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"The Queen and the Craft."

The Craftsman

—AND—

CANADIAN MASONIC RECORD.

Volume X, Jan'y., 1876, to December, 1876.



HAMILTON, ONT.

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No. 1.

THE GENIUS OF FREEMASONRY.

THE following Address was delivered by Rev. Bro. George J. Magill, (Rector of St. Paul's Church,) at the installation of the officers of Washington Lodge, No. 5. A. F. and A. M., at Vaughan Hall, Wickford, R. I., on Thursday evening, October 7th, A. L. 1875.

I confess that there is some difficulty in shaping an address for the present hour which shall be of interest to all. You of the Masonic Fraternity will naturally look for something which deals with the genius of Masonry, and yet you will understand how hard it is to touch that subject, except in a very general way, before a mixed audience. You who are not members of the Order will hope to glean some information respecting its methods of working, which could not be fully or justly furnished without the revelations of its secrets: while the selection of a theme from the ordinary topics of the day might be foreign to the present occasion. For the benefit of the fair sex, whose ambition to get knowledge at any cost, dates back to a very early period, I will say that the acquisition of *this* forbidden knowledge would be just as disappointing and *literally* just as inconvenient as was the case with our first mother Eve. To trace even in epitome, the *history* of the Order from its early beginning in Patriarchal days up to the present, when it has spread into all countries on the face of the globe, would occupy an undue share of this evening's exercises, even if I had had time to devote to its preparation.

I shall therefore confine myself to a brief sketch of the *character* and *objects* of the Masonic Order, and its *position in relation to the outside world*:

"Masonry is a *system of morality* veiled in allegory and illustrated by symbols:" The grand aim of the Order is to induce men to lead moral lives, teaching them the highest principles of morality, by means of parables or allegories, and illustrating each moral truth by the use of some tangible symbol: *e. g. Bunyar's Pilg im's Progress* is an allegory which illustrates the trials and dangers and helps of a Christian life, while the heavy loads that some of the travellers carry on their shoulders are symbols of sin. Thus in Masonry the lives of men, eminent for their virtues, are taken as models; by representing whose characters, these virtues are more deeply impressed upon the mind and heart, while the various implements and tools of operative Masons, used symbolically in the Lodge room, teach important moral truths.

There is, without question, a strong analogy between the operative Mason's art and what is called "speculative" Masonry. Indeed the Order in its organic form sprang from the needs which the numerous workmen engaged in the erection of Solomon's Temple, had of unity in labor, mutual help and protection. The principle doubtless existed before, as a gem, and developed into practical shape when the fitting time arrived. Then side by side with labor, and growing out of it came those chaste lessons of life which every act of hand or brain suggested. Just as the husbandman who comes into close contact with nature, reads spiritual truths in growing grain, and bursting bud and falling leaf, so may the man who handles the gavel, rule and square, draw truths of moral excellence from their use. While with the gavel he hews off the roughness of the hard stone and produces a level surface, may he not learn to strike off the offensive eccentricities of character, and smooth down its moral inequalities?

May not the rule with its twenty-four divisions, be a symbol of each day of life, its twenty-four hours to be measured out with diligent care, and graduated into seasons of labor, rest and devotion as the Creator has designed? May not the square as he applies it to test the accuracy of his work, so that it shall fill its place exactly in the intended edifice, teach him the duty of frequently examining his life, and so to fashion it after the perfection of the Divine pattern, that nothing false or crooked shall lead to its rejection by the Master; but that been rendered true and square in all respects it may be deemed worthy to grace that holy Temple, not made with hands, eternal in the Heavens. Such in reality were the facts of the case. Ten thousand details of architecture in column, arch and spire uttered ten thousand maxims. Every stroke of chisel or gavel wrote enduring lessons in the stone, and from the various forms of polished marble, gleaned forth to the eye of the delighted workman, ravishing pictures of purity and goodness.

But all men could not be operative Masons. There were other human needs which architecture and its kindred offices could not supply. And yet all men needed to know those deep moral truths which no other art or science could so aptly symbolize. Hence grew up the school of speculative Masonry, which threw open its massive doors to all the world. The old traditions were preserved, essentially the same ritual was perpetuated; and now to-day the Craft assemble as they did three thousand years ago, and in the words and forms and by the signs and tokens of olden days, receive instructions and acquire the knowledge of those moral truths which are forever new.

It will be observed that the word *religion* has not yet been used, for Masonry is not religion, how much soever some men seem to make it so. It is about as good as many of the religious systems which strenuously assert their claims before the world: and were there no such thing as a definite Christian faith divinely promulgated, might be regarded as an excellent human organization, for the preservation and inculcation of the foundation principles of natural and revealed religion. But the circumstances under which it took its rise, and its perpetuation as the help and handmaid of the Jewish and Christian church, are sufficient evidence that it was never designed to usurp the place or office of the church. Stereotyped on its archives, and limiting all its obligations, is this grand concession, that it shall not interfere with a man's duty to God, that whatever may be his religious convictions, whatever creed may be the adoption of his understanding and his heart, his profession of the principles of Freemasonry shall in no wise affect them, but always accord to them profound respect and honor.

The Bible, the volume of the sacred Law, is the great standard of Masonic truth. No act is regular which feels not the hallowing influence of its open pages. All the traditions of the Order are the plainest confirmation and exemplification of its historic records. It is the central point to which the eyes of Masons are ever directed: from which are diffused those shafts of instructive light which dispel the darkness of the human understanding, and brighten and glorify the blindness of the human heart. And yet, as I have already said, the *religion* of the Bible is not the object of Masonic research. Its moral precepts which urge the cultivation and practice of social and moral virtues is the basis on which the Masonic fabric rests: while these higher lessons which concern the spiritual life, its redemption from the powers of evil by the atonement and intercession of a Divine Mediator, acknowledged and set forth in general terms, are left for their special recognition to the individual conscience, and for their dogmatic expression to the church. Thus without ignoring the religion of the Bible or tampering with the right of individual conviction, its *moral* teachings are the guide of Masonic life.

We have now incidentally given one of the proofs of the comprehensiveness of Freemasonry. A system which in respect of religion, puts no dogmatic yoke upon the neck of its members, presents an arena on which the disciples of all religious bodies can stand, without the sacrifice of principle.

Let me instance another proof of its comprehensive character. Among its implements of office are no political grappling irons or levers. It offers no inducement to the political demagogue. He who should stealthily invade the sacred precincts of the Order with the sickle of any political ambition would reap a sorry harvest. It is a condition conceded to every candidate that his new duties shall not conflict with any that he owes to his country.

The Masonic Body in Germany has quite recently been charged by the Roman Church with the sin of conspiracy against the Jesuits. It is claimed that they turned their sober and solemn labors into a political channel, to sustain the German government and dethrone the power of Rome. If this had been the case, it could surely have been construed into nothing more heinous than loyalty to the government of the country that affords them protection. But any one who understands the practical

working of the Masonic Body will confess, that while its principles would encourage conscientious devotion and loyalty to both Church and State, and every other relation of life, it would be quite impossible for any of its formal meetings to assume the character of a caucus.

It is not strange of course that Masonry should suffer this opprobrium in the minds of people who do not know, and from the nature of the case cannot fully know, her principles; since other benevolent societies have become such an easy prey to political adventurers. There is hardly any organization that has achieved numerical success, which has escaped the designs of these schemers. Societies established on principles of benevolence, for the amelioration of the race, have had all the virtue sucked out of them by these political vampires, Institutions which might have been the glory of any land, have crumbled into dust before the persistent and bare-faced energy of demagogues. And Masonry has lived three thousand years, and glows with her perpetual youth to-day, because she has shut her doors in the face of all fanaticism, and choked the first whisper of political preference within her walls. Let these two features of the comprehensive character of our Order suffice.

I shall not pause to answer the common objection, "If the principles of Masonry are so pure and the standard of morality so high and the obligations so sacred, why do we find so many Masons living immoral lives?" I will only say that Christianity is open to the same objection, and that if Christians and Masons alike lived more closely in accordance with their profession, we should have better Masons and better Christians.

Besides its instructive and comprehensive character, Freemasonry claims our attention because of its benevolent designs. It aims to succor the needy, relieve the distressed, and bind up the wounds of the afflicted. It seeks to promote Brotherly Love, that divine principle so conspicuous in the lives of Christ and His saints. One of the pillars on which the Institution rests is the Apostle St. John, the disciple whom, on account of the loveliness of his character, Jesus loved. That disciple whose constant theme was the love of God for His creatures, whose urgent appeal was that men should cultivate that love; and when age and weakness had disabled him from preaching, yet in every meeting of the Christians he raised his voice and said, "little children love one another." It is the purpose of our Order to carry out this heavenly precept, not merely adopting it as a motto on our banners, but giving it practical application in *works of beneficence*. How many a cold hearth has been lighted by Masonic torch. How many a weary widow's sighs and sorrows and cares have been alleviated by the holy ministries of the Order. How many an orphan has found a home under Masonic roof. How many a prodigal and dissolute liver has been brought back to a better mind and better life, because he found shelter from the scorching rays of sin and the world's bitter scorn, in the shadow of the Masonic altar. How many a house of mourning has been cheered by the tender and delicate attentions of men who, next to the bereaved family, had claims of love to honor the memory of the departed. All this is known to the God of the widow and fatherless and outcast. The good deeds were not paraded in the streets by brazen trumpets. Only a silent, modest spirit of beneficence, moving with loving steps, east, west and south in the lodge room, gathered with her wings the substantial tributes of affection, and under cover of the darkness, bore them to the needy, *Secrecy*, yes, but the *secrecy of love*: not loving others less, but loving some more. Christ loved all mankind, especially the twelve disciples; and yet but *one* of these was called the disciple whom Jesus loved, and lay upon his bosom. The same principle was enunciated by the apostle "do good unto all men, but especially unto them that are of the household of faith."

All mankind are the proper objects of our love. The question of race or religion or color or language should not exclude from the operations of our love, any who come within the reach of it. Yet in the practical application of this principle we shall necessarily, meet with limitations. Our efforts for unity and Brotherhood will sooner be crowned with success, if we begin the cultivation of love with those who surround us, rather than attempt in some utopian way to exercise it upon all men. What gives unity to a drop of water? What holds our earth together as one mass? What makes this vast universe a marvellous unit? Is it not the mutual dependence and attraction of a few particles of matter that lie next to each other? Would not confusion, aye another chaos, result from any change in this law of nature. Hence it is a good way, if not the best, to bind together into corporate effort, the natural longings of the heart for companionship and love, and with the added strength which unity imparts, inscribe the lesson upon the age. If it be called exclusiveness, we point to the tens of thousands in every land who swell the ranks. If it be said that our benevolence is narrow, let the answer be for those who scorn our system: Prove to the world by your own abundant charities that we have not reserved the patent to do good.

My friends, I have thus briefly and in general terms, brought to your notice some of

the features of Freemasonry, let me close with a few words of exhortation to the Craft, which I trust will not be without profit to all of us.

Cultivate love above all things. It is the highest round of that celestial ladder, which planted here below, rests above on the throne of mercy, bridging over the gap between earth and heaven, that we poor prodigals may return to our Father. Having love we have all things. It is the "fulfilling of the law." It comprehends all the graces of the Christian character. It suffers long and is kind, it envies not, it slanders not. It never speaks the lie. Without it, all your achievements in the arts and sciences, to the study of which, as far as time admits, your connection with the Order binds you, will be as nothing. All the Masonic lore that may be stored up in your minds will leave you (without charity) as sounding brass and a tinkling cymbal. Even your acts of kindness to brother Masons and the outside world, will not profit you, unless they proceed from a sincere love to God and to your fellow man. Remember,

"No works shall find acceptance in that day,
When all disguises shall be swept away,
That square not only with the scripture plan
Nor springs from love to God, or love to man."

The great Architect of the Universe did not make our race to prey upon one another like the beasts that perish. He made our nature noble, *Godlike after His own image*. The fall has warped this nature, and distorted all its aims. But strength is given from above to repair the evil that was done. Faith in the Redeemer is the first round of the celestial ladder. Standing here we learn the "invisible things of God" by symbols furnished in "these His lower works"—through nature look up to God. Having gained a knowledge of the unseen, and dwelling upon the delights and glories of the future world by faith; we mount a step higher in the celestial ladder, and *hope* for the realization of these heavenly things. Then faith and hope breed love, and love reciprocating increases faith and hope. The life is love, its conditions faith and hope. Love must be the ruling power in this world, before its pains and woes and wrongs and sorrows will abate. Love should permeate all we do. It should be the centre of our social system. As the sun is of our planetary system, around this we should move with quiet uniformity in the several orbits assigned to us by the Creator. No matter how important our sphere of duty, no matter how obscure: surrounded in our march by many satellites, and girt with a gorgeous zone of borrowed glory, or like the dull earth on which we dwell, moving on with a single attendant: love from its intrinsic worth should form the common centre of our longings, the common focus whence we derive light, and warmth and vigor—light to behold clearly the path of duty leading to the skies, warmth to ripen our incipient energies, vigor to devote those energies to the practice of heavenly virtues.—*Freemason's Repository*.

THE TEMPLARS OF CANADA.

BY BRO. ALBERT G. MACKEY, M. D.

WE have been favored with a copy of the address of Sir Knight Col. W. J. B. Macleod Moore, Grand Prior of the Dominion of Canada, from which we have derived some interesting information in relation to the Temple Order in that colony.

The most important item alluded to, in the address is, that there exists a very strong disposition among Canadian Templars to dis sever their dependency on the Convent General of England and to establish for themselves a National Grand Priory. Much of this feeling has been excited it seems, by the apparent neglect of the Grand Chancellerie in England to make any response to the respectful memorials hitherto presented by the Grand Priory to that body. On this subject, Sir Knight Moore says:

"I am aware that total separation from the Order in England has been mooted by members of this Grand Priory, caused, no doubt, by irritation at the apparent contemptuous negligence in attending to our reasonable request, but I have always contended, and still maintain, that our proper position is to continue firm in our allegiance to the Supreme Head of the Order in England. It is not only the most natural, but where else could we find so honorable a banner to serve under as that of the Heir to the Throne, who rules us with the sanction and approval of H. M. Gracious Majesty the Queen. Separation would place the Templars of Canada in a very secondary position, as a mere adjunct to the masonic body, attached to and tolerated on sufferance only, whereas, we are now an integral part of an Order, Great *per se*, desiring a continuance of our connection with the parent stock. At the same time I fully concur in the steps taken by this Grand Priory, and contend that we are entitled to hold the position of a National or Great Priory co-equal with those of the nationalities of the Empire, and under the direct rule of our Royal Grand Master. We feel that it is not consistent with the dignity of this vast Dominion or the high position the Order now

holds in Canada, and the confidence and self-reliance of its members in their own ability to sustain its prestige, to be recognized merely as a subordinate body of the Great Priory of England; and I am fully prepared to assist in attaining this end by using every lawful means in our power, while discountenancing any hasty movement that would tend to rend asunder ties we have always been taught to consider sacred, nor can I consistently take part in any action for independence unless sanctioned by constitutional authority of the parent body who may themselves desire this separation."

We cannot but suspect that this is but the preliminary step to the inevitable establishment of an independent body of Templars in Canada, for we remember that similar neglect on the part of the authorities in England led to that dissatisfaction which finally culminated in the organization of the Independent Grand Lodge of Canada. We should not regret to see such action, for as Canada now holds an independent position in respect to Ancient Craft Masonry, and also, to the higher degrees, and has a Supreme Council of its own, so should it have a Templar organization free from external control. But let such independence be the result, not of angry revolution, but of calm concession and peaceful compromise on both sides.

Another important subject is discussed in the address which demands a more than passing notice. The Grand Prior refers to the fact that amongst some of the Preceptories in England much discontent and dissatisfaction prevail at the recent changes in the Constitution: objections being made principally to the omission of the word *Masonic* in the title of the Order.

One source of this dissatisfaction appears to have been that the discontents believed that it was the intention of the framers of the new organization to withdraw English Templarism altogether from Freemasonry, and to make it simply a revival of the ancient Order. That there was, or is any such intention, is denied by Sir Knight Moore, and he is undoubtedly right, inasmuch as the possession of masonic degrees is still required as a preliminary step in the creation of a Knight. The omission of the word "Masonic" from the title, is of no importance. In this country it has never been used, and indeed, its employment would seem to be tautological, as there cannot now exist any kind of Templarism that is not masonic in its character.

But it would appear from the address, although the language is somewhat indefinite, that attempts have been made to claim that the order as it now exists is identical with that which existed at the time of the Crusades. Sir Knight Moore says:

"Among other objections raised against the present titles a prominent one is, 'That the Order, under the present designation, tacitly assumes an identity with the Templars of old, which deprives it of its legitimate claim to be treated as an integral portion of the entire system of Freemasonry.'" Should this claim to represent the ancient Order be set aside, the Craft, at the same time, ignoring it as a degree of Masonry, what does it represent?"

And further on he replies:

My own conviction remains unshaken as to the legitimacy of considering ourselves as representing the ancient Order of the Temple.

That the present Templar organization represents, that is to say, *presents to us again*, (but in a changed form) the ancient Order, is almost self-evident, but we think it a great error to suppose that the two Orders are *identical*. The original Order of Knights Templars was organized under and by the authority of Pope Honorius II., and confirmed by Pope Eugenius III., and from that time forth the Templars, as a religious and military Order, recognized the Popes of Rome as their lawful head. Therefore, however we may condemn and even abhor the cupidity and perfidy of the Pope and the King of France, we cannot deny that the bull of Clement V., issued at Vienna on May 2nd, 1304, which abolished the Order and forever prohibited any one from entering it or wearing its habit, was legal and conclusive. It does not follow that it was right. Many things are done under the color of law that are not done under the color of justice.

It is true, Burns says, "though the Knights were spoliated, the Order was not annihilated," and he asserts that "there has been a succession of Knights Templars from the twelfth century down even to these days." But he refers here to the Order of the Temple in Paris, with which neither English nor American Templars claim any affinity or connection, and which derives its authority from the "Charter of Transmission" to Larmenius, a document, whose authenticity Masonic historians have very generally disputed.

Neither are the references of Sir Knight MOORE to the Swedish Templars and to the Knights of Christ in Portugal of any pertinence, because the former trace their existence to a Masonic source, and the latter, being undoubtedly a genuine descent from the ancient Templars, have always disavowed all connection with Freemasonry.

The truth is, Templarism as it now exists must be traced, and indeed can only be traced, to those Knights who after the legal abolition of the Order by Clement, aban-

done its religious and military character,—half priest and half soldier—and incorporated it with the Masonic Institution. Such is the evidence, partly historical and partly traditional, that we have on this subject, and whatever may be its value, we must accept it as the only possible solution of the Templar problem of to-day. Any attempt to trace modern Templarism to the ancient organization on the plains of Palestine, which should leave its connection with Freemasonry out of the line of succession, would be to reduce Templarism, as an Order, to the condition and value of a child's bauble. For, if modern Templarism is not Masonic, it is—nothing. Hence, we have always felt that the Grand Encampment of the United States committed a great blunder, (thoughtlessly, we have no doubt,) when in 1859, it abolished the *apron* as a part of the Templar costume. The uninviting dress now worn by most of the Knights Templars of the United States, carries with it no reference to the Masonic growth of the Order, while the “black uniform,” as it is called, bears in its ornate apron, the proof and the testimony that modern Templarism owes its life to Freemasonry.

We are glad therefore to see that Sir Knight MOORE, while he indulges in the mistaken theory that there is an identity between the old and the new Orders, does not by any means reject the Masonic connections of the latter but does full justice to the question in these words :

“I will only add here, and that most impressively, that while thus endeavoring to give you some insight into its history and present position, it must not be supposed there is a desire on my part, or that of any true Templar, to ignore the obligations the Order owes to Freemasonry, which has so long fostered it, or weaken a full allegiance to that most honorable and time-honored Institution.”

This is said in the right tone, and we have written this much on this subject because we believe that there is a mistaken tendency in some persons, especially in England, to seek to divest the modern Order of Knights Templars of its close connection with, and its absolute dependence on, Freemasonry for its valid existence. And it is proper that a word of warning as to the mischievous tendency of such a theory should be given in time, lest the seed, now so small, should grow up into a mighty tree.

If then Templarism, in its Convents General, and its Encampments, in its Commanderies and its Preceptories, has not come to us by regular transmission through Freemasonry, it has not come to us at all, and then what we would fain call a succession from the Knights of the Crusades, is simply a figment of some ingenious inventor with no more claim to antiquity than has the association of Odd Fellows or of the Knights of Pythias. History will not allow itself to be so falsified.—*Voice of Masonry.*

COMPULSORY ATTENDANCE AT A LODGE.

BY BRO. ALBERT G. MACKAY, M. D.

A CORRESPONDENT has written to me proposing the following case. He says :

“I was summoned to attend a meeting of my lodge. I did not attend and sent no excuse. I have since been summoned to attend another meeting and to show cause why I should not be disciplined for my non-attendance. Is there masonic law for this ?”

There are some complications about this question, which render its answer, categorically, not so easy as would at first sight be supposed.

In the first place, it is admitted, that Masonry is a voluntary institution, and any enforced attendance would seem to be at variance with this voluntary character. We are forcibly reminded of the question once discussed in a debating society, in a time of war—“Is it legal to compel a man to volunteer ?”

Again : In the *charge* given to an Entered Apprentice, at the time of his initiation, we find this solemn assurance on the subject :

“Although your frequent appearance at our regular meetings is earnestly solicited, yet it is not meant that Masonry *should interfere with your necessary vocations*, for these are on no account to be neglected.”

Now, how much attendance on any meeting would interfere with those necessary vocations, is a question which must be left to the judgment of the member, as it seems absurd to suppose that a lodge can be qualified to make a proper decision on the nature and importance of his private claims of duty.

So far then, one would be inclined to say that a lodge cannot enforce the attendance of its members. Every one must be permitted to judge for himself how far his attendance will be compatible with his own inclination, as it should be in a voluntary association, and how much such attendance will or will not interfere with other claims of duty.

But on the other hand we are met with the positive enactments of masonic law.

In the "Charges of a Freemason," published in 1723, by Dr. Anderson, and based apparently on the Old Constitutions it is said:

"In ancient times no Master or Fellow could be absent from the lodge, especially when warned to appear at it, without incurring a severe censure, until it appeared to the Master and Wardens, that pure necessity hindered him."

Our acquaintance, at this day, with the Constitutions of the Stonemasons and the other early, English guilds, is far more extensive than that of Anderson, but they confirm his statement. Everywhere in these Constitutions do we find that attendance on the lodge, when summoned, is laid down as a duty not to be neglected.

The earliest of these documents, the Halliwell MS. (about 1390) says—I modernize the orthography:

"Every Master that is a Mason must be at the general assembly, if he has been told in reasonable time where that assembly is to be held; and to that assembly he must go unless he has a reasonable excuse."

In the Cooke MS., whose date is 1490, it is said:

"Every master of this art should be warned beforehand to come to his congregation, and that they should duly come, unless they were excused by some manner of cause."

Still later, in all the Constitutions of the 16th and 17th centuries, we find the same law for compulsory attendance prescribed.

Thus the Lansdowne MS. of 1560 says:

"Every Master and Fellow shall come to the Assembly if it be within 50 miles of him, if he have any warning."

And this law continues to be repeated in all the subsequent Constitutions, almost in the same words. The distance was, however, gradually diminished so that at last in 1714, according to the Papworth MS., a Mason was required to attend the Assembly if it was held within five miles of him.

The Assembly or Congregation or Association (for each of these titles is used) was evidently the place where the Masons met for consultation on the interests of the interests of the Craft. The words lodge and Grand Lodge may, therefore, be properly be considered as equivalent terms at the present day.

The same provision for compulsory attendance is found in the early English Guilds, social, religious and craft, which bear, in very many respects, the most striking analogy to the corporations of stone masons.

An examination of the numerous constitutions of these Guilds, which were collected by the late Mr. Toulmin Smith and published by the Early English Text Society, will show to what an extent this usage of compulsory attendance prevailed. Two or three witnesses will be sufficient.

The Guild of Smiths of Chesterfield (1387), ordained that:

"If any brother being summoned to a feast will not come, he shall pay a pound of wax and beef a mark."

The Guild of Tailors of Lincoln (1328), ordained that:

"There shall be four mornspēches (meetings) held in every year to take orders for the welfare of the guild: and whoever heeds not his summons shall pay two pounds of wax."

The wax was used for lights for the altar, furnished by the Guild.

In the ordinances of the Shipman's Guild (1363), it is ordered:

"If any brother be summoned to any meeting and he be in town and will not come, and have no leave of the alderman, he shall pay a pound of wax for the lights."

A similar provision for compulsory attendance is found in the ordinances of nearly all the other guilds. The omission of such a regulation is exceptional.

Hence, we see that in the other guilds, as well as in the Masonic, it was the constant usage to require attendance on the meetings and to punish those who were absent without excuse. Compulsory attendance was evidently a part of the spirit of the guild institutions.

But from the fact that Anderson says that "*in ancient times* no Master or Fellow could be absent from the lodge," it might be possibly implied that the rule no longer existed—that it was a regulation of former days, but not of the present. That it had been discontinued.

The unwritten law of Masonry will, however, show that such reasoning is incorrect. Every Mason is obligated by the ritual law to "answer and obey all *due* summonses." Every Mason agrees to this regulation at the time of his initiation, and hence, if we do not find the law laid down in modern constitutions as it was in the old ones, the spirit, and indeed the letter, is continued in the oral or ritual law of the Institution, by which every Mason promises obedience to any *due* summons which he may receive if within the province of his circumstances so to do.

And then, in answer to the objection that Freemasonry is a voluntary association with the spirit of which anything compulsory would be incompatible, I reply, that it is

voluntary so far as relates to an entrance and a continuance in it, but that, having once, by "free will and accord," become a member of the Institution, and voluntarily remaining in it, each of its members assumes the responsibility of obedience to its laws and regulations. And, therefore, in reply to the question of the correspondent with which this article was introduced, it must be said that whenever a member of a lodge is summoned to attend a communication, he is bound in law and in duty to obey that summons. His excuse that the business of his vocation prevented him, is a valid excuse, but unless such an one, or one equally valid, be offered, he is subject to masonic discipline for his non-attendance.—*Voice of Masonry.*

DEAD FLIES IN THE OINTMENT.

THE defects and blemishes which attach to human character are only too apparent. The most royal natures bear the stamp of imperfectness, the best associations which we have organized are something lacking in completeness, and there are blots upon the fair exterior of even the Christian Church itself.

Often-times such defects seem trivial and unimportant, nevertheless they fix our attention and vex us in no inconsiderable degree. If our Brother is subject to even a slight physical deformity, we can hardly keep our eyes away from his misfortune. It will come before us and claim our attention. Precisely thus in our estimate of human character, it is often the small fault rather than the large virtue, the slight defect rather than the growing grace, which fixes itself upon our notice. We look at men and things, feeling to say how grandly beautiful would they appear but for this or that trifling blemish. They resemble some noble piece of architecture, large, costly and magnificent, but perchance the effect of the whole work is lost by a bit of false coloring, or some fault in the location, or some mistake in the proportions on the part of the builder. Our ancient Grand Master, the wise king of Israel, made illustration of the fact in one of those short, pithy apothegms whose meaning admits of no doubt :

"Dead flies cause the ointment of the apothecary to send forth a stinking savor : so doth a little folly him that is in reputation for wisdom and honor."

Solomon might have had the Craft in view when he penned this pungent sentence. Whether he did or did not, its application belongs to Masons both in their individual and their associated character. We call to mind, a Brother of acknowledged ability, conversant with the history and work of our Institution, and in some respects a representative Mason, but who is so close and narrow in all his dealing that his name has become a by-word of reproach. He is intelligent, upright, well-posted in the text and ceremony of Masonry, for which he has an ardent love, but his heart does not expand with large and generous emotions. He is a good member of the auditing committee, but hardly qualified to administer the charities of the Lodge, or reflect the true spirit and character of the Institution. If only this man's thoughts and ways were somewhat broader, if only he was something less close, and hard and exacting, how much greater would his influence be in the Lodge, and how much better would he represent the genius of Masonry to his acquaintances and friends. The whole pot of ointment is damaged by a single dead fly.

We recall another whose defects lie in an opposite direction. He is frank and generous, wears his heart upon his sleeve, and is ready to bestow his last dollar to aid in any work of charity or Masonic advancement. But this man is proverbial for making a rash display of his Masonic knowledge before the profane. Prompted by vanity he uses the signs and language of the Craft on all sorts of occasions, in all sorts of company, and so brings the Institution into more or less disrepute. He is a leaky vessel. He is rash and thoughtless to such an extent, that without intending it, he does a large amount of harm to the cause he would serve. This character is but another instance of the dead fly which gives a bad savor to the whole pot of ointment.

Then there are the gloomy and complaining Brethren, those who by constitution and by habit have come to take sad views of life and of every enterprise with which they are associated, by contact with whom we are chilled to our inmost souls. They have large gifts and acquisitions ; they might be pillars of strength in the Lodge, and to the Institution at large, but their single infirmity bars the way. There is in them a spirit which repels and discourages. They are uncomfortable themselves, and without intending it they succeed in making everybody wretched about them. Their wails and complaints are the dead flies that give a most unpleasant odor to many a Lodge room. Good people as they are in a general sense, yet the presence affects us about the same, as when a chilling east wind blows suddenly in upon the warm breath of a summer sky.

And then there are the ambitious ones, who can never train in the ranks, but must

always have the lead. The office seekers whose name is legion, a class not usually devoid of large possessions of character and ability, but who bring Masonry into reproach by their fierce struggling for high positions. These show forth great capacities for usefulness, but, alas, the dead fly makes its presence known wherever they are.

So there are other over-sensitive in their natures, too exacting in their demands upon their associates and friends, possessed of idiosyncracies of one sort and another, peculiarities of disposition and of character, to whom the illustration we have borrowed from King Solomon, may justly apply. They may be good men and true in the main, but there are little faults and blemishes apparent, which both hinder their usefulness and diminish their happiness.

If we might add a word or two by way of improving the subject, we should urge that more attention be given to these tendencies and defects of natural constitution. Let the aim be to fortify the weak place, to repress the quality or tendency which seems developing to excess. The work of life, in which Masonry is no small contributor, is to develop a strong and symmetrical being. To this end let thought and culture and every other means and appliance be brought into use, that the life may be rounded out into fair and harmonious proportions, every part obtaining its full development, as it is wrought into usefulness and true grace.—*Freemason's Repository*.

ROLLA FLOYD OF SYRIA.

THE W. M. OF ROYAL SOLOMON MOTHER LODGE, F. AND A. M. OF JERUSALEM.

Damascus Correspondence of the American Traveller.

"THEN he'll do it," exclaimed the man to whom I had said that we had engaged Rolla Floyd to accompany us from Damascus to Jaffa. "You have been fortunate in securing that mysterious man. His name is worth a hundred rifles against any tribe in Syria."

Floyd was one of a colony of Americans who left the pine forests of Maine, in the United States, some ten or a dozen years ago, to settle in the Holy Land, there to be ready to greet the blessed Redeemer at His second coming. But dissensions, bitter and irreconcilable, arose among them in Jaffa; they were looked upon with hate and suspicion by Jews, Arabs and Mohámedans; their crops were stolen as fast as they ripened, and many of the men falling out with work took to drink. They lost their lands, bordering the plains of Sharon, near Jaffa, by a fine point of Turkish law, and through the combined effects of death, ill luck and licentiousness, the members became mad, drunk and reckless, and of all that devoted praying band, every member of which when leaving America, was justly famed for purity, piety, faith, and virtue, there only remains in Palestine, so far as I could ascertain, Rolla Floyd and his worthy and amiable wife.

These two unwavering Christians remained true to Christ and true to themselves. Mrs. Floyd made friends among the natives by her needle, her medicines, and her patient tenderness with all who were afflicted, while Mr. Floyd started the pioneer express of Syria by carrying letters and packages between Jaffa and Jerusalem, on week days, and preaching the Word of God, without money and without price, on Sundays. His fine athletic form and his wonderful strength, coupled with his invariable kindness of heart and mildness of temper, soon created a marked sensation among the natives; for when finding them in personal quarrel and rolling in the dust like fierce mastiffs, he frequently rushed into the crowd and, grasping the two combatants by the napes of their necks—one in each hand, slowly walked down to the sandy shores of the Mediterranean, and soused them into the briny surf until promises of peace and reconciliation had been given. Frequent attempts were made to rob his express of valuable packages, but he always managed to capture one or both of the bandits, and compelling them to listen to an impressive sermon on honesty, he always let them off on receiving promises of reformation. By this kindness in not turning his prisoners over to the Turkish vengeance, and his entire fearlessness, he in time became as great an idol among the desperate thieves and cut-throats as he was among the most upright.

With a memory that seems to be without limit, he shortly became entire master of the Arabic, so that he speaks it with an accurate fluency, acquired by but few not born in the desert. In his familiarity with the Bible he surpasses all men I have ever seen, quoting from memory almost any verse that may be called for between Genesis and Revelations. It is asserted by those who have known him intimately for years that they have never seen him display anger, surprise, or boisterous mirth. Travelling as a missionary throughout the entire length and breadth of Palestine, and becoming

familiar with every lake, hill, valley, cave, stream, and mountain mentioned in the Bible, he is to-day unquestionably the best informed in biblical history and topography of any man living. The American Government has twice offered him a Consulship; but his reply has been, "I shall make less money, but perform more labor among the poor children of God by remaining in the field."

Once every month he regularly makes his appearance in Jerusalem, and takes his seat in the East as the W. M. of the Royal Solomon Mother Lodge, F. A. M., which position he has long held by the unanimous votes of all the members.

FESTIVAL OF ST. JOHN THE EVANGELIST.

SERMON BY THE REV. WM. STEPHENSON.

ON Sunday, Dec. 26th, at 2 o'clock, P. M., the brethren of Barton, Strict Observance, St. John's, Acacia, and Temple Lodges of Hamilton, attended divine service in the Wesley Chapel, John street, where a sermon was preached by the Rev. Wm. Stephenson.

TEXT: Rev. i, 9.—"I, John, who also am your brother in the Kingdom and patience of Jesus Christ."

We are met this day pursuant to a time honored custom, to celebrate the praises of the Great Grand Master of the Universe, to ponder on the precious memories of the Evangelist John, and to seek fresh strength, fresh grace, new and holier inspirations while we "Worship God." The Evangelist, who also claims to be our brother, was an extraordinary being, passed through marvelous experiences, and has left us a beautiful example of holy trust and supreme consecration. In all ages there have been men who have left the impress and the pressure of their individuality, so marked, so distinct, so ineradicable upon the times in which they lived as to have commanded the admiration of all succeeding generations. Men who have moved intellectually and spiritually so clearly above all contemporaries, and the worth of whose achievements does no uncertain battle with oblivion for their names. Men whose idiosyncracies were too peculiar and too mighty to be merged in the common mould of ordinary life, whose proportions were too ponderous to float on the stream of popular sentiment, and who have stood out the champions of conscience and of right against all odds. Men whose colossal reputation fringes the horizon of the past with a glory which is forever redemptive of humanity from an ignoble littleness. One of the brightest and most illustrious ornaments of this class is the saint whose redoubt memory we revere, and from whose inspired productions we have selected our text.

Whether we view him in relation to his Divine Master, or suffering under the Emperor Domitian, or as an exile on lonely Patmos, or as the last and greatest of an imposing line of prophets, he stands out-vested with a solemn and unique grandeur. He was the disciple whom Jesus loved, who leaned upon His bosom at the last supper, and who bore such tender and pathetic witness to the piercing of his heart on Calvary. Nothing could be finer than the "March Sublime" of "the prophecy of this book." The blind prince of British song has designated it "The majestic image of a high and stately tragedy, shutting up and intermingling its various scenes and acts with a seven-fold chorus of hallelujahs and harping symphonies." And surely for the "high and stately" in composition, we know of nothing comparable to this sonorous apocalypse. Where, in the unimpeded march of your observation, will you find such grace of diction, such condensed energy of sentiment, such magnificent darings of thought, and such an inexhaustible treasury of sublime conception as here? Admitted into the more immediate presence of God, and standing on the lofty hill of Emmanuel, the inspired exile dips his pen in living light; and as vision after vision passes, and impression after impression shakes, he writes as mortal never wrote before. Anon he looks the vision through and through, and anon he falls flat on his face. Begirt with unspeakable wonders, hearing unspeakable words, feeling unspeakable emotion, and, beholding the unuttered and unutterable splendors of immortality, he falls down as dead. The scenes which greeted his prophetic eye were distinguished by sublimity and freighted with awe. The symbols themselves were at once stupendous and overwhelming. Visions brighter than noon-day sun burst upon his view. Sounds louder than the crash of embattled thunders broke upon his ear. Multitudes countless as the gems in the diadem of night, held his startled attention. Processions, whose march was like an earthquake, and the swell of whose triumph was like a tempest, passed before his aching sight. Angels of surpassing might and awful majesty flew swiftly through the air, or poised on land and sea. The City of God, radiant with His glory, descended like a "bride adorned for her husband." The seals of futurity were burst, and the scroll of unborn ages fixed his contemplation. He witnessed the sweep of centuries in their mystic periods—a time, and times and half a time—in the solemn pauses of separating intervals; in the grand Millennial Sabbath of time, and in the last

act of the great drama, on the final day. From sources thus strangely unique; from the fullness of a mind vastly capacious, and from experiences altogether unparalleled, did John write the deeply mysterious, the highly symbolic, yet, the truly practical book before us. Instead, however, of seeking to decipher the hieroglyphics so marvellously inscribed on his stupendous obelisk of prophecy, we shall endeavor to bring out a little of the curative comforts with which this book abounds. Addressing, as I do this day, the members of a benevolent and wide branching brotherhood, who "claim kindred" with the Evangelist, and "have their claim allowed," I am anxious that what may be advanced may have a beneficent and permanent interest. In pursuance I shall notice:

1st. *Brotherhood.*—"I, John, who am also your brother." My first thought is touching what may be termed the universal brotherhood of men. "God hath made of one blood all the nations of men to dwell on the earth." All, then, are created by the same Creator, all are invested with the same nature, all are embraced in the same redeeming provisions of Divine mercy, all are bound to the same eternity. Skins may differ, tongues may vary, conditions may be widely dissimilar, and the diversities of kindreds, peoples and languages, may be almost endless, and yet an essential brotherhood abides. Man's outward form may be tall or dwarfed, comely or without comeliness; his skin may be sable or white, olive or saffron; his dwelling may be in "thrilling regions of thick-ribbed ice," or under tropic skies, it matters not, *he is a man*. The meandering stream within his veins attests his brotherhood. His physical, moral, and mental constitution, in all essential particulars is the same. Whatever his character, he takes hold upon our nature, and defies a spurious philosophy to relax his grasp. In this wide sense, this honored Evangelist, in common with our great Elder Brother, the Man of Nazareth, did not disdain to call men brethren. But I am now speaking to a special band of brothers—men organized into a great confraternity, united by the immutable principles of fidelity and love. It has been claimed by some historians of the order of "Ancient, Free and Accepted Masons," that the Evangelist, whose worth we are met to ponder, was at one time Grand Master of the Grand Lodge, in Ephesus; be this as it may, we are certain that his life illustrated the beautiful and cherished principles of Masonry. Do Masons profess faith in a living and all wise God? So did he. Do they acknowledge His love as manifested in nature, in providence, and in redemption by His son, our Lord Jesus Christ? So did he. Are they actuated by a spirit of self-sacrificing benevolence and enduring charity? So was he. Filled with love, and breathing the spirit of an enlarged and unfatiguing philanthropy, he went forth, and, with a zeal that knew no abatement, and with a sympathy that evinced no exclusion he sought to succor and to bless, and may we not aver that the true and sincere Mason will ever be found zealously affected in every good and benevolent enterprise. But we wish especially to ask your attention to the special thought of the Evangelist.

2nd. *Brotherhood.*—"In the kingdom and patience of Jesus Christ." The term kingdom in the scriptures of divine truth, is a term variously significant. Sometimes it signifies the whole range or scope of divine administration, as when the psalmist says, (Psalms ciii, 19) "The Lord hath prepared His throne in the heavens, and His kingdom ruleth over all." His sceptre is the sceptre of unlimited empire, and His government embraces all. The sun, moon and stars shine forth in loyalty to Him. Magnitude cannot overpower Him. Minuteness cannot escape His notice. The entire universe in its every life, in its every element, in its every atom, acknowledges His authority, and depends on his will. "His kingdom ruleth over all." Sometimes the term kingdom sets forth the glory and the blessedness of an eternal heaven. The kingdom of heaven—that scene where sorrow finds solacement, weariness repose, pain respite, and where the great, and the good, and the pure see the King in his beauty. Towards that kingdom we all strangely tend and yearn. Even the most unspiritual amongst us have cherished ones there, towards whose society we would fain press with stronger feeling and a more assured hope. But the kingdom here indicated is the "Kingdom of Jesus Christ." That kingdom which He came to establish, which is not of this world, but which is in every pure and loving heart.

This kingdom is great in its Sovereign. "A King shall reign in righteousness." "A King shall reign and prosper." "Thy throne, O God is forever and ever, a sceptre of righteousness is the sceptre of Thy Kingdom." "He is a great King above all gods." We had forfeited our high estate, alienated ourselves from righteousness, but He hath restored us. We had sold ourselves for nought, but He hath purchased us with His blood. We had yielded ourselves to the enemy, to sin, to misery and death, but He in the plenitude and consummation of His eternal love, descended from His mansion of life, bliss and glory, to a scene of privation, suffering, ignominy and death, that He might restore us to Himself, and re-establish us in the holiness, happiness and life of His Kingdom. Oh, yes! when he saw us in the very depth of misery, and seeking

death in the very error of our ways, His eye pitied us and His heart heaved with compassion :

“ He saw, and oh, amazing love !
He flew to our relief.”

Satan lost his prize. Death was spoiled of his victory ; and the Lord of Life rose victorious over death, hell and the grave ; while heaven by God’s redeeming love was opened to every believer.

“ And was the ransom paid ? It was ; and paid,
What can exalt the bounty more for you ?
The sun beheld it—no ! the shocking scene
Drove back his chariot ; midnight veiled his face.
Sun, didst thou flee thy Maker’s pain ? or start
At that enormous load of human guilt
Which bow’d his blessed head, o’erwhelm’d his cross,
Made groan the centre, burst earth’s marble womb
With pangs ! strange pangs ! delivered of her dead ?
Hell howl’d, and heaven that hour let fall a tear.
Heaven wept, that man might smile !
Heaven bled, that man might never die.”

Yes, oh yes, God, as in original nature, is again revealed to us ; as in Creation and Providence, so in revelation of the gospel of His Son—the God of love ; love “ immense, unfathomed, unconfined.” Hence, he is King forever, even “ God over all, blessed for evermore,” and of the increase of His government and peace there shall be no end.

Again :
It is a kingdom wherein dwelleth righteousness. God is righteous, and with him there is no unrighteousness at all. Its subjects are righteous, their insignia is righteousness. Righteous in heart, in conversation, in life. Again :

It is a kingdom wherein dwelleth love. “ God is love.” We see this in all he does. Creation is radiant with the love of the Great Architect, Providence proclaims it, while redemption stands out as exponent of its unsearchable riches. It is loving in its subjects, brotherly love is their distinctive characteristic. They are built upon, upheld by, pervaded with love, and in all holy endeavors they seek to show it forth. Again,

In its sympathy, and in its honor this kingdom stands alone. Its subjects feel a brother’s care, bear each other’s burdens and so fulfil the laws of love and honor. In each of these points the reverend gentleman showed wherein Masonry was in harmony with the spirit and genius of the Christian religion, and made a very powerful appeal to his brethren to be faithful to God, faithful in the discharge of duty, faithful to each other.

MASONIC READING AND THE PRESS.

WHAT would be thought of any devoted member of a religious persuasion, or of a political party, moving among his brethren of the same ties without any definite information of current events concerning his associations ? A party or society or a man among them, without a newspaper or periodical, is an anomaly. This is proper ; for no man can judge wisely and act justly, understanding his relations to others without reading.

The Mason without his regular Masonic reading is selfish, illiberal, and oftentimes a disagreeable and annoying barrier in the way of human and Masonic progress. The Lodge is improved by his absence. Facts must be presented, error must be detected, exposed, and abandoned, and truth elicited, and thus become the victor. How much, then, is to be learned of this, the oldest institution now in existence, and after Judaism in its day, and Christianity in this day, and civil government, the most important ; an institution whose principles are those of Divine Revelation ; an institution which erected the first earthly temple to the Supreme Architect of the Universe, and has outlived the very marble of which it was built ; which has survived assaults, attacks, and slanders, and which has maintained its way against despotism and popular prejudice.

The earlier Freemasons, perhaps wisely, for a portion of that period put nothing to record ; hence Anglican Freemasonry traces no perfect list of the Grand Masters of England, in regular succession, further back than Austin the Monk, A. D. 597.

The earliest written collection of laws for the Craft which is authentic was “ gathered, arranged, and confirmed,” not created, by the Assembly of York, under Prince Edwin, Grand Master, A. D. 926. Little beyond was published, and much of patristic Masonry has been lost. How great the loss, as the noblest blood and talent, and the holiest men of England’s brilliant period, were Masonic patrons, when kings presided as Grand

Masters, and nobles and bishops acted as Wardens and Deacons! How much we long for a fuller view of such Masonic scenes as were enacted, when Sir Christopher Wren, as Deputy Grand Master, rebuilt London, destroyed by fire, the king himself laying the corner stones of the large public buildings, and the Cathedral of St. Paul's, covering four acres, according to the forms of Masonry. Here was the operative. The king became a second Hiram of Tyre, and Wren a second Hiram Abif, the Anglican Master Builder of that period.

The present century has witnessed a different spirit. The continental works of Masonry are nearly 7,000, and the different catalogued manuscripts in Europe about 1,500. Manuals, charts, monitors, proceedings of Grand Lodges, addresses lectures, magazines, reviews, and newspapers have dissipated the objections against Masonry and educated the Craft. The patrons of Masonry, with Franklin as their American head, have been the pioneers in the press. Let the Masons of this day eschew the idea that ignorance of the history, philosophy, and science of Masonry is the mother of devotion at her altar. Let the Craft everywhere realize that the diffusion of Masonic light and intelligence enlarges the minds and capacities of the fraternity, and strengthens and cements the bonds of sympathy and union of our one great brotherhood, and will remove the opposition and dispel the prejudice existing in every community, to a greater or less extent, against us.—*Rockland, N. Y., Advocate.*

HE IS DEAD.

—
 LINES ON THE DEATH OF A BROTHER MASON.

He is dead! How the words burn into the brain,
 And the scalding tears to the eyelids rise;
 But comfort your hearts, oh! sorrowing friends,
 The angels rejoice when a good man dies.

Like a field of ripened grain he stood,
 Fair and ripe in the sunset glow;
 Death saw the harvest was ready, and came,
 And the shadowy reaper laid him low.

Never more can we grasp his good right hand,
 Never more will his friendly voice be heard,
 In his home they will look and list in vain
 For the kindly voice and the loving word.

And ye of the strange and mystic tie,
 Who worked with him in fraternal love;
 He never will labor with you again,
 He has gone to work in the Lodge above.

But Faith points over the chilling tide,
 'Mong the dear ones there on the other shore;
 We see him bloom in immortal youth,
 And we think, not lost, but gone before.

His life-work done, let him rest in peace,
 His star went down at life's eventide,
 And, though lost in the murky sea of death,
 It will rise again on the Aiden side.

—*Masonic Advocate.*

BLUE MASONRY.

At the union of the two Grand Lodges, which long previously existed in England in 1813, the apron adopted and which is still worn by the English Craft, was trimmed with "blue" ribbon of a prescribed width; and the Grand Lodge of the State of New York, in its Constitution of 1845, Art. XIX., thus prescribed the apron to be worn by its subordinate lodges: "A plain white apron, from twelve to fourteen inches deep, and from fourteen to sixteen inches wide, without ornament; or white with edging of sky-blue ribbon, not exceeding one and a half inches deep; strings white or sky-blue." This was thirty years ago.

Mackey, in his Lexicon, has it thus:

"BLUE—The appropriate color of the first three degrees, or Ancient Craft Masonry,

and has been explained as emblematic of universal friendship and benevolence, instructing us that in the mind of a Mason those virtues should be as extensive as the blue arch of Heaven itself."

"BLUE MASONRY—The degrees of Entered Apprentice, Fellow Craft, and Master Mason, are called Blue Masonry, and lodges in which they are conferred are called Blue Lodges, because the decorations of those degrees are of this color."

The celebrated Dr. Oliver, of England, agrees with Mackey, and his dictionary quotes thus from that important authority, Gadick:—

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

As William III. commenced his reign as King of England, February 13, 1689, and died March 8, 1702, the adoption of the blue color by the Craft is at least a century and three-quarters old.

EDITORIAL DEPARTMENT.

THE LAUSANNE CONGRESS.

THE mere fact of a Congress of Masons having been assembled at Lausanne, Switzerland, has given rise to a great deal of discussion, much of which is of a very trivial character. Even the able and learned Brother Simons has been led to speak harshly of the press for what he calls its cowardly apathy on the subject. We presume it is the absence of American representatives that causes our brother of the *Dispatch* to be so angry with his *confreres*. Of course, no blame can be attached to any one but the Masons of America themselves for failing to send a representation to Lausanne. It is true that the presence of representatives would have had a good effect, and we cannot help thinking the oversight on the part of both the fraternity of Canada and the United States is to be regretted, for they must have been well aware of the intended meeting.

We are not sure that much was to be accomplished by the Congress, but then, it is not to be denied that the influence to be exerted by the presence of representatives from the various sections of America would have been great. Now that the attention of European Masons is directed to the doings of the Order on this side of the Atlantic, a representation would have served to strengthen the good opinion entertained of the Masonic fraternity in America. It is to be hoped that the next Congress, to be held either in London or Rome, will have a sufficient number of Masonic representatives from America. We are glad to know that the Masonic gathering at the Centennial Exhibition in Philadelphia, this year, will comprise a goodly number of Canadian representatives, for it is by such commingling of the brethren from different parts of the world, that the fraternal spirit is to be fostered and maintained.

ANOTHER ONSLAUGHT.

THE opponents of Masonry do not appear to be confined to any particular country. Happily we have but few attacks on the part of the press or clergy in Canada, yet we suppose it is only natural that the Roman Catholics of this country should follow in the wake of their co-religionists elsewhere, and do their utmost in slandering and

denouncing the Order. We can hardly say, therefore, that we were surprised to find the *Irish Canadian*—a rampant, red-hot concern published in Toronto by a fiery zealot who seems to think that the only way of doing a service to his church is to try and annihilate Freemasonry—joining in the unholy crusade. He has certainly shown his readiness to do the best he can, but he makes a sorry exhibition of himself. In a recent number he took occasion to denounce the commutation of the death sentence on the so-called Dr. Davis, the infamous abortionist, and boldly asserted that Freemasonry was the secret agency by which it was carried out. How the editor of the *Irish Canadian* knows Dr. Davis to be a Freemason is somewhat of a puzzle, unless both are Masons. The mere fact of the man displaying a Masonic emblem on his coat is no proof, and that may be all the *Canadian* has to judge from. We have been informed that Davis belongs to some spurious body calling themselves Masons; at all events, were he a member of the regular Order, he would meet with no sympathy, but on the contrary would be driven from the ranks. That Davis had his life spared on account of being a Freemason, the *Canadian* must know is untrue, since it is patent to everybody that his sentence was commuted in order to secure from him the evidence he has given against Clements. It is astonishing how persistently some people will stick to error. The Masons had about as much to do with saving Davis from the gallows as had the Pope of Rome, who, we judge from the way he denounces Masonry would have no compunctions in hanging every member of the Order, if he had the power. The absurdity of charging the escape of Dr. Davis from hanging upon the Freemasons, is so apparent that the editor of the *Irish Canadian* ought to be ashamed of himself. To make good his assertion he must not only know that Davis is a Mason, but that the Minister of Justice (Mr. Blake,) is one too. There is nothing easier than to jump at conclusions, but this slanderer must be aware that he has no means of satisfying his readers as to whether the one or the other is a Mason. We are getting pretty well used to the calumnies of the papistry, and look upon the *Irish Canadian's* tirade as just so much stuff it had to get rid of by way of raising a sensation which it has so signally failed in doing. Had it not better confine itself in future to preaching more Fenianism?

COLORED MASONRY AGAIN.

THE question of Colored Masonry is looming up somewhat portentously in the United States, and judging from present appearances, our brethren there are likely to have more on their hands than they bargained for. The Grand Lodge of Ohio has thrown down the gauntlet, and challenged discussion on the subject, by the resolutions recently submitted, but which were wisely postponed. It has also sent forth a pamphlet in which it is attempted to be shown that there is nothing else for it but to recognize the colored bodies in existence. From all we have seen in favor of recognition, it is evident that the real point at issue is overlooked, and that is, that there can be no recognition, on the ground that any Colored Masons there may be, have been clandestinely made; and moreover, that as it is contrary to the Constitution for more than one Grand Lodge to exist in a single jurisdiction, therefore the so-called Colored Grand Lodge of Ohio cannot be recognized by the lawful and regularly appointed Grand Lodge.

There is clearly an antagonism existing between the White and Colored Masons of the United States, and naturally so, for the very reason pointed out, as there cannot be even the shadow of a doubt that the so-called colored lodges were instituted without the knowledge and consent of the regularly constituted Grand Lodges. It is true that the English Grand Lodge had the power to grant charters for lodges in America, but they should not have done so without the consent of the American Grand Lodges, as by doing so they brought on the present conflict, which bids fair to create the utmost confusion. The question of color has nothing to do with the subject, for that cannot be brought into the dispute, the whole matter should be allowed to rest upon its merits, and it is much to be regretted that the Grand Lodge of Ohio should have permitted a firebrand to be cast into its midst like that which is now heralded to the world in the pamphlet entitled, "New Day, New Duty."

RECOGNITION OF CANADIAN FREEMASONRY.

WE are pleased to find that our hint to the London *Freemason* has had the desired effect. It will be remembered that we some time since directed attention to the fact that our cis-Atlantic contemporary had in a measure ignored the Canadian brethren, in speaking of Masonry in America, leaving it to be inferred, although quite inadvertently, that the Masonic world did not include what were wont to be called "the hyperborean regions," where, however, as warm hearts beat, and as true Masons are to be found as in any other portion of Her Most Gracious Majesty's dominions. Our well-meant suggestion was taken as it was intended, and we have now the satisfaction of finding that the new, not "old" Dominion, as the *Freemason* mistakenly names it, is referred to in a late issue of the *Freemason* as a place where Masonry is making some progress.

Our good brother of the *Freemason* takes occasion to pay a compliment to this magazine and its other Canadian contemporary, both of whom he appears to regard with favor. The brethren will scarcely wonder at our satisfaction, when they learn that we have succeeded in obtaining the fullest recognition of Canadian Masonry from the leading Masonic organ in Europe. The *Freemason* tells us that it is glad to have been able to give a report from the New Dominion, and always heartily welcomes the reports of Canadian Freemasonry. This is highly gratifying, and we shall expect in future to see other reports of the proceedings of the Grand Lodges of Canada. With seven Grand Lodges in the Dominion, Canadian Masonry is likely to make itself felt, and must therefore demand recognition from all other quarters of the Masonic world. The Masonic press of the neighboring republic has not been slow to do justice to the fraternity on this side of the line, even the leading authority, Dr. Mackey, is exercising his able pen upon the subject of the "Templars of Canada," to which reference is made in another place. We have no cause for complaint against our United States brethren, who have invariably spoken and written of us in the most fraternal manner, and in a way to show that Canadian Masonry is appreciated by them. Our own columns have given evidence of the good-will prevailing, for we have had articles from some of the best Masonic writers in the United States. Now that those nearer of kin—our English brethren—are showing their appreciation, we may well

look forward without any misgivings to the future of Canadian Masonry. The *Freemason* has our thanks for its kind consideration, and we trust it may never have cause to regret that it has spoken as it has done of Masonry in the "far-off land."

MASONIC BRIEFLETS.

THE New York *Square* complains that the flag on the Masonic Temple, in that city, was placed at half-mast, by order of the Grand Master, out of respect to the memory of the late Vice-President of the United States, the deceased gentleman having been an anti-Mason. It also says that the Grand Master and two other Masons attended the funeral as a delegation of the Freemasons of New York. It was certainly an extraordinary proceeding, especially as Mr. Wilson was known as a determined opponent of Masonry.

Again Bro. Hentz has been distributing bread to the poor of Philadelphia, this time to the number of 2,000 loaves. That is the right kind of charity, and the example might be followed by others.

THE *Keystone* thinks it a good rule followed in Canada, of not conferring the order of knighthood upon any Master Mason of less than two years standing.

THE Quakers appear to be following the course of the Roman Catholics, for we read that a Dr. Hobbs, a highly respected citizen and good Mason, was not allowed to be buried with Masonic honors at Salem, Indiana. The Masons escorted the body to the cemetery, but were not permitted to enter the grounds. It is astonishing what an amount of bigotry prevails in the world.

THE late Bro. McCorkle, Grand Secretary of the Grand Lodge of Kentucky, had been a Mason for fifty years. No wonder his Masonic experience was unequalled, for he had most of that time been in office.

THE Grand Lodges of Arkansas, Tennessee and Kansas, have deferred recognition of the new Grand Lodge of the Indian Territory, on the ground that the Territory has no sovereignty or head. The *Caddo-Oklahoma Star* says the Grand Lodge was organized in strict conformity with instructions from the Grand Secretary of Arkansas, and adds that the inaction of Arkansas has caused the other sister Grand Lodges to decline recognition. The Masons of the Indian Territory have, therefore, good reason to complain.

WHAT has become of the Cincinnati *Masonic Review*? The CRAFTSMAN has been regularly mailed to it in exchange, but we have not seen a number of the *Review* for many months. Will our venerable Bro. Moore—known as the oldest Masonic editor in the United States—inform us what is the matter?

THE *Rockland Advocate* is the name of a weekly journal published at Spring Valley, N. Y., which has an interesting Masonic department. It is one of the best specimens of what the Americans call a "live paper."

A FRENCH editor has been brought to book by the authorities of Lyons, for stating in his journal that the Pope was in early life made a Freemason. We wonder what would become of the Masonic editors who discussed the same thing so long and earnestly some time since, if they lived in France?

THE proposition of the committee appointed by the Grand Lodge of Ohio to recognize Colored Masonry, provides that the so-called Colored

Grand Lodge shall change its constitutional title so that it shall read: "The African Grand Lodge of Free and Accepted Masons of the state of Ohio." The change of name amounts to very little, and does not get rid of the conflict against the properly constituted authority of the United States.

THE CANADIAN ALMANAC for 1876, published by Messrs. Copp, Clark & Co., of Toronto, is prompt, as usual in its appearance. The publication has now reached its twenty-ninth year, and fully sustains the reputation it has always had as a valuable and useful medium of just the kind of information that is needed. In addition to correct lists of officials, public institutions, educational, religious and otherwise, it gives a complete list of Masonic lodges, masters and secretaries, Grand Lodge officers, and those of the different high grades of Masonry.

THE Michigan *Freemason* in its altered form is a neat and well printed magazine. It is now wholly confined to Masonic matters, and we regard it as one of the best of our exchanges.

THE *Voice of Masonry* makes a suggestion in this wise: "If the money now expended in printing reports on masonic correspondence, which not more than one in a hundred of the Craft ever see, were devoted to the publication of a *Royal Art Magazine*, and to the placing of copies of it in the hands of every member of the Order, the idea of a 'National Magazine' would be practically exemplified." This means that the Craft generally should support purely masonic magazines, and the lodges should see to it that every member takes a copy. Few are aware of the difficulty and expense of issuing a monthly magazine, and we are sure that if the members of the fraternity throughout this country gave the matter due consideration they would take care to support such publications as the CRAFTSMAN, which has really nothing but the interests of the Order to stand by.

THE proceedings of the Grand Commandery of Knights Templars of the State of Ohio, neatly printed and graced with well executed portraits of Grand Commander Carson, and Representative Jarvis is before us. The reports are full of interest, particularly the Foreign Correspondence.

THAT Pope Pius the Ninth was admitted as a member of the masonic fraternity, has been often asserted, but no proof has yet been adduced. We can only fall back upon the Italian lodge which some time since expelled him. As a matter of course the Lodge could not expel him if he were not a member, consequently we cannot do otherwise than regard the expulsion as perfectly legal.

THE masonic world will be gratified to learn that our Imperial Brother the Prince Rhodocanakis of Scio, was unanimously elected Grand Master of the Freemasons of Greece, for three years (1875 to 1878), and was installed as such at Athens, on the 26th of October. Greece is to be congratulated in having a Grand Lodge presided over by a Prince whose liberality is so well known, and who, as regards ancestry, is second to none in Europe. We may add that the Junior Grand Warden of the Grand Lodge of Greece, Major Spoidion Karaiskaces, is the present Minister of war of Greece. So says the *Freemason*.

BRO. FREDERICK BROUGHTON, F. R. C. I.

It may have been observed by the reports of the grand ball recently given by Tuscan Lodge, No. 195, London, that Frederick Broughton, Esq., General Manager of the Great Western Railway, was present as

an invited guest. Of course it is not generally known here, that Mr. Broughton is a distinguished member of the Masonic Order, and it will therefore be of interest to the readers of the CRAFTSMAN to learn something of his history.

R. W. Bro. Broughton was for some years General Manager of the Neath and Brecon, the Mid-Wales, and the Hereford, Hay and Brecon Railways, and Managing Director of the Potteries, Shrewsbury and North-Wales Railways, all parts of that large system of Welsh railways to amalgamate which he was induced to leave Ireland in 1865. Before leaving Belfast, the high appreciation in which he was held was made manifest by the mayor and chief merchants presenting him in public with a costly service of plate, and an illuminated address, signed by fifty-five of the most prominent merchants of that city. An address and a service of plate were also given him by the employees of the Ulster Railway Company, of which he had been Secretary and General Manager for ten years, and the directors presented him with a hundred guineas, and a handsome dining-room clock of equal value, to mark their sense of his conduct. We learn that Bro. Broughton was highly esteemed in the old country, not only as a popular and experienced railway manager, but as a man of tact, great social qualities and hospitality. He has been accredited to the Railway Clearing House since 1850, and was one of the Committee of the Association. He gave valuable evidence before the Joint Committee of Lords and Commons on Railway Amalgamation in 1872, and it was chiefly on that evidence that the Act of Parliament was framed appointing the new tribunal for the government of the railways of Great Britain, and during its passage through the Houses of Parliament, Lord Carlingsford, then Mr. Chichester Fortescue, constantly consulted him.

On leaving Wales in June last, Bro. Broughton was entertained at a complimentary banquet by the Talbot Lodge, at Swansea, which was attended by brethren from all parts of the jurisdiction. The chairman was the Deputy Provincial Grand Master of South Wales, who in proposing the health of the guest spoke in the most flattering terms of the eminent services he had rendered to the Province of South Wales. Coming amongst them as he (Bro. B.) did, some nine years ago, he speedily identified himself with Masonry in the province, and he earned the favor of the brethren to such an extent that for three consecutive years he filled the high position of Master of Brecon Lodge. This would show how distinguished a Mason he must have been before he would have received such an honor at the hands of the brethren of the lodge. He was next selected upon three separate occasions to hold high office in Grand Lodge, and he now sat amongst them a Past Provincial Junior Grand Warden. In reply Bro. Broughton said:

“He felt how little he had really done for Freemasonry—how little he had done to carry out that which he learnt, when twenty years ago, the mysterious veil was drawn aside, and he was admitted into their midst. What he heard then he should never forget, and he was quite sure he had carried out very imperfectly the principles inculcated, and for which he had received such honor and consideration at their hands. He would tell them why he admired Freemasonry—nay, why he loved it. He admired it, first, because it inculcated a belief in, and an adoration of, the Almighty God, because it teaches us morally and truth as guiding principles, and exhorted to charity as the one beneficent rule of daily life. It was religion without dogma, and almost without doctrine. Beyond this, it tended to elevate man in every respect, both morally and socially, and could be understood only by those who investigated the mysteries by which it was surrounded. Though ancient, it could not be classed among the worn-out sciences. It was a thing of to-day, as it was that of the distant past; and they

had in it, besides its wealth of science, all the elements of pure and simple religion. It taught them grand and telling truths for their guidance in the present, and held out to them the certainty of a glorious future. That was why he admired Freemasonry, nay, loved it."

Bro. Broughton is Past Master of Concord Lodge No. 40, Belfast, Ireland; Past Master three times, by special dispensation from Grand Lodge, of the Brecknock Lodge, 651, Brecon, Wales; has been Provincial Grand Superintendent of Works, Provincial Grand Registrar, and is now Past Provincial Junior Warden of South Wales. He is also a Justice of the Peace for Brecon, a Fellow of the Royal Geological Society of Ireland; Member of the Cambrian Archæological Society; of the Lancashire and Cheshire Historic Society; of the Paleographical, and several other societies of a kindred nature; a member of the Whitehall Club, London, the Union Club, Belfast, and a Fellow of the Royal Colonial Institute. It will thus be seen that the worthy brother is an ornament to our Order, and we gladly welcome him to the ranks of the fraternity in Canada.

THE ENGLISH UNITED ORDERS OF THE TEMPLE AND HOSPITAL.

KNOWING the interest felt in all matters connected with the Orders of the Temple and Hospital of the Langue of England, of which H. R. H. the Prince of Wales is Grand Master; Canada being now by the unanimous resolution of the Convent General held in London, on the 29th of October last, admitted to the position of a "Great" or "National Priory" in the Langue, co-equal with those of England and Ireland, which only waits for the return of the Grand Master from India to be confirmed, we publish for the information of the Order in the Dominion, the substance of a document issued by the Chancellerie, designed to correct the erroneous impressions created by statements made in memorials from Provincial Pories addressed to the Great Prior of England and circulated in Canada, containing various errors both as to facts, and the effects of the new statutes. It will be seen that the remarks and views of the Grand Prior of Canada in his published address to the Grand Priory on the same subject are fully borne out by the present commentary on these memorials.

UNITED ORDERS OF THE TEMPLE AND HOSPITAL.

By the treaties with Scotland and Ireland of the 8th October, 1867, and 27th November, 1868, it was provided that a joint committee of the three kingdoms should be appointed to draw up Articles of Union. The Irish and English members met, and ultimately, in 1872, completed Statutes framed to meet the emergency of the case.

This committee drew up a unanimous report, which, having been submitted to Grand Conclave in December, 1872, was, after discussion accepted.

A similar course was pursued in Ireland.

Thus these Statutes were under consideration between four and five years, and Grand Conclave, if it had confidence in the men it appointed, could not but accept the result so carefully prepared; how can it then with truth be said, "that by reason of the hurried manner in which the new Statutes were brought forward, no consideration could be given to their probable effect, and the expediency of their enactment?"

Material alterations were requisite, not so much in the existing National Governing Bodies, the names alone of which were altered, as in the creation and constitution of a new Supreme Body. The Grand Conclave of England became the Great Priory of England, and a similar change was made in Ireland, both bodies being subordinated to the "Convent General," of which H. R. H. the Prince of Wales was to assume the Headship. The internal government of the two component bodies was not interfered with, except in the election of the Great Priors, who are now appointed by the Grand Master.

It is, however, more than probable that many who neither attended Grand Conclave, nor troubled themselves to read the Biennial Reports, knew little or nothing of the matter, otherwise their ignorance of the facts could not have been thus used to mislead them.

The first grievance in the Dorsetshire memorial, of which the others are for the most part mere transcripts, is a general and unsupported assertion, viz., that "the experience since acquired of the effect and working of these new Statutes convinces the memorialists that they are detrimental to the best interests of the Order, and must inevitably, in the course of time, thin its ranks and weaken its influence."

After this general and sweeping assertion, the memorial enters into detail:

First, it states it is undesirable to drop the title "Masonic." Let it now be seen how this matter stands.

It is acknowledged that the Order is a Christian society. That the Masonic qualification is indispensable is granted; but, on the other hand, it may be alleged that the word "Masonic" is the exclusive right of Craft Masonry, and is an assumption on the part of any other secret society, for in Templary there is *no* Masonic allegory. The Irish designate themselves as High Templars. The Scotch do not assume it. The American branch repudiates it as inappropriate, and as the assumption of the title of another degree.

As this prefix was an introduction of modern date and changed nothing in substance, the committee had no difficulty in acceding to its omission, but strengthened the bond by adding the condition that a candidate must not only be a R. A., but also a M. M. of two years' standing.

As the old Order of the Temple was abolished 562 years ago, there is no other body which assumes this title. The military virtues of the old Knights are supposed to be represented as to the moral part of the new Order. The Articles of Union of the Craft of 1815 acknowledge it as a chivalric degree, attached to, but not incorporated with Masonry, and the clause is purely permissive. The body, therefore, be it called what it may, is as much under the protection of 39 Geo. III., C. 79, and 57 Geo. III., C. 19, as Craft Masonry, for all members are Craft Masons, but few know that these Statutes only apply to lodges existent at that date. These acts, therefore, do not protect even Craft lodges established since that date, (1799), and those Preceptories only which were existent before that date.

With respect to the nomenclature of the Order, it is strange to find men persistently advocating the perpetuation of an historical error.

The Masters of Temple houses were called House Preceptories; the Masters of Provinces, Great Preceptors. The Head of the Order was originally termed Simple Master. The word "Grand" was merely the French for great. The equivalent designation of the Hospitallers was Commander, and their estates were called Commanderies, whereas those of the Templars were termed Preceptories.

The question of Past rank has, too, been misrepresented, and it is almost impossible to conceive such ignorance of the Statutes as that alleged in the memorial.

Formerly, he who had passed "the chair," was designated a Past Commander, that is, a retired Commander. The new Statutes make him an actual Preceptor for life, with the right of voting in the Great Body or Parliament of the Order, so long as he continues to subscribe to some Preceptory—nay, he may cease to do so for any length of time, but so soon as he places his name on the roll of any Preceptory, his right and franchise revive; but in Craft Masonry, if he cease to subscribe for a year, his right lapses, and he becomes a mere Master Mason, nor can he recover his position and franchise without again serving as Master of a lodge.

The position of the present Preceptor is, therefore, improved; the office once given to him is lasting. Should, however, those who have served the office before the last Statutes prefer the title of "Past" Preceptor, they are at liberty to adopt it, for all existing rights are reserved.

The dignities of Grand Cross and Commander are superadded: they take nothing from the members, but give something in addition, and it was considered by the joint committee it was due His Royal Highness, when he condescended to assume the Headship of the Order, that he should have the rights belonging to all Crowned Heads, for in that light the Prince of Wales must be considered in relation to the Order; the more so since he has induced Her Majesty, as Head of the State, to take the Order under her patronage and protection. No new dignities or titles have been created in the Order, they all existed in England, Scotland, or Ireland.

With regard to the Past Grand Rank, the number of those who obtained it yearly were twice as many as those who obtained the same rank in the Craft, yet the Temple only counts 2,500 active members, while the Craft numbers as many thousands.

The Provinces complain that they cannot induce the members to pay fees for Grand Rank except it be permanent; they could provide for the necessary expenses by a

small capitation tax, which would not press heavily, and so dispense with fees of office.

At present every member pays to the central authority an annual contribution of 3s. 6d. London Craft Lodges pay 4s., and County Lodges 2s., yet the class which belong to the latter are less able to pay the quarterages than the members of the Temple, who, in fact, contribute no more than Craft Masons. But as all existing rights are reserved, those who held this Past Grand Rank before the late Statutes still enjoy it, while those who have obtained Grand Rank since have done so with the full knowledge that it was an annual one.

To meet, however, any objection, the following motion was passed at the Great Prior's Council and incorporated in its Report to the Great Priory in May, 1875, and the Great Prior has given effect to it by giving notice of amendments for the next Convent General:

"That a limited restoration of rank is desirable: that such Past rank should only be given to Great Officers, National Great Officers, and Provincial Great Officers, and also to the Great, and National, and Provincial Vice-Chancellors, and Sub-Mmarshals, provided these latter officers have served *two years* in their respective ranks."

Some officers, indeed the majority of them, are purely nominal, others are permanent, and it would be unreasonable to suppose that such as have real duties to perform could be charged annually under such a system: the Order would fall into helpless confusion.

Lastly,—Many members will be surprised to learn that the changes now made were, in substance, advanced thirteen years ago.

Instead of the ranks of the Order being thinned as asserted, they have numerically increased, the best test of which is the greatly increasing number of certificates issued from the Chancery of the Order.

UNITED ORDERS OF THE TEMPLE AND HOSPITAL, DOMINION OF CANADA.

{ OFFICE OF THE GRAND VICE-CHANCELLOR,
TORONTO, 10th DECEMBER, 1875.

To The Great Officers, and Officers, The Grand Council, and the Eminent Preceptors of the several Preceptorics under The Grand Priory of Canada.

VERY EMINENT AND EMINENT FRATRES:—I have the command of the V. H. and E. The Grand Prior, to communicate to you the gratifying intelligence, communicated in the kindest and most handsome terms by the Earl of Limerick, Great Prior of England, that His Lordship, presiding in Convent General in the absence in India of H. R. H. The Grand Master, had himself moved from the Throne the adoption of the Memorial of the Templars of Canada, praying to be erected into an independent National Great Priory co-equal with those of the immediate nationalities of the Empire, and that the same had been carried, not only unanimously, but with every manifestation of the kindest and best feeling towards the future Great Priory of Canada.

The Grand Prior feels assured that his tender of congratulations that our status as an independent organization, with the full maintenance of our loyalty to H. R. H. The Grand Master and the Convent General, has been thus honorably secured, will be cordially and heartily reciprocated.

In the event of its full purport not being readily remembered, and desiring that there may be a perfect understanding of the full independence of the status sought and acquired, I am further instructed to append a copy of the Memorial which has been the subject of such unanimous and complete approval by Convent General; (see Appendix A).

The next consideration on the part of the Grand Prior has been the necessity, under such happily changed circumstances, for calling an Emergent Assembly of the Grand Priory of Canada, (the name it must still retain until the arrival of the new Patent from H. R. H. the Grand Master), and on this head he has carefully considered the wishes of Grand Priory, as expressed at the Annual Assembly held at St. Catharines in August, which I am desired to quote as follows:

I. The following paragraph in the reply to his address:

"While feeling surprise that the meeting of Convent General has been so long delayed, they are glad to notice that its assembling has been definitely fixed for the 29th day of October, and that the Grand Prior has received assurances from the Earl of Limerick, Great Prior of England, that the matter will then be considered, and have his support, and they venture to express a hope that on an early day subsequent to—

such meeting—should no reply be, in the meantime, received from England—the Grand Prior will summon an Emergent Assembly for the purpose of taking such action in the premises as may be deemed most conducive to the honor and welfare of the Grand Priory of Canada, suggesting that the Annual Meeting of the Board of General Purposes of Grand Lodge, to be held in Cobourg next February, be selected as the occasion of such Emergent Assembly.”

II. The following resolution, moved by V. E. Sir Knight Seymour, now Provincial Prior for Western Ontario, and E. Sir Knight Spry,

“That with a view of enabling the several Preceptories in Canada to give an intelligent expression of opinion on the valuable address of the V. H. & E. The Grand Prior, and the report of Grand Council thereon, copies be at once forwarded to each Preceptory for consideration therein, so that their qualified representatives may be instructed to intimate their views, at the proposed special Assembly of this Grand Priory, to be held after the approaching Session of Convent General.”

The desire for an emergent call of Grand Priory in February, as gathered from the above, seems to turn on the expression “should no reply be, in the meantime, received from England,” and which contingency seems further expressed in the words “proposed special assembly” in the resolution; and as a reply so full and satisfactory has been received, The Grand Prior deems the contingency at an end, and with it, the necessity of exposing the members of Grand Priory to the difficulties and inconveniences of travelling, many from a great distance, at so inclement a season, to attend an emergent meeting.

With a view, however, of preparing for the regular assembly, to be called after the reception of the patent, and anticipating the many changes in our organization, incident to our becoming a National Great Priory, The Grand Prior proposes to convene the Grand Council at the time proposed, namely next February, to take the same into consideration and to proceed especially with the preparation of the Statutes which the laws of Convent General decree that “each Great Priory shall make regulating its particular jurisdiction,” and the importance of dealing with which with the most matured care and attention is self evident in view of the future well being of the Great Priory of Canada.

I am desired by the Grand Prior to conclude with his assurance, that great as has been his anxiety for the welfare of the Order in Canada, it is necessarily increased in contemplating our erection into an Independent Body which, in the words of our Memorial, “must, in the course of events, become one of the most powerful and influential under the Convent General,” and towards the accomplishment of which he invites the individual and collective co-operation of EVERY TEMPLAR OF THE DOMINION.

I remain, E. Sir and Frater, Yours courteously and fraternally,

‡ R. P. STEPHENS,
Grand Vice-Chancellor.

APPENDIX A.

“TO HIS ROYAL HIGHNESS THE PRINCE OF WALES, MOST EMINENT AND SUPREME GRAND MASTER, AND THE CONVENT GENERAL OF THE UNITED RELIGIOUS AND MILITARY ORDERS OF THE TEMPLE AND OF ST. JOHN OF JERUSALEM, PALESTINE, RHODES, AND MALTA.

“The Memorial of the Templars of the several Preceptories of the United Religious and Military Orders of the Temple and of St. John of Jerusalem, Palestine, Rhodes, and Malta, in the Dominion of Canada, under the jurisdiction of the former Grand Conclave of England and Wales, SHEWETH:—

“That on or about the year 1855 the Masonic Order in Canada, theretofore holding under the three parent jurisdictions of England, Scotland, and Ireland, in view of the dignity and position which Canada had then assumed and bids fair to attain, sought by consolidation into a separate and self-governing organization, to secure a Masonic status commensurate therewith; and it may be at once conceded that by thus bringing the Craft into permanent local union the advancement of the best interests of Masonry were subserved; and with the rapid material and political progress of Canada her Grand Lodge has kept pace, the impetus given, by opening up an extended field for Masonic operation, having enlisted the energies of many of the most gifted and talented brethren to give to Canadian Masonry a foremost and recognized position.

“Nor could Royal Arch Masonry, the immediate prerequisite of the Templar Order, be less honorably regarded, and the organization of the Grand Chapter of Canada, which followed closely that of the Grand Lodge, has been attended with no less happy and conspicuous results of rapid progress and national recognition. And it may be

briefly added that the Order of the A. and A. Rite, recognized by treaty with the Templar Body, and other leading Masonic organizations, have been awarded the full privileges of self-government in Canada.

"These remarks seem appropriately introductory to the present Memorial, which the Templar Order in Canada desire to present to the Convent General, on its auspicious inauguration.

"While Masonry was introduced into Canada at the earliest date of her settlement, and had attained proportions that in 1855 warranted the erection of the Grand Lodge of Canada, it was only in 1854 that to the energy of that distinguished Mason and Templar, Colonel W. J. B. MacLeod Moore, Canada was indebted for the introduction of the Chivalric and Christian Order of the Temple; and to his judicious caution against its too rapid dissemination on the one hand, and a careful selection on the other of opportunities for promoting the true principles of the Order, your Memorialists attribute the erection of Canada into a Grand Priory with partial self-government in 1868, as an evidence of recognition, as well as of the success that had crowned the efforts of the worthy Sir Knight then created Grand Prior, as of the vast and commanding field of his operations, erected about the same time into the 'Dominion of Canada.'

"The national position that the Dominion has now attained, not unnaturally leads her Templars to desire that their prerogatives of self-government should not be less defined than those pertaining to her other Masonic organizations, and her contiguity to the great neighboring Republic especially incites the desire that Canadian Templarism should be now invested with a local status which will allow of mutual recognition and independent action.

"The recent happy confederation of the national Templar Bodies of the Empire as Great Priors, under one grand governing power, the Convent General, graced by a patronage so august as that of HER MOST GRACIOUS MAJESTY, and a Presidency so illustrious as that of THE HEIR TO THE THRONE, has, it need hardly be said, been watched with the highest interest by the Templars of the Dominion; and the provision in the statutes for erecting further Great Priors in the British possessions, possessing the same internal powers of self-government reserved to each imperial Nationality, furnishes the opportune moment for the admission of British North America into this National Templar Confederation; and as Canada, as a virtually self-governing Dominion or Nationality, clings with the purest loyalty to its integration into the Empire, so do her Templars loyally desire to derive from and hold under the Convent General, that local status as a Great Priory, which will cause the Order to be alike advanced in the Dominion and recognized by other Nationalities.

"The Templars of the Dominion of Canada therefore, under the warmest impulses of Knightly courtesy and unswerving loyalty, present this their Memorial, with the fullest confidence that after careful consideration their erection into a Great Priory may be conceded, as a step calculated to subserve the best interests of the Christian and Chivalric Orders of the Temple and Hospital in this vast Dominion, and to perpetuate the ties of allegiance of a body which must, in the course of events, become one of the most powerful and influential under the Convent General.

" † SAMUEL B. HARMAN, 18°,
(Grand Z. of the Grand Chapter of Canada, and Past District
Grand Master of the Grand Lodge of Canada, &c., &c., &c.)
DEPUTY GRAND PRIOR, Chairman.

" † T. DOUGLAS HARRINGTON, 33°,
Past Grand Master of the Grand Lodge, and Past Grand Z.
of the Grand Chapter of Canada, Sov. Gr. Insp. Gen. and Rep.
of S. G. C. of England and Wales, A. & A. Rite, &c., &c.)
PAST DEPUTY GRAND PRIOR.

" † J. KIRKPATRICK KERR, 32°,
(Past District Grand Master of the Grand Lodge, and Past
Grand Z. of the Grand Chapter of Canada, and Past Grand Z.
ana Rep. of the Grand Chapter of Scotland, &c., &c.)
PROVINCIAL GRAND COMMANDER FOR ONTARIO.

" † THOMAS B. HARRIS, 33°,
(Grand Secretary Grand Lodge of Canada, Grand S. E. of the
Grand Chapter of Canada, &c., &c., &c.)
PAST DEP. PROV. GR. COMMANDER, AND GRAND
CHANCELLOR OF GRAND PRIORY."

Committee on Status of the Templar Order.

ANCIENT AND ACCEPTED RITE.

CONTRIBUTED BY ILL. BRO. ALBERT PIKE, 33°, SOV. GR. COM.

SUPREME CONSEIL du 33d et dernier degre, Fondateur. CENTRAL GRAND LODGE OF FRANCE. Ancient and Accepted Scottish Rite.

M. P. SOV. GR. COMMANDER:—We have read with astonishment the translation of an article in the newspaper, THE CRAFTSMAN AND CANADIAN MASONIC RECORD, of the 12th of March, thus expressed:

“We learn that the Anc. and Acc. Scottish Rite has extended to the Sandwich Islands. The Bro. Pitkin C. Wright, Deputy and Legate of the Sup. Coun. for the Southern Jurisdiction of the United States of America, established in July and September last a Lodge of Perfection and a Chapter of ROSA CROIX at Honolulu. Of this last body, His M. David Kalakaua, King of Hawaii, is the presiding officer or Venerable. The King is likewise a Knight Templar, and has received the 32nd degree of the Scottish Rite.

Let us mention in this connection that H. M. Bro. Kalakaua lately travelled through the United States of America, and that on his way through New York he visited the new Mas. Temple in that city. Lodge No. 330 having at that moment a session of the 3rd degree, invited the Royal Visitor to take part in its works, and prepared for him spontaneously a most cordial and fraternal reception.

“The King was accompanied on this occasion by his official guides BB. John M. Kapena, Governor of Waiiu, and Geo. M. Totten, Lieutenant of Marines of the United States, as well as the Gr. Master Bro. E. E. Thorne, and the Grand Officers of the Grand Lodge of the State of New York.”

The Sup. Coun. for the Southern Jurisdiction of the United States cannot be ignorant nevertheless, that we have at Honolulu, since 1843, a lodge of the three first degrees, No. 124, the “Progress of Oceanica,” of which the late King Kamehameha IV., 30th of our Rite, had been the Venerable.

So that it is with great surprise we have seen the creation of those two new Bodies of the Anc. and Acc. Scottish Rite, without the Masonic power which created them having informed us of it.

I beg of you, M. P. SOV. GR. COM., to be so kind as to inform the Sup. Coun. of France as to what of truth there may be in the article which I have brought to your notice above.

Be so kind as to accept, M. Ill. Bro., the renewed expression of my most devoted and fraternal sentiments.

The Gr. Sec. Chancellor of the Rite,

G. GUIFFREY, 33D.

[Seal of the Sup. Co.]

REPLY OF ILL. BRO. PIKE.

OFFICE OF THE SOV. GR. COM. S. J., ORIENT OF WASHINGTON, D. C., }
2nd July, 1875, V. E. }

ILL. AND DEAR BRO.

We in our turn have read with astonishment the claim of the Supreme Council of France, that, because it established, thirty-two years ago, a Symbolic Lodge at Honolulu, in the Sandwich Islands, it had then so appropriated to itself the jurisdiction over those Islands, that we were not at liberty to establish there, in 1874, a Lodge of Perfection of the 14th degree, to work the degrees from the 4th to 14th.

The Sandwich Islands are not of the Dependencies of France. If they had been, we should have established no bodies there, whether the Supreme Council of France had done it or not.

Those Islands constitute a Kingdom, and it is our understanding of the Law of Freemasonry that, there being no Supreme Council for the Kingdom, any Supreme Council could and can establish Lodges, Chapters, Councils, and Consistories there. If there had been neither, until we had established a Lodge and Chapter, we should not have claimed that by doing so we excluded any other power of the Rite from doing the same.

We find upon the Tableau of your Supreme Council a Lodge in the Island of Jersey, established in 1863, and one at Montevideo, in 1865. No Supreme Council can annex a whole kingdom to its own jurisdiction so as to exclude all others from it, by simply creating a Lodge there. When there was no Grand Lodge or Supreme Council in Chile, more than one power established Lodges there; neither complained of the other, nor had a right to do so.

We have no interconciliar law but our Grand Constitutions of 1786. Article XIII, section 2, contains the only provision applicable to the question raised by your Supreme Council. It provides that a Supreme Council may by its Legates give to its Deputy Inspectors the power to establish Lodges and Councils, from the 4th degree to the 29th, inclusive, "*in locis ubi non erunt Sublimis Gradus Latoniæ vel Concilia legitime instituta*." The "Sublime Degree" must be the 14th; the Councils of Kadosh. There was neither a Council of Kadosh nor a Lodge of Perfection in the Sandwich Islands until we established them; your Supreme Council having been content to see thirty-one years pass after it created a Lodge of the Symbolic Degrees there, without caring to create any higher body.

We have, therefore, seen with great surprise the claim on the part of your Supreme Council that we should have refrained from creating bodies in that Kingdom; and this the more, because it involves the claim that if your Supreme Council had continued its inactivity indefinitely, it could by its veto during all time prevent the creation by any body above the Symbolic Lodge, in those Islands, wherein, if we see fit to do so, we may at any time create a Supreme Council until one is established there by another power.

Nor can this Supreme Council admit that it was required, even by comity, to report to yours that it had created bodies in the Sandwich Islands. It is exceedingly cautious not to infringe upon the territorial rights of other Supreme Councils, and has never done so: and it earnestly desires to maintain and strengthen its amicable relations with all its peers, with none more than with your Supreme Council, next to itself the oldest in the world, and owing to ours its being.

We hope that by the joint encouragement of our two Councils, the bodies of the Rite existing and to exist in that Kingdom (in which we have recently established a Council of Kadosh), may be fostered, and the growth of the Ancient and Accepted Scottish Rite encouraged. For it matters little to us under the auspices of what power the Rite is extended over the world; nor are we eager to plant colonies in foreign countries.

Be pleased Ill. Bro., to accept renewed assurances of our fraternal consideration and esteem.

ALBERT PIKE, 33°,
Sov. Gr. Commander.

To the Ill. Bro.: *Georges Maurice Guiffrey*, 33°, Gr. Sec.: *Chancellor of the Order*

A SCOTCH BROTHER ON MASONRY.

MASONRY, itself, he said, was a great and good thing. He himself had traversed throughout every region of the globe, and wherever he had gone he had felt the benefits of Masonry, not only in his own person, but he was enabled on many occasions to assist worthy and deserving brothers, with whom by no other means he could have become acquainted or have known of their difficulties. While he had been enabled to assist those worthy brethren in earning their daily bread, he had also been assisted, both professionally and otherwise, on every occasion he had sought it. If Masonry was not a system of religion at all events it was the closest approach to a universal religion on the face of the earth, for by it a brother Mason was enabled, and he had been so enabled, to take by the hand a Mahomedan, a Jew, a Parsee, a Hindoo, and even a Cherokee Indian, and call them brothers. While Master of a Canadian Lodge (Great Western Lodge, No. 47,) in Windsor, Canada West, he had on his left hand, while sitting in that lodge, a Cherokee chief, who was Master of a lodge working in the Rocky Mountains. That chief had dropped the tomahawk, and taken to preaching the principles and tenets of Freemasonry; and should any of the brethren now present ever be called, in the Providence of God, to visit that distant region, they would probably find that worthy brother—who was a brother-professional of his (Dr. C.), being a great medicine man—who would greet them warmly as brethren, and who, in place of offering them the scalping knife, would hold out his hand as a pledge of brotherhood. This brother to whom he referred could not only work the lodge of which he was Master in his mother tongue, but he could also work it fluently in English. This was not the only lodge among the Cherokee Indians, as there were three working lodges within that tribe, as he had been informed both by this chief and brother Mason himself, and by worthy brethren in Detroit and Windsor. Such, then, being the principles and results of Masonry, it was well worthy of the acceptance of all men, and of the support of every worthy brother.—*Dr. Cowan.*

MASONRY AND THE BIBLE.—"Any intelligent man who enters the Masonic Order, after reading its Monitor, and learning the reverence with which the Holy Scriptures are regarded in Masonry, stands committed to a belief in the Divine authenticity of that volume. Should he afterward declare that he never believed it, he must be ranked as ignorant, treacherous, or mendacious."

A CLERGYMAN ON MASONRY.

HE was proud of being a Mason, because the more he knew of Masonry, the more he studied Masonry, the more he found in it to instruct, improve, and enlighten his mind. He spoke what he sincerely felt from the bottom of his heart when he said that he was all the better a man for being a Mason. No doubt there were many clergymen in the Masonic Order; and he wished there were more. Sometimes clergymen who were out of the Order said to him, "Well, but, Holden, you don't mean to say really that you are a Mason." He replied, "Yes, I do." "But," said they, "Surely not a Mason! Why, they are a parcel of heathens." He had rejoined, "Come, be a Mason yourself, and you shall soon see whether we are heathens or not." And he really and truly thought that if all clergymen could only be Masons, they would get rid of one peculiarity there was about clergymen. He did not wish to say a word against his own profession: he was proud of it; and there were many brilliant exceptions to the rule: but he did say if there was one objection against the clerical profession, it was that they were disposed to be rather narrow-minded. He was sure that if the clergy could be all Masons, their narrow-mindedness would be done away with at once and for ever.—*Rev. P. M. Holden.*

JURISPRUDENCE.

A BROTHER asks the following question: A brother having been initiated on Tuesday, the 5th of October, (regular meeting night), can he be passed to the Fellow Craft degree on Tuesday, the 2nd of November?

ANSWER.—Yes. A lunar month having intervened.

MASONIC RECORD.

AT HOME.

At the regular communication of St. Thomas Lodge, No. 44, A. F. & A. M., held on the 2nd Dec., the following officers were elected for the coming year, viz.: Bro. Dr. McLarty, W. M.; Bro. Robert McKay, S. W.; Bro. Dr. Marlatt, J. W.; Bro. P. M. Morgan, Treasurer; Bro. W. A. Cooper, Secretary; Bro. D. Drake, Chaplain; Bro. J. C. Stacey, Tyler.

At the regular communication of King Solomon's Lodge, of A. F. and A. M., No. 22, G. R. C., Toronto, held on the 9th of Dec., in the Masonic Hall, the following officers for the ensuing year were duly elected: Bro. W. J. Harnby, W. M.; Bro. S. R. Richardson, S. W.; Bro. D. McDonald, J. W.; R. W. Bro. D. McLellan, Chaplain; Bro. W. S. Lee, Treasurer; Bro. H. Bickford, Secretary; R. W. Bro. Spry and Bro. Norris, Representatives on Board of Hall Trust; Bro. John L. Dixon, Tyler.

At the regular monthly meeting of Rehoboam Lodge, Toronto, held on Thursday evening, Dec. 2nd, in the Masonic Hall, the following brethren were installed as office bearers for the ensuing masonic year by R. W. Bro. Daniel Spry, assisted by V. W. Bro. J. B. Nixon, P. M.: W. Bro. Wm. Brydon, W. M.; W. Bro. George C. Patterson, I. P. M.; Bros. T. J. McClelland, S. W.; James Spencer, J. W.; F. Wright, Secretary; James B. Nixon, Treasurer; Rev. J. G. Robb, Chaplain; E. F. Clarke, S. D.; R. Dinnis, J. D.; R. Kirkuck and W. Burradge, Stewards; J. D. Stoodley, Dir. of Cer.; F. Willmott, I. G.; J. L. Dixon, Tyler; V. W. Bro. J. B. Nixon and W. Bro. G. C. Patterson, Representatives to the Masonic Hall Board Trustees. At the close of the installation ceremony, W. Bro. Brydon, the newly installed Master, presented W. Bro. G. C. Patterson with a beautiful gold Past Master's jewel on his retiring from the chair of W. M., as a mark of respect and esteem in which he is held by the members of the Lodge. Bro. Patterson made a suitable reply, thanking the lodge for their kindness.

We learn by the *Belleville Intelligencer* that the large brick building near the junction of Front and Pinnacle streets, facing the upper bridge, which was purchased by the masonic fraternity from Mr. George E. Henderson, has been entirely renovated and re-fitted. The roof was taken off and replaced by a handsome Mansard, covered with tin on the top and slate on the slopes next the street. The building is 56ft. by 60ft., and the lot extends to Pinnacle street, on which it has a frontage of 40ft. It is of three stories, with a cellar beneath. Two large stores, each 24ft. by 60ft., are on the ground floor, one of which is occupied by Mr. James Fleming, confectioner, and the other has been secured for an office for the Inspector of Weights and Measures. On the second floor are entry rooms, and a large and handsome refreshment room, 40ft. by 28ft. Two large rooms on the third floor are devoted to the mysteries of the Fraternity, who here hold their meetings, the Blue Lodge in one room and the Chapter in

the other. The walls and ceilings of both these fine apartments are beautifully frescoed. The furnishings of the Lodge rooms are not yet complete, but when finished, they will equal the finest in the Dominion. The value of the building as it now stands is about \$15,000.

At the regular communication of St. Andrew's Lodge, No. 16, G. R. C., Toronto, the following officers were installed: W. Bro. W. C. Wilkinson, W. M.; W. Bro. Bro. And. Smith, I. P. M.; Bro. James S. Lovell, S. W.; Bro. George Tait, J. W.; R. W. Bro. James Bain, Treasurer; Bro. J. B. Read, Secretary; Bro. Frank Watt, Assistant Secretary; Bro. N. F. Hagel S. D.; Bro. W. M. Davidson, J. D. At the conclusion of the installation, W. Bro. Wilkinson, on behalf of the lodge, presented V. W. Bro. And. Smith, the retiring W. M., with a gold P. M. jewel, as a recognition of the valuable services rendered by him to the lodge during the past year, which was acknowledged in feeling terms by V. W. Bro. Smith.

A NEW Masonic lodge was organized under dispensation from the Grand Master of the Grand Lodge of Canada, at Arthur village, on Tuesday, Dec. 7th. The rooms are situated over Dr. Henderson's new store, and are neatly and comfortably fitted up. The floor is laid with a handsome Masonic carpet, and the other furnishings are of a most creditable character. The officers named in the dispensation are Bro. Alex. Fraser, W. M.; Bro. Jas. Mude, S. W.; and Bro. J. F. Hollinger, J. W. The night of meeting falls on the Tuesday on or before full moon. R. W. Bro. McLaren, D. D. G. M., Wellington District, together with a number of brethren from Mount Forest, Elora, and elsewhere, were present on Tuesday, and were entertained by the Arthur brethren at an excellent supper served at the hotel of Mr. C. C. Green, after the close of their duties. An exceedingly pleasant evening was spent.

At the annual meeting of Meridian Sun, No. 3, A. F. & A. M., Toronto, held in the Masonic Hall, Dec. 13th, the following officers were installed for the ensuing year: Bros. A. Butler, W. M.; James Wright, S. W.; A. Judah, J. W.; J. J. Moore, Secretary; E. Edmonds, Treasurer, re-elected; C. Graves, S. D.; R. Costello, J. D.; J. Moore, Tyler; W. Costello, and Philip Judah, Stewards.

At the regular meeting of Stevenson Lodge, A. F. & A. M., Toronto, held Dec. 13th for the installation of officers, the following brethren were installed for the ensuing year by R. Bro. J. G. Burns, Grand Registrar: Bro. James Martin, jr., W. M.; J. W. Minor, S. W.; Thos. Bryce, J. W.; James Smith, Treasurer; W. L. Hunter, Secretary; John Patton, S. D.; John Fletcher, J. D.; Robt. King and John East, Stewards; John Dill, D. of C.; S. E. Gibbs, Assistant Secretary; Wm. Scott, I. G.; Alex. Gemmel, Rep. B. Board; W. Bro. Robertson, V. W. Bro. W. C. Morrison, Rep. M. H. Trust; R. W. Bro. J. G. Burns, V. W. Bro. W. C. Morrison, W. Bro. Geo. Chanter, and W. Bro. James Robinson, Committee of General Purposes. During the evening, W. Bro. Robertson was presented with a handsome gold Past Master's jewel on behalf of the lodge, by R. W. Bro. Burns, as a token of the esteem in which he is held by the members of the lodge.

THE officers of Strict Observance, St. John's, Acacia, and Temple Lodges, A. F. & A. M., Hamilton, were installed on St. John's Day by R. W. Bro. Brierley, D. D. G. M., assisted by a large number of Masters and Past Masters, and in the presence of a large gathering of the members of the craft. The following is a full list:

LODGE OF STRICT OBSERVANCE, No. 27, G. R. C.—W. Bros. John Henery, W. M.; R. A. Hutchinson, P. M.; Bros. R. L. Gunn, S. W.; J. M. Meakins, J. W.; Rev. J. C. Smith, Chaplain; A. Turner, Treasurer; D. Kidd, Secretary; H. G. Frasi, S. D.; F. F. Dalley, J. D.; J. Foster, D. of C.; W. Spencer, Organist; W. J. Gilmour, B. S. Nichol, B. J. Morgan, Stewards; R. W. Bro. J. J. Mason, R. A. Hutchison, Auditors; R. A. Hutchison, Trustee on Board of Management.

ACACIA LODGE, No. 61, G. R. C.—W. Bros. J. Widger, W. M.; J. H. Tilden, P. M.; Bros. James Acheson, S. W.; H. Carscallen, J. W.; John Brown, Chaplain; Wm. Murphy, Treasurer; Richard Mackay, Secretary; H. Sweetman, S. D.; D. McLaughlin, J. D.; M. Collins, D. of C.; W. Spencer, Organist; John W. Vannater, M. Richardson, Stewards; Alfred Poulter, I. G.; W. W. Summers, Tyler; V. W. Bro. Wm. Reid, W. Bro. J. H. Tilden, Auditors; W. Bro. J. H. Tilden, Trustee on Board of Management.

ST. JOHN'S LODGE, No. 40, G. R. C.—W. Bros. D. Aitchison, W. M.; D. McPhie, P. M.; J. Malloy, S. W.; Oliver Hancock, J. W.; Robert Chisholm, Chaplain; John Moodie, Treasurer; J. Kneeshaw, Secretary; Wm. G. Reid, S. D.; Albert Pain, J. D.; Hugh Torrance, D. of C.; W. Spencer, Organist; Harry Wilson, Jas. Malcom, Stewards; John Dickson, I. G.; W. W. Summers, Tyler; V. W. Bros. C. R. Smith, D. McPhie, Auditors; V. W. Bro. J. G. McIntyre, Trustee on Board of Management.

TEMPLE LODGE, No. 324.—W. Bro. J. M. Gibson, W. M.; Bros. S. F. Lazier, S. W.; R. Hills, J. W.; R. W. Bros. Rev. J. B. Richardson, Chaplain; E. Mitchell, Treasurer; C. Lemon, Secretary; Bros. R. K. Hope, S. D.; J. B. Young, J. D.; H. V. Villiers, D. of C.; James Howard, Organist; A. F. Forbes, J. M. Burns, Stewards; F. C. Boul-

bee, I. G.; W. W. Summers, Tyler; V. W. Bro. F. R. D'Espard, Bro. R. L. Gunn, Auditors; Bro. R. L. Gunn, Trustee on Board of Management.

The following are the officers installed at the regular meeting of The Hiram Lodge, A. F. & A. M., No. 317, G. R. C., held at the Masonic Hall, Dundas, on the festival of St. John the Evangelist: W. Bros. H. C. Gwynn, W. M.; N. Greening, I. P. M.; Bros. W. Ogg, S. W.; A. Henderson, J. W.; R. McKechnie, Chaplain; W. C. Niblett, Treasurer; J. S. Baillie, Secretary; S. Jull, S. D.; T. C. Clark, J. D.; A. D. Cameron, D. of C.; A. Bertram, W. Graham, Stewards, E. A. Woodhouse, I. G.; J. Tattersall, Tyler.

At the annual festival of St. John the Evangelist the following brethren were installed officers of Amity Lodge, No. 32, Dunnville, by R. W. Bro. John Parry, P. D. D. G. M., assisted by V. W. Bro. W. N. Braund: Bros. E. H. Long, W. M.; Saml. Waltho, S. W.; R. B. Patterson, J. W.; W. Bro. R. Nimmo, Secretary; Bros. John Moblo, Treasurer; M. Gasle, Chaplain; F. J. Ramsay, J. McIndoe, Stewards; W. Bros. Arthur Brownson, Organist; Saml. McCormick, Tyler. After the installation was concluded, W. Bro. E. H. Long in a few well chosen remarks presented V. W. Bro. W. N. Braund, in behalf of Amity Lodge, No. 52, with a beautiful Past Master's jewel; after which the members and their ladies retired to the banquet hall, where a suitable collation had been prepared. Several prominent members of the Craft from foreign jurisdictions were present, among whom was W. Bro. John Briggs, 32°, and P. M. Erie Lodge, No. 169, Buffalo, N. Y. A good time was had and the party separated about midnight.

At the last meeting of Ashlar Lodge, No. 247, held in the Masonic Hall, Yorkville, the following officers were elected and installed: W. Bro. J. S. Donaldson, W. M.; Bros. W. C. Pridham, I. P. M.; W. S. Robinson, S. W.; W. B. Canavan, J. W.; W. Booth, Treasurer; H. E. Caston, Secretary; A. Downey, S. D.; Bro. H. H. Hood, J. D.

The following brethren were installed as officers of Humber Lodge, No. 305, A. F. & A. M., Weston, at the last meeting: V. W. Bro. John F. Lash, W. M.; Bros. Jacob Bull, S. W.; Chas. Macmunn, J. W.; James Conron, Chaplain; David Rowntree, Secretary; Thomas Bolton, S. D.; A. D. Johnson, J. D.

ST. MARK'S LODGE, No. 105, A. F. & A. M., Drummondville, is in a flourishing condition and now numbers about seventy-five members good and true. She is the mother lodge of Clifton Lodge which was organized some five years since. Last March the Lodge took possession of a fine hall in the new Town Hall and fitted up in good style. It is the best room in the county, and further improvements are contemplated. The following are the officers: John Wills, W. M.; Charles McKenzie, S. W.; Richard Whatley, J. W.; M.; B. Morris, Secretary; George Duncan, Treasurer; Anson Garner, S. D.; James Douglass, J. D.; Samuel Patten, I. G.; Henry Huntley, Tyler.

ON St. John's Day, the Masonic fraternity of Belleville met in their hall to celebrate the occasion in the manner customary with the Craft. At high noon the Belleville lodges and the Shannonville lodge were opened, and subsequently adjourned to 7:30 in the evening, at which time an exceedingly large number of the brethren were present. The installation of the officers elect for the year 1876, being the principal business of the evening, was duly proceeded with. The labors of the evening being ended with the conclusion of this ceremony, the lodge proceeded to the dining room, where supper was partaken of, after which the usual Masonic toasts were given and heartily honored. The names of the officers of the several lodges are as follows:

BELLEVILLE LODGE.—R. Newberry, W. M.; J. S. Thompson, S. W.; Chas. Addison, J. W.; H. Corby, S. D.; J. W. Johnson, J. D.; W. McKeown, Secretary; Jas. Macoun, Treasurer; A. Brignall, I. G.; D. Urquhart, Tyler.

MOIRA LODGE.—E. Burrell, W. M.; D. Price, S. W.; Fred'k Lingham, J. W.; J. D. Palmer, S. D.; H. R. Atkins, J. D.; Dr. Farley, Secretary; G. C. Holton, Treasurer; Wm. Davis, I. G.; D. Urquhart, Tyler.

EUREKA LODGE.—W. L. Hamilton, W. M.; J. Simpson, S. W.; J. S. Hurst, J. W.; J. Crozier, Secretary; G. Simpson, Treas.; J. D. Evans, I. G.; D. Urquhart, Tyler.

PRESENTATION IN ACACIA LODGE.—On Friday evening, 23rd inst., R. W. Bro. Brierley, the D. D. G. Master paid an official visit to Acacia Lodge, No. 61, Hamilton, when his presence was taken advantage of by the brethren to pay a marked token of respect to Bro. Tilden, their W. M. for the past two years. R. W. Bro. Hugh Murray in behalf of the membership made a few remarks eulogistic of that brother, and desired the D. D. G. M. to make the presentation. Bro. Brierley then attached to the W. Brother's breast a very handsome Past Master's jewel, at the same time congratulating him on his being considered worthy of being the recipient of such a handsome present accompanied by such flattering expressions. He then reviewed his connection with Masonry, and expressed the hope that he might be spared long to live in the exercise of his abilities and in the deserved esteem of the members of the lodge. Engraved on the back of the jewel was the following: "Presented by the members of Acacia Lodge, No. 61, G. R. C., to W. Bro. J. H. Tilden, as a mark of their appreciation of

his services as Master, 24th Dec., 1875." Bro. Tilden, who had been completely taken by surprise, on account of the presentation originating privately among the members, and purposely kept from his knowledge, was much affected. He said that when a year ago he was re-elected to the responsible position of Master, he was thankful for the honor conferred on him, and gratified to know that he was the possessor of their confidence to the extent of a re-election; and now this evening to be made the recipient of so beautiful a present, accompanied by the flattering remarks of the R. W. Brother, expressing the feelings of the brethren towards him and their motive of conferring this further honor upon him, he felt himself unable to express to them his feelings, and could only say that he thanked them from the bottom of his heart. He had to thank them for many previous acts of kindness and confidence, for during the five years he had occupied the chairs in Acacia Lodge, first as Secretary, second as Warden, and latterly as Master, he had at all times experienced the greatest kindness and consideration. To this, and to the assistance of R. W. Bro. Murray, he had attributed whatever success he had attained, and of which they were the judges. He would, however, assure them that any mistakes or shortcomings were the errors of the head, not of the heart, and that he had at all times endeavored to discharge the duty of the offices in such a way as would best conduce to the prosperity of the lodge, and that although his official career closed with this evening, he would still retain a lively interest, and would at all times do all in his power to insure the prosperity of his mother lodge, and would cherish the memory of this evening and its incidents as the particular bright spot of his life. The Worshipful Brother then referred to the prosperous state of the lodge financially and otherwise as exhibited by the reports of the several officers, and had no doubt but that under the able staff of officers which had been selected, its continued success was guaranteed.

At the regular meeting of St. Andrew's Lodge, No. 62, A. F. & A. M., Caledonia, the following officers were duly installed, viz: H. Park, W. M.; R. L. Nelles, S. W.; Dr. McCargow, J. W.; Rev. Dr. King, L. L. D., Chaplain, (re-elected); H. G. Broderick, Secretary; W. R. Smart, Treasurer. After the business of the evening was over, the brethren, to the number of about 40, then proceeded over to Bro. J. Ryan's hotel, where they partook of a sumptuous repast, got up in excellent style by Mrs. Ryan. After the inner man had been satisfied, the usual loyal and patriotic toasts were drunk and responded to. Some capital songs were sung by several of the brethren, which added greatly to the pleasures of the evening. About 12 o'clock the brethren separated, all feeling that they had spent a very pleasant time.

ABROAD.

THE Provincial Grand Lodge of Bengal has decided upon the construction of a Masonic Temple worthy of the Institution and of the capital of India. For this end it has formed a company with a capital of 150,000 rupees.

THE Masonic Grand Lodge of West Virginia, at its Annual Communication, at Wheeling, on the 10th October, elected the following officers for the ensuing year: K. D. Walker, Grand Master; G. W. Atkinson, Deputy Grand Master; Leonard Mal-lonce, Senior Grand Warden; J. W. Arbuckle, Junior Grand Warden; I. H. Williams, Grand Treasurer; O. S. Long, Grand Secretary.

THE Most Worshipful Grand Lodge, F. and A. M., of District of Columbia, at its annual meeting, November 10th, elected officers for the ensuing year as follows: I. L. Johnson, M. W. G. Master; Louis D. Wire, R. W. D. G. M.; E. G. Davis, R. W. S. G. W.; J. H. Jockum, R. W. J. G. W.; Wm. H. Singleton, R. W. G. Secretary; Anthony Buchly, R. W. G. Treasurer; Joseph S. McCoy, W. G. Vis. and Lec.

THE Sixty-second Annual Communication of the Grand Lodge of Tennessee was held at Nashville, commencing November 5th, and continued almost in constant session during the day, and late at night, for three days. Over three hundred lodges were represented, and about five hundred representatives, including Past Masters, Committees, and Past Grand Officers, were present. Much business was done, and the session was harmonious and pleasant. The following are the Grand Officers elected: Dr. J. C. Cawood, G. Master; Dr. P. D. McCulloch, D. G. M.; Dr. R. A. Caldwell, S. G. Warden; Prof. A. Jones, J. G. Warden; Rev. B. F. Duggan, G. Chaplain; G. R. Gwynne, S. G. Deacon; N. I. Hess, J. G. Deacon; R. M. Mason, G. Marshal; J. C. Smith, Jun., G. Sword Bearer; R. L. Blair, G. Pursuivant; W. J. McSween, G. Steward; George Seiferle, G. Tiler.

On Wednesday, 1st Dec., the following brethren were elected Grand Officers of the Grand Lodge of Pennsylvania for the ensuing Masonic year: Robert Clark, of Philadelphia, Grand Master; James Madison Porter, R. W. Deputy Grand Master; Michael Nisbet, R. W. Senior Grand Warden; Samuel B. Dick, R. W. Junior Grand Warden; Thomas R. Patton, R. W. Grand Treasurer; John Thomson, R. W. Grand Secretary.

At the Annual Communication of the Grand Lodge of Montana, held at Helena.

October 12th, 1875, Bro. Harry R. Comly, of Helena, was elected Grand Master; and Bro. Cornelius Hedges, of Helena, was re-elected Grand Secretary.

At the Annual Communication of the Grand Lodge of Kansas, held at Topeka, Kansas, October 22nd, 1875, the following officers were elected to serve for the ensuing year: Isaac B. Sharp, Grand Master; John Guthrie, Deputy Grand Master; Benj. J. F. Hanna, Grand Senior Warden; Wm. H. Smallwood, Grand Junior Warden; Christian Beck, Grand Treasurer; John H. Brown, of Leavenworth, Grand Secretary.

A serious accident occurred recently to the frescoed wall in the Blue Lodge Room at the Masonic Temple, New Haven, Conn. A portion of the wall about twenty feet long and three feet wide, directly in front of and over the Junior Warden's chair, fell with a loud crash. Very fortunately it happened at a time when the lodge room was vacant, so that beyond a temporary disarrangement to the lodges meeting in that room, no particular damage was sustained.

THE annual election of officers, just held, of the Star of Cuba Lodge of F. and A. M., Yew Nork, presided over by Grand Deputy Master Adams, gave the following result: Major Kent, Master; A. J. Mora, Senior Warden; Ricardo De Prado, Junior Warden; Hilario Cisneros, Treasurer; A. Richard, Secretary—with Miguel de Aldama, Del Monte and Arnold, Trustees.

THE Red Cross banquet of the Encampment of St. John, K. T. and K. M., at the International Hotel last night, was partaken of by about 45 members of the Encampment and their invited guests from the Union De Molay Encampment. The tables were prepared in Mr. Hyke's usual good style. J. G. Forbes, Esq., Commander of the Encampment occupied the chair and Amos Godsoe, Esq., Lieut.-Com., the vice-chair. The usual loyal and fraternal toasts were given and met with suitable responses. The chief interest which the public have in the occasion, however, is from its being, in one sense, a farewell to Mr. Forbes, by the Templars of this city, previous to his leaving for his newly adopted home in St. Louis, Mo. In responding to one of the toasts, Robert Marshall, Esq., of the Union De Molay Encampment, and Provincial Grand Prior for Nova Scotia and New Brunswick, paid a glowing tribute to the energy and ability of Mr. Forbes, bearing testimony to his numerous good qualities and his worth as a friend. Hon. E. Willis, of Union De Molay, proposed the health of Mr. Forbes and paid a similar tribute to his energy and push, expressing the hope that he would be rewarded with success in the Far West, whither he had chosen to cast his lot. Mr. Forbes made an appropriate and feeling reply, and was heartily applauded at the conclusion of his remarks.—*St. John, Daily Telegraph, 9th Dec.*

MASONIC CHIT-CHAT.

THE *Keystone* says the Grand Chapter of Pennsylvania is the oldest Grand Chapter in the world, having been organized in the year 1795.

FREEMASONRY in Italy has suffered a severe loss by the death of Bro. F. De Luca, Past Grand Master. The Grand Orient of Italy has ordered all lodges to go in mourning for seven consecutive meetings to honor the memory of this brother. We have also to record the death of Bro. Mariano Marisca, Honorary Grand Master, also of Italy.

GRAND MASTER GEORGE H. DURAND, of Michigan, has decided that "the loss of an eye, the other being sound, does not render a petitioner disqualified."

THE *Keystone* says: "Amongst the most noteworthy events connected with the reception of our Brother, the Prince of Wales at Bombay, India, was the laying of the foundation stone of the new Elphinstone Docks, by His Royal Highness, in his capacity of Grand Master of Masons of England. A vast concourse of spectators was present to witness the ceremony, and, in reply to an address presented to him by the Craft, the Prince said: 'I have learned with great pleasure the flourishing condition of Masonry in Bombay. The fact of its annually increasing numbers and efficiency fulfills the objects of the institution in uniting together men of various creeds and races in a bond of Brotherhood, affording common objects of exertion, and extending the knowledge of the English organization for the good of mankind. It is a great pleasure to me to join you, my Brethren of Bombay, in a work which will tend to the protection of life and property, the extension of trade, and the advantage and prosperity of large bodies of our fellow-men.' While at Bombay, on November 9th, the Prince celebrated his 34th birthday."

MORE than ten thousand people witnessed the Masonic ceremony of laying the corner-stone of the Capitol building of West Virginia, on the 18th November.

THE Twenty-fifth Annual Communication of the Grand Lodge of Oregon, was held at Portland, June 11th, 1875. This Grand Lodge has 55 lodges, with 2,071 members. Last year 152 were initiated and 62 rejected.

THE Royal Masonic Institution for Boys, England, is now providing for one hundred and seventy-six boys, and the buildings are to be extended.

At the recent communication of the Grand Lodge of Maryland, it was presented by Bro. Wm. C. Nickum, with a sandstone "plumb-bob," found in the ruins of an ancient Egyptian Temple, and supposed to be 4,000 years old.

A MASONIC welcome was given to King William of Prussia by the members of the Craft in Milan, Italy, on the occasion of his recent visit to that city. The attention was timely and appropriate, as the King is Grand Master of Masons in Prussia.

THE London *Freemason* says: "A few years ago we published an interesting account of all that remained of the once powerful Order of Knights of Malta, with a statement of the revenues of the same. In 1841, Ferdinand I., Emperor of Austria, issued a decree restoring it to Italy, and endowing it with a moderate revenue; but its power, wealth, and magnificence have passed away. The Knights were originally divided into eight languages, and on the extinction of that of England, Anglo-Bavaria was substituted. By cable telegram of August 16th, ult., we learn that the Grand Prior of the Order, Prince Charles Theodore, great uncle to the King of Bavaria, fell from his horse while out riding on that day and was killed. He was born in Munich, July 7th, 1795, and was much beloved. We doubt if a successor will be elected or appointed. The office of late years, was merely nominal."

BE CAREFUL.—In admitting visitors to the Lodges, who are unknown not only as Masons but as men, it is not possible for us to be too careful. I may know a man well and favorably, but I cannot know him to be a Mason without "strict trial, due examination, or lawful information." And if this be necessary in the case of a man of whom I may, in other relations have favorable knowledge, how much more necessary that I should be cautious concerning one of whom I have no knowledge, personal or otherwise, but who comes to me, and claims that he is a Mason, and asks of me Masonic recognition and favor.

And if this caution is necessary on the part of an individual Mason, it is all the more necessary on the part of a lodge. If an individual Mason should be imposed upon by the unworthy, the imposition may end there: the next Mason may sift and detect the unworthy. But if a lodge is imposed upon, though that can not last long, yet it extends to a large number of brethren, and the impostor or unworthy person receives a sort of official or Masonic endorsement.

Be careful, then. Let your committees of examination be kind but firm; brethren, who understand the trick of the tongue, and the cunningness of the hand, and who will not be afraid to say, if they have the least doubt—"we are not satisfied."—*Columbia Courant*.

AT REST.

BRO. JOHN SAVAGE, an active member of the Grand Lodge of England, died recently. The *Freemason* says of him:

"Bro. John Savage was initiated in Lodge No. 12, on the 9th of November, 1835, when he was 27 years of age. He afterwards joined the Egyptian Lodge, No. 29, now No. 27, on the 13th March, 1837, and became J. W. of this lodge in 1838. He joined the Athelstan, No. 19, on the 9th of January, 1839, and was W. M. thereof in 1841 and 1847. He was exalted as a Royal Arch Mason, in the Royal York Chapter of Perseverance, No. 7, on the 24th of January, 1837, and was Z. of the same chapter in 1843 and 1865. He was appointed Senior Grand Deacon of England by the late Earl of Zetland in 1859, and Grand Sword Bearer in Grand Chapter in the same year. He became a member of the Board of General Purposes in 1845, and was Vice-President in 1847. He was a member of Grand Chapter Committee, and a very active member of the Building Committee appointed to carry out the erection of the new buildings in Great Queen street. He was also a Vice-President of the Annuity Fund of the Benevolent Institution, and a Life Governor of the Boys' and Girls' Schools. His first signature, as connected with the Benevolent Institution appears in the books of that Institution on the 28th of October, 1847. He regularly attended the Lodge of Benevolence, and was at its last meeting, on October 26th. He also constantly attended the Board of General Purposes, and the Committee of General Purposes of Grand Chapter. He was looked upon as the established Installing Master in the Egyptian Lodge, having installed all the Masters of that lodge, with the exception of Bro. H. G. Buss, for the last thirty years. He also frequently installed the Masters of the Royal Athelstan, No. 19.