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THE CANADIAN CRAFTSMAN,

AND

MASONIC RECORD.

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

"The Queen and the Craft."

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LESSONS IN FREEMASONRY.

There is a power, as of the everlasting Gospel, in the life of every man whose heart is fixed in the truth. He who is, in his own heart, good and true will be a help to somebody. It is the nature of righteousness to flow out of the soul that has it, and strengthen, and bless and encourage the world. The brook that runs down through the landscape waters the valley and the meadow through which it goes, and everywhere the grasses grow green along its banks. It cannot be otherwise. So, too, in the life of a man. Give him something that has value in itself, and it will touch other hearts than his own. The world is blest, and the community is glorified by every honest hope, and pure desire and manly impulse that takes root in the life of man. How can he help being a benefactor? He has that within him which will not abide in darkness. As one of old did say, "He that is of the truth cometh to the light." But in addition to this, the genius of Freemasonry inculcates fraternity. It binds men by the sacred ties of friendship, it teaches them to consider a brother's welfare as their own; it pleads for mutual remembrances, and by the pledge of a five-fold tie, it bids one think of the forces that are able to raise humanity from the "dead level" of ignorance and sin, to the "living perpendicular" of integrity

and truth. It can do none of these things alone. It asks men to join in hearty accord that its word of assistance may be given in the name of "peace and love and unity." It may be said in objection to this plan of Brotherhood, that the Institution is narrow in its application of the principle, that it does not reach the broad ideal of humanity, that it leaves many a man outside of the gate, and gives no assistance to those who have not received the benefits of initiation. But am I not increasing the sum total of good in the world when I join hands with one I love, and with mutual pledges I with him agree to defend the truth, to oppose error, to aid the helpless, to comfort the sorrowing, and promote as best we may the cause of righteousness? Suppose I do not claim to regenerate the world, am I not doing something towards it when I strive with loyal heart to strengthen and educate the man who stands next to me? Sometimes theories of benevolence overreach themselves. Love to all mankind is a commendable feature in any theory of living, but when a mortal man begins to apply it, he will find that the field of action is necessarily limited. We must begin somewhere, he must continue his work along definite lines of labor. He can not touch all souls. Let him do the best he can for those who stand be-

side him. Humanity gains something in that. But this criticism on the narrowness of these Masonic ideals is not well founded. Although the letter of its ritual is continually reminding one that he is bound to his brothers of the mystic tie, by something more than ordinary human relations, yet it never makes this the end of its rope. This is but the groundwork on which a broader charity seeks the good of all mankind, but Freemasonry is not merely a charitable institution. It would not admit a man into its ranks who came for the purpose of being assisted. There is in it a spirit of fraternity. It has no sympathy with that spirit that is willing to lie down before the difficulties of life, and be carried into rest. It makes honest toil the basis of its benefaction. Its duties are mutual, as well as its benefits. But when a man has learned that the grandest characteristics of human life are hospitality, integrity and disinterested benevolence he can be trusted everywhere. When a man vows to sustain unsullied the dignity of a true manhood, and do all he can to maintain it in those with whom he is associated, he will not be a hindrance to the growth of pure principles anywhere. He will ever be the reverse of this. Is not that the noblest charity which teaches mankind to honor the truth, to defend the right: to cherish within the heart that spirit of justice that would give to all their due? That is an abuse of charity which would have one go through life with an open hand, bidding him take who will. The world needs examples of manhood, not distributions of alms; honest ties of affection and fraternity, not universal hand-shaking and sentimental gush. Thou art doing best for thy fellows, Oh, man! when thou art doing something that is noble and true. Inquire not what has been given in the name of charity; inquire rather what of virtue and true manliness the world has known. This alone is the

measure of real worth. In giving this one becomes a benefactor, and fulfils the highest aim.

The third lesson to which I would refer is that which reminds us of our duty to God. There is one question at the threshold of Masonic life, a question that none of you have forgotten, whose answer lies at the very heart of things. Verily, my brothers, this world is governed by some power that is, in itself, wise and just and true. We quibble not with questions of method, or form, or name. We ask no man the shape of his phylactery, or the size of his prayer-book, or the length of his creed. Let him arrange all such things for himself. But God is. The deepest convictions of an intelligent soul speak of an intelligence which transcends all earthly thought. The purest love that warms the heart of mortal pleads for a love that is not bounded by the flight of years. Each cry for justice that goes out from the human heart is a prophecy of some everlasting law of right that holds the universe. This idea is everywhere present in the Ritual of the Order. It is in no sense a godless life that Freemasonry asks you to live. It is a life inspired with the thought of the Highest. There is reason for our plea in the name of a just and true manhood, for He who gave us being is Himself just and true. There is a reality in our thought of fraternity, for we are of one family, and God is our father. The thing that man is constantly saying shows, in some measure, the bent of his mind and the structure of his heart. Men are not hypocrites by nature. This constant appeal to God for help is not all cant. It expresses the honest desire of the soul. But the truth of God's presence and nature as portrayed in these rites and emblems that we use, is broader and deeper than even the most valiant among us are apt to imagine. Not merely as a general principle, but as a vitalizing force, this thought of God abides.

From the time when on bended knee you said your trust was in Him, until with hands and hearts closely interlocked you breathed the name of "Immanuel"; there is no single step that does not remind you of some tie that binds the life below to the life above. I need not repeat them here. That which is lost from out the graces and powers of life, by the usurping force of sin, is but the influence of that sacred name. That which is found, as a nobler manhood, builds anew the temple of a redeemed character, is but the thought of God. Man is strongest when he feels the touch of the divine life; when earth seems to be reaching up and blending into heaven. Ah! my brothers, I cannot tell you how, but in some way the thought of God is a power in human life. There is something in it which speaks of victory, and peace and rest. I may be told that I cannot know that God exists, that these emblems which are said to portray his attributes are but imaginations and fancies; that the mission of "the immaculate Jesus" was but a dream of human theology; that the story of the cross is but a scheme on which to build a church; but my inmost soul repudiates the carping unbelief, and I know that love and truth and life, thrilling as they do my very nature, are from a higher source than anything I see in matter. In the midst of the conflict I meet the "all-devouring scythe of time." I see the emblems of death. I feel the blow of contention and hate. But beyond them all, on the wings of faith I rise, and there by the borders of "the silent sea," I read the promise of eternal life—"In hoc signo vinces"—and I am at rest. For more than a quarter of a century, I have seen the working of this Order. It has brought me nothing but good. And although I have not always reached its high ideal, yet I cannot but acknowledge that it has been the source of many a weary hour, and a revelation of some of the noblest traits of

human character. Jesus said of some men of his time, "By their fruits ye shall know them." I am willing to let this institution, whose very name we love, stand on that foundation. Its first and last lesson is this:—"Be True! True to thyself; to thy neighbors; to thy God." What canst thou ask of mortal man more than this?—*Rev. Bro. F. E. St. John, in the Liberal Freemason.*

CRYPTIC MASONRY.

The Temple of King Solomon was undoubtedly constructed over crypts or vaults, some of which may have served as secret repositories of important treasures, and others as burial places of the illustrious dead. Various legends of a more or less striking character are associated with these subterranean recesses. Thus we have an account of the precautions taken by Josiah, who, foreseeing the destruction of the Temple, commanded the Levites to deposit the Ark of the Covenant in one of the hidden vaults, where it remained until found by some of the workmen of Zerubbabel at the building of the second Temple. This legend and others of a like nature may not deserve full credit, though in no wise opposed to the probabilities in the case. Of one thing we may be certain, that there were secret vaults beneath the great Temple at Jerusalem, and the Masonic traditions which refer to treasures thus carefully concealed and afterwards brought to light are by no means as absurd as some writers would make them appear. Historic evidence and modern discoveries show the existence of such crypts, and the inference is natural that they were used according to what is the teaching of the Masonic system on this point.

It is the symbolic meaning with which the vault, or crypt, is invested that gives it chief importance in certain portions of the Masonic ritual. Thus in the Royal Arch degree teach-

more is signified by the secret vault and work therein than merely the recovering of a "lost word." The moral significance of that part of the ceremony points to the fact that truth does not always appear on the surface, and needs to be persistently sought after in the hidden recesses. There must be an enduring of toil and hardships, a brave confronting of dangers, for the sake of obtaining that knowledge which is of largest value. All this and more of moral suggestiveness is associated with the "lost and recovered word" of the Royal Arch degree.

In much the same way Cryptic Masonry, in the degrees of Royal Master and of Select Master, presses into service the symbol of the vault. There is the same search for truth indicated, together with an impressive enforcement of lessons that relate to earnest, watchful, heroic living. Then there is an additional drawing from the ancient mysteries as the vault becomes symbolic of death and the Grave—of these not as finalities, but also of what there is beyond in the unfolding of the higher life. Masonically the vault is a prophet of better things—of truth, which shall come in to take the place of error; of knowledge which shall banish ignorance; of light, which shall drive out darkness, and life victorious over death. No symbolism is more sublime and far reaching than what is thus presented by what is commonly known as the Masonry of the secret vault.

And yet the organization of the Cryptic degrees has never been strong or complete. It is only in this country that they have gained any considerable prominence, and here they have had a fluctuating and uncertain life. The degree of Select Master was worked both in Baltimore, Md., and in Charleston, S. C., during the early part of the present century, being regarded as belonging to the system of Royal Arch Masonry, though no great importance seems to have attached to the degree. The

Royal Master's degree was not recognized until several years later, when that too came to be conferred as an appellant to Royal Arch Masonry, and a little later by independent Councils organized in several of the more influential jurisdictions. It should be remembered in this connection that the Cryptic degrees originally belonged to the Ancient and Accepted Rite, or rather, that they were conferred as honorary degrees by the Inspectors of that Rite.

The first Grand Council was that of Massachusetts, instituted in 1826, Bro. Abraham A. Dame being the first Grand Master. He held the office until 1856—thirty years. Other independent governing bodies of the Rite were formed from time to time, and in some sections considerable interest was manifested in the progress of the degrees. Cryptic Masonry has never flourished, however, as its friends believe it should. A few years ago, under the lead of Bro. J. H. Drummond, who has worked efficiently in behalf of the Cryptic Craft, a General Grand Council was formed, this step being taken with the idea of bringing the Cryptic degrees and organization into a condition of greater prominence and prosperity. Whether this movement will secure the desired result remains to be seen. The Cryptic degrees are worthy of preservation and of being embodied as a distinct organization. The practical question seems to be this:—Can room be found for them without crowding upon other interests and branches of the Masonic system?—*Freemason's Repository.*

BRO. BARON FERDINAND DE ROTHSCHILD, a Liberal, on July 17th ult., was elected to the British Parliament for Aylesbury, in the place of Sir N. de Rothschild, now Lord Rothschild.

The Grand Lodge of Vermont ratified the recommendation of their Grand Master in his address to support the Grand Lodge of Quebec in its claim to exclusive jurisdiction.

THE RED CROSS OF [ROME] AND CONSTANTINE.

It has been a matter of regret to many that the Masonic "Order of the Red Cross of Rome and Constantine" has been languishing of late. Although it numbers in its ranks some of the most noble, enthusiastic, and veteran Freemasons in this country and abroad, so far as England is concerned, it has sadly lacked proper or complete organization of late years, and has much needed suitable "head quarters," with a resident Secretary to attend to the correspondence. Under the temporary protecting wing of the proprietor of the *Freemason*, it is hoped that its old and numerous friends will rally round its standard, now again unfurled in the metropolis, and that the needful support (which the genial Sir Knight Dr. W. R. Woodman did not obtain, as he deserved) will now, under more favorable circumstances, be heartily and immediately vouchsafed. The degree prospers in the United States, it did so here within the last twenty years, it did so last century; therefore, why not now?

Amongst its Past Grand Councilors are the Deputy Grand Master of England, Lord Lathom, and many members of the Grand Lodge, the distinguished roll being especially remarkable for the number of Provincial Grand Masters.

The degree, undoubtedly, was working in this country when the two rival Grand Lodges "joined hands, and is, therefore, protected by the Articles of Union, A. D. 1813, (relative to Chivalric degrees). During the last century it was most successful in gathering together some of the brightest of the Craft. Bros. James Heseltine, Past Grand Treasurer, and Grand Secretary of the Grand Lodge of England; William Henry White, then Grand Secretary, and James Galloway (one of the leading Royal Companions under the "Moderns") were made Red Cross

Knights by Major Shirreff in 1760.

Lord Buncliff, Prov. G. M. of Leicestershire, was Grand Master of the Red Cross in 1796, as also of the Knights Templar. His lordship was succeeded in 1804 by Judge Waller Rodwell Wright (another Prov. G. M.), and then followed the assumption of the Grand Mastership by H. R. H. the Duke of Sussex, of which honor the members of the degree have naturally long felt proud, the signature of H. R. H. in such a capacity being still preserved. Some claim it was the custom for the degree to be conferred subsequently to the Knight Templar, as an appendage, but this is not correct. Bro. White, the then Grand Secretary of England, became a Red Cross Knight on March 13th, 1809, prior to his exaltation as a Royal Arch Mason, and therefore before he was dubbed a Knight Templar. Those wishing more information on the subject should consult the columns of the defunct *Freemason's Magazine*, Vols. XV. (pp. 502), XVI. (pp. 22 and 102), and XIX. (pp. 208), and the *Freemason*, for 1870, should also be carefully examined. How far the authorities are justified in continuing the name "Constantine" it is not clear, though there are, probably, better reasons for that course than some imagine. The degree bore its present title in 1812, and possibly earlier, and certainly as a matter of right, the members have as much reason to work its ceremonies as any other of the well-known Chivalric degrees.

The continuity of the degree is proved from the fact that the "Revivalists" received the Red Cross from members who were connected with it whilst under H. R. H. the Duke of Sussex. These three brethren were created Knights respectively by Bros. H. Emley (Grand Chancellor, K. T., etc.), Sir J. Doratt, and William Henry White. The latter brother was elected Grand Sovereign, and, as many are aware, much of the success of the "revival" was due to the energy,

ability, and enthusiasm of the late Bro. Robert Wentworth Little, who had the valuable assistance of the esteemed Bro. H. G. Buss, both being personal friends of the Grand Sovereign. Col. Sir Francis, Burdett, Bart., P. G. W. of England, and Prov. G. M. of Middlesex, is now the Grand Sovereign; some 150 warrants have been granted at home and abroad, and if the degree is not a success in the future, as it formerly was, the cause cannot be owing to any deficiency in its continuity from the last century, nor from any lack of beauty in its ceremonies.—*The Freemason, London, March 28.*

A meeting of the committee appointed at the last meeting of the Grand Council to revise the Statutes of the Order, was held at the Masonic Rooms, 16a Great Queen street, on Thursday the 9th inst., under the presidency of Sir Knight A. M. Broadley, Deputy Intendant General Malta and Tunis. There were also present Sir Knights W. R. Woodman, Grand Recorder; T. C. Walls, A. G. T.; C. F. Hogard, Grand Preceptor; Foulgar Moon, G. Std.-Br.; and W. Lake, Assistant Grand Recorder.

The whole of the laws were dealt with *seriatim*, and, after some discussion, the alterations proposed were unanimously agreed to and ordered to be printed.

A vote of thanks to Sir Knight Hogard, who had prepared an exhaustive draft of proposed alterations, and whose suggestions were nearly all carried out, was carried unanimously, as well as a similar vote to Sir Knight Broadley for presiding.

Another meeting will take place to-day. The establishment of officers for the Executive in London, and the improvement effected in the laws of the Order, will, we believe, give renewed life to a degree which is second to none of the Chivalric Orders, either for beauty of ritual or the historical interest of its origin.—*Freemason, April 18.*

PROTECTION AGAINST IMPOSTORS.

This is a matter of great importance to the Masonic Fraternity. It is a fact that there are a large number of persons subsisting on Masonic charity. They are travelling over the country, generally in the guise of Masons who have met with some misfortune in journeying to some distant point, and need a small amount of money to enable them to complete their journey. They tell a plausible story in explanation of their misfortune, and of the importance of their reaching their destination without delay. A Mason's heart always responds in sympathy to a tale of distress, and the impulse is strong to help a needy brother and send him on his way rejoicing. This is as it should be. It is the true spirit of Masonry. To know that he has relieved a worthy brother in distress is a great pleasure to a true Mason. But, as Hamlet says:—"Ay, there's the rub." In our younger days as a Mason we enjoyed this happiness at the expense of several \$5 bills in as many instances. Finding the tax on our resources a little onerous, we began to investigate the value of our stock in Masonic charity. Having taken a memorandum of the name of each applicant and the lodge of which he was a member, letters were written to each of these lodges, and we soon learned that we had been imposed upon in every instance. Every one we had assisted was proved to be an impostor or unworthy. Since that time we have been a little more wary, but must acknowledge that we have been caught in the same way upon several occasions. The experience of others is probably the same. Ninetenths of those who have received assistance as Masons were impostors and swindlers of the vilest kind. It was a casting of bread upon the waters that returned not after many days.

We have learned some wisdom by

experience while others have been attending the same school. Hundreds and thousands of the worthless vagabonds have been plying their vocation in the name of Masonry, obtaining money under false pretenses from brethren, who had rather give than assume the responsibility of possibly refusing a worthy needy brother. The ease with which they could thus obtain money, and the little danger of punishment under the law has enabled these impostors to follow their nefarious business without fear, and presumably with a large income.

To protect the Craft against this class of impostors is no easy matter. It has been done to a great extent in large cities by the organization of Masonic Relief Boards, to whom all applicants for aid are referred. By adopting a thorough system of investigation, and a free use of the telegraph, the chances of imposition have been greatly lessened. Impostors are often detected but seldom punished. Well knowing that investigation will result in exposure they are sharp enough to get away before their true character has been established. But while the Relief Board thus saved its own funds, it put no check on the depredations of the marauder in other localities. He takes the first train to some other point where less vigilance is used and soon finds a victim.

There ought to be some way to break up this business, or to put a check upon it at least. Relief Boards have been considering the subject, and under the lead of Bro. D. F. Pennington, President of the Lodge of Relief, of Baltimore, Md., a call for a convention of delegates from all the Boards of Relief in this country has been issued, the same to be held in the city of Baltimore on the 31st day of August. This call is signed by officers of the Boards of Relief at Baltimore, New York, Cincinnati, St. Louis, Buffalo and Wilmington, and the object is stated to be for the purpose of devising a suitable plan and

providing ways and means for maintaining an organization, so that, by concentrated action, these travelling frauds may be arrested and punished. We trust that this convention may be well attended, and that it may be productive of good results. What can be done in the direction indicated remains to be seen.—*Masonic Advocate.*

FREEMASONRY AND FREE THOUGHT.

The sacred writings of every nationality and religion are on the altars of Masonry. They are the beacon lights that lead us up to God, the ever living Father, the Grand Architect of the universe, and points the way to heaven.

The mortality taught therein, the grand truths in them revealed are self evident propositions, and, like the "axioms of Euclid" or the multiplication table require no argument. The sacred writings are "fixed lights." No Mason disagrees with another upon the main truths revealed, though widely differing in forms, ceremonies, beliefs and the thousand different creeds into which mankind are led by a net-work of circumstances, education, surroundings, etc. As there are no two blades of grass alike and no two men alike, it is perfectly consistent that there can be a multitude of differences in the construction placed upon the sacred writings of every nation. But when we look upon it from a broad plane of thought the conclusion is irresistible that they are but the outgrowth of the human heart with its wants, yearnings, and aspirations to something higher, purer and holier; something affecting us in the great hereafter beyond the tomb. An old saying, "all roads lead to Rome" illustrates the proposition that back of all and underlying every different shade of religious opinion is the hope of immortality, and the desire to find the celestial road that leaps to the higher

and better life, and there it is far better to leave the subject.

Masonry has existed through all the ages by the innate force of its precepts and principles. It seeks no aid, asks for no recognition from the rich, the powerful or great, nor does it seek for converts or proselytes, but steadily perseveres in its mission of "brotherly love, relief and truth," uniting in a universal brotherhood "good men and true," among all nations, sects and climes; suffering persecution in silence from arbitrary priestcraft and kingly rule in all the ages, and even in this nineteenth century actively and secretly opposed by some of the leading denominations of the thousand sects and creeds of Christian and other religions, who from "ignorance ridicule it" or because rich and powerful seek to use it and compel its members to believe in their peculiar creeds. It pursues the even tenor of its way, and by its very silence has for the greater part compelled respect.

Its grandest victories have been those of peace, unity and harmony. It never has in the past, nor should it now, or ever, attack any one.

Let the priests and preachers wage a war of creeds against each other, tear down and demolish the different beliefs that others entertain; persecute and denounce the sacred writings and beliefs of other nationalities, proclaim themselves only right, holy and pure to their hearts content, fight infidelity, agnosticism, universalism, Catholicism, or any other "ism," and we individuals with our own private beliefs, if so disposed, can aid the fight, (though we think the Gospel of Him of Nazareth "peace and good will to men" far preferable), but as an institution, as a body, we say, hands off, attend to our own business, respect the right of every Mason to worship and adore the great Creator in his own way and according to the dictates of his conscience. We are convinced that the institution will be introducing a fatal

innovation when attempting to discuss any question outside of a belief in Deity which is the only thing required to be believed in.—*Froemason, Michigan.*

COLORED MASONRY.

The Grand Lodge of Ohio is the foremost body of colored Masons, and Grand Master Samuel W. Clark is an able man. In the proceedings for August, 1884, we find the following in his address:—

Brethren, one hundred years ago the negro of America first received Masonic light. He received it in a just and legal manner; he has transmitted it from one generation to another unto the present time in an unbroken line. He has proven this capacity thereby to maintain in all their purity the hidden mysteries and moral teachings of an institution which had its origin in the dim vista of the past, and which numbers among its devotees men of all ranks and of all races. Within this decade you have witnessed centennial celebration after centennial celebration; but in which one, I pray you tell me, was the negro a recognized factor? In which one could he attune his voice to hymns of praise and exultations of triumph? In which one was his manhood vindicated, and his race honored? In not one. But in this, OUR CENTENNIAL, we celebrate the glory of our own race. We celebrate the perpetuation of an institution which was received by us as negroes, which has been maintained by us as negroes amid the fiercest assaults and bitterest prejudices of the white American, and which to-day, from the humble beginning of fifteen black men, numbers more than thirty thousand.

With our Centennial Year comes greater duties and consequent responsibilities. The time is full at hand when we must no longer depend upon our friends to battle for us. The fight must be our own. Neither must it be a defensive one; we must be aggressive; we must assert ourselves; we must tear away the flimsy mask behind which the white American Mason takes refuge from the penetrating eye of Truth and Justice. Let us turn upon him the fierce light of public opinion, disclosing to the open gaze of the world the false, unjust, and unmasonic position which he assumes. To this end I would recommend the preparation of an Address, to be submitted to the world at large, of such scope as to meet all points at issue.

Before public opinion can be suc-

cessfully appealed to, it will be necessary for colored Grand Lodges to become united among themselves, and to close up all their own clandestines. Their affiliation, too, with Continental irregular bodies will impede the desired result. Among these are the Grand Orientals of Italy, Hungary, France and Peru, and the Grand Lodge of Hamburg.

The colored Grand Lodge of Ohio has 47 subordinates, with 1,127 members, a gain of 7 during the year. The average lodge membership is 24, which does not indicate much strength.

A list is given of 81 colored Grand Lodges, of which two are in Rhode Island and none in Maine. We believe there are no colored lodges in this State.—*Masonic Token*.

HELP A NEEDY, WORTHY BROTHER.

Bro. Rev. W. J. Chaplin, for many years editor of the *Masonic Monthly* and *Michigan Freemason*, has been a great sufferer from a cancer for a long time, unable to attend to any business. He is now living at Wolcottville, Ind., in reduced circumstances, and thus deprived of proper medical treatment which his condition demands. He has on hand a limited supply of bound and unbound volumes of the *Masonic Monthly* which he now offers for sale at less than one-half their value, hoping that brethren will be glad to purchase them, and thus benefit themselves and at the same time relieve a worthy brother in distress. He offers bound volumes for one dollar each, only the ordinary price for binding, and unbound for fifty cents. He offers bound volumes of the *Michigan Freemason*, nearly four hundred pages, for one dollar and fifty cents. These are valuable works for Masonic libraries, or for any Mason to have. We have a complete file in our library, and knowing their value feel confident that brethren will not let this oppor-

tunity pass without securing them at the prices named. We know that Bro. Chaplin is a worthy Mason in distress and needs money at once, and we know many brethren will be glad to aid him. Let your orders be sent promptly, accompanied with the pay. Address, Rev. W. J. Chaplin, Wolcottville, Ind.—*Masonic Advocate*.

"FLUMMERY."

There is no accounting for tastes. Our good brother of the *Masonic Home Journal*, says:—

"Personally, we do not like to join in public Masonic demonstrations, but the propriety of public installations is less objectionable to us, and has more to recommend it than the (pardon the word) flummery of corner-stone laying."

"In other words, what may lawfully, in accordance with Masonic usage everywhere, be public, and which in the nature of things *must be* in public if at all is only indifferently liked; while that which appertains only to the lodge-room, and is a lodge ceremonial of an official character, and in its public exemplification is entirely unknown to the usage of the Grand Lodge of England, and many American Grand Lodges, 'has more to recommend it.' Now, which is truly 'flummery'—the corner-stone laying or the public installation?"—*Keystone*.

ANSWER.—"Flummery" is "anything insipid or nothing to the purpose." In foundation stone laying the Grand Master may be, and probably is, more ignorant of the correct principles of testing the proper position and setting of a building stone than the youngest operative apprentice. Yet in ostentatious display of his masterly skill and (want of) knowledge he makes a "Masonic show" by applying to the stone a square of questionable correctness and a "plumb" and "level" that are but the miniature semblance of those implements, and are, in fact, not so much as possible "working models." Then, in a loud voice, he makes the important announcement that "I have tried and proved this stone by plumb, square and level and pronounce it to be well-formed, true and trusty."

In the first place he has not "tried" it, and for reasons stated. He has "proved" nothing; he don't know how, and if he did the process would not establish any truth. In the matter in hand it would be unsafe in the extreme. After other ceremonies he declares to the assembled multitude of brethren and profanes that ". . . We be lawful Masons, true and faithful to the laws of our country and bound by solemn obligations to erect magnificent buildings . . . ! We are assembled . . . to build a house . . . (?)," etc.

Now, dear Bro. *Keystone*, if all this is not a "vain show" and "flummery" we give it up. It is not true, though it deceives no one and is not intended to deceive; it is not necessary, though harmless; there is no moral truth or useful lesson taught; it is a simon pure "show for vanity's sake"; if not, then it is pharisaical, ostentatious, puerile and farcical. We admit that it "may be lawful, in accordance with Masonic usage everywhere." But that does not relieve it from being a "show for vanity's sake." Yet if it pleases "the boys" let them enjoy the harmless flummery by all means. As a people we do not indulge in sports as much as our physical beings demand. We assume to hoot at anything "vain," and yet are as much tickled with a new hat, gold spectacles or gold-headed cane, a compliment of a speech or hint that we did a graceful thing as the "silliest school girl," only we deny it all, as she does, and become braced up in our dignified vanity, while she giggles and blushes. If the picture doesn't suit our good Brother *Keystone*, we confess that it strikes home to us (and—*sub rosa*—we believe there's just bushels of human nature in man).

ABOUT PUBLIC INSTALLATIONS.

In our numbers 18 and 19, Vol. II, we quoted from Webb, Cross, Oliver, Mackey, Morris and the rest, showing that since the beginning of the nineteenth century public installations

were taught by the leading minds and text-books, approved by Grand Lodges, and that all along the years it was styled "an ancient custom" so to install officers. We gave the reasons advanced by the best Masonic writers of note to show the desirability of such public demonstrations, and they were sound reasons. It was also shown that much good resulted therefrom, especially in smaller cities.

The only apparent argument against the practice was that it is divulging a lodge secret! When the whole ceremony is published in Masonic works to be found in any respectable book store or library, we are unable to discover where the "divulging" part comes in.

If it is not a complete ceremony in public as they say, we answer, neither is it in a Master's lodge when even the Wardens are excluded from witnessing a portion of it.

We admit that as a personal matter we prefer not to participate in any public ceremony; but that proves nothing, any more than it does the fact that we prefer corn bread to cold wheat bread. Both are nourishing.—*Masonic Home Journal*.

FIRST EVENTS IN MASONRY IN AMERICA.

The first Chapter, or Deputation, granted by the Grand Lodge of England for America (duly and contemporaneously registered in London) was that of June 5, 1780, to Bro. Daniel Coxe, Provincial Grand Master of New York, New Jersey and Pennsylvania.

The first Masonic Lodge in America was St. John's Lodge, Philadelphia, organized in 1780, which met at "The Hoop, Water street, first Monday." This lodge appeared on the printed register of 1785, Dublin, (Freemason's Pocket Companion) as Lodge No. 116 (or No. 79, English Register).

The first W. M. of a Masonic lodge in America was Bro. William Button, W. M. of St. John's Lodge, Philadel-

phia, from St. John's Day, December 27, 1780, to St. John's Day, June 24, 1781.

The first Provincial Grand Master of any single English Province in America was Bro. William Allen (afterwards Chief Justice), Provincial Grand Master of the Grand Lodge of Pennsylvania in 1781.

The oldest original Masonic record in America is the Secretary's Ledger (*Liber B*) of St. John's Lodge, Philadelphia, containing the records of this lodge from February, 1781 to June, 1788, complete, giving the Masonic records of fifty Freemasons of that era, members of St. John's Lodge, including Brothers William Allen, William Button, Benjamin Franklin, Henry Pratt, James Bingham, Thos. Hopkinson, Joseph Shippen, Thomas Bond, Philip Syng, Dr. Thos. Cadwallader, Henry Lewis, and other members of what were then, and are still, the "first families of Philadelphia." The earliest original Masonic record (part of which is in the handwriting of Bro. Benjamin Franklin, Secretary in 1786-8) is now in the archives of the Historical Society of Pennsylvania, at Philadelphia.

The first reference to Freemasonry in any American newspaper, was that contained in Benjamin Franklin's *Pennsylvania Gazette*, of December 28, 1780, of which the following is the opening paragraph:—"As there are several lodges of Freemasons erected in this Province, and people have lately been much amused with conjectures concerning them, we think the following account of Freemasonry from London will not be unacceptable to our readers." This was followed, in the issue of May 6, 1781, by another article, consisting of a "Description of the Society of Free and Accepted Masons," taken from Chambers' "Universal Dictionary of all Arts and Sciences," issued in 1728. The third earliest newspaper reference was that of the same paper, of date June 26, 1782, announcing

the election of the Grand Officers of the Grand Lodge of Pennsylvania for 1782.

The first Masonic letter written in America of which any trace remains, was that from Bro. Benjamin Franklin, dated Philadelphia, November 28, 1784, signed "B. Franklin, G. M. Pennsylvania," and addressed to Bro. Henry Price, of Boston.

The first Masonic book issued in America was printed in 1784, by Benjamin Franklin, being a reprint of the A. D. 1728 edition of Anderson's "Book of Constitutions." On the title page is these words:—"Reprinted in Philadelphia by special order, for the use of the Brethren in North America."

The first Masonic Hall erected in America was on Lodge alley, west of Second street, Philadelphia, built in 1754, by the "Grand and First Lodges," and called "The Freemasons' Lodge." When sold, in 1798, the proceeds were given to the city of Philadelphia, to purchase fuel for the poor, and the funds are now under the control of the City Trust.

The first Royal Arch Chapter in America was Jerusalem R. A. Chapter, No. 3, of Philadelphia (still flourishing), whose minutes are in existence back to the year 1767; while these refer to prior minutes.

The first Provincial Grand Master and Grand Lodge warranted by the "Ancients" or Atholl Masons, in America, was the Provincial Grand Lodge of Pennsylvania, Bro. William Ball, of Philadelphia, being Provincial Grand Master; the warrant bearing date June 7, 1758, for Lodge No. 69, and duly registered in London. Thus the earliest warrants granted both by the "Ancients" and the "Moderns" for America, were for lodges in Pennsylvania.

The first Grand Holy Royal Arch Chapter in America was the Grand Chapter of Pennsylvania, organized November 23rd, 1795.

The first subordinate Commandery of Knights Templar in America was

Philadelphia Encampment, No. 1, of Philadelphia, chartered February 14th, 1794.

The first Masonic periodical published in America was the *Freemasons' Magazine*, issued in Philadelphia, commencing in 1811.

The first American reprint of Dermott's "Ahiman Rezon," was that revised by Bro. William Smith, D. D., Grand Secretary of Pennsylvania, issued by authority of the Grand Lodge of Pennsylvania, at Philadelphia, in 1782-3, and dedicated to Bro. George Washington.

In addition to this, the Grand Lodge of Pennsylvania chartered lodges in the territory of the following States of the American Union, before independent Grand Lodges were organized therein:—New Jersey, Delaware, Maryland, Virginia, North Carolina, South Carolina, Georgia, Ohio, Indiana, Louisiana and the Northwest Territory.

Who will venture to deny, after reading the foregoing record of facts, that Philadelphia is richly entitled to be styled the "Mother-city of Masonry in America?"

WHAT IS FREEMASONRY?

Freemasonry is a system of morality veiled in allegory. It is a society of men bound together by the strongest human ties. It is a benevolent institution to aid and assist each other through the journey of life, and to pay the last tribute of respect to a brother's memory at his departure from this to the other world, and it should protect and care for his family.

It teaches us to speak well, and not ill, of our brethren. It teaches Christianity, morality, honesty and virtue.

Its lessons teaches us how to be good loyal citizens, true friends, good fathers and faithful husbands. It teaches temperance in all things. It teaches us to have faith in God, hope in mortality and charity to all man-

kind. It teaches industry, economy and liberality. It teaches science, art and literature; it teaches all the sciences and recommends all the virtues; opposes all evils and embraces all that is good. It protects the youth and honors old age, and shields the innocent. It gives to the poor and comforts the distressed and lifts up the fallen.

It is a friend to the friendless; a husband to the widow, and a father to the fatherless. It gives food to the hungry; clothing to the naked and medicine to the sick. It helps the traveller on his journey; it makes friends out of enemies; it has a language of its own that can be understood by all nations of the earth.

Such is Freemasonry. But all men who have taken the degrees do not live up to its teachings. We all admit neither are all men who belong to the church Christians. We have no more right to judge the Institution by the acts of its members than we have to judge a tree by the fruit it bears. The tree may be all right but the frost comes and destroys the blossoms or the worm may come and destroy the fruit before it is ripe. It's not the fault of the tree.

So with Freemasonry, the tree is sound but the branches wither and die or fail to bear fruit. Such a tree needs pruning, so it is with Freemasonry. The dead branches should be cut off and then the tree would bear good fruit.—*Detroit Freemason.*

THE Roman Catholic Bishop of Lima has sent an address to Monsignor Tovar, the minister of justice, protesting against the proposed Masonic Temple to be erected in Lima. The minister has replied in strong terms, deprecating the publicity given to this protest by the Bishop, but assuring him that in virtue of the constitution the government has not permitted, and never will permit, the erection of a Masonic Temple in Lima.

THE SKILL AND ASSIDUITY IN A W. M.

In the remarks, in our issue of the 11th of October, 1884, under this head, we spoke more particularly of the skill necessary in a Worshipful Master to ensure the success of the lodge over which he had to preside. A mere knowledge of the words of the ritual, we then pointed out, was not all that was needed to entitle a brother to the highest rank among his fellows, but rather an ability satisfactorily to preside over the meetings of his lodge, whether engaged in labor or at refreshment. It may truly be said that the Worshipful Master for the time being is the corner-stone on which the whole fabric of his lodge rests—that on his skill and ability depends, not only the welfare of the lodge, but the comfort and happiness of its members. How necessary then is it that every candidate selected for the Master's chair should be able to carry out the duties required of him in a satisfactory manner. In our closing remarks on this subject, in the issue to which we have already referred, we promised to devote some attention to the relationship of the Worshipful Master of a lodge to his Past Masters, and it is our intention on the present occasion to redeem that promise. We have already said that a Worshipful Master should be ruler in his own lodge, not governing, however, with a rod of iron, but rather by kindness, and it is with the Past Masters of his lodge that he may find the greatest difficulty, or, if properly managed, from whom he may obtain the greatest assistance. Englishmen are seldom slow to show respect for the experience gained by their seniors, and few Englishmen more fully recognize this principle than Freemasons. Yet cases will arise in which a newly-appointed brother may consider his own ability equal, if not superior, to that of the brethren of his lodge who have had the advantage of actual experience in

the work which he is fresh to, and some will even go so far as to urge their opinion against that of the old and tried members of the lodge. We are not wholly opposed to this course, because unless a little spirit is shown by each succeeding Master, a lodge may run the risk of dying from inanition, but great skill is necessary to decide how far the spirit of rebellion may safely be carried. The Past Masters of a lodge have no doubt a claim to be considered, and their opinion should be respected, but only so far as a Master may feel he can coincide in their views, or at least only so far as their views may not be in exact opposition to his own, is it safe for him to go without some independent advice. He is the Master of the lodge, he is responsible for its welfare, and he alone will be to blame if any experiment results unfavorably. It will be no use for him to plead he acted on the advice of the Past Masters; he was placed in his position to manage the lodge; he accepted the office well knowing the responsibilities attached to it, and must be as equally prepared to meet any complaints as he is to listen to eulogistic compliments. True, the Past Masters will not desert him in an emergency, but between the lay members of his lodge and those who have passed the chair, there is often a great gulf, and when such does exist it is the Worshipful Master who is looked upon as the bridge which shall unite the two sections; therefore it is well to remember that any question on which there is likely to be a difference of opinion independent action is necessary more than at any other time, but this independent action must not usually be carried to extremes; a conciliatory course is possible, and in the arrangement of this the Worshipful Master will have ample opportunity for displaying that skill so essential in a ruler of the Craft.—*Freemasons' Chronicle.*

SUBSCRIBE FOR THE CRAFTSMAN.

THE VARIOUS IMPLEMENTS OF MASONRY.

As emblematic of our conduct in life, affords us many useful lessons which we would do well to heed. The Holy Bible is one of the great lights of the craft, one that we cannot fail to follow up if we would be true to our principles, and measure up to the standard required of us. It will guide us in the way of truth, that adorns and strengthens the character of the man. It will guide us in the way of true and abiding happiness, and secure for us an entrance into the Grand Lodge. Room on high. "It enriches the memory, it elevates the reason, it enlivens the imagination, it directs the judgment, it moves the affections, it controls the passions, it quickens the conscience, it strengthens the will, it kindles the sacred flame of faith, hope and charity, it purifies, ennobles, sanctifies the whole man, and brings him into a living union with God. It has light for the blind, strength for the weak, food for the hungry, drink for the thirsty; it has a counsel in precept for every sorrow, a balm for every wound; of all the books in the world the bible is the only one of which we never tire, but which we admire and love more and more in proportion as we use it. Like the diamond, it casts its lustre in every direction; like a torch, the more it is shaken the more it shines; like a healing herb, the harder it is pressed the sweeter is its fragrance." The Holy Bible lies open before every member of the Order, and points out the whole duty of man. Walk in this great light that you may reflect honor upon that Order, whose foundation principles are the truths herein revealed.

Then by other emblems we are taught to regulate our actions, our every movement by the principles of morality and virtue; and in our different stations among men and before God, to walk uprightly, circumscribing our desires within proper limits.

We are also directed to move right onward in the way of truth, turning neither to the right nor to the left, and to avoid in our conversation and actions, dissimulation. The earnest student, as he advances in Masonry, may also learn lessons appropriate to the three principle stages in human life, viz:—youth, manhood and age; and if true to these lessons, he may as a Master Mason, "enjoy the happy reflection consequent on a well-spent life, and die in the hope of a glorious immortality." Let all the implements and emblems of Masonry be carefully used and closely studied, and we shall ever and always deserve the title of "good men and true." We will come more fully to understand our duty to God, and to each other; there will indeed be enkindled in our hearts a flame of devotion to God, of brotherly love to each other and charity to all mankind.—*Detroit Freemason.*

THE FORCE OF EXAMPLE.

It is not necessary to seek far, to trace the benefits arising from a good example. In every phase of life we find instances of success following success, and failure following failure, in such a manner as clearly proves that a man's course in life very materially depends on the groove in which he happens to be placed, or the ruling power he is called upon to obey. So it is with our Lodges. Slovenly members will make a slovenly Lodge, persevering brethren a prosperous one, and enthusiastic Masons a model one. If it is the custom for the rulers of a Lodge to pursue a certain line of Masonic conduct, those who join it will fall into that course, whether it be for good or for the reverse; and if it be the rule for the Lodge to be conducted on a sort of "come what may" principle, its initiates will speedily show that they have no particular interest in Freemasonry. It is almost unreasonable to expect they should have, for they

have never been properly educated. The Master and other principal officers, too, what is it they cannot do or undo for a Lodge? By good example they may raise it to the highest position and prosperity; by evil example they may not only ruin the Lodge with which they are associated, but may also cause discredit to the whole body of Freemasons.

Looking to the source from which the large sums annually contributed to the Masonic Institutions is derived, we find this principle strongly illustrated. Lodges which support the Charities once, do so, in most instances, again and again, and the example thus set, is followed by the members individually. In most of the lodges which make a feature of supporting the Institutions, we find a very large per centage of the members have personally qualified either as life subscribers or life governors of one or more of the institutions, irrespective of the share they take in voting and providing the lodge grant, while, on the other hand, we find that the members of a Lodge which seldom or ever votes a donation to the Charities, seldom emerge from among the non-subscribing portion of the fraternity. In illustration of our views as to what can be done, we may point to the Kilburn Lodge, No. 1608, which has now existed about nine years. During that time it had won for itself and its members a reputation for Charity which any lodge would be proud of; and how has this reputation been acquired? Firstly and mainly, by the force of good example. This lodge has made an annual grant of twenty-five guineas to the institutions taking each in turn, and the brethren have supported that grant in a truly praiseworthy manner. During a period of seven years of the Lodge's existence, no less a sum than £1,040 was subscribed by it and its members to the charities, thus clearly proving that the good example set in the lodge, of voting a good round sum each year, has been an incentive to

its members to adopt a similarly liberal course. The sum we have referred to represents an average of close upon \$150 per annum, and that sum, from a young and comparatively small lodge, is a stronger demonstration than any other we can give, of what it is possible to accomplish, if only the desire is shown to do so, and a proper example is set by those at the head of affairs. It is not desirable that we should attempt to discover a representative body for the opposite view of the case; those of our readers who know of a lodge which shows little or no interest in its work, can judge for themselves whether the neglect is due to the want of a good example or otherwise.—*Freemason's Chronicle*.

OHIO.—The time of the meeting of the Grand Chapter, Grand Council and Grand Commandery of Ohio, have been changed. Grand Council and Grand R. A. Chapter will meet at Cleveland on Tuesday, October 6, 1885, and the Grand Commandery on Thursday, October 8, 1885.

BRO. W. H. SMITH, editor of the *Portland (Maine) Masonic Journal*, says:—

“If it is a sin against Masonry, then we were born in sin and our grand sires were also. We are partial to Masonry as we found it. Neither the Grand Lodge of England or Ireland prohibits public installation. We speak from personal knowledge, having been made in an Irish Lodge and afterwards installed in public as Master of an English, by virtue of a dispensation from the Provincial Grand Master, who represented the Earl of Zetland, at that time Grand Master. The truth is there is more public display of Masonry in Great Britain than in any other country. It is very wordy and ostentatious besides.”

AN UNDERGROUND CITY.

Catacombs are found near Naples, Paris, Alexandria and Rome; but those near Rome are the most important. No one knows exactly how long they have existed. The soft *tufa* or volcanic rock, was first excavated for the sake of getting building sand for cement. The guides say that the original extent of these catacombs was twenty miles across, but only six miles can now be ascertained to exist. They consist of long, narrow galleries, much resembling those in mines, usually about eight feet high and five wide, which twist and turn in all directions. At regular intervals these galleries extend into wide spaces and vaulted chambers. Sometimes there are distinct stories, representing flights of stairs. The full extent of these galleries is estimated at seven or eight hundred miles and they are from fifty to seventy-five feet below the surface of the earth.

In these dreary places the early Christians often retired, in times of persecution, to celebrate their new worship, and in them were buried millions of saints and martyrs of the primitive church. On either side of the passage-ways are tiers of niches in the wall, where the bodies of the faithful were laid. The stones which close these niches are called *tabula*. The names of the dead were placed upon these stones, and frequently with a brief inscription, or some Christian symbols.—*Com. People*.

TREMENDOUS.—Grand Master Buck, of Kansas, reported to his Grand Lodge at its last meeting of having granted Dispensations for twenty-three new lodges during the past year.

FULL OF CHARITY.—One hundred and twelve Kansas lodges report contributing \$5,755.16 for charitable purposes during the year, of which sum St. Bernard Lodge, No. 222, at Dodge City, contributed \$815.50.

HONESTY AND DISHONESTY.—If a Mason is honest, he is just as good as any other man who is honest; if he is dishonest, he is just as bad as any other man who is dishonest.—*Bro. A. V. H. Carpenter*.

Bro. Geo. S. White, Superintendent of our Home, is an English Mason, and he assures us that public installations (what our excellent Brother *Keystone* would call "shows for vanity's sake") are practiced in that country.—*Masonic Home Journal*.

ONE of the standing difficulties of Bible chronology has been cleared up in a very remarkable manner. Amid the ruins of the Chaldean *Record* Office, which formed part of the Temple, a number of tablets were found. On examination it was discovered that they were the contracts of a mercantile firm extending over generations. It was found that every document was dated and bore the month, year and day of the reigning sovereign. By this strange order of destiny a complete chronology has been formulated of the Kings from Nebuchadnezzar to Darius Hydaspes, hitherto a most perplexing period to Biblical critics.—*Ex.*

The Supreme Council of the A. A. Scottish Rite, for the Southern Jurisdiction of the United States, at its last annual session, determined to raise \$10,000 a year for five years, for the purpose of establishing a home for the widows and orphans of members of that jurisdiction. Through this and other sources it is proposed to raise \$500,000, when the buildings will be erected and furnished for the purposes intended, and the interest on the principal used in providing for the needy. Gen. Gilmour Meredith, of Baltimore, Md., was elected treasurer, and has already received one donation of \$500, and a paid life policy for \$2,000. This is the kind of Masonry that has the ring of charity in it.—*Masonic Advocate*.

The Canadian Craftsman.*Port Hope, September 15, 1885.***IMPORTANT NOTICE.**

By an error of the printer, the date or number on the cover of our JULY edition was not changed from the previous month, and appears as JUNE, No. 6. The dates are all right inside, and if those who preserve THE CRAFTSMAN for binding will either tear off the cover, or alter the date to JULY, No. 7, they will save themselves and us trouble later. Several have written inquiring about the July number, and do not seem to have noticed the correction on page 252 of our last issue.

THE QUESTION OF THE HOUR.

The so-called agnostic question seems likely to lead to further trouble, but if a fair and honest view of the subject is taken, we see no reason why the difficulty should continue.

The Grand Lodge of Canada has amongst its members many Hebrew brethren, and are we by one fell swoop, to cast a stigma or opprobrium upon them, and say, "If you believe not in the God of the Bible,—i. e., the Old and New Testaments,—you must go out from amongst us?" Surely, in the nineteenth century, Freemasonry is not going to hem itself in with sectarian dogmas, or allow the adherents of any creed, because in the majority, to drag in church doctrines and church dogmas.

Suppose a Grand Lodge was organized for Turkey, and the majority of its members being Mohammedans, declared that its members must acknowledge their belief in the Allah of the Koran, would there not be a very proper protest from every Masonic Grand Lodge in Christendom? The protest would be right and proper; and so is it right and proper for us to protest against the

effort that is now being made to create a sectarian feeling in Grand Lodge. The distinguished brethren, who so earnestly and ably opposed the report of the Board of General Purposes on the Harrison case, doubtless did so conscientiously, but we believe they did not see how far their line of argument, if carried out, would lead Grand Lodge.

A Mason has simply to answer satisfactorily the three constitutional questions, which every Mason knows, and as Masons we have no right to ask more of candidates or members. If a man can truly and conscientiously reply to these, what right have we to enquire further? We receive a man into our Lodges in good faith, he comes in in good faith, a clique gets up and tries to pull him down, charges are laid, he answers the constitutional questions satisfactorily, but now a series of new ones are added, and because he declines to answer them, he is suspended. At this rate, we can expel every Hebrew that denies the Deity of the Christ and change our whole system of cosmopolitan Freemasonry into a Christian organization. Doubtless nine-tenths or more of our members belong to some branch of the Christian church, but that is all the greater reason that we should show and practice that liberality and charity towards others, who conscientiously differ in their religious convictions from us, which the founder of the Christian faith ever advocated and taught to his disciples and apostles.

OHIO TEMPLAR EXPULSIONS.

The suspension or expulsion of a number of prominent Templars in Ohio, because they *dared* to throw off their allegiance to the Palmer Northern Jurisdiction Scottish Rite Body and organize a Scottish Rite Body or Scottish Rite Bodies at Columbus, under the authority of the Supreme

Grand Council of the A. and A. Rite 38° for the United States of America, has caused and still continues to cause universal indignation amongst all intelligent Craftsmen, and particularly Templars.

The question naturally arises, "What right has Scottish Ritism to interfere with Templars?" They are two separate and distinct organizations. Besides the Grand Commandery of Ohio is not even a Sovereign body; suppose, for example, the Grand Commandery of California ruled that any of its members belonging to either the Pike or Palmer Grand Councils should be expelled, and that another Grand Commandery ruled that its members could not belong to *any* body of *any* Scottish Rite organization—what would be the result? Anarchy worse confounded. All these Grand Commanderies are under and subordinate to the Grand Encampment of the United States, yet on the Ohio theory or doctrine a man may be a legitimate Sir Knight in California yet unable to visit a Commandery in Ohio, and it might be *vice versa* all round.

The Ohio enactment may, and probably will, yet cause a split in the Templar ranks in the United States. For example, the Sovereign Great Priory of Canada has entered into friendly relations and exchanged representatives with the Grand Encampment of the United States, yet several of her most distinguished members belong to the Cerneau Bodies; suppose they visited Ohio, they would be excluded from visiting this Scottish-Rite-Templar Grand Commandery and its subordinates. This, too, in spite of the fact that the two Supreme Bodies are in friendly relations. Is this not an extraordinary anomaly?—a subordinate body actually expelling its members for exercising the right of judgment, and that too without any authority from its Supreme Body.

THE GRAND LODGE OF ENGLAND AND FAIR PLAY.

The Masonic journals of England (the *Freemason* and the *Freemason's Chronicle*) are always harping upon the fact (?) that the Grand Lodge of England has no desire, no wish, to prevent her subordinate Lodges in the Colonies allying themselves with such Grand Lodges as may be organized in such colonies, but that she will not urge them so to do. This assertion has been made time and again. "British fair play" has been flourished in our face. We as Colonial Masons have been told that we desired to *coerce* such Lodges as would not unite with the Colonial Grand Lodges in such colonies in which such Lodges were situated. We have been over and over again informed that as soon as such Lodges desired to withdraw their allegiance, there would be no objection raised by the Grand Lodge of England.

We have always pointed out that free discussion on such topics was never permitted in English Colonial Lodges and that threats of suspension were ever held over the heads of those who dared to propose any independent motion or suggest any independent action. This has been scornfully denied by our English contemporaries; the fact, however, is now patent to everybody, and we challenge the London *Freemason* and *Freemason's Chronicle* to deny it. We refer with regret to the action of the Grand Lodge of England, at its recent quarterly communication, and so as to give the fairest account in our power, we quote *in extenso* from the report of the proceedings in the *Freemason*. It says:—

"The next business was the consideration of the following appeal:—

By Bro William Hilson Pigott, P. M. of the Prince of Wales Lodge, No. 1653, Sydney, New South Wales, against the ruling of the District Grand Master of New South Wales, that a motion proposed by the said Bro. W. H. Pigott for discussion at the District Grand Lodge was irregular, and could not be considered thereat.

Bro. F. A. Philbrick, Q. C., G. Registrar, in laying the appeal before Grand Lodge, said the motion which the District Grand Master of New South Wales ruled to be out of order was a somewhat lengthened one. It would be in the recollection of Grand Lodge that in the district of New South Wales there were many lodges which owed allegiance to and held under the Grand Lodge of England. There were other lodges which were held under other jurisdictions. But a body had been established, or had established itself, within the District of New South Wales which styled itself the Grand Lodge of New South Wales. In 1881 Grand Lodge of England declined to recognise that body as a lawfully constituted Masonic Body on the ground that it was irregularly constituted. The motion of which the brother appealing desired to give notice was, 'That in the opinion of this District Grand Lodge it would be for the good of Freemasonry in general and to this Colony in particular that a Grand Lodge should exist in this Colony, that the above opinion be immediately forwarded to the Grand Lodge of England, with an intimation that this District Grand Lodge, having the prosperity of the Craft at heart, and being anxious to exert its best endeavors to promote the general principles of the art and the good thereof, respectfully prays for the permission of the Grand Lodge of England to hold a conference with the body calling itself the Grand Lodge of New South Wales, with the object of agreeing and uniting with the said body in the formation of a Grand Lodge of New South Wales, and to negotiate and agree with the said body upon all matters affecting or incidental to the

formation of the said Grand Lodge.' The notice of motion was probably given because the District Grand Master had interfered with, and prevented the discussion in District Grand Lodge of another motion, of which notice was given, to the effect that the time had arrived when, in the interest of Freemasonry in the colony of New South Wales there should be a union in Grand Lodge of New South Wales of all persons who had been initiated in any Masonic Lodge under any Constitution, and that there should be a committee of officers and representatives of Grand Lodges of England, Scotland, and Ireland upon the matter. The District Grand Master interfered, no doubt, on the ground that it was not competent for a District Grand Lodge, which derived its authority from the warrant conferred upon him by the Grand Master, to discuss a motion of that nature. The brother thereupon withdrew his first notice, and gave the second, which the District Grand Master forbade the discussion of, and the present appeal was brought. It must be evident to any brother who had followed him in reading these motions that the second notice practically brought before the District Grand Lodge the discussion of the same matters as were involved in the first, and, it was quite clear that no District or Provincial Grand Lodge could possibly discuss or entertain a proposition of the nature referred to in the resolution, notice of which Bro. Pigott gave. The high authority of a District Grand Lodge was derivative. Recognizing other Masonic bodies was a matter on which the Grand Lodge of England acted for itself, with a knowledge of the responsibility which it bore in taking action, and with a full sense of the weight which that action imperilled. It was an authority which Grand Lodge would not delegate to any other body, and more particularly when, as in the present case, it had declined to recognize the body styling itself the Grand

Lodge of New South Wales. It was impossible that Grand Lodge could delegate to any other body the power of discussing a motion with the object of a conference for agreeing and uniting with the said body, which was irregular, and with which Grand Lodge was not in accord. He, therefore, advised Grand Lodge to dismiss the appeal.

"Bro. Canon Portal, Grand Chaplain, quite agreed with the Grand Registrar, and seconded the motion. Grand Lodge had already declared the Grand Lodge of New South Wales to be an irregular body. He was surprised that Bro. Pigott found it in accordance with his Masonic obligation to have given notice of his motion.

"The appeal was dismissed, and Grand Lodge was closed in form."

It will be noted that Bro. Pigott's motion only "respectfully prays for the permission of the Grand Lodge of England to hold a conference with the body called itself the Grand Lodge of New South Wales, with the object of agreeing and uniting with the said body in the formation of a Grand Lodge of New South Wales." Now, if this is not a most moderate request, we don't know what is. It does not even recognize the Grand Lodge of New South Wales as a Grand Lodge—it merely suggests that it would be advisable for the Masons of that Colony to discuss the question of "the formation of a Grand Lodge." But no! the appointed Representative of the Grand Lodge of England says No, and the Grand Lodge of England endorses his action. Once for all then we ask our English contemporaries by what means or process can Colonial Masons organize a Grand Lodge? To discuss the subject is treason, and that authority on Colonial Mark Masonry, the Rev. Canon Portal, is actually "surprised" that Bro. Pigott found it in accordance with his Masonic obligations to have given notice of such a motion." This comes very well from a brother who has

supported with all his power the unmaasonic conduct of the Grand Mark Lodge of England in invading the territorial jurisdiction of a sister Sovereignty. Truly the parable of the "mote" and the "beam" would form an excellent text for our reverend brother's next sermon.

Seriously speaking, however, it is lamentable to think that the Premier Grand Lodge of the World, one that even its Colonial Masons have been taught to look up to, should take such a pride in insulting and snubbing Colonial Masons. The Masons in the Colonies have been and are the most loyal subjects of the British crown, but this constant "snubbing"—this want of "fair play"—these tyrannical and unmaasonic tirades against Colonial Masons, the peers and equals of English Masons, must in time produce the same effect as the constant drop, drop, drop from the tiny stream upon the hardest granite. It wears. Patience ceases to be a virtue and a feeling of contempt for even our English brethren naturally arises, when we see our wishes and our desires so constantly and steadily thwarted for the sake of upholding and sustaining some petty purple-robed English Masonic official.

If the Grand Lodge of England will not allow Colonial English Masons to discuss such Masonic topics as they think right in Colonial English Lodges, such Colonial English Masons had better do so without consulting the Colonial English Masonic magnate, and the sooner they throw off his authority the better.

R. W. Bro. R. King, D. D. G. M., paid an official visit recently to Shunich Lodge, No. 287, G. E. O., Port Arthur. The degree work was performed by W. Bro. W. S. Beaver, W. M., assisted by V. W. Bro. W. G. Dobie, S. W. Ray, and W. Bros. G. H. Kennedy, all P. M.'s of this lodge. R. W. Bro. King expressed himself highly satisfied with the work done.

THE LAKESIDE HOME, TORONTO.

The Lakeside Home for Little Children, at Toronto, which was erected some two years ago through the exertions of R. W. Bro. John Ross Robertson and friends, is doing an extensive work of good, and the little invalids are happy and contented in the baneful enjoyment of country air and sea breezes during the hot summer months. The Home was considerably enlarged this year through the liberality of Bro. Robertson, and is now capable of holding comfortably one hundred children. It is in connection with "The Hospital for Sick Children" located in Toronto, 245 Elizabeth St., the principal object being the transference of convalescents from the City Hospital, to the cool and delightful breezes of the Island. The promoters of the Home also desire to give an opportunity to the weak and ailing in other Children's Homes, as well as the poor little sick ones lying in small, stifling rooms in some of the back streets, lanes, alleys, etc., of Toronto, to drink in life and health from the strong, invigorating air of Lake Ontario.

Some of the Lodges in Toronto have cots in the Home and which are named after the Lodge donating money to aid the funds of the institution. Bro. Robertson was the promoter of the movement which resulted in the establishment of this Home and he has justly earned the praise of his fellow citizens for his benevolence.

The social element of Freemasonry is too often disregarded. The routine work, of course, should not and need not be neglected. But when that has been performed, there is always ample opportunity for the display of those friendly and social characteristics from which innocent pleasures flow, and which redound to the well-being of the membership.—*Grand Master Davidson, of Georgia.*

GRAND LODGE OF NEW MEXICO.

We have received the Proceedings of the last meeting of the Grand Lodge of New Mexico. Like all the Territories, this body has not as yet got its affairs into complete working order, still the pamphlet before us makes a good showing, and indicates that New Mexico means to have a perfect system.

The Grand Master makes this decision:—

"Is a Past Master, hailing as such from another jurisdiction and affiliated in this, eligible for election as Master of the Lodge with which he affiliates without first filling the position of Warden in this jurisdiction? This question was asked me by a brother of Deming Lodge, No. 12, and my reply was that he was eligible."

Regarding work, the Grand Master says:—

"I am aware that the Grand Lodge of New Mexico is said to have a work of its own, but I have been unable to find a repository of the work willing or able to communicate it to subordinate Lodges, and in this state of affairs officers of subordinate Lodges, were all at sea. Our Grand Lecturers have heretofore failed to instruct, authoritatively, subordinate Lodges and gave as an excuse for such failure that they did not themselves have the work. If the constituted custodians of the work are dumb, officers of subordinate Lodges might as well be told to appeal to the Sphinx. In the past four years, the number of subordinate Lodges has almost if not quite doubled, and most of the material in these new Lodges has come from the different jurisdictions in the various States of the Union. In addition to this the officers of many of the older Lodges have affiliated from other jurisdictions during the past four years. All

this is productive of endless confusion and diversity in the work, greatly marring the beauty and symmetry of our ritual."

The work of Missouri has been selected as the standard work of New Mexico.

MASONIC LITERATURE.

R. W. Bro. Frank W. Baxter, of Highgate, Vt., sets forth his views on "Masonic Literature" at considerable length in the *Keystone*, and forcibly points out the necessity of brethren giving more attention to the literary features of Masonry. He says:—

It is a lamentable fact, that the members of the Masonic Institution, as a whole, do not patronize Masonic literature. Why it is so is more than I can explain. It certainly cannot be that Masonry has not a literature that is worth perusal, for it has, and one, too, that is worth the perusal and hearty support of every Mason.

It is also a deplorable fact that there is so little pecuniary remuneration in Masonic literature, that a great portion of our best talent is debarred from entering the field. Bread and butter must be had; if our Brethren will not give Masonic literature adequate support, our students enter other fields that will. They have the right to expect that Masons will patronize their own literature; but when they find that they do not, or will not, they retire from it.

Yet in spite of the many drawbacks, Masonic literature has made rapid advancement within the past half century. If it will continue as it commenced, what now appears obscure and mysterious will be made plain, and light will dawn from darkness. New fields have been explored; old libraries ransacked and old manuscripts found, that have thrown much light on the past history of Masonry.

Years ago, our brethren were content with the traditional tales that our

ritual gave them; they accepted them as literal facts, without investigation as to their reality. Not so, however, at the present day. They now want and will have something besides traditional stories; they will not accept as facts the unsubstantiated statements that come from the imaginative brain of many of the Masonic writers of the eighteenth century.

There is a vast field that remains unexplored; there is plenty of room for study and plenty of themes to write about.

A few have penetrated far into these unknown fields and have given the results of their researches to their Brethren; but it has been done out of pure love for Masonry; not from any hopes of pecuniary reward.

Mackey, Hughan, Morris, Macoy, and others have made it the study of their lives. To them are we indebted for much light in Masonry.

The neglect on the part of the Craft to patronize their own publications is all wrong; there is no valid excuse for it. The old, worn-out excuses of "haven't time" and "can't afford" it, have time and again been proven as nonsensical in the majority of instances; there are individual exceptions, where these excuses may hold good; but they are rare; they must hunt up something new. The great trouble lies in the want of inclination.

In a literary sense, the Craft seems to be in a perfect lethargy. Would that it lay in my power to wake them up. I would gladly do so, and in such a manner that they would not want the dose repeated.

Our Grand Masters, authors and lecturers have urged the Craft in vain to give more attention to the literary features of Masonry. Those that do hear or read these addresses think that they are not meant for them, but for some other brother.

The Worshipful Masters of our Lodges could, if they would, do more than anyone else towards bringing about an interest in Masonic literature.

I have in view a certain Lodge that has money in its treasury and is composed of good substantial brothers, that has not conferred a degree in two years; fifteen miles from it there is another Lodge that has all the work that one Lodge should do. The latter Lodge is composed of reading, thinking Masons; the former, the "havn't time" and "can't afford" it class. One believes that there is something else in Masonry besides the ritual, and working the fourth or eating degree; the other is content to accept the ritual as actual fact, and never fails to turn out when the eating degree is to be worked. One, a live Masonic Lodge that is a credit to this Grand Lodge, and the Craft; the other a discredit to both.

It is the non-reading Lodges that bring discredit to Masonry; they are always in trouble of some kind, just because they are too lazy or too penurious to buy and read Masonic literature.

Lodges that are composed of reading Masons exert an influence for good in the community where they are located; they are respected, and the anti-Masonic clique give them a wide berth. Anti-Masonry finds the most of its converts amongst the non-reading class; therefore, if you want to put a complete check to anti-Masonry, read more, think more, act more, and "practice what you preach." Do that and Popes may thunder their anathemas, the poor deluded anti's may fume and foam to the end of eternity, and they will be no nearer annihilating Masonry than they are now.

If you would have a live, intelligent Lodge, see to it that the literary features of Masonry are not neglected. Gather around you, reading, thinking men—no danger of your future prosperity, if you follow that course; but neglect it, and there is great danger.

Read, think, act, reflect, and you will not only benefit yourselves, and your own Lodge, but the whole Craft.

Subscribe for the CRAFTSMAN.

EDITORIAL NOTES.

The Grand Lodge of Prince Edward Island and Indiana have recognised the Grand Lodge of New South Wales. These make 88 Grand Lodge recognitions of N. S. W.

THE members of Alpha Lodge, Parkdale, Ont., attend in full-dress. All lodges in cities should adopt this system as much as possible, and in the country the Worshipful Master and officers should certainly do so.

BRO. RAMSAY, as Past Grand Representative of the Mystic Shrine of Canada, has been requested to call a Convention of Nobles, for the purpose of organizing an Imperial Grand Council for the Dominion. It is questionable whether the Order will ever "take" in Canada.

Warrants for ten new English Lodges have been granted by the Grand Master of England during the past three months. Three of these are in New South Wales, one in New Zealand, one in North Borneo, one in London, one at Hampton Court, one at Manchester, one in Newmarket, and one at Stockton-on-Lees.

Bro. Fisher, of Vermont, says:—"The Grand Master of Pennsylvania, (M. W. Bro. Conrad B. Day,) did according to the traditions and landmarks of the Craft, if, as was no doubt the case, the person under age was the son of a Mason,—that is a lewis. By the Constitution of England, and according to the customs we have inherited, a lewis—that is the son of a Mason—may be initiated at the age of eighteen. This term lewis is derived from the iron clamp used in Operative Masonry, and inserted in large stones so as to give attachment to a pulley and hook to raise the stones. It is given in the English Ritual as one of the emblems on the tracing-board of an Entered-Apprentice.

Out in Australia the brethren are "doing the handsome" to each other. The Grand Master of South Australia was entertained at dinner by the Grand Master of Victoria, on May 13th last, at Pine Grove, the residence of the latter. The guests numbered some ten of the principal officers of the Grand Lodge of Victoria, together with the representative of South Australia, Bro. Patterson, and Past Grand Registrar Padley. The only toasts proposed were those of the principal guest and host.

Masons should be better than other men, for otherwise Masonry will have no vindication, no excuse for its existence. We should carry out from our Lodges into the world that sobriety, that reason and circumspection in our lives, that sense of the separation which exists between us and those who have not walked in our pathway and learned the significance of our tasks, which will mark us from the uninitiated throng, and be evidence that we have a possession, a calling, and a consecration apart from other men.—*Bro. E. A. Calkins.*

The Northwestern Masonic Aid Association, of Chicago, has been remarkably successful. It has already paid to the wife and heirs of deceased Master Masons \$2,000,000, and has at the present time over 30,000 members. The growth of the Association has been enormous, and it has received, since Jan. 1, 1885, 7,000 applications. Every claim has been paid to the entire satisfaction of its beneficiaries. This is a record of which its members may well be proud, and we take pleasure in recommending it to any of our brethren as one of the best and cheapest in the land.—*Ex.* The success of this Association shows there is no good reason why our Canadian institution, with economical and judicious management, should not do as well, and do a grand and noble work for the craft in the Dominion.

Among the oldest Masons in this country, Bro. Sylvanus Hatch, Port Lavacca, Texas, heads the list, having been initiated in the year 1809. This venerable brother celebrated his 97th birth-day on the first day of June last, surrounded by his children, grand-children, and great-grand-children, forty in number. His sight is growing dim and his hearing almost gone, but upon this occasion he was in good health and spirits, and greatly enjoyed the interesting family reunion. May many more anniversaries still find his name at the head of the list of old veterans.

It has been brought to my notice that some of the brethren have been using and exposing in the Lodge-room a cipher work. Such actions cannot be too strongly condemned, and a Master that will use, or suffer such work to be used, in his Lodge, should be suspended from office, and the brethren using them should be disciplined. These, however, are only vague reports; but I thought it best to bring the matter before you, as there is a great deal of truth in the old saying, an ounce of prevention is better than a pound of cure."—*Grand Master Walter, of New Mexico.*

We beg to direct the attention of Rt. Em. Frater Jas. A. Henderson, G.C.T., Grand Representative of the Grand Encampment of the United States near the Sovereign Great Priory of Canada, to the visit of the Sir Knights of St. Omer Commandery, of Boston, to the Scottish Preceptories of St. John, New Brunswick. If the Grand Encampment of the United States acknowledges the Sovereign Great Priory of Canada as the Supreme Templar Body in Canada, its subordinate bodies have no right to fraternize with organizations declared by us to be "illegal or clandestine."

Our old friend, Bro. John D. Caldwell, Grand Secretary of the Grand Lodge of Ohio, has gone out of his

way to abuse "Cerneanism (as) a poison to Masonry." He should rather have said "Scottish Ritism, the death of Ohio Templarism." Truly in Ohio, Carson & Co. are dealing fatal blows to the Templar Body. If Ohio had such a Grand Commander as Missouri had in Gouley, Scotch Ritism would not dare to interfere in Templar matters. At that time, Pike had to bow to Missouri Templars; now we see Ohio Sir Knights kissing the hand of Scotch Rite Potentates. Times are changed.

Grand Master Carr, of Indiana, says,—“In one case, a Worshipful Master, while initiating a candidate who was a member of the Quaker church, allowed him to use the word ‘affirm.’ When objection was made to the form of expression, the Grand Master sustained the Master, because the candidate’s affirmation was as binding on his conscience as an oath could have been. This decision is right; and if a Friend Quaker chooses to knock at our door, and is a good and true man, Masonry will receive him on his affirmation.” In Maine, it appears, the same usage prevails, although in Canada it is otherwise.—*Ex.* We do not see why Canada should not come into line on this question.—Ed. C.

COMMITTEES ON APPLICATIONS.—The Grand Lodge of Colorado has adopted the following:—*Resolved*, That it is hereby made the duty of committees on character of applicants for initiation to report upon each of the following named points; and the Grand Secretary is hereby instructed to send a certified printed copy of this resolution to each Lodge in this jurisdiction within the next thirty days:—1. What is his age? 2. Is he married or single? 3. If married, is he living with his wife? 4. What is his occupation, and where is he employed? 5. Is he physically qualified for admission? 6. What is the character of his company and associates? 7. Is

he addicted to the intemperate use of intoxicating liquors? 8. Does he gamble? 9. Does he habitually use profane or indecent language? 10. Has he licentious or immoral habits? 11. Is he a law-abiding citizen? 12. Does he possess sufficient education and intelligence to understand and value the doctrines and tenets of Masonry? 13. Has he ever made previous application for the Degrees, and if so, where and when? Committees should also report any other facts of value to the Lodge in arriving at a correct conclusion.

MASONIC RE-UNION.

The annual excursion of the Masonic fraternity of the Province of Quebec and the State of Vermont was held some time ago and proved a very enjoyable affair.

The spot selected for the excursion was Missisquoi Park, lying on the shores of the beautiful bay from which it takes its name, Highgate Springs, Vermont; about fifty miles from Montreal, on the line of the Central Vermont Railway.

The excursion was arranged by the Masons of the Bedford (Que.) district, and much of the success of the day is due to the indefatigable efforts of the Worshipful Master (M. F. Rice), Dr. Dassils, E. J. Taylor and James Cozlett, who composed the Committee of Arrangements and Reception. A pleasant ride of two hours brought the excursionists to Highgate Springs. Here a large gathering of Masons from St. Albans, Swanton and Fairfax, Vermont; St. Johns, Waterloo, Frelighsburg, Sweetsburg and Cowansville were found assembled.

Among the prominent Masons present were:—

From Montreal—J. H. Isaacson, Grand Secretary; W. H. Whyte, D. D. G. M.; Dr. Lovejoy, M. Picard, John Lawrence, A. Smile, P. A. Crosby, H. Danne, Joseph Usherwood, Fred. Massie, John Beckingham, E. C. Davies, J. L. Lamplough, W. A. Morrison, Peter White, John B. Young, W. S. Walker, John Cooper, John Hughes, J. Gay, etc.

From Richmond—P. G. M. John H. Graham.

From Waterloo—J. P. Noyes, Grand Z; H. Darby, O. H. Farmelee.

From Frelighsburg—Rev. H. W. Nye, Grand Chaplain; E. G. Spences, M. P. P.; Dr. Rowell, D. D. G. M.; F. Reynolds, S. R. Whitman.

From Bedford—H. Horskins, P. D. D. G. M.; C. A. Rice, P. D. D. G. M.; Dr. Cassells, M. F. Rice, James Coslett, W. Coslett, E. W. Magor, R. A. Crothers, A. Lance, H. Taber.

From Cowansville—John Massie, P. D. D. G. M.; C. Boright, J. P. Martin, P. D. D. G. M.

From St. Albans—A. A. Hall; D. D. G. M. F. Barton (the well-known Masonic authority) and some hundreds of others.

From Philipsburg—Rev. Mr. Montgomery P. G. Chaplain.

From St. Armand—Major Smith and Mr. Moore.

After having partaken of dinner, Masons in regalia formed in double-column, headed by the Bedford band, and led by the officers of the different bodies taking part in the procession. They marched along the different avenues of Missisquoi Park returning to the band-stand, when an excellent programme of music was given by the band.

The speakers of the day and officers of the lodges then occupied the platform, District Deputy Rowell, of Frelighsburg, presiding. In a very neat ten minutes' address of welcome he thanked the members of the Order present for their attendance, which, he said, assured the complete success of the excursion.

R. W. Bro. Alfred A. Hall, of St. Albans, D. G. M. of Vermont, was introduced to the brethren. He said he regretted the absence of the Grand Master of Vermont, M. W. Marsh O. Perkins, who was detained by important business. He thought it fitting that those present should come together as neighbors; nay, more, as Americans. The United States and Canada were interested alike to make the whole of America emphatically the "land of the free and the home of the brave." Before giving the Canadians a Masonic welcome, he desired

to thank the Committee, not only on behalf of Masons and Vermonters, but on the part of every citizen of the United States for the honor conferred upon the memory of the illustrious hero lying upon Mount McGregor, by placing the Canadian flag at half-staff. To the Masons of Canada, he extended to them on behalf of the Masons of Vermont a hearty welcome. As Masons they came together for social intercourse; their interests were the same; they had knelt at the same altar; assumed the same vows; believed in the same God and were laboring for the same cause. He paid a marked tribute to M. W. Bro. John H. Graham, of the Grand Lodge of Quebec, calling him the "old man eloquent of Quebec."

R. W. Frank W. Baxter, of Highgate, addressed the brethren at great length upon the principles of Masonry. As brethren they are bound together with that chain which has never yet or will be broken—the Fatherhood of God and Brotherhood of Man. That Freemasonry is eminently practical in its workings, none but a misinformed person will deny; neither does it confine its charity wholly amongst its own members, as some would have them believe. In referring to the Grand Lodge of Quebec, he urged them to stand firm to the principles of Grand Lodge Sovereignty, and not under any consideration deviate from the line they had marked out.

R. W. Bro. J. H. Isaacson, Grand Secretary of the Grand Lodge of Quebec, congratulated the Committee on the success they had met with. Referring to the large number of ladies present, he said he had heard much of the beauty of the ladies of Vermont; now he knew for himself that the half had not been told. Speaking as a Mason, he said he did not know what to say, as all were there for sport, and not to listen to long speeches. One of the virtues of Masonry was the cultivation of social qualities. It is this which makes good men, good citizens

and good Masons. He was proud to be called upon to address such an audience, yet he felt sorry that he could not do better in responding to the call made upon him.

M. W. Bro. John H. Graham, P.G. M. Grand Lodge of Quebec, returned the hearty thanks of the Masons of the Province of Quebec to the Masons of Vermont, for the reception tendered them upon this invasion of their jurisdiction. He wished, on the part not only of himself but of all the Quebec Masons, to extend a hearty invitation to the Masons of Vermont to visit them, to come whenever they might be able to do so, and to bring along their wives and their sweethearts, and they would find a hearty welcome. Whether they visited them upon the heights of Mount Royal, upon the banks of the Magog, or upon the plains of Abraham, they would be received with open arms. There is a warm feeling ever prevailing amongst all Quebec Masons for Vermonters, and has ever been since the history of Masonry in Canada. There is a brotherly feeling—a feeling as though they were one people, united and inseparable. It must not be forgotten that 276 years ago Samuel Champlain, the founder of Quebec, himself a member of the Mystic Craft, sailed up the lake which he then discovered and which bears his name to-day. This feeling is not confined alone to the sturdy sons of Vermont. There is a warm feeling in their hearts for the ladies of Vermont, and as he looked at this gathering he thought that feeling for some of them was growing deeper and stronger. The old refrain so often heard was particularly fitting at this time:—

“For no mortal can more
The ladies adore
Than Free and Accepted Masons.”

He was frequently interrupted during his remarks by outbursts of applause.

Letters of regret for inability to be present were read; among others, from M. W. Bros. E. R. Johnston,

G. M.; Thomas White, P. G. M.; R. W. Bro. J. Fred. Walker, D. G. M.; and W. M. LeMessurier, P. D. D. G. M.

A resolution was then offered by Rev. Bro. Nye, pastor of St. James' Church, Bedford, seconded by R. W. Bro. Renshaw, of Montreal, and unanimously carried, thanking the Masons of Vermont for the reception tendered and Brothers Frank W. Baxter and Alfred A. Hall for the addresses delivered.

NEW SOUTH WALES.

From present appearances, this new Grand Jurisdiction is in a most prosperous condition.

Five new Lodges were constituted during April last, and at the quarterly communication of Grand Lodge held in March, the Grand Secretary reported that during the past quarter, seven charters had been granted, and that since the formation of Grand Lodge some 1,700 initiates had been recorded. Notice of recognition had been received from the Grand Lodge of Delaware, U. S. A.

The M. M. G. M., Dr. H. J. Tarant, informed the Grand Lodge that he had waited on the acting Colonial Secretary, and offered, on behalf of the Masons of N. S. W., the sum of £500, to the fund for the relief of widows and orphans of soldiers sent from New South Wales to the Soudan.

Aspley Lodge, No. 98, N. S. W., was constituted March 14th, at Walcha, with the following as first principal officers:—W. M., Bro. Hardaker; S. W., Bro. Head; J. W., Bro. Dean.

Another new Lodge named Harmony, No. 99, was constituted also by the Deputy Grand Master, at Tamworth, with the following officers: W. M., Bro. L. F. Harcus, P. M.; S. W., Bro. Nathan Cohen; J. W., Bro. J. Barnard; Treas., Bro. L. H. Hyman; Sec., Bro. B. G. Cohen; S. D., Bro. J. K. Doyle; J. D., Bro. H. N. Garvin; I. G., Bro. C. H. Biasaker.

An elegant banquet was spread at the close of the ceremonies.

After the toast "The Queen and the Craft," had been duly honored, Bro. Harous, W. M., said:

R. W. Deputy Grand Master and Brethren, it now falls to my lot to propose a toast which will be new to the majority of the brethren present; it is that of "All Grand Lodges throughout the world." The brethren of Tamworth have this evening added one more to the list of Lodges under the Grand Lodge, which has been legally established in this colony for the past seven years. Most of them have hitherto been connected with Lodges under the English Constitution, and, if I am to judge from my own experience in connection with that constitution, they have doubtless heard the toast of "The three Grand Lodges," proposed over and over again, as if there were no other Grand Lodges in existence except those of England, Scotland and Ireland. I, when I knew much less of Masonry than I know now, certainly thought that this was the case, and that the Grand Lodge of England controlled Freemasonry all over the world. I was therefore astonished to learn that there were 60 or 70 Grand Lodges in existence, each of which was the peer or equal of the other; that the Grand Lodge of England had no more authority over Freemasonry as a whole, than any other of these bodies; and, in fact, that she was by no means the largest or most important of them. It has been said, and said repeatedly, that the Freemasons of New South Wales should have applied to the Grand Lodge of England for authority to establish a Grand Lodge in this territory, if they thought such a thing desirable, but it may be seen at once that it is impossible for a body of any kind to give authority for the establishment of its peer; it can only give authority for the constitution of an organization which will be subordinate to it. A Grand Lodge, according to Masonic law and usage, according to every precedent, must be constituted by the

Craft Lodges themselves, by uniting together for that purpose. The power rests in them, and in them alone, and no Grand Lodge in the world can give authority for it. This is the manner in which every one of the Grand Lodges now in existence has been established, and is the manner in which the Grand Lodge of New South Wales has been established. Its claims to the position of an independent Grand Lodge have been officially recognized by 40 similar bodies, much more than one-half of all those in existence, and it is officially recognized in that capacity by a large majority of the Freemasons of the globe. I should not have discussed this subject at all to-night, but for the fact that some of the brethren of the now defunct Lodge under the Grand Lodge of England in this town, have been doing all in their power to prevent brethren from joining the Lodge we have so successfully established this evening, and in doing so have grossly misrepresented the actual state of affairs. Possibly, and even probably, the brethren have done it unintentionally. I saw a letter to-day from Sidney, from Bro. A. H. Bray, D. G. S., of the English District Grand Lodge, in which it is stated that brethren joining the Grand Lodge of New South Wales sever themselves from Freemasonry "in nearly every part of the globe." Now that is a deliberate falsehood; they do not cut themselves off from Freemasonry in any part of the globe with which I am acquainted. (Hear, hear.) There are brethren present who have been initiated in Lodges chartered by the Grand Lodge of New South Wales, and who have been cordially welcomed in Lodges in France, England, Scotland, Sweden, and other places; in America our members are greeted as brethren to my certain knowledge, and I have yet to hear of any part of the world where they are excluded. The Grand Lodge of New South Wales is a Sovereign Body, exercising according to all Masonic

law, custom and usage, supreme authority in this jurisdiction.

Correspondence.

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

THE RIGHTS OF MAN.

To the Editor of the CRAFTSMAN:—

DEAR SIR AND BRO.:—To any one taking an interest in the evolution of the problem of the rights of man, it would be interesting to examine and compare the proceedings of the January, 1835, session of the Grand Lodge and Grand Chapter of the Province of Quebec. The Grand Chapter is evidently alive to its rights and prerogatives, and no attempt is made to hoodwink the Companions by any vague allusion to the strain of an unpublished correspondence. The vigor displayed in dealing with matters under consideration clearly shows that Grand Chapter is really in earnest in its pretensions—turn then to Grand Lodge matters and what a contrast presents itself. Such an amount of apathy, suggesting the idea of a moribund organization, and so many months have now elapsed and no comment made by any Quebec Mason in your valued columns on the peculiar situation, would almost seem to indicate that a complete lethargy had taken possession of the Quebec Craft. A complete policy of drift appears to have set in and awaiting for something to turn up. True, a record is made in the proceedings of the issue of the edict of non-intercourse with lodges acting under foreign authority—but how tame the whole business is when compared with the instructions issued to Grand Master a few years ago, ordering the proclamation of non-intercourse with the parent Grand Lodges which sustain their offshoots in their defiance of the only legal Masonic authority existing in this Province. Does it seem like punishing the accomplice and permitting the principal to go free? Is the Grand

Lodge of Quebec over-awed by the prestige of the Grand Lodge of England that she is seemingly afraid to visit on her the punishment due to her transgressions in this matter? Or is it that the edict is merely tentative in the exercise of the much exemplified patience of the Grand Lodge of Quebec as a monitor, that if within the current year all semblance of authority is not withdrawn that the major excommunication will be issued against the offending Grand Lodge, and there, so far, appears to be nothing to indicate that this will come to pass. It may be fairly presumed that the significance of the edict now extant is not apparent to the great bulk of English Masons, but let them once discover that when the edict of non-intercourse with the Grand Lodge of England shall have been issued, that the doors of every lodge, whose Grand Lodge has recognized the Supremacy of the Grand Lodge of Quebec, is closed against them, they will begin to realize that this, now to them purely Colonial misunderstanding, is really a matter that concerns themselves as individuals, and one that must be arranged to the satisfaction of Quebec Masons. Let, for instance, but one English Mason return to England from New York, and report that he was refused recognition on the ground of the misdeeds of his Grand Lodge, and then the matter will wear an entirely different aspect to the Masons of England, but so long as the Grand Lodge of Quebec permits matters to go in their present shape, there is nothing to draw the attention of the English Masons generally to the real facts of the case.

As to the tenor of any correspondence that may have taken place since last January, nothing has transpired, and it would be very gratifying to be informed if any reason exists why the members of the Grand Lodge of Quebec should not be fully advised of its nature and printed copies of all letters and replies sent to each member of the Grand Lodge, or, if this idea might

be regarded as too great a tax on the funds of Grand Lodge, then each lodge could be furnished with a copy or two which could be read in open lodge, so that every lodge might instruct its representatives as to its views on the matter at issue. It does not appear improper that this idea should be carried out, or that any confidence would be violated, as the letters are all addressed to the Grand Master or Grand Secretary in his official capacity, and not in any sense personal or private property, nor can it be claimed that the representatives of the lodges in Grand Lodge are a set of men so devoid of intelligence as not to be able to come to correct conclusion as to the merits of the matter treated of. Under such circumstances members of Grand Lodge would be able to decide for themselves, and would not have to rely on the judgment, hopes, fears or imaginations of any one man as to the nature of the correspondence, and what might or might not be expected to occur in the near future. In any case, this information being diffused would relieve the Grand Master of a large amount of responsibility, no matter how brilliant his attainment or abilities might be, and it would help to make the Grand Lodge meeting what it should be in reality, an intelligent considering of the best means of promoting the best interests of the Craft, the foreign relations at present being a decided factor in our domestic happiness and usefulness.

It seems too bad that a want of cordiality of feeling should exist between Grand Lodge and Grand Chapter, but it is plain from the complaint of the Grand Z. that the body he presided over has not been treated in such a manner that uniformity of action might be observed all "along the line" in dealing with the foreign relations of Masonry in this Province. This is the more to be regretted when the audacity and selfishness of the power we have to deal with is so prominently brought into notice, and it

certainly points to the fact of the desirability of both branches of Masonry having at their head at all times, when practicable, men of similar views, or, better still, if one brother could be got to fill the offices of Grand Master and Grand Z. This would at any rate render uniform the action of the two Grand Bodies when uniformity was essential. What is there at present to prevent a Quebec Chapter from accepting an English Mason that can not be fraternized within a Blue Lodge? This is hardly consistent, or is it to be inferred that the Royal Arch degree is not Masonry at all.

To the M. W. the G. M. of the Grand Lodge of England it might be suggested that he may one day occupy a different position in relation to the Craftsmen of Quebec, and that the course he may now pursue in his present capacity may be the means of binding him more closely and loyally to the British crown, but that so far no act of his in this connection has had this tendency.

And now to come to domestic matters. A vital change has been permitted in the Constitution, viz.: that members may be suspended for non-payment of dues, and so Grand Lodge permits a return to this *effete* relic of a barbarous age. It is a matter of congratulation that the new enactment is merely permissive, for the clause in the Constitution still remains that members in arrears for a specified time may be reported to Grand Lodge and then the lodge will be free from liability to Grand Lodge on their behalf, but that Grand Lodge could again revert to such a mode of procedure, despite all that has been heretofore written on the subject in your pages, simply proves that the savage has not been entirely eliminated from the breast of the Quebec Mason. That a brother who does not support lodge should be deprived of lodge privileges appears to be nothing but just what might be expected, but that he should be deprived of all rights and privileges, as though he were dead,

seems hardly in keeping with the teachings of the Order and is not in conformity with the spirit of brotherly love. Suspension for N. P. D. in the past has been productive of so much bitterness of feeling that it was hoped that no return to such a course would ever have been attempted. When next you see a brother suspended, or you hear a discussion respecting the advisability of suspending a brother, just notice the fiendish gleam of the eye and you will then have an idea of the vindictiveness of the feeling that prompts the action. OSTRIS.

ROYAL ARCH MASONRY IN NEW YORK.

BY COMP. JAS. E. MORRISON, GRAND HIGH PRIEST.

Eighty-seven years have accomplished their appointed work since this Grand Body assumed the charge of the Royal Craft in this jurisdiction. They have been years fruitful in grand results, though laden with multitudes of cares. To-day we stand at a point of time from which we may reasonably conjecture what will be the outcome of a hundred years of our Grand Chapter's life. Many of us here gathered will not be permitted to take part in the opening of God's next century; but those who then shall be clothed in the habiliments of this world, I feel assured, it will open with vaster wonders than have been disclosed in science and art in all the years which to-day measure the life of the Grand Chapter. Forces more essential than the world's life has yet manifested, I have no doubt, will gather with marvelous speed during the few remaining years of the century to bring much that is still dark and uncertain into the light, and to straighten out many things that seem crooked and unshapely in the social economy of the day.

But, on the other hand, standing at this point of observation, and looking back upon the past, what astounding

changes mark the record since the day when DeWitt Clinton was installed Deputy Grand High Priest by Frothingham, of Hudson. Then there was not a city in the United States, in important relations or in material prosperity, worthy to be ranked as a municipality; the region to the northward and to the westward of us was a wilderness; the great lakes, which border this State, were measured more by conjecture than by systematic survey; the appliances which save the drudgery of labor they elevate the standard of man's work were still in supposition; since then, as if by the touch of an Aladdin, the far has been brought near and there is "neither speech nor language, but the voices" of the great marts of our nation "are heard among them."

Statesmanship formulates the policy of the nation, and with the rapidity of their utterances the sounds of state-craft go into all lands, and the words to the uttermost parts of the earth. Strength has been added to our strength; the touch of a child can control or set in motion the mightiest engines either of destruction or of helpful force. From the gloomiest of earth's caverns, and from the black and brooding clouds, men have evolved light to lighten the darkness, and the merciless raging of wind and storm is day by day less and less feared, because the tidings of their coming are speeded from afar by videttes whose watchfulness is seldom at fault.

And yet the humanity of that day long ago is the humanity of to-day, that which made a man a man has not changed or improved one whit. Brotherly love, relief, and truth were the tenets of the Craft then as now. Fortitude in adversity, prudence in affairs, temperance in all things, and justice to all men, were the illustrative virtues of men's entrance to the Fraternity as well then as now. The promptings of a desire for knowledge, and a sincere wish of being serviceable to fellow-men, led men to seek initiation in the days when this Grand

Chapter had its beginning, as they do to day. The same respect for the good and true, that came down from age to age, was as distinctive a characteristic of the Craft in 1798 as it is in 1886. Faith in God, hope of immortality, charity for all mankind—these steps in the mystic ladder the earnest Mason mounts to-day as did the Mason of that time. The winding stairway, with its steps, three, five and seven, taught Craftsmen when this Chapter was formed the lesson of human progress, which the Masonry of to day, through all its grades, endeavors to impress upon all those who enter its portals.

They learned, as the Mason of this generation learns, that at the start of a life-work, just after passing the porch which separates irresponsible childhood from active, thinking manhood, the young man finds at the first advance that his pathway is to be one of difficulty and danger, and that if he would accomplish anything he must, at the very outset, be obedient to law, respect order, and is bound to uphold and sustain government. Then, having learned "to subdue himself," he is prepared for the weightier concerns of life. From early manhood to the full maturity of his powers, he engages himself in the stern struggle to build the edifice of his fortunes. And if, at the outset he has learned well the lesson of the three steps, amid all discouragements, with senses keen, he will hear the word of encouragement from those who have climbed higher; he will see the sign of progress assured; he will feel the grasp of brotherly hands, even in the darkest moment of gloom, and the accomplished work will show something of the wisdom of the Doric, the strength of the Ionic, and the beautiful proportions of the Corinthian column. And so, on and on, in that day long ago, our brothers ascended the symbolic steps, finding at each succeeding step new light upon a progressive way.

Art and science, by their simple

emblems, were presented to them, and with them the lesson that they, too, with the experiences of life in full measure obtained, should, in their turn, become educators of their fellow-men. In the Craft-life they had insight, too, into the story of still further progression which the Master's degree unfolds to the "sons of light." In the legend of the Master Builder, and in the circumstances of his untimely taking-off, the dependence of the best human energy upon a power beyond itself was manifested to them. Manliness, fortitude, faithfulness even unto death in a righteous cause, were exemplified before them; and the end of all—the sublimity of man's progression—was accepted by "hearts prepared" and by minds imbued with noble thoughts, even man's resurrection from death, and the human soul destined to go from strength to strength, through stages of progression, "world without end."

They who gathered in this goodly city of Albany, at the first Convocation of our Grand Chapter, had learned, too, that the glory of the re-built Temple was greater than the glory of the former, and that in that place God brought peace.

So, Companions, looking back upon the past and forward to the future, we rejoice to-day that we have held fast to the strong guiding principles of our Masonic fathers. Let it be our best endeavor to hand over the noble trust unimpaired to those who shall come after us.—*New York Dispatch.*

VACANT HOURS IN THE LODGE.—If, at meetings where no work is to be done, Masters would employ the time in reading aloud from the Constitution and proceedings of the Grand Lodge, and encourage friendly debate and exchange of views by the brethren, upon subjects thus brought to their attention, much good would result, and all be benefited.—*Graded Master Bankhead, of Alabama.*