he died of malarial fever. He had been in ill health—afflicted with rheumatism; he had recovered, and was supposed by us to be in good health, until we were startled and shocked with the information that he had died.

Illustrious Brother Worsham was elected Treasurer-General in May, 1870, having always been a zealous and devoted Mason. Not a scholar, or of a learned profession, nor ever holding public office, he had led an active life of business and labor, in which his integrity, and generosity, and fidelity to all trusts and confidences had gained him the esteem of all who knew him. But though not learned, he had read, and he well understood and fully appreciated and valued the varied instruction, the pure morals and profound philosophy and religious truths of the degrees of our Rite, and had its interests and advancement greatly at heart. Everywhere in Masoury he was a zealous and untiring worker.

A perfectly honest man, he was firm, stable and loyal in his friendships—true, honest and sincere. Tenaciously adhering to his conscientious convictions—sometimes, perhaps, with over-tenacity—he never hesitated, through pride of opinion, to admit an error when convinced of it. Quick and impulsive, he was kind and genial also, and his answers were never long-lived. Of pure and blameless morals, he was not in the least a Pharisee, and Truth and Charity were his distinguished characteristics.

He deserved the rank and place he had attained, and the love and confidence of his brethren of the Supreme Council, which he had in overflowing measure. As all our intercourse with him was pleasant, he leaves us no other than pleasant memories, and we shall sadly miss him when we meet again. Alas! there are others who will miss him more—the wife of his bosom, whom he idolized, and the children to whom he was exceedingly endeared. May He, who is the Father of the widow and the orphan, have them in His holy keeping!

Very dear Brethren, those of us who yet survive, and may soon follow him, need your sympathy, for we are sad and lonely. We seem, in the still marches of the night, to hear the voices and see the faces of our dead, whose bodies lie buried far apart, unconscious and unregardful of the sunshine and the rains alike. We are left to bear the burden alone, and we faint and are weary under its weight. One by one our helpers in the great task that we undertook fifteen years ago are passing away, and each blow recoils upon the survivors and disheartens them. So, when a great wind passes through the woods and overthrows part of the trees, those that remain standing are shaken and scarred, stripped of their leaves and maimed, with many branches torn away.

We live our little life, plant trees, that our thankful children or the unthankful stranger may recline under their shade; and build houses for others to inhabit, after we shall be forgotten;

*Mors sola fatetur
Quantula sint hominum corpuscula.*

But it is better so to live and toil than that we alone should reap the fruits of our labors. We shall see our brother no more, nor clasp his hand, nor hear his kind

words any more; but he still lives, as we shall live when we lay down our garments of mortality, and leave behind us the fretting cares and biting sorrows of this unsatisfactory life.

Mortalitate relicta, vivit immortalitate indutus.

In manifestation of our sorrow for his death, and in honor of his memory, the furniture, jewels and implements of all bodies of our obedience will be draped in violet, and each brother will wear the violet badge of mourning for the space of sixty days from the reading of this letter. May our Father, who is in heaven, give the soul of our brother rest and peace! AMEN.

ALBERT PIKE, 33°,

Sov. Gr. Commander.

NEW BRUNSWICK.

Efforts are being made by the Masons of the St. John N. B. to erect a Hall in every way suitable to the requirements of the fraternity in that jurisdiction. At a meeting of the Board of General Purposes recently held to consider the matter, measures were taken, and a committee appointed to procure a site, which has been done at a cost of \$8,000. The estimated cost of the proposed Masonic Hall will be in the vicinity of \$40,000. The Board to carry out the undertaking elected three Trustees viz.: M. Worshipful Wm. Wedderburn, Grand Master of the Grand Lodge of New Brunswick; Past Grand Master B. L. Peters, and Worshipful Bro. D. R. Munro. We shall be glad to learn at an early day that the Corner Stone has been laid, by our Brethren down east. Preparations are being made to have the work of the several degrees exemplified before the Grand Lodge at its session this month. It is said that the officers of Hibernia Lodge, No. 3, will enter upon the E. A. degree. St. John's Lodge, No. 2, F. C. and Albion Lodge, No. 1, the M. M. degree.

PRESENTATION.—At an emergent meeting of Zetland Lodge No. 21 Montreal, held on the 31st. ult. W. Bro. James Henderson, W. M. was presented by members of the Lodge with a handsome Past Master's gold jewel, on which the following inscription was engraven. "Presented to W. Bro. James Henderson, W. M. of Zetland Lodge No. 21 on his departure for Manitoba as a token of respect and esteem." The presentation was made by R. W. Bro. F. M. Sowdon, W. M. of Union of Strict Observance Lodge, who is also a member of Zetland Lodge. We trust Bro. Henderson will have full measure of success in his new field of labor.

NEW LODGE.—A dispensation has been issued for the purpose of opening a new "Oak Branch" Lodge, at the village of Innerkip, in the County of Oxford. With Bro. Robert Stark, as Worshipful Master, Bro. Edward Town, as Senior Warden, and Bro. Charles E. Foster, as the Junior Warden.

The regular meetings of this Lodge are held on the Thursday on or before full moon in every month.

We wish the "Oak Branch" every prosperity.

THE QUEBEC DIFFICULTY.

At the last Annual Communication of the Grand Lodge of Canada, the settlement of the Quebec difficulty was referred to the Masons of Quebec, with the promise, implied by the passage of the resolution, that Grand Lodge would, as soon as an arrangement mutually satisfactory to the loyal Masons and those who have withdrawn from their allegiance to the Grand Lodge of Canada, had been effected, cede the territory embraced within the limits of the Province of Quebec, and make such other concessions as justice required. That resolution was, we believe, sustained by some brethren who have heretofore professed very strong friendship for the so-called Grand Lodge of Quebec, and the perfect acquiescence in the movement which brought it into existence. The majority by which it was carried was a very large one; and expressions of confidence were freely indulged in upon all sides that the question had been left in good hands, and that the schism, which all true Masons have so much regretted was certain soon to be settled. With so much confidence one might fairly have hoped that our brethren in Quebec would have been allowed to settle the matter in their own way, without any outside interference; but we regret to notice that this has not been the case.

In the *Gavel* for August, issued early in September, we have a statement put forth, as the apology for delay in the publication, which does very great injustice to the Brethren in Quebec. The following is the statement of our contemporary:—

“ In Grand Lodge publicly and privately, Bros. Racicot and Pickel advocated PEACE, and assured us with every Masonic token of sincerity that they would spare no effort to harmonize the contending and opposing elements that now disgrace that fair Province. We believed, and still believe, those brethren were in earnest, (if they were not they will never again be welcomed in the Grand Lodge of (Ontario) Canada) but we regret to say, for some reason, they have delayed action. Six valuable weeks have passed by since Grand Lodge met, and the result has been a growing feeling of dissatisfaction. The Deputy Grand Master, Right Worshipful Brother Thomas White, upon whom so many very properly relied, has, it is rumored, refused to move in the matter, and a general lethargy seems to have come over those whom we relied for words of Brotherly Love. We have waited, waited, waited, and at last we are forced to issue the *Gavel* without being able to hint at one circumstance that would point to any amicable settlement of present difficulties.”

Now this paragraph conveys a very serious charge against the brethren in Quebec, and, in a special degree, against the Deputy Grand Master; and we cannot but think that a Freemason upon whose lips the words “Brotherly Love” sit so glibly, and from whom, therefore, some exhibition of that attribute might fairly be expected, should have taken the trouble to make inquiries before publishing so grave an accusation. While, we would greatly have preferred avoiding for the present, all reference to the subject, this attack has led us to make some inquiries, and we find that there is not a particle of justification for the charges it contains. So far from the Quebec brethren having been guilty of unnecessary delay in carrying out the resolution of Grand Lodge, so far

from the Deputy Grand Master having "refused to move," we find that the utmost promptitude was evinced in giving effect to the wishes of Grand Lodge. As the chief executive officer in the Province of Quebec, it devolved upon R. W. Bro. White, to take the initiative; but as the resolution passed in Grand Lodge had been moved by V. W. Bro. Racicot, courtesy, as well as a due regard for the permanent settlement of the difficulty, required that that Brother should be consulted. Accordingly, as we are authorized to say, on the Tuesday after his return he having reached Montreal from the meeting of Grand Lodge only on Saturday night, R. W. Bro. White wrote to Bro. Racicot, consulting him as to the best mode of initiating a conference with representatives of the so-called Grand Lodge of Quebec. The absence from home of Bro. Racicot, unfortunately caused a delay of about a week or ten days, but on his return the necessary steps were at once taken to bring matters to a successful issue. A meeting of leading Masons of Montreal was called by the Deputy Grand Master to confer as to the best course to pursue, and that meeting was held on the 5th August. So soon as it could be ascertained at what time the brethren from the country could most conveniently meet, the following circular was issued:

"OFFICE OF THE DEPUTY GRAND MASTER,

"Grand Lodge of A. F. & A. M. of Canada.

"MONTREAL, 19th August, 1871.

"DEAR SIR AND W. BROTHER,

"At the last Annual Communication of the Grand Lodge of Canada, held at Ottawa, the following Resolution was adopted after a very full discussion of the position of Freemasonry in this part of the Jurisdiction of the Grand Lodge:

[Here follows the Resolution of Grand Lodge which we have already published in the CRAFTSMAN.]

"After my return to Montreal, having been honored with the position of Deputy Grand Master, I deemed it my duty to give effect as soon as possible to the views of Grand Lodge; and with that object summoned a meeting of the Masters, Past Masters, and Wardens of the Lodges in this city, to consult as to the most convenient way of obtaining the views of the loyal brethren of the Province of Quebec, in relation to what (if any) steps should be taken to heal the differences now unhappily dividing Freemasons in this Province. At that meeting, which was attended by representatives of all the city Lodges, the following proceedings took place:

"MONTREAL, 5th August, 1871.

"At a meeting of the Masters, Past Masters and Wardens of the Lodges under the Grand Lodge of Canada, held this evening at the Masonic Hall,—R. W. Bro. Thomas White, D. G. M., in the Chair—after a free and full discussion on the subject of the Resolutions adopted at Grand Lodge, held in the city of Ottawa, the following was unanimously adopted:

"1. That it is the opinion of this meeting that under existing circumstances it is desirable that the Craft in the Province of Quebec should be under one Jurisdiction.

"2. That a meeting of the Masters, Past Masters and Wardens of the Lodges under the Grand Lodge of Canada in this Province be called at an early date to devise some method of settlement of this question.

"3. That R. W. Bro. Thomas White, D. G. M., be instructed to call the meeting at an early date for the above purpose.

"W. MACKENZIE, Sec., pro. tem."

"Having consulted with a number of the brethren as to the most convenient time for such meeting as that proposed, I beg to request that you will cause your Lodge to be represented at a meeting to be held in the Masonic Chambers, Place d'Armes, on Wednesday the 13th September prox., at ten o'clock a. m.

"It would be well to obtain from your Lodge full power to act with the majority of representatives in any determination that may be arrived at, in order that whatever is done, may be done by the loyal brethren of this Province as a body. All Past Masters, Masters and Wardens of Lodges are cordially invited to be present at the meeting.

"Yours truly and fraternally,

"THOS. WHITE, Jr.,

"D. G. M."

It will thus be seen that, so far from the Deputy Grand Master having "refused to move," at the very time the accusation was penned he had already taken all the preliminary steps possible towards solving the difficulty whose solution Grand Lodge has, at their own request, entrusted to the loyal brethren of Quebec. What may be the result of the meeting of the 13th it is impossible at the time we write to say. But that the brethren who then meet will be influenced by a single desire to restore harmony to the Craft, and thus avoid the scandals which have unfortunately injured it during the last two years, we have no doubt.

Little less objectionable than this attack upon brethren without the slightest foundation is the letter of R. W. Bro. Klotz, published in the same number of the *Gavel*. Without at this time following our R. W. Bro. in his constitutional argument, we may be permitted to say that there is something very like bad taste in seizing such a moment to vaunt pet theories in the face of brethren who, having opposed them in the past, have, without yielding their opinions on the abstract question, consented for the sake of peace, to give up that opinion. Surely Bro. Klotz cannot hope that the unfortunate difficulty in the Province of Quebec is likely to be settled the more easily when brethren are thus warned that every inch they yield from their former position will be made the ground of taunts towards them, and self-glorification towards themselves on the part of those who have from the first held different opinions. There is something so utterly unmasonic in the spirit of this letter, when the peculiar circumstances are considered, that, did we not know Bro. Klotz to be a true-hearted Freemason, we should be disposed to fear that he loves a personal triumph of a pet crotchet more than the peace and harmony of the craft. We hope our Quebec brethren will not believe that in the spirit of this letter Bro. Klotz represents the feelings of Ontario Masons, and that they will not allow it to interfere with the good work of restoring peace in our borders in which they are now engaged.

TEMPLE AND HOSPITAL.

We have received the following important circular which contains the text of the Treaty of alliance entered into between the three contracting parties viz., the Grand Conclave of England and Wales, the Supreme Council A. and A. Rite of England and Wales, and the Grand Mark Lodge of England and Wales, the ostensible object had in view by these high contracting parties is most apparent. They hope by

their united aid, to crush the imperial and ecclesiastical order of the Red Cross of Rome and Constantine, the Rite of Misraim, &c., &c. We very much doubt their capability to do so.

There is one clause which materially affects the free government of encampments and priories and to which we shall make special allusion in our next.

ORDERS OF THE TEMPLE AND HOSPITAL.

At the Grand Conclave, held on the 12th day of May, 1871, pursuant to notice, the following additions to the Statutes were passed; copies whereof are sent for the information of the Encampment.

ADDITION TO THE STATUTES.

“That the Provisions contained in the Treaty of Alliance, concluded on the 13th of March, 1871, between the United Orders of the Temple and Hospital, and the Ancient and Accepted Rite, and the Grand Lodge of Mark Masters, and duly ratified, be incorporated into the Statutes of the Order, and be henceforth of the same force and effect as the other Statutes of the Order, anything therein contained to the contrary notwithstanding.”

Copy Treaty of Alliance referred to above.

IN THE NAME OF T.G.A.O.T.U.

The Supreme Authorities of the United Orders of the Temple and Hospital and Malta, of the Thirty Third Degree, and of the Grand Lodge of Mark Masters of England and Wales, considering it expedient to enter into certain articles and stipulations for the better government of their respective Orders and Degrees, based on the principles of reciprocity, have named as their Plenipotentiaries, for the purpose of drawing up such articles and stipulations, to wit—The United Orders of the Temple, and Hospital, and Malta, Brother the Earl of Limerick, Grand Prior; Brother Sir Patrick MacChombaich de Colquhoun, Queen's Counsel, Grand Chancellor. The Supreme Council of the Thirty-third Degree, Brother Captain Nathaniel George Philips, Lieutenant Grand Commander; Brother John Montagu Pulteney Montagu, Grand Secretary General. The Grand Lodge of Mark Masters of England and Wales—Brother the Reverend George Raymond Portal, M.A., Most Worshipful Grand Mark Master; Brother the Earl of Carnarvon, Past Most Worshipful Grand Mark Master, who, having exchanged their full powers, found to be in good and due form, have agreed on the following articles:

1. The Most Eminent and Supreme Grand Master of the United Orders of the Temple and Hospital; the Supreme Council of the Thirty-third Degree; and the Most Worshipful the Grand Mark Master Mason, agree respectively to recognize each other as the sole supreme authorities, to wit—The Most Eminent and Supreme Grand Master as the sole supreme authority over the United Orders of the Temple and Hospital and Malta; the Supreme Council of the Thirty-third Degrees as the sole supreme authority in the Ancient and Accepted Rite of Thirty-three Degrees, from and exclusive of the Master Mason and Royal Arch Degrees, up to including the Thirty-third; the Most Worshipful the Grand Mark Master Mason as the sole supreme authority over the Mark Degree; and without the unanimous consent of all the contracting parties, formally expressed in writing, to ignore, disregard, and refuse to admit into their respective convocations, chapters, lodges, or by what-

ever names their meeting, may be designated, any person belonging to any Masonic order or degree which shall be in rebellion against any or either of the contracting parties, or any person who shall hereafter belong to any Masonic order or degree not recognized by one or other of the contracting parties, and not subject to the Judicial Council hereinafter described. Provided always, and it is hereby agreed, that the Grand Lodge of Mark Master shall be at liberty to ally itself with a governing body, to be formed for the purpose of working the following ancient Masonic degrees—that is to say, that of “Royal and Select Master,” “Excellent Master,” “Super Excellent Master,” and “Most Excellent Master,” without such act being considered an infringement of the present convention, or as obligatory on the associated orders to acknowledge or receive as an associated body the governing body of the hereinbefore mentioned degrees. Provided always that all orders or degrees now claimed and worked by either of the associated orders shall be considered as belonging to them.

II. For the purpose of hearing and deciding appeals as hereinafter provided, and of settling disputed questions between the respective orders and degrees, and for the more effectual promotion of their interests in general, the contracting parties will nominate, from time to time, a Judicial Council consisting of three delegates from each authority to wit, the Grand Conclave of the United Orders of the Temple and Hospital, three members; the Supreme Council three members, and the Grand Lodge of Mark Masters, three members—of whom one representative present from each of the above bodies shall form a quorum. Provided always, that if on the summons of the second meeting a quorum shall be present as aforesaid, then those present shall and may act and make their decree as though a member or delegate from each authority had been present.

III. It shall be compected to either of the associated orders to summon such Judicial Council or giving to the other contracting parties, and to any persons or persons interested in the matter to be decided or judged, clear twenty-one days' notice of such council, together with the time and place at which it is intended that such meeting or council shall be held; the subject matter of such meeting, and the judgment, degree, or sentence of such council shall be definite and conclusive.

IV. Any member of either of the associated orders or degrees, on conviction by any one of them of a Masonic offence, may, within clear twenty-eight days after receiving notice from the proper authority of the associated order by which he shall have been so convicted, that the judgment, degree, or sentence will be duly communicated to the other contracting parties, lodge notice of appeal to the Judicial Council of the associated orders or degrees hereinbefore mentioned, with the acting authority of such orders or degrees, viz.—the Grand Chancellor of the Order of Knights Templar, the Secretary General of the Thirty-third Degree, and the Grand Secretary of the Grand Lodge of Mark Masters; and if such appeal be lodged in due form within the space of clear twenty-eight days, the said provincial Council shall be summonsd within clear twenty-one days of such notice being so lodged to meet before the expiry of clear twenty-one days, as hereinbefore provided, for the purpose of adjudicating on such appeal.

V. All judgments, decrees, or sentences shall be communicated to the supreme authorities of all the contracting parties, and shall be valid and executory without question or further process, and no appeal, error,

or review shall lie against such judgments, decree, or sentences which shall *ipso facto* become the judgment, decree, or sentence of all the parties hereto.

VI. All judicial acts done according to law by the supreme judicial authority of one of the contracting parties hereinbefore mentioned may be forthwith communicated to the officers designated in Article IV. of the other contracting parties; and if no appeal be lodged after the expiration of twenty-eight days from the service thereof on the party affected thereby, be published for its effect in all councils, chapters, encampments, or lodges of the other contracting parties, and any act of contumacy punished by one of the contracting parties shall, if communicated as above provided, be regarded by the other as contumacy against its own judicial act. Expulsion, suspension, or other minor pain or penalty adjudged by any one of the contracting parties, shall be applied by the others in like manner. Provided always that all sentences of expulsion must be communicated to the officers designated in Article IV.

VII. The contracting parties agree to exchange lists of persons relieved from their respective funds, giving an abstract of each case and the amount of relief, as soon as possible after such relief shall have been given.

VIII. The contracting parties agree not hereafter, otherwise than by mutual consent, to recognize any other jurisdictions whatsoever, except the Grand Lodge of Craft, and Grand Chapter of Royal Arch Masons, or to permit their Members to join any other independent Masonic order or degree within any place in England and Wales, except as provided in Article I.

The above Articles having been agreed upon by the herein-named Plenipotentiaries, the same shall be ratified, and the ratification exchanged within one month, or sooner if possible.

In witness whereof the above Plenipotentiaries have hereunto set their hands, and seals, this 13th day of March, in the year of our Lord 1871.

(L. S.) LIMERICK,

Grand Prior.

(L. S.) P. MAC C. DE COLQUIHOUN,

Grand Chancellor.

(L. S.) NATHL. GEO. PHILIPS, 33°,

Lt. Grand Commander Supreme Council.

(L. S.) J. M. P. MONTAGU, 33°,

Sec. General H. E.

(L. S.) GEO. RAYMOND PORTAL,

Grand Mark Master Mason.

(L. S.) CARNARVON.

ADDITION TO THE STATUTES.

“That the Register of all Encampments do send a copy of the usual Summons to the Provincial Grand Commander of the district, or, in his absence, to his Deputy, at least seven days before such Meeting, and that no Candidate be proposed for ballot who shall have been disapproved by the Provincial Grand Commander or his Deputy.”

† W. TINKLER,

GRAND VICE-CHANCELLOR.

CHANCERY—15, PORTUGAL STREET, LINCOLN'S INN, LONDON,
August, 1871.

THE PRINCE OF WALES AND THE IRISH FREEMASONS.

During the Royal visit to Ireland not the least interesting portion of the proceedings is that relating to the visit of Bro. H. R. H. the Prince of Wales to the Grand Lodge of Ireland, and his investiture as the Grand Patron of the Masonic Order in that country.

On Friday, August 4th, the Grand Lodge of Ireland was summoned to meet at 4 o'clock, and was opened in ample form at a quarter to five by the Duke of Leinster, who occupied the throne as Grand Master.

The following grand Officers were present:—

- M. W. Bro. Duke of Leinster, Grand Master.
 - R. W. Bro. Robert William Shekleton, Deputy Grand Master.
 - R. W. Bro. Lord Athlumney, Senior Grand Warden.
 - R. W. Bro. Viscount Powerscourt, Junior Grand Warden.
 - R. W. Bro. Arthur Bushe, Grand Treasurer.
 - R. W. Bro. Maxwell C. Close, Grand Secretary.
 - R. W. Bro. the Rev. John James Macsorley, Grand Chaplain.
 - W. Bro. Charles A. Cameron, Senior Grand Deacon.
 - W. Bro. Charles D. Astley, Grand Superintendent of Works, as Junior Grand Deacon.
 - W. Bro. Joseph Manning, Grand Director of Ceremonies.
 - W. Bro. Theophilus E. St. George, Grand Steward.
 - W. Bro. A. M. Baird, Grd. Sec. Midland Counties, as Grand Sword Bearer.
 - W. Bro. F. Quin, Organist.
 - W. Bro. Stuart Nassau Lane, Grand Inner Guard.
 - W. Bro. Charles T. Walmisley, Deputy Grand Secretary and Treasurer
 - Bro. Samuel B. Oldham, Assistant Secretary.
- Representatives from various Grand Lodges and the Provinces.

The Duke of Leinster, who has been the Grand Master of Irish Masons more than fifty years, and who therefore filled his present position during George the Fourth's visit to Ireland, presided with genial cordiality. The reception of the Royal Brother was full of heartiness, tempered with respect, and the proceedings passed off without a single hitch from first to last. The Duke of Manchester was announced a short time before the Prince, and as Provincial Grand Master of Northamptonshire and Huntingdonshire (under the English Constitution), was received with fitting honors. The Irish Masons were bent on giving a cordial reception to their English brethren, and it was the subject of much regret that more of these were not present.

A deputation of Grand Officers then proceeded from the Grand Lodge Room to wait upon his Royal Highness in the Robing Room, and conduct him to the Grand Lodge Room. The Prince was then led by deputation to his chair, on the left of the Most Worshipful the Grand Master, the Grand Organist playing the National Anthem. The brethren on the Prince's entering, rose and stood to order in silence. Upon the Prince taking his seat, his Royal Highness was saluted with full Masonic honours as past Grand Master of England and Wales.

The Deputy Grand Master, Bro. Shekleton read the following address:—

May it please your Royal Highness,—We, the Grand Master and brethren of the most ancient and honourable society of Freemasons of Ireland, in Grand Lodge assembled, do most cordially and fraternally welcome your Royal Highness to the Grand Lodge of Dublin. We hail with the highest gratification your Royal Highness's accession as a brother of the Order. Your Royal Highness, in following the example of your Royal and illustrious relatives, by affording your patronage to our Order, has conferred upon it the highest honor it is possible for it

to receive. The more particularly have we to express our warmest thanks and gratitude for the distinguished mark of favor your Royal Highness has conferred upon the Order in Ireland by accepting the office of Patron; and we pray the Great Architect of the Universe that He may grant you a long life, and continue to pour upon you His best blessings.—LEINSTER, G. M.; MAXWELL C. CLOSE, G. S.

His Royal Highness then read his answer as follows :

I thank you very sincerely for your cordial and fraternal address, and for the kind sentiments contained in it towards myself. It was a source of undeniable satisfaction to me when I was elected a member of the Craft, and I think I may without presumption point to the different Masonic meetings, which since my initiation, I have attended, as a proof of the interest I take in all that relates to Freemasonry. I can assure you that it has afforded me great satisfaction to become the patron of the most ancient and honorable society of Freemasons in Ireland, and that an opportunity has been given to me by my visit to Ireland of being installed here to-day.

The R. W. the Deputy Grand Master, assisted by the Grand Secretary, then brought forward the clothing and jewel prepared for his Royal Highness as Patron of the Order in Ireland, and his Royal Highness was invested with these by his Grace the Most Worshipful Grand Master.

The jewel is fixed within an oval wreath of Shamrocks in gold upon a ground of enamelled blue. It comprises the square and compasses, studded with diamonds, and standing on the segment of a circle similarly enriched; surmounting it is a regal crown, studded with diamonds and rubies; on the reverse side is a plate of gold, with the following inscription;—"Presented by the Grand Lodge of Free and accepted Masons of Ireland to his Royal Highness Albert Edward Prince of Wales, Earl of Dublin, Knight of St. Patrick, who was made patron of their ancient order 1871."

The Prince was then saluted as Patron of the Order.

The ceremony of investiture over, the Prince rose again, and spoke as follows:—

Brethren,—I have now to thank you heartily and cordially for your fraternal reception, and for the honor you have done me. I beg to assure you of the pleasure I feel at having been invested a patron of the Freemasons of Ireland. It is a source of considerable satisfaction to me to know that my visit to this country has afforded this opportunity of meeting you, Brethren, in Lodge, and of interchanging these frank and hearty greetings. It is true that I have not been a mason very long, still I will take the liberty of saying that during the short period that I have been one of yourselves I may not be considered an unworthy member. I was, as you may be aware, initiated in Sweden, and attended the Grand Orient Lodge of Denmark. Since then I had the honor conferred on me of being made Past Grand Master of England, last year I received the high and distinguished rank of Patron of the Order in Scotland; and last, though not least, I have now been raised to the high position which you have just placed me in—that of being elected a member of this Grand Lodge, and Patron of the Order in Ireland. I again thank you for the marked compliment which you have paid me, and I am very glad, indeed, of being afforded an opportunity of meeting my Irish brethren here in Grand Lodge. I thank

you from the bottom of my heart. I know, we all know, how good and holy a thing Freemasonry is. How excellent are its precepts, how perfect its doctrines! But forgive me, if I remind you that some of our friends outside are not so well acquainted with its merits as we ourselves, and that a most mistaken idea prevails in some minds that because we are a secret society, we meet for political purposes, or have a political bias in everything we do. I am delighted, Brethren, to have this opportunity of proclaiming what I am satisfied you will agree with me in, namely, that we have as masons, no politics, that the great object of our order is "to strengthen the bonds of fraternal affection and make us live in pure and Christian love with all men;" though a secret, we are not a political body; that our Masonic principles and hopes are essential parts of our attachment to the constitution and our loyalty to the Crown.

It is not too much to say that this speech fairly took its hearers by storm. Although the sentiments expressed were the same as in reply to the address of congratulation, there was a crisp freshness and earnest fervour about this last utterance which went straight to the hearts of those who listened to it. The allusions to erroneous conceptions concerning the spirit of the order and the solemn earnestness with which the Prince defined the limits and aims of Freemasonry, met with thoughtful approval; but the closing sentences, in which he claimed for Freemasonry a spirit of broad Christian charity and an alliance with the principles of constitutional government, roused a perfect furor of enthusiasm. How much better the Prince's extempore speech was than his prepared answer to the address, was in everyone's mouth, and a better and more appropriate climax to the proceedings could not have been devised. When the Grand Lodge was closed, and the new Patron of the Freemasons of Ireland had received parting salutations and left the room, he was being escorted down stairs by the Duke of Leinster, when his Highness asked if he could not be shown over the new lodge rooms, of which he had heard so much. There was a momentary embarrassment; the rooms were unfinished; they were not prepared for the compliment it was proposed to pay; the Prince might not be so favourably impressed as if he saw them for the first time next year, when it is confidently hoped he will come over, accompanied by the Princess, and a banquet on behalf of the Irish Masonic Schools shall be inaugurated, at which ladies and brethren shall be present. These were the first natural impulses of those interested. It was felt that the time and the thought given by Captain Huband to the details of these several buildings would be better appreciated when the final strokes had been given them; but notwithstanding this, it was eventually decided to take the Prince round.

He expressed his satisfaction several times to the brethren who accompanied him. The boys and girls from the Masonic schools had been brought into the city on the chance of their obtaining a glimpse of the Prince, and when the latter heard this, he immediately asked to be taken to the Grand Lodge Room, where they were waiting. There he delighted the modest little maidens by putting questions to them, respecting their studies and the discipline of the school, and after general leading questions to the authorities in attendance, the new patron left, the crowd outside taking up the cheering of the brethren within, and every Mason present satisfied that the much-talked-of affair had gone off well.

We have just received a photograph of the elegant Jewel, which we have placed in the hands of the Engraver, and hope to be enabled to give it in our next, together with a more detailed list of the distinguished brethren, who attended on the occasion, (numbering, we are informed, no less than six hundred,) for which we regret we have not space in the present number.—*Freemason's Magazine.*

THE WAY TO DO THE WORK.

BY BRO ROUNSEVILLE.

No officer can do his work well who does not thoroughly understand it; hence the necessity of "studying" it. It is not enough that he can repeat it, parrot-like. We do not agree with those who think that an uneducated man makes the best officer, because he is more likely to get it exact. It may readily be conceded that an ignorant man will be more likely to use the exact language of the work than one who is educated. It is undoubtedly the fact, and for this reason: The man who does not think has no words but those he finds in the work to express the idea which that work contains. He gets the idea from the work, and expresses it in its own language, because he has no other. With the educated, thinking man, the case is different. He has half a dozen terms that express the same, or a similar idea, and he will frequently have one at hand, when the term that is orthodox escapes his memory.

Now it is doubtless desirable that there should be uniformity in the work, but we submit that there are other things more desirable. One of these is a forcible and impressive manner of delivering the lectures. The change of a single word for one of the same, or similar signification, mars the work less than the false pronunciation or accentuation of the word laid down in the ritual. Suppose the candidate is told in the true work that he has "exemplified" an event in history, would it detract from the impression of the work should he use the word "illustrated" instead? We give this as a specimen of the principle for which we contend, that there are worse errors than the substitution of a strange word of similar meaning. The sentence in which the word "exemplified" occurs, badly delivered, would be less forcible and impressive, and subserve the interest of Masonry less than the interpolation of "illustrated" in a well and forcibly spoken sentence. If this be true, it is better to make the manner of delivering a study, as well as the text of the work.

This brings us back to our starting point, that a good officer will endeavor to understand—thoroughly understand the work. And by this we do not mean that we should go through it without missing a word or misplacing a syllable. Some do that and yet know very little about the words. The ritual of Masonry will bear study. It is terse, simple and expressive, and in nine cases out of ten when an officer is at a loss to construe a passage in it, if he will express the idea in the most forcible, direct and simple language that he can command, he will get it correctly. There is no verbiage, no rhetorical periods, no high-sounding epithets, no rounding sentences in Masonry. It is like the three pillars, it combines wisdom, strength, and beauty, without a display of tawdy finery. Then it follows that the officer who shall attempt to deliver his charges and lecture in grandiloquent, or what is generally called an eloquent manner, will most surely fail.

But this is not all. The officer must strive to accommodate his manner to the particular subject on which he is engaged. It would be simply and only ridiculous to assume the same bearing and manner in delivering the historical lectures that would be proper and desirable in the most thrilling portions of the second section of the third degree. Should a man design to commit an outrage on a public highway, at mid-day, where persons would be constantly passing, he would not be long or very noisy about it. If he said anything it would not be in a loud tone of voice that might bring the neighborhood upon him. But nature would be his indicator and he would speak in a low, earnest key, that would not attract attention from the passers by, but which would be audible to those to whom it was addressed. We give this illustration as a specimen which may be applied to a great number of points in the work of Masonry.

The work should always be performed in a manner that would be appropriate to the subject were the transactions delineated, real. Hence, anything incongruous introduced in the ceremony, detracts from its influence and impression. Masonry is essentially dramatic. Thus we must not only observe the "unities" of the play, but the "proprieties" also. What would we think of a murderer, who, after he had throttled his victim, should carry his body to the hastily-scooped grave by torch-light? And yet we have witnessed scenes in the lodge-room quite as incongruous, not to say ridiculous, as this. Such lodges are wise above the traditions of Masonry. They sacrifice sense to effect, and then spoil the effect, by the perfect absurdity of the proprieties. "A jewel in a swine's snout" is a scriptural figure to illustrate a lack of discretion. There are many beautiful things and pretty ceremonies intrinsically, that are wholly out of place in the work of a lodge of Masons.

To prevent falling into these follies we must study the work. The accomplished actor does something more than commit his lines to memory. He studies the meaning of the author; he strives to ascertain and enter into the train of thought that led to the expression of the beautiful ideas which it is his duty and pleasure to render in the best possible manner. The good lodge officer is, in a degree, an accomplished actor. He must strive to comprehend the thoughts which passed through the brains of those ancient worthies when the present work of Freemasonry was embodied into a perfect system. And he who most thoroughly studies these old forms and expressions, these old symbols and emblems, these ancient ceremonies and rites, will be the best qualified to administer them. He who applies himself the closest to the study will discover the most beauties and the most good in the Institution, and will be the best able to perform the duties of his station.

In choosing men to do the work of the lodge, we must never forget that there are countless numbers of good Masons who can by no means make good officers. We must look beyond the mere tenets of a Mason's profession—brotherly love, relief, and truth. These the good officer must have, but he must have more. One of the great obstacles in the way of Masonic progress is to be found right here. We elect those to office that we love without regard to capability. The result is that we often have good Masons who are very bad officers in the chairs, of the lodge. The work ill-done, the interest in Masonry flags, the attendance becomes small, the lodge dwindles down to a determined few, and well for it, if that few does not become weary.

We close this paper with a remark that ought to be an axiom: No lodge was ever prosperous when the work was ill-done; no lodge long declines when the work is well performed. From this fact the importance to Masonry of good work may be inferred.—*Masonic Trowel.*

AMERICAN GRAND BODIES.

The St. Louis *Freemason*, for September, gives the following sketch of the business which will probably come before the Grand Bodies meeting in Baltimore next week:

"In the Grand Encampment, we know of no special business to be brought forward beyond the general tenor of legislative affairs and adopting reports, and we anticipate that that body will get through with its labors in a very reasonable time and in perfect harmony.

"Unless the time of the meeting is changed to some other season of the year chosen, we nominate either Philadelphia or San Francisco as the next place of meeting—we think the former clearly entitled to it.

"In the General Grand Chapter, several important measures will be brought forward, especially that of voting on the amendment to eliminate the Past Master's degree (so called) from the Chapter, and leaving it under the control of the Grand Lodge as it is in Pennsylvania. The Grand Chapter of Missouri has already adopted the amendment and instructed its representatives to vote accordingly.

"There is also an amendment proposed to make all Past Grand High Priests members of the General Grand Chapter, which we think should be adopted, not that we ever expect to be a G. H. P., but we think the law would be more in harmony with the usages in all other bodies, both grand and subordinate. The argument on the other side, that it will enable contiguous States to overrun the body with Past officers, we do not acknowledge as a good one, for two reasons: 1st, experience is against it in the Grand Encampment, and 2d, that as both national bodies meet at the same time and place, and as nearly all the members of the Grand Encampment are Past Grand High Priests, each State will be amply represented.

"All the State G. Chapters in the United States are in allegiance to the General Body, except the States of Rhode Island, North Carolina, Kentucky, Georgia, Alabama, Texas, Pennsylvania and Virginia, eight in all; which leaves twenty-six entitled to representation.

"It is contemplated to make a motion to dissolve the General Grand Chapter for two reasons—1st, that it has accomplished all it was intended to do, and secondly, that many State bodies are fearful of encroachment upon their sovereign rights. Relative to the first reason, we are not prepared to discuss, because we have never found out what it was created for, except to produce uniformity of work and a general interchange of ideas once in three years for the purpose of improvement. As for the 'uniformity' business, it certainly has not and cannot accomplish that, any more than a State body can, and we all know that to be impossible. As for the 'interchange of ideas,' it has undoubtedly accomplished much by bringing companions together from every quarter of the Republic, whereby they become acquainted and help thereby to cement more strongly the fraternal ties of Royal Arch Masonry.

"Relative to the second reason for dissolution, we have no such fear,

as every attempt to amend the constitution whereby the States shall give to the national body supreme power of government has always been most emphatically voted down, and we presume, will continue to be. It therefore remains for the representatives to decide whether the object of reunion and exchange of views is a sufficient object to continue the organization or not. As the representatives to it, as before said, are generally the same parties who attend the Grand Encampment, and therefore incur no particular expense in running it, and as especially, as they generally have a good time, we presume there will not be got a sufficient vote to dissolve the institution, and being perfectly harmless, we see no great use of pressing the matter to anything like an exciting discussion."

NOVA SCOTIA.

Handsome present to Poyntz Lodge No. 44, Hantsport N. S.

On Tuesday evening the 22^d ult; Poyntz Lodge No. 44, at Hantsport was the recipient of a very handsome and elegant set of Collars and Jewels, from Lieut. Col Poyntz. According to previous announcement the Lodge met at 8 o'clock P. M. and after being opened in due form, and the object of the meeting stated, the following address was presented by Brother Poyntz.

HANTSFORT, August 22nd 1871.

Worshipful Master, Senior and Junior Wardens and Brethren of "Poyntz Lodge."

DEAR BRETHREN. I have much pleasure in presenting you the Jewels and Collars of our order. As you are aware they are emblems of the principles we as Free Masons profess, viz: Brotherly love, Relief and Truth. Indicating by the example of our Great Prototype the practice of social and moral virtue

In requesting your acceptance thereof I beg to assure you that, associated as my name is with your Lodge, an honor which I highly value, I also esteem it a privilege that by the means of these symbols (and guided by the Great Architect of the universe) Poyntz Lodge will extend and perpetuate the principles of Free Masonry.

I have the honor to be,

Yours Fraternaly,

JAMES POYNTZ.

Lieut. Col. Past Master.

In an appointed resolution moved by Bro. W. A. Porter seconded by Bro. Flinn, the Collars and Jewels were accepted by the Lodge. They were then introduced by Bro. R. M. Sterling of Welsford and arranged on the Holy Bible, when the dedication prayer was read by Bro F. W. Dakin, of Welsford Lodge, after which the Worshipful Master in the name of the Great Jehovah dedicated the symbols to Free Masonry. The old regalia were then called for, and the officers having been divested of them, were invested by the Worshipful Master with those presented by Col. Poyntz.

The following address was then presented to W. Bro. Poyntz, by J. B. Black M. D. Worshipful Master of Poyntz Lodge.

HANTSFORT, August 22nd, 1871.

Lieut. Col. Poyntz, Past Master, &c.

DEAR BROTHER, Permit me in behalf of the officers and members of Poyntz Lodge to thank you for the Collars and Jewels you have presented to this Lodge.

With you I trust that "Poyntz Lodge will extend and perpetuate the principles of Free Masonry" and thus honor the honored name you have permitted this Lodge to bear.

I have the honor to be

Dear Brother,

Yours truly,

J. B. BLACK, Master Poyntz Lodge, No. 44.

ENGLAND.

The Quarterly Communication of the Grand Lodge of England was held on the 6th instant. R. W. Bro. R. J. Bagshaw, Provincial Grand Master of Essex on the throne.

The minutes of last Quarterly Communication were read and confirmed.

The report of the Board of General Purposes was taken as read and ordered to be entered on the minutes.

After some discussion a motion to expunge a few words from one of the Rules of the Masonic Benevolent Institution was carried.

In accordance with notice given, Bro. Matthew Cooke, P. M. No. 23, introduced the following motion:

“That whilst this Grand Lodge recognizes the private right of every Brother to belong to any extraneous Masonic organization he may choose, it as firmly forbids, now and at any future time, all Brethren while engaged as salaried officials under this Grand Lodge to mix themselves up in any way with such bodies as the Ancient and Accepted Scottish Rite; the Rites of Misraim and Memphis; the spurious orders of Rome and Constantine; the schismatic body styling itself the Grand Mark Lodge of England, or any other exterior Masonic organization whatever (even that of the Order of Knights Templar, which is alone recognized by the Articles of Union) under the pain of immediate dismissal from employment by this Grand Lodge.”

After an exciting discussion Bro. F. Bennoch moved “that this question be referred to the Board of General Purposes for enquiry and to report.”

Several members, including Bro. John Heroe, Grand Secretary, opposed both the original motion and the amendment, desiring the matter to be settled there and then. The amendment was then put and carried. A motion was then made by Bro. Joshua Nunn to adjourn the whole question *sine die*. This, however, was lost, and Grand Lodge was closed in proper form.

SCOTLAND.

GRAND LODGE.

The quarterly communication of the Grand Lodge of Scotland was held in the Freemasons Hall, Edinburgh on Monday, 9th August.

In the absence of the Most Worshipful Grand Master, the Earl of Rosslyn, the Most Worshipful Past Grand Master, the Earl of Dalhousie, occupied the throne.

Amongst the brethren present were—Henry Inglis of Torsonce, Substitute Grand Master; Colonel Campbell of Blythwood, Junior Grand Warden; Wm. Mann, Senior Grand Warden; Dr. Beveridge, Provincial Grand Master for Aberdeen city.

The Grand Clerk intimated that presents had been received from the Grand Lodges of France, Louisiana, Italy, Netherlands, and North Carolina.

On the motion of the Earl of Dalhousie, a vote of thanks was ordered to be sent to each of these Grand Lodges.

A communication from the Grand Lodge of New Brunswick, for a reconsideration of their application for recognition by the Grand Lodge of Scotland, was read, and after considerable discussion, it was delayed till next meeting.

The resignation of Bro. J. K. Fingzies, as Provincial Grand Master for Jamaica, on the ground of ill-health, was received, and a recommendation that Bro. Samuel Constantine Burke, Advocate, Jamaica, should be his successor, was unanimously agreed to. As that brother was present he was installed into the office, and took the oath of allegiance in the usual manner amidst the plaudits of the brethren. After the ceremony, the newly-elected Provincial Grand Master returned thanks for the high honor that had been conferred upon him.

A report on the proceedings of a conference held in London in April last was delayed till next meeting.

A motion "That a committee of six, who are not connected with any lodge in Edinburgh or its neighborhood, be appointed, and who shall have the power to call in an experienced accountant to examine into all the books and financial affairs of the Grand Lodge, and report," was after a lengthy discussion, in which many brethren took part, ordered to lie over till next meeting.

There were other motions on the agenda paper, but owing to the lateness of the hour, the Grand Lodge was closed.

CORNER STONE.—On Tuesday the 15th ult. the Corner Stone of a new Masonic Hall in Shannonville Ont. was laid with Masonic honors, an especial communication of Grand Lodge having been summoned for the occasion. The ceremony was performed by R. W. Bro. E. C. Flint, D. D. G. M. acting under a dispensation from the M. W. the Grand Master. About 100 brethren were present, hailing from Moira, Belleville, Madoc, Francke and other Lodges. Grand Lodge having been opened in form, a procession was formed headed by the band of the Argyle Light Infantry; upon arriving at the site of the proposed building, the ranks opened out, and the Grand officers marched through to the place where the stone was to be laid. The usual ceremonies having been performed, W. Bro. Lazier, made some eloquent and appropriate remarks, and the brethren then returned to the Lodge Room, when Grand Lodge was closed. A banquet was held in the evening at Shaw's Hotel, at which a large number of brethren were present. The usual toasts were proposed and responded to, and the brethren separated at a seasonable hour.

PRESENTATION.—At the regular meeting of Albion Lodge No. 80. Newbury Ont., W. Bro. George Mansfield was presented by W. Bro. Hammond, on behalf of the Lodge with a handsome Past Masters jewel. The address accompanying it was as follows:

"We the members of Albion Lodge, No. 80, A. F. A. M. Newbury, recognizing your unwavering zeal in the cause of Masonry, and particularly in the interest of this Lodge since your connection therewith, desire to testify our appreciation of your ever kind and fraternal conduct, by offering for your acceptance, this Pastmasters Jewel, as a memorial of our friendship and esteem, which we fondly hope will never cease while we are permitted to enjoy life."

NEWBURY, 1st Augst, A. L. 5871.

THE TRUE MASON.

BY ZETA.

No Mason is he who is deaf to the wailings
 Of those whom misfortune hath placed under ban;
 Who is harsh, unforgiving towards other men's failings,
 Or does any act that debases the man.

He may seem a good brother in sight of his fellow,
 Be high in his order, and learn'd in its code;
 But still his pretensions are truthless and shallow,
 And he is no Mason in sight of his God.

But he's a true Mason whose soul ever rises
 Above the small honours and glories of earth;
 Who all the poor glitter of tinsel despises,
 And loves to be measured alone by his worth.

With the square and the plumb-lead as emblems to guide him,
 From the line of strict duty he scorns to depart;
 With the rule and the compass, both ready beside him,
 He rears a true temple of God in his heart.

His thoughts are as pure as the snow when it falleth;
 His zeal is enlist'd on rectitude's side;
 No fear of men's scoffing his courage appalleth,
 As he stands the oppressed and the friendless beside.

At the cry of misfortune his love is awakened;
 Large-minded, he succours with nought of display;
 The widow, the orphan, the hungry, and naked,
 From his portals are never sent empty away.

In precept, though firm, he is soft as a mother,
 Who seeks in affection her offspring to mould;
 More apt by example to win a lost brother,
 And waverers keep in the Good Shepherd's fold.

Unsullied by contact with lusts that surround him,
 Large-hearted, he loves with a God-like regard:
 He lives a rich blessing to all who are round him,
 And dies to receive the true Mason's reward.

*Fremasons Magazine.**At Rest.*

W. Bro. James Purvis Moffat died at his residence, Pembroke, Ont., on the 8th of August, and was buried by the brethren of Pembroke Lodge, No. 128, with masonic ceremonies, on the 11th of the same month.

Bro. Moffat was a Past Master of Pembroke Lodge, and attended in that capacity at the Annual Communication of Grand Lodge held at Ottawa three weeks previous to his death, and was then to all appearances in the best of health. Bro. Moffatt was highly esteemed by the brethren of his Lodge, and they deeply regret his sudden demise.