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THE  
CANADIAN CRAFTSMAN,  
AND  
MASONIC RECORD.

VOL. XXIII.

TORONTO, AUGUST, 1888.

No. 2.

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The Grand Officers and many delegates of the New York Grand Lodge donated their per diem to the Asylum Fund. If we had an asylum fund would—? O, pshaw!

Exchanges will please note the present post office of THE CRAFTSMAN—Toronto, Canada—as many of them reach us by means of Port Hope, and are consequently needlessly delayed.

The *Keystone*, Philadelphia, a weekly Masonic paper, feels quite patriarchal, having just reached its twenty-first birthday. It may be growing in years and becoming a veteran, but it displays no signs of senility or decay.

Hereafter THE CRAFTSMAN will be published so as to reach its readers by the first of each month. Correspond-

ents will kindly note this, and forward their contributions by the 20th or 25th of the preceding month at latest.

The *Tyler* is the title of a new Masonic weekly published in Detroit by Brownell Bros. The initial number is a good one, and we wish our fellow workers in the interests of the Craft that measure of success which their enterprise merits.

We learn from a German contemporary, says the *Freemason's Chronicle*, London, that the Emperor William is strongly prejudiced against Freemasonry, and has, in consequence, never joined the Craft, unlike his father and grandfather, who were both distinguished Masons.

Grand Master J. Soule Smith, of Kentucky, declines to exercise some of the prerogatives belonging to his high position because they conflict with the constitution. We have had Grand Masters as conscientious as Bro. Smith, but we have had others who placed more importance on mere personal feelings or prejudices than on constituted laws.

Toronto will not for a season become the permanent meeting place of Grand Lodge, as has been persistently advocated by certain brethren. The

CRAFTSMAN'S views on this subject, as well as on some others, were endorsed by Grand Lodge. We opposed the scheme in the interests of the Craft, and that opposition coming from an unexpected quarter was viewed as unbiassed, and hence met with hearty support.

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The most humorous speech delivered at the recent meeting of Grand Lodge was that of R. W. Bro. Mitchell, Grand Treasurer. Bro. Mitchell's alleged portrait appeared in one of the evening papers, but it was such a caricature that the Grand Treasurer seized the excellent text, and made the members roar and roar as he hurled his shafts of wit and sarcasm at the "unfortunate publisher," who occupied a seat on the platform.

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What authority had certain members of Grand Lodge, during its session, for placing the numbers of the districts before the names? In the Constitution, as amended, the names precede the numbers, and to designate the districts in any other way than that laid down in the Constitution is an irregularity, if not a direct violation of enacted laws. We hope the Grand Secretary, in preparing the copy for the printed proceedings, will conform to the Constitution rather than to the whims of brethren who are at times erratic.

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A case came before Grand Lodge where a brother had been recommended for expulsion for holding intercourse with a clandestine lodge. Grand Lodge declared him suspended for one year, but before doing so some brethren undertook to champion his cause,

doubtless on the principle of helping the under dog in the fight. Very frequently the under dog gets there through his own fault, and is consequently not entitled to much sympathy. It was so in this case, and as Grand Master Murray put the matter before Grand Lodge in that practical way of his the suspension was carried.

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Past Grand Master Stevenson was as lively as a colt, and as full of humor as Bob Burdette. The cross-firing between him and Bro. Judge Macpherson was really amusing; but the Judge got even with the Colonel when the latter asked, "Where is Owen Sound?" The Judge's prompt reply, "I haven't time to educate our ignorant brother from Montreal," brought down the house. The Colonel took his medicine as cheerfully as a three-year-old takes soothing syrup, but later on he returned to the attack.

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He was at Grand Lodge. In the corridors of the hotel he buttonholed you; on the street corners he stumbled across you; in the Opera house he bored you, and your stay in the refreshment room was shortened by his boisterous babbling. Who was this ubiquitous personage? He graduated at the Temple of Tattle, where he displayed a talent for turbulence, and his chief aim in life is to be a retailer of gossip and a manufacturer of slander. The friendships he dissolves by his incessant chattering are numerous, and the mischief he causes by adroitly repeating portions of conversations is truly astonishing. Beware of the meddlesome gossiper, as he frequently, under the guise of brotherhood, causes you to drop a word or two, which he

repeats and distorts beyond recognition, and may be you thus lose a friend.

We thank numerous brethren, among them M. W. Bros. Henry Robertson, Otto Klotz, and R. W. Bro. Wade, for their letters complimenting the management of THE CRAFTSMAN on its appearance and tone. We have also received numerous personal congratulations, all of which is very cheering. The brethren who so kindly forwarded club lists have our best wishes, and would receive more prominent notice only that several omitted to state the promoters of the lists, and justice, therefore, might not be done to those deserving it.

The members of St Andrew's Lodge, No. 16, Toronto, have arranged for a Grand Masonic excursion to New York. The trip will be by rail and boat, and excursionists will thus have an opportunity of enjoying the grand scenery on the Hudson river, which can only be witnessed with effect from one of the many excellent steamers that ply its waters. An efficient committee have the matter in charge, and judging from the success which attended past trips held under the auspices of this lodge the approaching one will be very enjoyable. Excursionists leave Toronto by Steamer Cibola, on Monday, 13th August. Tickets \$10.50.

The *New Zealand Masonic Journal*, published at Dunedin, gives an account of the annual meeting of the Grand Lodge of South Australia, held at Adelaide, April 18th. M. W. Bro. Hon. S. J. Wray, Chief Justice, and Chancellor of the University of Adelaide, was elected Grand Master. A

letter was read from the Grand Secretary of the Grand Lodge of Scotland, stating that the recognition of the Grand Lodge of South Australia, which had been withdrawn, would be reconsidered at the next meeting, and fraternal intercourse would doubtless be resumed.

The notice of motion given by Bro. Wade should be adopted next year, as it is a direct blow at plumping for one or two candidates. Every brother should vote for the required number; failing to do so he should be disfranchised. On this same line, every lodge should be represented at Grand Lodge, or else disqualified from voting through a proxy belonging to another lodge. And carrying the idea out still further, blanks in ballots should not be counted, as a brother who is so indifferent to the matter being voted upon as not to mark his ballot, should be ignored. Blanks ballots should not be counted as votes in a totality, such counting always being prejudicial to one side of the question or to one of the candidates.

The Grand Lodge of Connecticut has withdrawn its recognition as official organ from *Loomis' Masonic Journal* on account of its utterances relating to some trouble with Hiram lodge. We congratulate the *Journal* on being removed from organship. A Grand Lodge that requires an organ must be in a peculiar position. Organs are only in demand when wrong practices are to be defended, as those who do right need no champion. We do not know to what extent the *Journal* was the organ of the Grand Lodge of Connecticut perhaps merely its official mouth-piece;

but we do know that an indirect application of the gag will not have a depressing effect upon the *Journal's* subscription list, as freedom of thought, speech and action, when not conflicting with recognized law, is prized by the Craft, and any attempt to remove that freedom will be resented.

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The *Victorian Freemason*, published at Melbourne, Australia, referring to the union of the various Masonic bodies in new South Wales, says:—

“The Grand Lodge of Victoria is now the only Masonic body in Australia which is not recognised by the Grand Lodge of England, and we sincerely trust that immediate steps will be taken to have this remedied; then the chain of unity and brotherly love will be complete. To those who advocate a Grand Lodge for New Zealand we would only say that things are very well as they are, and besides, there are difficulties in the way of such a scheme which are unsurmountable. We are quite safe in saying that unity of purpose in this direction would never be obtained among the adherents of no fewer than two Provincial and eight District Grand Lodges.”

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The conduct of certain brethren connected with a lodge in our western suburbs has developed into a public scandal. What was at one time a rivalry between two lodges is now—on the part of one of them—a bitter fight, in which Freemasonry is being degraded. Brethren are accused, in the most cowardly manner, either by insinuation or implication, of mean and crooked transactions, and even the characters of candidates are not held sacred, but are publicly discussed. The trouble

has been intensified and the bitterness increased by the introduction into cold print of injudicious comments. One especially displeasing feature in connection with the disgraceful proceedings is the part played by brethren of exalted rank. The addition of titles and degrees, in this instance, has evidently been such a strain on the brethren as to unsettle their mental faculties. In other matters their reasoning is clear enough, but when the rival lodge is mentioned, or some of its members spoken of, malice, envy and bitterness subjugate common sense. A perusal of P. G. M. Robertson's address ought to do our western suburban brethren some good. In it there is food for thought, and it only requires thought on the part of our western brethren to bring about a better condition of affairs.

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We learn from the *Sydney, New South Wales, Freemason*, that at a meeting of the Grand Lodge of New South Wales, held on June 6th, the report of a joint committee, consisting of delegates from the English, Scotch, and New South Wales Constitutions, recommending the formation of a united Grand Lodge, was adopted. From the articles of agreement we find that there are under the English Constitution, 80 lodges; under the Scotch, 55, and under New South Wales, 51. The union was to take effect on June 24th, fifteen days later than the date of the paper received, and the new body to be called, “The United Grand Lodge of New South Wales.” Provision is made for lodges retaining, if they wish, their present warrants, but before they can do so they must obtain the consent of their Grand Master. The Grand Master of the United Grand

Lodge was to have been elected on July 16th, and it was conceded that that honor would be conferred upon Lord Carrington, Governor of the colony. Bro. Lord Carrington is a Past Grand Senior Warden of the Grand Lodge of England. We congratulate the brethren of New South Wales upon this act of solidification, as it cannot but tend to the promotion and welfare of the Craft.

The *Canadian Craftsman*, with its July number, passes into the hands of the Craftsman Publishing Co., of Toronto. Past Grand Master J. K. Kerr is president of the Company. Daniel Rose will be manager and W. J. Hambly, editor. The price will probably be reduced to \$1. Bro. J. B. Traves has published it at Port Hope eleven years and has done excellent masonic service. As masonic publishing does not pay he has found it necessary to ask some one else to take the burden, as Bro. Mason did eleven years ago. We hope the new publisher will do as well and hold on as long.—*Masonic Token*.

Very encouraging.

The Grand Lodge of New Jersey is strict regarding the physical qualifications of applicants for membership. Among its laws bearing on this subject are the following:—

Before proceeding with an initiation the worshipful master, or in his absence the acting master, should have accurate knowledge of the candidate's physical competency to literally conform to all the requirements of Ancient Craft Masonry.

If a candidate for the degrees of Masonry has any visible defect, the worshipful master must suspend all proceedings and at once report the case to the Grand Master, who, in person or by deputy, shall, after personal examination, decide as to the physical competency of the candidate to conform literally to all the requirements of the several symbolic degrees.

It is fair to assume where sound-

ness of wind and limb is so closely watched the moral qualifications of candidates are keenly inquired into. If so, New Jersey will have as good a reputation for producing true and worthy Masons as it has for harboring myraids of majestic mosquitoes.

#### THE BATTLE OF THE RITES.

We have received from Bro. Gourgas "Manifesto No. 3," touching the dispute between the adherents of the Cerneau Rite of Scottish Masonry, and Bro. Albert Pike's rite, otherwise known as the "Southern Jurisdiction of the U. S., A. A. S. R." Bro. Gourgas commences his manifesto by referring to his recent visit to Europe, where he established fraternal relations between various Grand Orients and the Cerneau Rite, as represented by him. He visited Belgium, Germany, Austria, Hungary, Italy, Switzerland, France, Great Britain and Ireland, and was warmly welcomed. The following are Bro. Gourgas' references to his visit to France:—

"One of the most satisfactory results of this mission is the cordial reception extended to your Sovereign Grand Commander by 'The Grand College of Rites in France,' the 'Mother of Scottish Rite Masonry throughout the world,' as we were not only most cordially and fraternally welcomed, but were received at a meeting of the Council of Administration of that august body, which is composed of some of the most prominent citizens of the French Republic, to whom we are also indebted for many personal courtesies. This, we were assured by others, is the first time Masonic visitors have ever been admitted to a meeting of the Council of Administration of 'The Grand College of Rites in France,' an honor which is highly appreciated by your Sovereign Grand Commander on behalf of the body of the Rite he represents."

Accompanying the manifesto is a sheet containing several *fac similes* of documents referred to, which certainly prove all statements made concerning them. As we have no par-

ticular interest in the Gourgas-Pike controversy—which could easily be carried on in a more dignified manner—further than as a matter of news, the only opinion we express is deep regret at such bickerings. Certainly one of the contestants must be right; whoever it may be is a matter of indifference to us, and the longer such unseemly wrangling is indulged in the more widely spread will the indifference become. Of course Bro. Pike has yet to be heard from. He may make out even a better case than Bro. Gourgas, but supposing he does, will that lessen the breach? As both rites exist, and have good followings, why should not the leading spirits devote their energies to building them up instead of sailing dangerously near to mud-throwing? In some cases it appears that accumulated titles and degrees obliterate the lessons of morality, charity and brotherly love taught in Blue Masonry. More is the pity such a state of affairs exists, and that it does is plainly set forth by the brethren conducting this controversy.

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### MASONIC WEEK.

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For an entire week Freemasonry and its adjuncts predominated in Toronto. The brethren enjoyed their visit, appreciating the hospitality of the local craftsmen, the accommodation at the hotels, in the Opera house and lodge rooms, wondering at the rapid growth of our city, viewing with astonishment our business facilities, seats of learning, places of amusement, and the ease and rapidity with which connections were made with places elsewhere looked upon as far distant. Whatever may be said to the contrary, our city is an attraction, and its Masons are loyal to the Craft. We may not be able to boast of a grand temple, but we possess something greater than a massive pile—the mere product of an architect's fancy and workmen's skill—a goodly number of genuine Freemasons, who endeavor to live up to the teachings of our institution.

Taking up the events of the week in their proper sequence, the first body that met was the Grand Council of Royal and Select Masters, whose business was transacted on Monday, July 16. Chiefly formal affairs occupied the attention of the Illustrious Companions, and beyond the election of officers the session was almost barren in results.

The Board of General Purposes of Grand Lodge began its sessions on Monday, and met periodically until Thursday, their business being regulated by the business of Grand Lodge.

On Tuesday the gathering of the Knights Templar was the feature of the day. There was a good attendance and much interest manifested in the proceedings. Contrary to the usual custom, the allocution of Col. Moore was not printed, and we are therefore not in a position to take any extracts from it. Later on we will endeavor to give place to some of the Colonel's remarks.

Grand Lodge was opened Wednesday, the sessions being held in the Opera house, which is much more commodious than the Masonic hall, and more convenient than the pavilion in the Horticultural Gardens. It was a noteworthy gathering of craftsmen in several respects. The attendance was very large, 174 lodges being represented by the constitutional delegates or by proxies. The delegates present possessed the right to cast 1175 votes, most of which were deposited in one instance. Among the representatives were 425 past masters, a conclusive proof that many brethren who have passed through the chairs still take a deep interest in the workings of the Craft. The proceedings were very harmonious, no subject under discussion causing any bitterness of speech. The elections in several instances, were practically unanimous. R. W. Bro. Walkem receiving every vote cast save two, for Grand Master, and R. W. Bro. Robertson nine-tenths for Deputy Grand Master. R. W. Bro. John A. Wills was also honored with a good majority, while R. W. Bros. Mitchell and Mason, Grand Treasurer and Grand Secretary,

respectively, were re-elected unani-  
mously, fitting compliments to two  
worthy officers.

We congratulate M. W. Bro. H. Rob-  
ertson on his address. It gave every  
evidence of having been prepared with  
care, and was a fitting finale of a suc-  
cessful reign. As a presiding officer  
Past Grand Master Robertson displayed  
considerable tact in guiding discussion  
and keeping it within proper bounds.  
He was always courteous, at times for-  
bearing, but when occasion demanded  
it he was firm.

We congratulate M. W. Bro. R. T.  
Walkem on his election, and we also  
congratulate the Craft upon having such  
an able brother as its ruler. M. W.  
Bro. Walkem's breadth of mind, liber-  
ality of thought, and conservative ideas  
of Freemasonry, its traditions and teach-  
ings, prompt us to predict for our In-  
stitution a brighter and grander posi-  
tion than even that which it now enjoys.  
R. W. Bro. J. Ross Robertson's intense  
zeal for Freemasonry, combined with his  
energy and activity, will render him an  
able assistant to the Grand Master.  
The meeting of Grand Lodge closed on  
Thursday afternoon.

On Wednesday evening the officers  
were invited to a moonlight excursion  
on the lake, under the auspices of  
Stevenson lodge, which was a very en-  
joyable affair.

On Friday Grand Chapter met, under  
the guidance of M. Ex. Comp. Sargent.  
Next in importance and in attendance  
to Grand Lodge comes this body, and  
consequently much interest was mani-  
fested in its proceedings. Grand Chap-  
ter is to be congratulated on having  
such an expert and energetic Mason at  
its head as Comp. Hungerford is gener-  
ally admitted to be, and we therefore  
extend our felicitations to that body and  
its ruler on his advancement.

Masonic week was a pleasant and  
profitable one. Many old friends met  
after a year's absence, and in relating  
past experiences and anticipating the  
future, brotherly ties were strengthened  
and old friendships more firmly cement-

ed. This alone demonstrates that  
Freemasonry is not a pastime or a hol-  
low organization, replete with senseless  
titles, but that it is a noble institution,  
appealing to the intelligence of men of  
all classes and creeds, and that its  
principles will recommend it as long as  
time wings its ceaseless flight.

Happy to meet, sorry to part, happy  
to meet again.

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### THE THIRD DEGREE.

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The motion introduced in Grand  
Lodge to transfer the transaction of  
certain business from the first to the  
third degree was voted down by a  
most emphatic majority. For a time  
it seemed as if the debate was a con-  
test between the members on the plat-  
form and those on the floor, in the  
early stage those on the floor favoring  
the motion. Later on, however, even  
the floor went against the motion, and  
when Grand Master Walkem expressed  
his views tersely, and pointed out how  
other parts of the Constitution would  
have to be amended, the fate of the  
importation, as some called it, was  
sealed.

For several years past this subject  
has been forced on the attention of the  
brethren, and its acceptance recom-  
mended on a variety of pleas, none of  
which, however, were logical or con-  
vincing, the most of them being im-  
aginary. The brother who introduced  
the motion in Grand Lodge made as  
good a speech as was possible under  
the circumstances. He had a bad case,  
and nothing was advanced that would  
justify the radical change demanded.  
From the prominence given the sub-  
ject we certainly expected to hear in-  
controvertible arguments in its favor,  
but were disappointed, and the major-  
ity against the change was a most  
emphatic protest against unnecessary  
alterations in our mode of conducting  
business.

W. Bro. Robinson has given notice  
that he will again introduce the motion  
next year. We admire persistency,  
but when it is carried to an extreme it



becomes obstinacy, and then drifts into obstruction. Bro. Robinson doubtless believes there is a necessity for the change he favors, but he should recollect that other brethren hold beliefs also. The proper way to make converts is by appealing to the reason of one's hearers, and not by forcing upon them objectionable doctrines. Coercion never produces adhesion.

Our columns are open to a discussion of this subject, but we urge correspondents to state their case as briefly as possible.

### GRAND LODGE OF QUEBEC.

The suggestion made in the July number of THE CRAFTSMAN that the Grand Lodge of Canada should throw aside its indifference and endeavour to heal the rupture between the Grand Lodges of England and Quebec, met with general approval. The motion introduced by W. Bro. Daniel Rose, and seconded by Past Grand Master Spry, which appears in our summary of the proceedings, was warmly received, and almost unanimously adopted, one vote being cast against it.

We learn by correspondence from several brethren in Quebec, especially in Montreal, where the evils consequent on the unseemly quarrel are more keenly and directly experienced, than elsewhere, that our remarks received general commendation, members of both jurisdictions taking it as an omen of the approaching end of their troubles. W. Bro. Rose's intimate knowledge of the subject enabled him to state his case with great clearness and earnestness, and when he advanced reasons why mediation should be offered by Canada he struck a chord that aroused the sympathy of the brethren.

Past Grand Master Murray took exception to the motion, on the ground that as Louisiana had offered to mediate between England and Quebec, and had been "snubbed" by England, Canada should not run the risk of receiving similar treatment. Grand Master Walkem favoured the motion and

pointed out that England, instead of rebuffing Louisiana, merely affirmed the position she had taken. Even if Louisiana had been saubbed for her good intentions that should not have prevented Canada offering to act as mediator. Canada is in a different position than Louisiana, being more closely allied with both the disputants; and had every Grand body in the United States, or even in the world, offered and failed to secure a settlement of the difficulty, Canada would have been justified in tendering her good offices.

The London *Freemason* referring to the refusal of England to accept Louisiana's mediation, says no other course was open, as Quebec had never been officially recognized by England. The New Zealand *Masonic Journal* meets this argument thus:

"Of course the reason given is apparently a logical one, but nevertheless we think that the interests of Freemasonry would have been furthered if the Grand Lodge of England had set aside redtapism, and cordially accepted the very fraternal offer of the Grand Lodge of Louisiana. A precedent was not wanted, seeing that the Prov. Grand Master of England (Lord Carrington) has recently acted as a mediator between the lodges under English rule in New South Wales and the body which claims to be the Grand Lodge of New South Wales, although the latter has not received recognition from the Grand Lodge of England."

Grand Master Walkem cheerfully accepted the duty imposed upon him by Grand Lodge, and as he will conduct the negotiations for a settlement personally, and not by correspondence, we anticipate success crowning his labors. We have confidence in the prudence and good sense of our brothers in England and Quebec, and doubt not but that all matters in dispute being judiciously laid before them will be finally and for ever settled.

The Hon. J. Belcher, Governor of the province of New England in 1740, was the first Mason initiated in America. He was made in 1704, or thirteen years before the re-organization of the Grand Lodge of England in 1717.

## Death's Doings.

R. W. BRO. D. C. MACDONALD.

This worthy brother died at his residence, Peterboro', on July 29th, in the fifty-fourth year of his age. He was initiated into Masonry in Ancient St. John's Lodge, Kingston, and was subsequently connected with the Chapter and Preceptory in that city, and filled all the important offices in lodge and chapter. On his arrival in Peterboro' he actively identified himself with the work of the Order. He was at one time D. D. G. M. of Ontario District, and at the time of his death he was the oldest surviving Past Grand of the Grand Chapter. In Templar Masonry Bro. Macdonald was Past Prior of the Grand Preceptory of Canada, and Past Grand Sub-Prior of England and Wales. A few years ago he had a high distinction conferred on him by the Prince of Wales, the credentials accompanying it bearing the autograph of His Royal Highness. He attained the 33° in the Ancient Scottish Rite and held various high offices in the gift of the Grand body in the Dominion of Canada. He was a member of Benich Rose Croix Chapter 18°, No. 9, Peterboro', and was elected an Honorary Past Grand Master General of the Sovereign Sanctuary of Royal and Oriental Freemasonry, 30°, 968°, 90°. He was also an honorary member of Peterboro', and Corinthian lodges and Corinthian Chapter, a distinction enjoyed only as a recognition of lengthened Masonic services and intelligent zeal on behalf of the interest of the Craft. By his death the representations of the Grand Lodge of Oregon and the Grand Chapter of South Carolina near the respective Grand bodies in Canada became vacant. The deceased was on the Board of General Purposes of Grand Lodge for several years, and rendered the Craft good service. At the time of his death he was Clerk and Treasurer of the town of Peterboro', and held in high esteem as a worthy official. His funeral was largely attended by his brethren not only in his own town but from the surrounding district.

M. BRO. DR. ROBERT MORRIS.

Bro. Dr. Robert Morris died from paralysis on July 31st, at his residence, La Grange, Ky. Dr. Morris was born in Massachusetts in 1817. He began life as a minister, but soon left the ministry

and went into the insurance business in Mississippi. He had already done some literary work, and gradually drifted away from business into writing. In 1856 he became president of Oldham College, at La Grange, Ky. His fondness for travel however again led him to leave a position which confined him to one place. He made several long journeys through England and the continent, lecturing on Freemasonry, and repeatedly went through all the States of his own country, visiting every corner of the country where there was any interest felt in freemasonry. During his travels he was a constant contributor to all Masonic magazines of note. He himself founded two publications: *The Voice of Masonry*, and *The American Freemason*. In 1868 he visited the Holy Land in search of relics of Freemasonry. While there he established a Masonic lodge at Jerusalem. On his return to America he published his "Travels in the Holy Land," which at once became popular among Freemasons. Dr. Morris has contributed almost an endless mass of writing to Masonic literature. Possessed of a keen and somewhat sarcastic wit, and being an exceedingly graceful and fluent speaker, Dr. Morris achieved much success as a lecturer on Freemasonry. During late years he devoted himself almost wholly to lecturing, but two years ago he began an annotated work on the life and poems of Burns, of whom he was a great admirer. For this purpose he visited the birthplace of Burns several times and collected numerous works on his life and writings, besides old volumes of his works. His work in this direction was comprehensive, and at the time of his death was unfinished. His wife and several children survive him.

## British Columbia.

ECHOES FROM GRAND LODGE.

The increase of membership in this jurisdiction during the year was 103. Two new lodges were formed and two sought dispensations.

Bro. Neufelver, who was about removing to Seattle, W. T., received the rank of Past Grand Senior Warden, and Bro. Benjamin Douglas, of Past Grand Treasurer.

The following brethren were appointed Grand Stewards:—G. S. Russell, Mun-

roe Miller, C. N. Westwood, John G. Godson, H. J. Berry, and J. Hamilton.

The next meeting of Grand Lodge will be held in Victoria.

#### LECTURE ON FREEMASONRY.

The evening service, on Sunday, July 8th, at the Episcopal Church, Donald, was attended by the members of Mountain Lodge No. 11, A.F. & A.M., in a body and in regalia. After the usual church exercises, Canon Cooper of Kamloops delivered a short but instructive lecture on Masonry, and what it is and is not as an organization. Mr. Cooper is an agreeable, forcible speaker, and was listened to by quite a number of persons who are neither Masons nor church members—all being interestingly instructed.

## Grand Lodge of Canada.

### THE ANNUAL COMMUNICATION.

The thirty-third annual communication of the Grand Lodge of Canada, in the Province of Ontario, was opened in Ample form by M. W. Bro. Henry Robertson, G.M., in the Opera House, Toronto, July 18th. The attendance was unusually large, about eighty Grand and Past-Grand Officers occupying seats on the platform with the Grand Master, while the body of the Opera House was comfortably filled. Before the lodge was opened W. Bro. Mayor Clarke and a delegation from the City Council entered the Opera House, and on behalf of the City welcomed Grand Lodge to the Queen city of the West. At the conclusion of the opening proceedings R. W. Bro. E. T. Malone, D.D.G.M., Toronto District, accompanied by the W. M's of the city lodges, presented the Grand Master with a handsomely illuminated address, congratulating him upon his occupancy of the Grand East and the condition of the Craft under his control, and welcoming Grand Lodge to Toronto. The Grand Master appropriately responded to the addresses, and then proceeded to read his annual address.

After expressing thankfulness to the Supreme Ruler for again being permitted to assemble, reference was made to the manner in which business should be proceeded with, so that the Craft should be advanced and its future well-being more firmly established. The functions of Grand Lodge were then alluded to, and the brethren urged to greater earnestness in

perpetuating and improving our glorious fraternity. Fitting tributes were paid to the memories of Past Grand Masters Hon. Thomas White and James Seymour and several other brethren, who died during the year.

The Grand Master then alluded to the condition of the Craft in our jurisdiction as follows:—"Once more it is my pleasing duty to congratulate the members of Grand Lodge upon the continued harmony and prosperity of the Craft in this jurisdiction. The lodges are, in general, working well, and we have no cause to complain of their want of efficiency. There is a marked improvement in the rendering of our beautiful ritual, consequent upon the measures adopted last year for securing greater uniformity, and I look for a still further advancement in this direction in the future. The numerous Lodges of Instruction held during the year have been well attended, and have been productive of great benefit. More attention, however, should be paid to matters outside the ritual; and I have, on every opportunity, endeavored to induce the brethren to make themselves better acquainted with the history of our Order and the exceeding beauty of its symbolism. These are matters which will well repay the most careful investigation and study, and the Masonic enquirer will find a rich fund of entertaining and valuable information in all that relates to our ancient customs and usages."

Dispensations were granted during the year, the Grand Master said, for the formation of the following lodges: Nipissing Lodge, at North Bay, Nipissing District, Scott Lodge, at Grand Valley, Dufferin County, and Star of the East Lodge, at Bothwell, Kent County. The dispensations for the lodges at Maxwell and Point Edward were continued. Dispensations were refused for the formation of lodges at Bridgetown, Barbadoes, in the West Indies, and at Toronto Junction.

The Grand Master stated that the following amalgamations had taken place with his assent:—At Napanee, Union Lodge, No. 9, and Mount Sinai Lodge, No. 280; at Colborne, Colborne Lodge, No. 91, and Excelsior Lodge, No. 353; at Orillia, Orillia Lodge, No. 192, and Thorne Lodge, No. 281. Hastings Lodge, No. 150, surrendered its warrant.

After referring to especial communications held during the year for public purposes, such as laying corner stones, and for consecrating and dedicating lodges,

the Grand Master referred to our relations with foreign grand bodies, which he described as most satisfactory. In this connection he recommended that space be devoted in future in our proceedings to foreign correspondence, which was subsequently adopted. The Grand Master then announced the appointment of the following Grand Representatives:—Near the Grand Lodge of England, R. W. Bro. Sir John Braddick, Moncton; near the Grand Lodge of Victoria, R. W. Bro. James Gregg, of Melbourne; near the Grand Lodge of Rhode Island, R. W. Bro. George H. Kenyon; for the Grand Lodge of Mississippi, R. W. Bro. R. B. Hungerford; for the Grand Lodge of Nevada, R. W. Bro. R. L. Patterson; for the Grand Lodge of Michigan, R. W. Bro. J. F. H. Gunn.

In April last the Grand Master received a petition from the members of St. John's Lodge, No. 159, on the Grand Registry of Ireland, located at Vankleek Hill in the County of Prescott, asking to exchange their warrant from the Grand Lodge of Ireland for a new warrant to work in future under the Grand Lodge of Canada. Herecommended the Grand Lodge to grant the request. This recommendation, which was subsequently adopted, removed the only remaining foreign lodge in the jurisdiction of the Grand Lodge of Canada.

Among the decisions given by the Grand Master during the year were the following:—A lodge is not "duly formed" according to our ritual while the deacons' chairs are vacant. The opening ceremonies sufficiently indicate what officers must be present and in their proper places before the Lodge is "duly formed."

A visiting brother has a right to know that the body he proposes to visit is a legal body, and he has the right to inspect the warrant at the proper time; but he has no right to put the lodge or its officers to trouble or inconvenience while at work. The Master would be justified in refusing to allow the warrant to be taken out of the lodge-room while the lodge is at work.

The name, age, occupation and residence of the candidate should be inserted in the summons issued for the meeting at which the ballot is to be taken, no matter how often it may have appeared in former summonses. The ballot should not be taken at any meeting unless the required particulars have been inserted in the summons for that meeting.

A man who has lost an arm is not eligible to be admitted into our fraternity.

A man who has lost his left hand is not eligible to be admitted into our fraternity.

The master has the power to refuse to initiate any candidate if he deems it to be for the interest of the Lodge or the Craft to do so. He should not initiate any candidate, even after a favorable ballot, whom he knows or deems to be unworthy.

A brother who has been suspended for unmasonic conduct for a definite period is not liable to his Lodge for dues accruing during the period of his suspension.

The "previous question" is not masonic. The Master has charge of the debate and may close it when he chooses.

Only those who had served twelve months as Master can rank as Past Masters.

St. John's Lodge, No. 20, and St. John's Lodge, 209a, both located in London, have been, by permission, allowed the use of the "Irish" work, and this permission gave rise to jealousy between the two lodges, which was intensified by the publication of certain mischievous paragraphs in the brotherhood column of a daily paper. The Grand Master pointed out the absurdity of allowing two systems of work in the one jurisdiction, and recommended that the permission under which the lodges were working be withdrawn. He made extended reference to the publication of Masonic matters in the public press—as follows:—"Brethren who contribute these articles should exercise some discrimination as to the matters to be published. Carefully selected items of masonic news are, of course, unobjectionable, but there are other subjects that should be as carefully avoided. Masons and Lodges are in the main, very like other men and other societies. They often have their little differences of opinion and sometimes more serious troubles, and in the exercise of a judicious discretion, there is no necessity for making these matters public property. \* \* \* Matters have been published in this jurisdiction that certainly ought not to have appeared. If brethren differ let them settle their differences in a Masonic manner, but they should have more regard for the good name of their Craft than to let it be known to the outside world that they cannot meet together in unity. Above all, they should not exhibit spite or ill-will, nor strive to wound or injure each other either in feelings or reputation. They should remember that they

are brothers, bound to each other with a fraternal tie, and that the obligations they have taken are not mere words, they have a definite meaning, and are intended to be kept by all who have any regard for their plighted faith or any respect for the word they have so sacredly pledged.

The Grand Master stated that he had granted dispensations for the healing of twenty-eight persons who had become connected with clandestine lodges, and then gave in detail the questions that he required answered before such dispensations were issued.

M. W. Bro. Robertson concluded his address as follows:—"After more than twenty years of official connection with the Grand Lodge of Canada, the time is now at hand for me to transfer to my successor the duties and obligations of this most important position. I cannot look back over this lengthened period without the deepest feelings of gratitude towards my brethren for their invariable kindness and partiality; words fail me to express my appreciation of the repeated manifestations of your confidence and regard, crowned as they have been with the highest honor in your power to bestow. I have endeavored to preserve, unsullied, the honor and dignity of the Grand Lodge, and my administration of the trust reposed in me, is now in your hands for judgment. Relieved of the cares and responsibilities of office, I will be glad to be again in the ranks, and to continue to work for the interests of our beloved Order. To the last hour of my life, I will remember with pleasure and pride my association with the Grand Lodge of Canada. Brethren, I ask you to remember me as a lover of the fraternity, and as one who tried to do his duty."

From the financial statement submitted the following figures are gleaned:

## RECEIPTS.

Cash in Bank 31st May, 1887.....	\$ 8,221 77
Certificates .....	2,284 00
Dues .....	10,077 50
Fees .....	1,438 00
Dispensations .....	196 00
Warrants .....	50 00
Constitutions .....	603 00
Commutations.....	190 00
Interest on General Fund.....	2,637 05
Interest on Asylum Fund.....	349 50
Sundries.....	828 50
	<hr/>
	\$26,895 32

Among the items of expenditure were the following:

Grand Secretary's Salary.....	\$ 1,600 00
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Assistant Secretary's Salary.....	800 00
Grand Treasurer's Salary, 9 mos....	155 00
Rent of Grand Secretary's Office...	175 00
Allowance to Grand Master.....	500 00
Engrossing address to M. W. Bro. Murray.....	47 50
Expenses Board of Gen'l Purposes.....	781 50
Expenses at Meeting of G. Lodge..	86 00
Affiliation Fee Masonic Relief Association of the Unites States and Canada .....	194 50
Engrossing Address to the Queen..	56 55
Benevolence .....	10,665 00

The Funds of the Grand Lodge on 31st May, 1888, were as follows:

London Loan Co., debentures.....	\$10,000 00
Western Canada Lone and Savings Co., debentures.....	10,000 00
Canada Permanent Loan and Savings Co., debentures.....	10,000 00
Landed Banking and Loan Co., debentures.....	10,000 00
Hamilton Provident and Loan Co., debentures.....	10,000 00
Huron and Erie Loan and Savings Co., debentures.....	10,000 00
Cash in Bank of Commerce.....	9,243 43
	<hr/>
	\$69,243 43

Which represents the balance at the credit of the following accounts:

General Fund.....	\$19,731 14
Asylum Fund.....	11,424 25
Benevolent Invest Account.....	35,784 53
Benevolent Fund—Current Acct..	2,303 51

\$69,243 43

Among the recommendations by the Board of General Purposes was one authorising the purchase of a proper jewel for R. W. Bro. Walker, representative of the Grand Lodge of Canada near the Grand Lodge of New York, such jewels being necessary, owing to a resolution adopted by the Grand Lodge of New York.

The motion introduced by R. W. Bro. Burritt, "That the Perth and Smith's Falls Lodges be restored to the Ottawa District No. 16, and that the said District be relieved by the withdrawal therefrom of Hawkesbury and Plantagenet Lodges," was lost.

R. W. Bro. Judge Macpherson's motion, striking out clause 266 of the constitution, was slightly amended.

The motion brought forward by W. Bro. C. C. Robinson, "That hereafter all business, excepting that of balloting for candidates, initiating and passing, be transacted in the third degree, was lost by a most decided majority. This motion caused an interesting discussion.

Grand Lodge was then called off until the following day.

The first business proceeded with on

Thursday was the election of officers, which resulted as follows :

M. W. Bro. R. T. Walkem, Q.C., Kingston, Grand Master.

R. W. Bro. J. Ross Robertson, Toronto, Deputy Grand Master.

R. W. Bro. John A. Wills, Toronto, Grand Senior Warden.

R. W. Bro. Joseph Beck, Goderich, Grand Junior Warden.

R. W. Bro. Rev. F. B. Stratton, Kingston, Grand Chaplain.

R. W. Bro. Ed. Mitchell, Hamilton, Grand Treasurer.

R. W. Bro. J. J. Mason, Hamilton, Grand Secretary.

R. W. Bro. H. A. McKelcan, Hamilton, Grand Registrar.

Bro. Thomas Colman, Owen Sound, Grand Tyler.

Grand Master Robertson confirmed the elections of District Deputy Grand Masters as follows :—

Erie, No. 1—R. W. Bro. J. A. C. Anderson, Ridgetown.

St. Clair, No. 2—R. W. Bro. W. S. Calvert, Napier.

London, No. 3—R. W. Bro. John Boyd, Belmont.

South Huron, No. 4—R. W. Bro. W. A. Duff, Seaforth.

North Huron, No. 5—R. W. Bro. E. E. Wade, Brussels.

Wilson, No. 6—R. W. Bro. W. MacDonald, M.D., Tilsonburg.

Wellington, No. 7—R. W. Bro. R. Mahony, Guelph.

Hamilton, No. 8—R. W. Bro. Dr. Freeman, Georgetown.

Georgian, No. 9—R. W. Bro. Geo. Monkman, Barrie.

Niagara, No. 10—R. M. Bro. C. G. McDermott, St. Catharines.

Toronto, No. 11—R. W. Bro. Col. Jas. Wayling, Sharon.

Ontario, No. 12—R. W. Bro. Benjamin Shortly, Peterboro'.

Prince Edward, No. 13—R. W. Bro. Wm. Smeaton, Belleville.

Frontenac, No. 14—R. W. Bro. H. Wilkinson, Kingston.

St. Lawrence, No. 15—R. W. Bro. W. J. Morris, Perth.

Ottawa, No. 16—R. W. Bro. David Taylor, Ottawa.

Algoma, No. 17—R. W. Bro. S. W. Ray, Port Arthur.

The following brethren were elected on the Board of General Purposes for two years : R. W. Bro. J. C. Hegler, Ingersoll ; R. W. Bro. R. B. Hungerford, Lon-

don ; R. W. Bro. E. T. Malone, Toronto ; R. W. Bro. Thos. Sargent, Toronto ; R. W. Bro. D. H. Martin, Kincardine, and V. W. Bro. L. Secord, Brantford (one year).

The following were appointed by the Grand Master :

R. W. Bro. J. S. Dewar, London ; R. W. Bro. A. McLean, Kingston ; R. W. Bro. Jno. Creaser, Owen Sound ; R. W. Bro. John Walsh, Ottawa ; R. W. Bro. W. L. Hamilton, Brockville.

The following resolution was moved by M. W. Bro. Otto Klotz, and seconded by R. W. Bro. N. L. Steiner :—

*Whereas*, by the inscrutable decree of an All-wise Providence the Masonic Grand Lodge of Germany has, during the current year, sustained by death the loss of the Emperor William I., a Past Grand Master, and also of the Emperor Frederick III., until his demise the Grand Master of the Order ; therefore be it

*Resolved*. That we, the Grand Lodge of Canada now assembled, do hereby tender our heartfelt sympathy with the Grand Lodge of that empire in the trying ordeal they have passed through ; and that a copy of this resolution be forwarded by the Grand Secretary to the Grand Lodge of Germany.

And that the Grand Lodge hereby expresses its heartfelt sympathy towards the Dowager Empress Victoria for the loss of so noble a husband, whose life-long career showed him to have been a wise ruler and kind father ; and that a copy of this resolution be forwarded to the Dowager Empress Victoria.

The resolution was reverently and unanimously adopted.

In connection with the difficulty between the Grand Lodges of England and Quebec, the following resolution was carried :—Moved by W. Bro. Daniel Rose and seconded by M. W. Bro. Spry :—

That having heard with pleasure from the Grand Master that the last lodge working under a foreign warrant in this jurisdiction has now applied to this Grand body to be placed on its roll of warranted lodges, the time is opportune for the Grand Lodge of Canada, as the mother Grand Lodge of Quebec, to offer its friendly services to the Grand Lodges of England and Quebec to aid them in the settlement of the unfortunate matters in dispute between these Grand bodies, so that a stop may be put to the vexatious trouble, so injurious not alone to the jur-

isdiction directly interested, but to the craft generally. Be it therefore

*Resolved*, that this Grand Lodge request the Grand Master to enter into correspondence with his Royal Highness the Most Worshipful the Grand Master of England and the M. W. the Grand Master of Quebec, looking to the end that harmony and brotherly love prevail between England and the craft in this Dominion.

The motion introduced providing for Toronto being the permanent meeting place of Grand Lodge was overwhelmingly defeated.

Owen Sound was selected as the next meeting place. The other places mentioned were Ottawa, London, St. Thomas and St. Catharines.

W. Bro. W. J. Boardman gave notice of motion to alter the present constitution which grants officers power to resign before their term of office expires.

W. Bro. C. C. Robinson, of Aurora, renewed his notice of motion that all the business of warranted lodges be done in the third degree.

R. W. Bro. Wade, of Brussels, that no voting papers for members of the Board of General Purposes be counted unless they contain the number of names each brother is enabled to vote for.

After the installation of officers it was decided to present Past Grand Master Robertson with a suitable testimonial in acknowledgment of past services.

The labors of Grand Lodge were brought to a close in the usual manner. M. W. Bro. Elotz leading the vocal exercises.

#### GRAND MASTER WALKEM.

M. W. Bro. R. T. Walkem was born September 30th, 1840, in Waterford, Ireland, where he lived until he was four years old, when his parents came to Canada. He spent his school and college days in Montreal, where he graduated with honors. In 1860 he came to Toronto, where he studied law until 1864, when he removed to Kingston, and in 1865 was called to the bar in that city. In 1880 he was honored with the title of Queen's Counsel. Bro. Walkem was initiated into Freemasonry in Kingston, January 8th, 1874, Ancient St. John's Lodge, No. 3, being his masonic birth-place. In 1877 he was elected W. M., and in 1879 '80 occupied the position of D. D. G. M., an office that he was called upon to fill the greater part of 1881, owing to the removal from that jurisdiction of his successor. Since 1879 Bro.

Walkem has been a member of the Board of General Purposes. In 1886, when Grand Lodge met at Windsor, he was chosen Deputy Grand Master, and he discharged the duties of the position so efficiently as to merit the following compliment from Past Grand Master Robertson in his recent address to Grand Lodge:—"I have to acknowledge with thanks the efficient services rendered during the past year by the Deputy Grand Master, R. W. Bro. R. T. Walkem, and especially for his kindness in relieving me of a great deal of onerous work in the eastern section of our jurisdiction. He has always been ready to undertake any Masonic labor and indefatigable in his exertions for the benefit of the craft." Bro. Walkem is Third Principal of Cataraqui R. A. Chapter, Kingston. In addition to devoting considerable time to Freemasonry, Bro. Walkem lends his energies to promoting the welfare of the Anglican Church, of which he is a prominent member. At the present time he is treasurer of the Provincial Synod of the Diocese of Ontario, a member of the Board of Missions of the Provincial Synod, and one of the Advisors to the Court of Appeal of the Metropolitan Bishop. For many years Bro. Walkem took a warm interest in politics, favouring the Conservative Party, but lately he has held aloof from them, owing it is stated, to his refusal to blindly follow party leaders.

## Correspondence.

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

### THE RITUAL.

To the Editor of the CANADIAN CRAFTSMAN.

DEAR SIR & BRO.—Keep up an agitation against the stupid innovations in our ritual. I like the way you hit the matter. You didn't aim high and miss the mark, but you make a bull's-eye, and it is sure to count. If the objectionable work was referred to in Grand Lodge let your readers know what was done.

Yours &c.

Hamilton.

ANTI-REFORM.

[When the finance committee's report came up for adoption the ritual was slightly referred to. Grand Master Robertson then announced that the Work had been prepared at the direction of

Grand Lodge, and by a committee of Past Grand Masters. That being the case he would not allow it to become the subject of a discussion. Bro. Robertson's decision may have been reached from looking at the subject in two ways. Firstly, that the Past Grand Masters are infallible, and consequently their actions are above criticism; secondly, the innovations in the Ritual are so uncalled for as to be indefensible. The agitation will be kept up, and we anticipate D. D. G. M's will hear from the brethren at large when lodges of instruction are being held.—[Ed.]

### CRYPTIC MASONRY.

To the Editor of the CANADIAN CRAFTSMAN.

DEAR SIR AND V. W. BROTHER.—In your last issue appears a letter from a Past Noah asking questions, and as the last has reference to myself I would thank you kindly by the insertion of these few lines.

For the Masonic Register, 1887, I was supplied with information as to Adoniram Council, No. 2, but from some unexplained cause the same was not furnished me for the Register of 1888, otherwise it would have been inserted. As it is my intention to issue the Masonic Register for 1889, and wishing to have it as complete and interesting as possible, I shall esteem it a favor, not only personally, but in the interest of the Craft, if any brother will supply me with particulars not later than the first week in January, 1889.

Yours &c.

JOHN A. RICHARDSON.

Toronto.

### OUR SUBURBAN LODGES.

Editor of THE CANADIAN CRAFTSMAN.

W. SIR & BRO.,—For some few years past some of the suburban lodges have been at loggerheads with each other, not so much on account of any generally jealous feeling owing to the success of some and the non-success of others, but to the unworthy actions of two or three vindictive spirits, whose sole aim was and is, and will be, so long as they are tolerated by the Craft to secure power sufficient to masonically crush a few men who know them too well, and can see through their petty tricks and schemes. These men, who never should have passed the portals of a Masonic lodge, undoubtedly feel their impending doom; they know that

the bubble will burst some day, and they will stand before the world in their proper light. It certainly does seem hard that with all the beauty and grandeur of our Order we should be trammelled with wire-pullers, who pass their time hatching mischief and injuring worthy brethren.

Yours fraternally,

FAIR PLAY.

Toronto, July 28.

## Craft Tidings.

### CANADIAN.

Many of the Toronto lodges are enjoying a rest, the custom of calling off in the heated term prevailing to some extent.

Bro. D'Avignon, P. G. S. W., Windsor, stepped through a trap door in his drug store recently and received severe injuries.

Stevenson Lodge, Toronto, after paying the expenses connected with their moonlight excursion, added something to their general fund.

The Scottish Rite is doing well in Windsor. Among the visitors at the last meeting of Palestine Lodge of Perfection was Bro. D. Spry. Windsor expects to have a Council and Chapter ere long.

At the meeting of Manite Lodge, No. 90, Bro. Henry Robertson, G. M., by the unanimous vote of the lodge, was made an Honorary Member with full privileges, for past services rendered to his mother lodge and to the Craft in general.

At the meeting of this district in the Masonic Hall for the election of a D. D. G. M. about 170 brethren were in attendance, thirty-five lodges being represented. At the conclusion of the voting, Bro. Malone, the retiring D. D. G. M., was presented with a handsome set of regalia and a massive and artistic photographic group of the W. M.'s of the city lodges, the central figure being Bro. Malone. The picture was framed in carved oak. Bro. Col. Wayling, the newly elected D. D. G. M., made a good impression. THE CRAFTSMAN tenders him its congratulations on his election.

A double Masonic burial took place at Mount Pleasant, Toronto, on July 29th, when the remains of Bro. Joseph O'Brien, of Parkdale, a member of Alpha Lodge, and Bro. J. R. Hughes, of Walker Lodge, Acton, were interred in the Masonic burial plot, kindly donated to the Craft some years ago by R. W. Bro. J. Ross Robert-



son. The processions met at North Toronto station and proceeded thence to Mount Pleasant, where the burial service was read by Deputy Grand Master Robertson. A large number of prominent Craftsmen were present, among them being Grand Senior Warden Wills. Bro. O'Brien was 65 years of age and had lived and died a Roman Catholic. On account of his connection with Masonry the clerical authorities of the Catholic Church objected to his burial in St. Michael's Cemetery, where the remains of his wife are laid away. In view of this the relatives of deceased acceded to his repeatedly expressed wish to be buried by his brother Masons and in the Masonic burying ground.

Bro. William Hamilton, ex-Reeve of Parkdale, died in Toronto, on Aug. 2nd, from Bright's disease, after a lengthened illness. He was connected with St. George Lodge, Toronto, and Alpha and Zeta Lodges, Parkdale; Occident Royal Arch Chapter, Odo de St. Amand Preceptory, Toronto. Several years ago Bro. Hamilton was a comparatively wealthy man, and extremely generous, but unfortunate speculations caused severe losses, and told heavily on his health. He was buried with Masonic honors on the 4th inst.

#### UNITED STATES.

Tennessee has twenty-two Grand Masters living.

The craft in Minneapolis is making every preparation for erecting a Masonic temple this year.

The Supreme Council of the A. & A. S. Rite of the Northern Jurisdiction will meet in Boston, Mass., in September.

The Grand Lodge of Nebraska has on hand over \$15,000 for an orphans' home, which will be commenced when the fund reaches \$25,000.

The Grand Lodge of Wisconsin recently contributed one hundred dollars towards the relief of a worthy distressed brother who is ninety-one years of age.

Camden Lodge, No. 15, of Camden, N.J., recently received a petition for membership from a brother who had been a non-affiliate for thirty-five years.

Bro. Latour, of the Detroit *Freemason*, has been ill for some time. His wife, aided by some of the brethren, keeps the publication moving, and it appears regularly.

In Alabama the Grand Commander was asked for a dispensation to allow a Com-

mandery to appear as an escort at the marriage of one of its members, which was refused, that not being considered a Masonic event!

A recent Sunday was observed by the Masons of Merced, California, as is usual with them annually, in decorating the graves of the eleven deceased members of their Fraternity who are buried in the Masonic cemetery.

The corner-stone of a Masonic Home for Tennessee, located near the city of Nashville, was laid with the usual Masonic ceremonies recently. A subscription of \$13,000 toward its erection was made in the city of Nashville.

The corner-stone of the old masonic building in Savannah, Ga., was found the other day, and showed no sign of having been disturbed since it was placed in position in 1799. It contained only an English half-penny and an American cent.

There are 238 subordinate lodges on the roll of the Grand Lodge of Wisconsin. Of these twenty-nine have, since its organization in 1844, been dropped, leaving 209 live working lodges. There was a slight increase in membership during the year.

The committee on dispensations and new lodges, at the last communication of the Grand Lodge, of Wisconsin, reported in effect that no new lodge should be named after a living Mason. This report met with the approval of the Grand Lodge.

It has been estimated that if all the members of the Masonic fraternity in the United States were arranged in one procession, marching two and two, they would form a line 300 miles in length. "Linked sweetness long drawn out," as it were.

The Grand Master of the District of Columbia required a lodge which used a room in common with a body not purely Masonic, to vacate it or secure its sole use. This was done, and the lodge is monarch of all it surveys in its tiled Masonic home.

The Grand Master of Dakota says: "I refused ten requests of lodges to appear in public on memorial day. I believe no Masonic lodge should appear in public in the clothing, with the lights and jewels of masonry, unless for the purpose of doing masonic work.

Bro. Lord Stanley, the *Keystone* says, promptly discovered one of the disadvan-

tages of being Governor-General of Canada at his reception the other day, when he had to listen to formal addresses in both English and French. He got even by replying in both languages.

The Grand Lodge of Pennsylvania has adopted the following resolution:—*Resolved*, That the permission by a subordinate lodge for the use of its place of meeting for the practice of the Cerneau rite, or for any other purpose than one recognized as Masonic, is unauthorized and improper.

Some of our United States exchanges warn the Craft against holding Masonic intercourse with one James Steward, or James Malia Steward, a Scotchman, who falsely claims to be a member of Aurora Lodge, No. 254, of Aurora, Ill. One Fred. H. Wood, claiming to be a member of Ellesmere Lodge, No. 758, of Runcorn, Cheshire, England, has also been exposed.

The statistics of the Grand Lodge of New Hampshire are as follows:—Number of lodges, 76; admitted to membership during the year, 292; restored, 15; demitted, 94; died, 150; members, 8194, an increase of 20; balance of cash on hand is \$3,361.95. The next semi-annual communication will be held at Manchester, on Dec. 27, and the annual communication at Concord, May 15, 1889.

The *Freemason's Journal*, New York, says the regulation dress of the Shriners is as follows:—The headgear is the plain Turkish red fez, with the emblem and name of the owner's temple upon it if the owner so desires, but nothing more. All other colored fezes must be discarded. There is to be no distinction by way of color, the high, the low, the rich and the poor are to wear the now historic Shrine red fez.

"Is a Masonic Charity a Fraud?" asks a correspondent of the CANADIAN CRAFTSMAN. It is sometimes disappointing, and sometimes injudiciously administered, but so long as the income of Charity Funds is bestowed upon destitute worthy masons, their widows and orphans, it cannot be pronounced a fraud, even if other worthy applicants are neglected. It is always safe, however, for a masonic body to carefully scrutinize the work of its Charity Committee.—*Masonic Token*.

The total number of affiliated Master Masons in Morana is 23,015, being a net increase of 424 during the year 1887. The work of the year was as follows:—Initiated, 1,202; passed, 1,128; and raised, 1,109. One hundred and twenty-six lodges

conferred no degrees. Four lodges conferred over fifty degrees. The two largest lodges are located in Terre Haute, and are Terre Haute, No. 19, with 312 members, and Social, No. 86, with 265 members. From 1876 to 1886 there was a loss in membership of 5,553, and yet during that period about 1,000 Master Masons were made annually. The aggregate loss during this one decade was over 20,000 members. Of this loss some 10,000 members demitted, and over 7,000 suffered themselves to be suspended for non-payment of dues.

#### FOREIGN.

A lodge of Master Masons has been constituted in Upper Burmuda, by the Grand Lodge of England.

The Crown Prince of Denmark, Bro. Christian Frederick, is Grand Master, and the number of Brethren under his jurisdiction is 3472. King Christian IX. is High Protector of the Craft in Denmark.

Bro. King Oscar II, of Sweden, is Grand Master, the Crown Prince is Deputy, and Bro. Robert Dickson, of Stockholm, is Grand Secretary. It has five Provincial Grand Lodges, and a total membership of 3279 Brethren.

The London *Freemason* records the death, on June 19th, at Penryn, Cornwall, of John Tresidder, born December 2nd, 1785, and initiated in Lodge of Love and Honor, Falmouth, August 6th, 1805 (under twenty years of age). He was the oldest Mason in the world.

Another copy of the "Old Charges," in manuscript, has just been found in the British Museum, by Bros. Wm. J. Hughan and John Lane. It resembles the "Bedford MS.," and Bro. Hughan will report later, after consulting with Bros. Gould, Rylands and Speth.

The first petition for constituting a Military Lodge abroad, under the Grand Lodge of England, was in 1728 from Fort William, in Bengal, and in the following year a similar petition was granted by the Grand Master the Duke of Richmond, to open a lodge of St. John's, at Gibraltar.

The Minute Book of Canongate Kilwinning Lodge, No. 2, of Scotland, contains probably the earliest reference to a "Friend" who was a Freemason. In June, 1741, mention is made of a "Quaker," who, though a Brother, "had been guilty of an indignity to the Lodge."

Beyond a doubt the most rapid ad-

vancement ever attained in Freemasonry was by the fourth Duke of Atholl, who received the three degrees, was elected and installed Master of the Lodge, and was elected Grand Master of the "Ancients" (England), all in one day, viz, March 1st, 1775.—*Keystone.*

The Grand Lodge of England has upheld the appeal of Bro. W. H. Messenger, P. M. of Canterbury Lodge, (Church), against his expulsion by the District Grand Lodge of Canterbury for alleged adultery and desertion of his wife and family. The appeal was upheld on the grounds that the District Grand Lodge had not power to deal with the charge.

The *South African Freemason*, published at Cathcart, Cape Colony, says: We must once more protest against the error made by several of our exchanges in stating that there is a movement on foot to establish an independent Grand Lodge in South Africa. We ought to know, and certainly are unaware of anything of the kind. Here and there isolated Masons have spoken in favor of such an idea but it has never taken root in the minutest degree. We have written once upon the subject and expressed ourselves as against any "swarming off."

A short time since the English brethren at Johannesburg, Bohemia, applied to Grand Lodge of England for a charter under the English Constitution. It is announced that His Royal Highness the Grand Master cannot see his way to depart from the rule laid down, not to grant charters to Lodges out of British jurisdiction. It is hoped, however, says the *East Province Herald* that the representations which Past Masters Keith and Crowe, from Pretoria, will make, and the petitions which they will lay before the Grand Lodge, will induce His Royal Highness to re-consider the matter. Another contemporary says it will be the cause for much regret should the English Freemasons of such an essentially English town be shut out of communication with English Freemasons, and compelled to affiliate themselves with lodges under the jurisdiction of other Constitutions.—*Freemasons' Chronicle.*

At a recent communication of Builders' Lodge, Ottawa, W. Bro. J. C. Kearns, P. M., was made the recipient of a handsome Past Master's Jewel.

## Knights Templars.

### THE OBJECTIONABLE RITUAL.

Among the Knights Templar who have studied the ritual of the Order, says the *Masonic Advocate*, there is a general feeling of dissatisfaction, if not absolute disgust, with the ritual adopted by the Grand Encampment at St. Louis in 1886. So strong is this feeling that there would be open rebellion against it in several Grand Jurisdictions were it not for their loyalty to the Grand Encampment, which influences them to remain quiet and endure it until the meeting of that body in 1889, when the ritual will undoubtedly undergo another revision. So far as concerns Grand Commanderies, it is thus receiving a quasi-indorsement by them, for the time being, except in Iowa, where there is open rebellion against its use. Much as we dislike the ritual promulgated by the Grand Encampment, we can not approve the action of the Sir Knights of Iowa in opposition to its use. While holding allegiance to the Grand Encampment they must obey its laws. If any such are obnoxious, let the proper course be pursued for their repeal. When all efforts in that direction have failed, then rebellion may perhaps be justified, but until then obedience to the constitutional authority is a Masonic and knightly duty. Let the ritual be thoroughly discussed and understood by those Sir Knights who will compose the delegates to the Triennial meeting next year, and we think they will be satisfied to return to the old ritual under which Templarism was established and acquired its present popularity.

### IOWA'S PROTEST:

Grand Commander Varnum, of Iowa, has issued an address in reply to Grand Master Roome's edict, which is an able defence. The Grand Commander not only assumes the defensive, but points out in most courteous language the violation of law and usurpation of power by Grand Master Roome, and asks the several Grand Commanderies to withhold judgment until the whole case has been placed before them. The Grand Commander takes the position: That the "supposed ritual" was never lawfully adopted legally by the Grand Encampment; if it were legally adopted the use

of the Ritual is not obligatory, and a declination to use it is not disloyalty; the action of the Grand Commandery of Iowa can be questioned by the Grand Encampment only, and not by the Grand Master; Templar Masonry is governed by constitutional law, and not by a despot. These are the chief points in the ten protesting clauses of Grand Commander Yarnum's defence, and they are skilfully handled. It is difficult to say how Grand Master Roome will meet this defence and protest, but unless he has the law on his side it is possible other grand Commanderies will follow the lead taken by Grand Commander Speed.

### MORE "DISLOYALTY."

Sir Knight Frederic Speed, Grand Commander of Mississippi, comes out strongly in defence of the Grand Commandery of Iowa, which it will be recollected was suspended by General Charles Roome, Grand Master of Knights Templars of the United States, for refusing to accept a new and objectionable ritual. Sir Knight Speed not only defended Iowa but refuses to enforce the edict issued by the Grand Master, and speaks in the most emphatic manner as the following sentence shows:—"Being clearly of the opinion that the Most Eminent Grand Master has exceeded his constitutional authority in the premises, and that it would be a dangerous precedent to admit, by the promulgation of said edict, that it has any validity or is of binding force anywhere amongst Knights Templar, I have declined to promulgate the same in this jurisdiction."

Sir Knight Speed gives numerous reasons why the edict should not be obeyed, and states his case with great clearness and power. In closing his protest, Sir Knight Speed, says:—"If I have been so unfortunate as to have failed to impress upon your mind a conviction of the illegality of your order and edict, I beg of you to consider whether in proceeding to such an extreme measure of coercion the evil is not likely to far exceed any possible good which could come from such a measure. The Grand Commandery of Iowa is one of the most intelligent bodies of gentlemen which assemble anywhere upon the face of God's footstool. It is scarcely possible that they can be captious in this matter; indeed, the very language employed by them in discussing the question is any-

thing but rebellious and treasonable, as your edict charges. They say 'the Grand Commandery of the State of Iowa does not question the power of the Grand Encampment to prescribe the entire Ritual of this Order,' and then, as the result of their conclusions, they submit the question to the Grand Encampment at the 'next Triennial Conclave.' Surely, if this is 'disloyalty' and 'rebellion,' we are all traitors who presume to doubt the legality of any statute, and without being guilty of treason there could be nothing but blind submission to all the vagaries of legislative bodies."

### MINNESOTA.

This Grand Commandery held its annual conclave June 25th and 26th, in Duluth. The attendance was large, every Commandery in the State being represented excepting one. Sir Knight John A. Schlenker, Minneapolis, was elected Grand Commander, and Sir Knight A. T. C. Pierson, St. Paul, Grand Recorder. The next meeting will be held in Austin. A committee consisting of the first four officers of the Grand Commandery, was appointed to memorialize the next Grand Encampment in favor of the repeal of the present ritual, which is an indirect blow at Grand Master Roome's suspension of Iowa, and direct sympathy with the Grand Commandery of that State.

### JACQUES DE MOLAI.

Sir Knight Edmund Flagg, of Virginia, and an author of some repute, has just completed a powerful, picturesque and absorbing novel of the fourteenth century, historical in character, and full of information conveyed in the most pleasing manner. The title of the book is, "De Molai, the Last of the Military Grand Masters of the Order of Templar Knights." The scene is laid principally in Paris, and the theme is the suppression of the Order of Knights Templar by Philip the Fourth of France. Throughout the romance towers the commanding form of Jacques de Molai, the noble old warrior-monk, who was ready to bear the tortures of the Inquisition, and even to suffer martyrdom at the stake, for the cause of the persecuted Order of which he was the chief. A complete history of the Knights Templar is given, which will be found of great value and interest

by the Masonic Fraternity as well as by the general reader. The novel is published by T. B. Peterson & Bros., Philadelphia.

### SOVEREIGN GREAT PRIORY.

The annual session of the Sovereign Great Priory of Canada was held in the Toronto Street Masonic Hall, Toronto, on the 17th of July, Supreme Grand Master, Col. McLeod Moore, G. C. T., presiding.

The Grand Master read an exhaustive address or allocution, which referred at length to the cause of separation from the English Templars, and the action of the latter body in declaring non-intercourse, owing to the establishment in the colony of Victoria of three preceptories under Canadian warrants, and which, it is alleged by England, was an infringement of territory. The Grand Master, while deploring the outcome of the action of the Canadian Great Priory, and adhering to his loyalty to the parent body, claimed that England had overstepped the proprieties, and throughout the discussion exhibited but little consideration for the feelings and opinions of the Templars in Canada. In the matter of the edict promulgated by the Sovereign Great Priory of Canada, against the Scottish Encampments located in New Brunswick, the Grand Master recommended its removal as a means to an amicable settlement of the difficulty.

The motion to cut away the privileges of honorary members of preceptories was withdrawn, and that to establish Provincial Grand Priorities was permitted to stand until the next annual assembly.

In addition to the Supreme Grand Master, who holds the position for life, the following are the officers of Great Priory, who were elected at the session:—

R. Em. Frater Jas. A. Henderson, Q. C., G. C. T., Kingston, Deputy Grand Master.

R. Em. Frater Daniel Spry, G. C. T., Barrie, Grand Chancellor.

R. Em. Frater Rev. Frederick Bates, Chatham, Grand Chaplain.

R. Em. Frater G. G. Rowe, M. D., Parkdale, Grand Constable.

R. Em. Frater H. E. Channell, Quebec, Grand Marshal.

R. Em. Frater David McLellan, Hamilton, Grand Treasurer.

R. Em. Frater Geo. S. McConkey, Toronto, Grand Registrar.

The following R. Em. Fraters were elected Provincial Priors:—

H. C. Simpson, London, London District.

Hugh Walker, Guelph, Hamilton District.

Edmund E. Sheppard, Toronto, Toronto District.

W. Fitzsimmons, Brockville, Kingston District.

Isaac H. Stearns, Montreal, Quebec District.

L. B. Archibald, Truro, Nova Scotia District.

W. G. Bell, Winnipeg, Manitoba District.

The Grand Council is composed of the following, the first five R. Em. Fraters having been elected, the balance appointed by the Grand Master:—

Henry Robertson, LL.B., Collingwood; Donald Ross, Picton; J. Ross Robertson, Toronto; E. T. Malone, Toronto; John S. Dewar, London; A. G. Adams, Montreal; J. McL. Stevenson, Barrie; G. J. Bennett, Parkdale; S. S. Lazier, Belleville; S. Lebourveau, Quebec.

As the Sovereign Priory is not a provincial body it was decided that the next year's meeting be held in the city of Montreal, on the Tuesday before the second Wednesday in October.

### SUPREME GRAND MASTER MOORE.

Col. William James Bury MacLeod Moore was born in Ireland, but received his early education in Scotland. He served a term of some twenty years in the 69th regiment, and was elected by the war office as first class staff officer in Canada. When Col. Moore was but seventeen years old (in 1827) he received the three craft degrees in freemasonry in one night at a special meeting of Glenkindil lodge, No. 333, at the residence of R. W. Bro. Major-General Sir Alexander Leike, K. C. B. In 1831 he received the chapter degrees in Aberdeen, and in 1844 was installed a High Knight Templar and Knight of Malta in Boyle, county of Roscommon. Col. Moore was located at Malta three years later, and in 1849 was elected W. M. of St. John, and 81 Paul lodge, English Registry, which met in the city of Lavaletta. During the Colonel's stay at Malta he established the first Knight Templar encampment ever held in Malta, and called it the "Melita." When the Grand Conclave was held in London in 1852, Col. Moore was invested with the rank and title of Second Grand Captain

of the Grand Conclave. Soon after his arrival in Canada, Col. Moore became connected with the Ancient St. John's Lodge, and Ancient Frontenac Chapter in Kingston. He subsequently discovered that an encampment had been in existence some time previously in Kingston, and putting himself in communication with the Grand Conclave of England, procured a warrant for the establishment of Hugh de Payens encampment, he being its first commander. The Grand Conclave allowed the new encampment to retain the date (1824) held by the dormant one. To commemorate the event the late Sir Knight Major-General Alex. Gordon, R.E., instituted for the members of the Encampment an order of merit to be called the Gordon Order, consisting of twelve crosses, eleven of silver and one of gold, the latter to be held by Bro. MacLeod Moore for life. From the establishment of this encampment sprung the Sovereign Great Priory which now holds sway over the Dominion of Canada. In recognition of services rendered to Templarism Col. Moore was appointed Provincial Grand Commander for Canada, a position he held until 1868, when he became, owing to certain geographical changes, Grand Prior of the Provincial Grand Priory of the Dominion. The then Grand Master of England, Col. Stuart, presented him on the occasion with a beautiful star and enamelled badge of office. On the formation of Convent General in 1873, with H. R. H. the Prince of Wales as Grand Master of the whole Order, the latter, on his installation, announced that her Majesty the Queen had consented to become patron of the Order, and he therewith instituted the honorary ranks of Grand Cross of the Temple and Knight Commander of the Temple, appointing a limited number of each. Col. Moore had the honour to be nominated one of the Grand Crosses, of which there were altogether twenty-one, six of them being royal personages, including the Emperor of Germany, King of Sweden, Crown Prince of Germany, Crown Prince of Denmark, Duke of Connaught, etc. In 1875 a National Great Priory under Convent General was formed, when Col. Moore was installed Great Prior of the United Orders of the Temple and Malta for the Dominion. Complete independence from the parent body was secured in 1884, when Col. Moore was elected Grand Master *ad vitam*. Col. Moore founded Corinthian Lodge in Ottawa,

in 1854, was its first W.M., and in the same year was Grand Senior Warden of the Provincial Grand Lodge of Canada. He organized Carleton, R. A. Chapter in Ottawa, in 1859, and was its first Z. He established the A. & A. Scottish Rite in Canada, the Red Cross of Rome and Constantine, Royal Ark Mariners, the Swedenborgian Rite, and the Rosucrucian order. Bro. Moore's Masonic career or record, it will be noticed is a varied one, everything connected even in the remotest degree with the craft, being studied by him. His zeal for the institution was unbounded, and if he was the means of introducing what can only be termed side-shows to the notice of the brethren, his motives were evidently the best. Our aged brother bears his years well, and we are sure we but echo the sentiments of the fraternity in Canada, when we express the hope that his ripe judgment and wide range of Masonic knowledge may long be a guide and instruct the brethren.

#### AN OLD TIME ARKANSAS CHAPTER.

Several years ago I was travelling through the mountainous regions of Arkansas, and arrived in a small town in the evening, and was invited by some Companions to remain and assist them in holding a meeting of their Chapter, and give them a lecture on Chapter work. I did so, and was surprised to see that they had no curtains to their windows, and, for safety, kept their Sentinel outside the building, walking round and round the schoolhouse, where they met, like a sentry at a military camp. They had a small rough pine box for an altar, no lamps, and the only lights they had were a few star candles, stuck into holes made by an inch auger in small blocks of wood. I gave them a lecture, and particularly about their careless and slovenly way of doing things, and told them they must have blinds or curtains to their windows, an altar, rods, jewels, and lamps. They said they were too poor to buy such things, had no money, etc. I inquired what they had done with the money they had received for degrees, as I had been told that they had done considerable work in the past year, and a Companion told me that they had been conferring degrees on credit; that as they could get along without the money paid down, they had been in the habit of indulging candidates and giving them the degrees, and waiting on

them until it was convenient for them to pay ; and he further said that there was then about \$200 due them for degrees already conferred, besides a considerable amount due the Chapter for membership dues.—*Grand High Priest Van Hoose, of Arkansas.*

### IS TEMPLARISM BOGUS ?

The New York *Masonic Chronicle* asks the question, "Is Templarism bogus?" Who will answer it? The *Freemason's Journal* also imparts this information: "Anterior to Cerneau's advent in New York, as far back as 1797, Templar encampments were known to be in existence, but *not* as Masonic bodies. Elias Hicks was a Knight of St. John, a year anterior to his initiation into Masonry. Through adding the Chivalric degrees to those of the Chapter was formed the present system of Templarism, by which it acquired its Masonic character as a creation of Cerneauism."

### JURISDICTION OF CHAPTERS.

The Grand Chapter of Pennsylvania, which met recently in Philadelphia, adopted the following :

*Resolved*, That in a case where one Chapter states under seal that there is a Masonic objection to another Chapter receiving the petition of an applicant residing within its jurisdiction, that said objecting Chapter cannot receive a petition from the applicant until said objection is first removed by a majority *viva voce* vote.

*Resolved*, That when the objecting Chapter has removed the Masonic objection, it must immediately notify the inquiring Chapter, under seal, of the action taken.

This Grand Chapter has time and again decided that no Chapter can claim sole jurisdiction of any candidate. A candidate is at liberty to apply to any Chapter within the jurisdiction of the Grand Chapter of Pennsylvania. The inquiry as to Masonic objection to a chapter receiving the petition is one merely as to his being under the tongue of good Masonic report, and as to his character as a man, and a Mason. That is the only thing to be considered when the chapter is acting upon the inquiry, and if a Masonic objection is voted, it casts a stain upon the candidate's character and places

him "not under the tongue of good Masonic report."

### MONTANA.

The four Commanderies of Knights Templars previously holding warrants from the Grand Encampment of the United States met in Convention at Helena, and organized "The Grand Commandery of Knights Templar and Appendant Orders of Montana." Andrew J. Fisk is Grand Commander and Cornelius Hodges Grand Recorder, both of Helena. This makes the 37th Grand Commandery in America including the one in Canada. The new Grand Commandery starts upon its mission with six subordinate Commanderies, having a total membership of 202.

## Royal Arch Masons.

### GRAND CHAPTER OF CANADA.

The thirty-first Annual Convocation of the Grand Chapter of Canada, was held in the Masonic Hall, Toronto Street, Toronto, on July 20th, M. Ex. Comp. Thomas Sargent, Acting Grand First Principal, presiding. The attendance was larger than usual. Comp. Sargent, in his address said :—

"In looking over the reports of some of the Grand Superintendents of districts, I regret that they are not very flattering to some Chapters on our register ; and, whilst I agree with some of their remarks as to the reasons why success does not attend the efforts of Companions who have toiled long and earnestly, yet I am satisfied that the apparent apathy and lethargy which characterize a number of these Chapters are from the fact that the energies of many have drifted into other channels which offer a certain beneficiary reward, and in consequence, the Royal Craft has suffered and will suffer on that account.

"In a Masonic experience of thirty years I have found that the labour of keeping Masonic bodies in a healthy state has always devolved upon a certain few of our craftsmen who have the good of our Order at heart, and, whilst they have not been encouraged and assisted by the masses, yet they have done good, true and perfect work in promulgating those lessons which are always inculcated upon every initiate, but which I fear are too

readily forgotten by many. I honour those who are here to-day, and it evinces that there is still a desire to have this branch of Masonry well and carefully guarded and watched, and I trust that we may long be spared to assist each other in every laudable enterprise that will redound to the good of Royal Arch Masonry."

Comp. Sargant announced that dispensations had been granted for the formation of the following chapters:—Tuscan U. D., Brampton, 8th November, 1887; Australian Kilwinning, Australia, 7th January, 1888; City of Melbourne, Australia, 7th January, 1888.

He further announced that the following representatives had been appointed:—near the Grand Chapter of New Brunswick, R. Ex. Comp. Henry Driffell; Grand Chapter of Maine, R. Ex. Comp. J. A. Wills; Grand Chapter of Indiana, R. Ex. Comp. Wm. Hawthorn. From New Brunswick, R. Ex. Comp. H. A. Mackay, of Berlin.

Referring to the finances of the year Comp. Sargant said they were very encouraging. The investments, including a balance of \$1,486 in the Bank of Commerce, amounted to \$11,266. The address was brought to a close by Comp. Sargant referring in a touching manner to the death of Comp. James Seymour, Past Grand Z.

The question of England's action with regard to Canada's entering a territory claimed by England was discussed briefly, and on it being shown that England assumed a superiority which she did not possess, and also that Canada's action was quite consistent with her status as a Sovereign body, the report endorsing the issue of dispensations and authorizing warrants for the chapters in Australia, was adopted unanimously.

M. Ex. Comp. Fred. J. Menet, on behalf of the committee appointed for that purpose, presented to the Acting Grand Z. the valuable testimonial which Grand Chapter voted to M. Ex. Comp. Sargant on his retirement from the chair a year ago. With it was an address, beautifully executed in book form. Comp. Sargant acknowledged the honor and compliment paid him.

R. Ex. Comp. Mitchell, Grand Treasurer, was presented with a set of regalia and an illuminated address.

A motion to confer the rank of Honorary Past Grand Z. upon Ex. Comp. Henry Robertson was adopted unanimously.

Comp. Robertson acknowledged the compliment with characteristic remarks.

The election of officers was then proceeded with. The following is the result of the balloting:—

M. Ex. Comp. R. B. Hungerford, London, Grand Z.

R. Ex. Comp. J. J. Mason, Hamilton, Grand H.

R. Ex. Comp. J. E. Harding, St. Mary's, Grand J.

R. Ex. Comp. D. McLellan, Hamilton, Grand S. E.

R. Ex. Comp. T. F. Blackwood, Toronto, Grand S. N.

R. Ex. Comp. Ed. Mitchell, Hamilton, Grand Treasurer.

R. Ex. Comp. Ben. Shortly, Peterboro', Grand P. S.

R. Ex. Comp. S. H. Ray, Port Arthur, Grand Registrar.

The following R. Ex. Comps. were elected Superintendents of the districts indicated:—T. C. McNabb, Chatham, St. Clair; A. N. Pettit, St. Thomas, London; M. Walsh, Ingersoll, Wilson; John Shupe, Galt, Wellington; C. W. Mulligan, Hamilton, Hamilton; Ichabod Baker, Stratford, Huron; T. L. M. Tipton, Dunville, Niagara; C. W. Postlethwaite, Toronto, Toronto; W. R. Howse, Whitby, Ontario; John Waring, Picton, Prince Edward; George Gale, Brockville, Central; W. G. Bell, Winnipeg, Manitoba; Joseph Damer Drew, Melbourne, Australia.

The following were elected members of the executive committee:—R. Ex. Comps. Hugh Murray, Hamilton; John Creasor, Q. C., Owen Sound; J. B. Nixon, Toronto; J. Ross Robertson, Toronto; A. Patterson, Toronto. The following were appointed:—R. Ex. Comps. A. G. Smythe, London; Wm. Forbes, Grimsby; J. McL. Stevenson, Barrie; W. J. Reid, Hamilton, J. P. Wilson, Welland.

M. Ex-Comp. Hungerford, through R. Ex-Comp. David McLellan, Grand Scribe, notifies us of the following appointments made by him for the ensuing Masonic year:—Ex-Comp. Geo. G. Rowe, Parkdale, Grand 1st Asst. Soj.; Ex-Comp. Harry Sweetman, Hamilton, Grand 2nd Asst. Soj.; Ex-Comp. Alex. McQueen, London, Sword Bearer; Ex-Comp. E. C. Fields, Prescott, M. of Veils; Ex-Comp. G. A. K. McLeod, Exeter, Stand. Bearer; Ex-Comp. R. McCaw, Oshawa, Dir. of Cer.; Ex-Comp. John Knox Leslie, Toronto, Organist; V. Ex-Comp. James Sutherland, Woodstock, Pursuivant; V.



Ex-Comps Wm. T. Walker, Winnipeg; Hiram Wellbanks, Picton; Chas. G. McDermott, St. Catharines, and G. V. J. Greenhill, Galt, Grand Stewards.

#### GRAND Z. HUNGERFORD

Companion Hungerford was born in Clonakilty, county Cork, Ireland, forty-two years ago. He came to Canada in 1862, and ten years later, in St. John's lodge No. 81, Mount Brydges, was initiated into Freemasonry. Removing to London he affiliated with the Kilwinning lodge in 1874, and in 1878 was chosen its Worshipful Master. In 1879-80 he occupied the responsible position of D.D.G.M., and has rendered good service on the Finance Committee of the Board of General Purposes for several years. Comp. Hungerford was exalted in St. George's Chapter, London, in 1875, and five years later became its First Principal. In 1884 he was Grand Superintendent of the District, Grand J. in 1885-6; Grand H. the next term, and this year occupies the highest gift at the disposal of the Royal Craft. For twelve years he has been Secretary of the London Masonic Board of Relief, is a member of the Advisory Board of the General Masonic Board of Relief of the United States and Canada, and is Secretary of the Masonic Temple Company of London. Comp. Hungerford is an insurance man of ability, possesses hosts of friends, and will make an excellent ruler.

#### GRAND CHAPTER OF KANSAS.

Through the kindness of R. Ex. Comp. John H. Brown, Kansas City, Grand Secretary of the Grand Chapter of Kansas, we have received a copy of the proceedings of the twenty-third annual Convocation of that body, held on February 14th, 1888. From the Grand Treasurer's report we learn that the balance on hand at the beginning of last year was \$5,603.22; receipts for the year, \$2,594.25, making a total revenue of \$8,197.47. The disbursements were \$1,787.05, leaving a balance on hand of \$6,410.42. A motion was adopted authorizing the payment to the Grand Lecturer of \$4 per day for actual services rendered, and necessary travelling expenses while so engaged, hotel bills to be paid by the Chapter visited, and such per diem and travelling expenses not to exceed \$1,500. The following figures show the condition of Royal Arch Masonry in Kansas — Number of Chapters in 1887, 66; Chapters chartered during the year, 3; number of Chapters, 1888, 69; number

exalted, 1887, 347; number admitted, 80; number demitted, 95; number reinstated, 10; number died, 30; number suspended, 49; number expelled, 2; number on rolls, 1887, 3,377; number on rolls, 1886, 3155; gain for 1887, 222. In seventeen Chapters there were no exaltations during the year, while two others reported eighteen each, followed by two with seventeen each, and three with fifteen each. In addition to the report of the proceedings, the volume contains the names and members of all subordinate Chapters, names of foreign representatives, addresses of Grand Secretaries in America, a well prepared report on foreign correspondence, and the proceedings of the Grand Council of the Order of High Priesthood for Kansas. The publication is a most creditable one in every respect, which includes printing and binding.

#### GUELPH CHAPTER.

At the regular convocation of Guelph Chapter, No. 40, G.R.C., Guelph, held in the Chapter room, on the 13th July, the following officers were installed and invested by Ex-Comp. H. Lockwood, G.S., and R. Ex-Comp. H.K. Maitland, P.G.S., of Wellington District, assisted by V. Ex-Comp. Hugh Walker and Ex-Comps. A. Bruce and J. A. Nelles:—Ex-Comp. J. A. Nelles, I.P.Z.; Ex-Comp. J. Parker. Z.; Ex-Comp. R. Gemmell, H.; Ex-Comp. R. Maloney, J.; Comp. W. Gibson, S.E.; Comp. H. Nicholson, S.N.; Comp. W. Marcroft, P.S.; Comp. J. Hough, S.S.; Comp. J. A. Angell, J.S.; Comp. W. Watson, Treas.; Comp. J. Berry, M. 1st V.; Comp. F. J. Chadwick, M. 2nd V.; Comp. H. Macdonald, M. 3rd V.; Comp. H. Bolton, Janitor; Ex-Comps. J. A. Nelles and A. Bruce, Auditors.

#### NEW YORK.

The State of New York has a population of about 5,500,000 inhabitants. Its jurisdiction of R. A. Masonry is the largest in the world. It consists of 188 Chapters, representing a collective membership of 15,342 R. A. Masons. The Chapter numbers run as high as 279; consequently 91 Chapters have become extinct in the lapse of time. The Grand Chapter was organized on the 14th of March, 1798, and is therefore a nonagenarian. A noticeable fact is that the founder of the so-called American Rite of Royal Arch Masonry, Thomas Smith Webb, born October 13th, 1771, assisted in its constitution. He was elected and held the office of the

first Grand Treasurer, and in the following year, 1799, that of Deputy Grand High Priest.—*Keystone.*

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## Cryptic Masonry.

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### THE GRAND COUNCIL.

The eighteenth annual assembly of the Grand Council of Royal and Select Masters of Canada was held in Toronto on Monday, July 16th, M. Ill. Comp E. H. Raynor, St. Thomas, presiding. Grand Master Raynor, in his address, reviewed the progress of the Cryptic Rite in his jurisdiction, and offered several excellent suggestions for its advancement. The following officers were elected for the year :—

M. I. Comp. P. J. Slatter, Toronto, Grand Master.

R. I. Comp. David Taylor, Ottawa, Deputy Grand Master.

R. I. Comp. J. A. Nelles, Guelph, Grand P. C. W.

M. I. Comp. D. McLellan, Hamilton, Grand Treasurer.

M. I. Comp. J. Ross Robertson, Toronto, Grand Recorder.

R. I. Comp. D. F. McWatt, Barrie, Grand C. of G.

R. I. Comp. Geo. Gott, Amherstburg, Grand Lecturer.

R. I. Comp. Rev. J. Anthony, Caladonia, Grand Chaplain.

The following R. Ill. Companions were elected Inspectors-General :—

London division, C. V. Monthrop; Hamilton division, Alex. Bruce; Georgian division, W. R. Howse; Quebec division, L. H. Stearns; Ottawa division, W. Reynolds; Toronto division, J. Simpson.

#### GRAND MASTER SLATTER.

M. Ill. Comp. Phil. J. Slatter was born in Woodstock, Oxfordshire, Eng., July 18th, 1854, but came to this city while young. When fifteen years old he entered the employ of the Grand Trunk Railway, and his attention to whatever work was allotted him, combined with his rare business abilities, led to promotion after promotion, until he now holds a most lucrative position. He was initiated into King Solomon Lodge, Toronto, March, 1876, and in 1884 was its W. M. He became connected with King Solomon R. A. Chapter in 1887, and was Z. the same year that he was W. M., two arduous offices for one brother to fill simultaneously, but he discharged the duties faithfully. Bro.

Slatter has always taken a deep interest in the Council and Preceptory, having presided over Adoniram Council and Odo de St. Amand Preceptory in a most satisfactory manner. His Masonic future promises well.

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## Royal Masonic Rite

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### THE SOVEREIGN SANCTUARY.

The Sovereign Sanctuary, 33°, 90°, 96°, for the U. S. 'A., Royal Masonic Rite, convened in regular quadrennial session in New Haven, Conn., on June 19th, all portions of the United States being duly represented, either in person or by proxy. M. Ill. Grand Master General Darius Wilson, M. D., 33°, 90°, 96°, presided, and read an address, from which the following is extracted :—

“During the past four years there has been a steady and healthy growth of the Rite, not only numerically but also in excellence of work and popularity. Powerful and good men with willing hearts and sufficient means have been raised up for the good of the Rite in many parts of the country, notably at Columbus, Ohio, and New Haven, Conn., where beautiful Egyptian Temples have been erected and elegantly furnished exclusively for the use of our Rite. These self-sacrificing brothers have, indeed, proven themselves defenders of the truth. During this term more than a score of subordinate bodies and hundreds of influential Masons have been added to our beloved Rite in this jurisdiction.

“We have stubbornly refused to communicate any degrees of the Rite to any Mason whomsoever, except for the purpose of establishing regular Rose Croix Chapters in accordance with our constitution, so that the enemies of our Rite, if any, cannot lay at our door the charge of ‘peddling degrees for gain.’

“Your Grand Master has performed a great amount of arduous labor for the Rite, yet a still larger amount of work remains to be performed by some one before the Rite in all of its complexities will have reached that degree of perfection which your Grand Master very much desired it should have attained prior to the present date. Without hope of fee or reward your Grand Master has given to the affairs of the Rite much of his to him very valuable time. This has been, indeed, a labor of love. Having taken all

the degrees of all the other Rites of Masonry, and having had an opportunity of comparing them with the beautiful degrees of our Rite, your Grand Master has arrived at the decision that all other degrees, though good, yet as compared with the degrees of the Royal Masonic Rite, are only as chaff to the wheat, therefore he loves to labor in a vineyard where such excellent fruit may be found."

Touching reference was made to the deaths of George Canning Longley, 33°, 90°, 96°, and Dr. Robert Ramsay, 33°, 90°, 96°, both of whom were past grand masters of Canada and honorary members of the Sovereign Sanctuary. The announcement was made of the suspension of Ezra M. Crawford, of Boston, for gross unmasonic conduct.

Continuing, Grand Master Wilson said: "We are pained to note that in some State jurisdictions, both in the York and Scottish Rites, quarrelling, wrangling, and almost fighting has been of frequent and nearly constant occurrence. It is strange that a Lodge or so-called Grand Lodge of Master Masons, whose members have received only about half of the legitimate work of a Master Mason (the balance having been stolen and placed in the Royal Arch system) should have the temerity to decide as to what degrees (which they have never taken) are or are not Masonic. Still more strange that a semi-Christian military organization (calling themselves Knights Templar) should sit in judgment on the question of regularity or irregularity of *Masonic* degrees. While we notice this silly squabbling, denunciation, expulsion, etc., with much sorrow, yet we thank God that in our beloved Rite peace and harmony prevails throughout the length and breadth of the land.

"Realizing that some might feel disappointed were I to close my brief remarks without saying a word regarding the antiquity of the craft, I will occupy a single moment with thoughts upon this venerable subject. All Masonic rituals, all Masonic traditions, all Masonic degrees, as well as all Masonic symbolism, either directly or indirectly point back to ancient Egypt as a source of all Masonic knowledge. We do not know that Masonry originated in Egypt. We do know, however, that we obtained it from ancient Egypt. We also have undisputed proof that the ancient Egyptians were the earliest people of which the present generation has any knowledge. It may be, and in fact we have some evidence to substan-

tiate the hypothesis, that Masonry, as practised by the earliest Egyptians, was then 'The Ancient Mysteries,' that it had been handed down, hoary-headed, from millions of generations, which had passed away long prior to the earliest date known to our ancient brothers in Egypt.

"We have to-day in some of our Masonic Lodges 'doubting Thomases,' that is, Masonic agnostics and unbelievers who are always ready to pooh, pooh, and ask 'How do you know?' and 'I do not believe it,' whenever the claim is put forth that Masonry is anything but a modern invention. We answer such by simply saying that if Masonry is not ancient as old Egypt is ancient, then the Masonic ritual is a lie and all Masons are liars. For ourselves we have abundant reason to believe that the traditions, rituals, and symbolisms of Masonry set forth God-like truths, and that Masonry is what it purports to be, the most ancient of all human institutions."

The address was brought to a close by the Grand Master thanking a number of very illustrious brethren for rendering him valuable assistance, among them being Daniel Rose, Grand Master of the Sovereign Sanctuary of Canada.

After the transaction of some business degrees were conferred on several prominent brethren, when the election of officers was proceeded with, among those elected being:—

M. Ill. Grand Master, Dr. Darius Wilson.

V. Ill. Deputy-Grand Master, A. N. Hill, Iowa.

V. Ill. Grand Secretary, Edwin Baker, Rhode Island.

Most Illustrious Bro. D. Wilson, M. D., declined to become a candidate for reelection to the position of Grand Master, and requested the members of the Sovereign Sanctuary to vote for another to fill that position. Very Illustrious Bro. Edwin Baker also declined to be a candidate for reelection to the office of Grand Secretary; but notwithstanding these declinations, the election of the above-named brothers came with such unanimity that they felt it their Masonic duty to accept these several positions, that harmony might prevail.

The 96°, Sovereign Sublime Master, was conferred upon M. Ill Bro. Henry L. Hill, of Connecticut.

Sovereign Sanctuary was then closed, but in the evening the members were entertained right royally by Oriental Rose Croix Chapter.

## Reminiscences.

Many amusing incidents have frequently occurred in and around our lodges, which would be interesting but perhaps not so pointed, if placed in print. All brethren are invited to send contributions to this department, which it is believed can be made very entertaining.

I crossed bows, so to speak, the other day with an ancient mariner whom I had frequently met in lodge. After a chat about freights and the possibilities of the season's trade, I said:—

"How is it I haven't seen you in lodge for several years?"

"I got kind of tired of Masonry after a little thing that happened to me one day in Oswego," he replied.

"If not of too private a nature," said I, "perhaps you'll explain."

"I don't mind if I do reel off the yarn to you," said the mariner. "You see I never believed in using the square and compass on the stern of my vessel, as some fellows do, as I thought it was a kind of showing off what you were. Wasn't I right?"

"Yes, and I'm glad to hear you express such an opinion," was my reply.

"Now don't run afore the wind too fast, or you'll have to take in a reef. Well, one day outside of Oswego I was waiting for a tug and so were several other captains. I was the first to signal for a tug, and soon one came out, puffing like a locomotive. Instead of coming straight for me, however, it took a sort of circle, and before I knew what had happened I saw a line passed from one of the vessels to the tug, and then that vessel went kiting in. I was mad, but between my profanity and kicking things around generally, I saw a square and compass on the stern of the favored vessel. I got into the dock later in the day and determined that ever after I would let the world know I was a Mason. Before going up town I went into the cabin and hunted up a Masonic pin, which I fastened in my shirt front. I strutted up the dock as proud as if I was an admiral, but had not gone far when a gentlemanly-looking fellow tapped me on the shoulder, shook me by the hand, and said he was glad to meet a brother. I didn't catch on to the grip, but entered into conversation with him, and told him my day's experience. He sympathized with me, and suggested I should get a square and compass carved out of wood and gilt, and

attach it to the stern of my vessel. I caught on at once, and he agreed to have an extra good article on hand by noon next day. He was prompt, and the emblem was immense, but the price was immenser—\$25. I paid him; and in an hour sailed for Port Hope. On the cross trip we had a heavy sea chasing us, and would you believe, when we reached Port Hope all that remained of the gilt emblem were three six-inch screws and a few pieces of plaster. The dashed thing was a plaster cast, and I was swindled. Now you know why I'm soured."

I had to laugh at the incident, which made the mariner so wrathful that he took a tack across the street with all canvass spread, and we never speak as we pass by.

In looking over some exchanges the other day I noticed that a monument had been dedicated at Brooklyn, Conn., to Bro. Gen. Israel Putnam, a revolutionary soldier, who learned the science of war by fighting Indians and French.

That paragraph brought to my mind something that happened when he was leading a corps of skirmishers against Indians and Frenchmen, when it was his fate to be captured by the Indians.

So gallant a warrior was worthy of no ordinary death. After being insulted and tortured in their villages he was led to the stake. The fagots were piled around him. The flames leaped and played over his wasted form. He had taken his last look of earth and was consigning his soul to God, when he beheld a French officer approaching. As a last resort he hailed him in a way that speaks with more than trumpet tones to the heart of a genuine brother. Quick as lightning the cords were severed, the burning fagots were dispersed, and the officer rescued Putnam at the imminent danger of his own life. Putnam always said that he owed his life to Masonry, as he felt confident that the Frenchman would never have incurred the risk of displeasing the Indians so much to save any but a brother.

While enjoying a smoke in the ante-room of the Toronto street hall not long ago I entered into conversation with a brother connected with the police force. During our talk he said:—

"A funny thing happened one night several years ago on King street, near here. I was doing my beat when a well-dressed man, very full, saved himself from

falling by planting his head on my stomach. For a moment I was winded, and then, taking a firm grasp of the fellow, got him pretty well straightened out. He looked at me in a sort of dazed way, and then mumbled: "I know yer; you're a brother; met yer in the Lodge. Ha! ha!"

The recollection of the incident caused the brother to indulge in a good laugh, which I interrupted by asking:—

"And what did you do with him?"

"Why, I lodged him I knew he was'n't a Mason, or he would'n't be in that condition, and I was right, as I had a talk with him when he sobered up a bit."

If he had been what would have happened?" I asked.

"The same as did happen—dollar'n costs or thirty."

THE TRAMP.

### WHAT IS FREEMASONRY?

Masonry is a beautiful and symmetrical edifice. How do we live in it? Do we adorn it by a virtuous life? Think.

Masonry is a beautiful system of morals. Do we obey its teachings? Think.

Masonry commands a brotherly love. Do we exercise it? Think.

Do we in reality practice all the lessons, so ennobling, so elevating, that the Lodge inculcates? Think.

Oh, for a thinking Fraternity, that will take time to understand the many truths that lie buried beneath the beautiful allegories of the degrees!—[*Jacques in N. Y. Dispatch.*]

### A NOBLE JURISDICTION.

The following item, taken from the *Illinois Freemason*, would seem to indicate that a Masonic millennium is near at hand in the neighboring state on the west; at least, it makes a fine showing in that direction:—

In his third quarterly circular to the Lodges, Grand Secretary Munn reports a gratifying condition of the Craft. He says:—"That up to the present time nothing has been reported to this office that will require the attention of the Committee on Appeals and Grievances, and it would be very gratifying to all lovers of Masonic brotherly kindness and goodwill to all men, if, at our annual communication in October next, no brother or Lodge presents a case for the

consideration of that committee. If our great brotherhood—over 40,000 strong in Illinois—shall pass a round year so completely in accord with the true spirit of Craft Masonry that no one shall have cause to present a grievance to the Grand Lodge for adjustment we may well hope for the coming of that happy day when brethren shall dwell together in unity."

### OUR EXCHANGES.

We beg to acknowledge the receipt of the following Masonic exchanges:—

*Bulletin, Maçonnique*, Paris, France.

*Chain d'Union*, Paris, France.

*Freemason*, Detroit.

*Freemason, The*, London, England.

*Freemason, The*, Sydney, Australia.

*Freemason's Chronicle*, London, England.

*Keystone*, Philadelphia.

*Liberal Freemason*, Boston, Mass.

*Masonic Home Journal*, Louisville.

*Masonic Review*, Cincinnati.

*Masonic World*, Boston, Mass.

*Masonic Advocate*, Indianapolis, Ind.

*Masonic Token*, Portland, Me.

*Masonic Journal*, Dunedin, New Zealand.

*Orient, Le*, Budapest, Hungary.

*Philadelphia Sentinel*, Philadelphia, U.S.

*South African Freemason*, Cathcart, Cape Colony.

*Saturday Evening Spectator*, Minneapolis, U.S.

*Trestle Board*, San Francisco, California.

*Tyler, The*, Detroit, U.S.

*Voice of Masonry*, Philadelphia, U.S.

*Victorian Freemason*, Melbourne, Australia.

### PHYSICAL QUALIFICATIONS.

Parvin, of Iowa, is nothing if not vigorous. He expresses his opinion as follows: "In all our Masonic life we have been taught, and have taught others, that a man should first be made a Mason in his heart, then in his head and last of all in his heels. But this teaching of our Masonic fathers has of late years been reversed, and the only qualification now necessary is that he have the lawful number of toes upon his feet and fingers upon his hands; no matter though his heart be as rotten as Denmark of old, or the head so empty that an original thought never strayed across its sandy desert."

## Miscellaneous.

### ALOON-KEEPING AND GAMING.

Late in the year two questions were submitted to the Grand Lodge of Mississippi, which were referred to the Committee on Law and Jurisprudence. The questions were:—

“Is saloon-keeping, or selling intoxicating liquors as a beverage, a Masonic offence?”

“Is such gaming as is permitted by our civil law, unmasonic?”

The committee's answer to the first question was an extended one, and began by referring to former decisions, in 1870 and 1886, which were answered in the negative. This part of their report reads thus:—

“The importance of the question induced us to re-examine the grounds of these decisions, and our investigation thereof has led us to the conclusion that they are wholly unsustainable by either the laws or the principles of Masonry.

“The reason given by the Law Committee for the decision of 1870 is, that retailing ‘is sanctioned’ by the civil laws of the land,’ therefore is Masonic. A more bald *non-sequitur* was never drawn from a premise. The logic of that decision would compel Masonry to permit whatever the laws of the state permit. If that be so, it is not unmasonic to speak evil of the good name of a brother, to be a universal street-gossip and false to truth, to disregard marital vows and deny even the existence of God himself, for these things are permitted by the law of the State.

“The vice of the decision is the failure to distinguish between what the State commands and what it permits.

“When the State commands, a Mason must obey as a good citizen, but to use every license of the State law is to destroy forever ‘the body of Masonry.’

“The further vice of the decision is its failure to distinguish between the domain of State craft and that of Masonry. The former is one of public policy merely, and aims generally so far as it relates to crime, to prevent injuries to the public, and incidentally to protect individuals from each other. Masonry goes further and enters the domain of morals, and aims to protect a man against himself, and charges him with positive duties

to his neighbor, and to walk uprightly before God.”

Having disposed of this branch of the question the committee then proceeded to view the subject from a moral aspect, their deliverance reading as follows:—

“First of all a Mason must believe in God ere he sees the inside of a Lodge. The ‘Bible is to be the rule and guide of his faith.’ We must wear an emblem of innocence. He is at once taught that ‘Freemasonry is an institution founded upon the purest principles of morality and virtue.’ Also, that it is ‘not only the most ancient but the most moral science known to man.’ Mackey speaks of the fifteen articles in the installation ceremony of a Master of a Lodge as the ‘Masonic confession of faith.’ The very first article is: ‘Do you promise to be a good man and true, and strictly to obey the moral law?’ To this he must assent, with the other fourteen, and at the end it is said: ‘These are the regulations of Free and Accepted Masons.’ But the same great author, in his standard work, under the head, Moral Qualifications, says: ‘All the old Constitutions, from those of York, in 926, to the charges approved in 1722, refer in pointed terms to the moral qualifications which should distinguish a Mason.’ The charges of 1822 commence with the emphatic declaration that ‘a Mason is obliged by his tenure to obey the moral law.’ Moral law, as used by him, and as used in this report, is not limited to the decalogue, but only by that broader sense which is expressed by the Golden Rule, or the rule of good and evil, right and wrong, revealed by the Creator and inscribed on man's conscience. But if there were a doubt, sec. 56 R. R. settles it. It defines ‘Masonic offences,’ of which Lodges are to take cognizance, to be ‘all offences against Masonry, good morals and society. We assume, then, that it is established, aside from those decisions of 1870 and 1886, that an offence against morals is an offence against Masonry.

“The only remaining proposition is: That saloon-keeping is an offence against good morals. This we assert. But this may be regarded as a question of fact, to some extent, and therefore as needing some proof—some showing at least, as to what a saloon is. We assume that burden, and will proceed to the proof.

The proof furnished is quotations from eminent brethren, statesmen, jurists, clergymen, etc., showing the immorality

of the liquor traffic. The report of the committee on this subject closed as follows :—

“ What we have shown gives the drift of Masonic thought and furnishes us with ample precedent. This report is long. The former decisions of the Grand Lodge on this subject needed to be met fully and seemed to require this report. We have no comment of our own to offer further than to say we concur with the manifest judgment of this day and civilization that saloon-keeping is unmasonic—‘an offence against Masonry.’ ”

The committee’s decision on the second question was as follows :—

“ If our conclusions, as expressed in our report on saloon-keeping, are correct—that permission of State law is no moral license, to a Mason—then this question is answered. So we say :

“ Yes. All gaming, betting or gambling, by whatever name called, and whether permitted by State law or not, is unmasonic. A Mason that does not work shan’t eat. He must not eat any man’s bread for naught. He who wins at chance gets something for nothing which Masonry forbids.”

On motion, when Grand Lodge was in session, these reports were adopted, as was also the following additional section to the constitution :—

Surbordinate lodges may not hereafter initiate or admit to membership saloon-keepers. But any member of a surbordinate lodge heretofore licensed to keep a saloon, may be permitted to continue till the expiration of his present license.”

This clause was made prohibitory, and not permissive, as it reads, by a ruling of Grand Master Evans :—

“ It having come to my knowledge that some of the brethren are in doubt as to the exact meaning of the law recently adopted by the Grand Lodge, which reads as follows : ‘ Subordinate lodges may not hereafter initiate or admit to membership saloon-keepers, but any member of a surbordinate lodge heretofore licensed to keep a saloon may be permitted to continue till the expiration of his present license ; ’ and, conceiving it to be my duty to settle the matter by official decision, I have carefully examined the law in question, both in letter and spirit, and have no hesitation in deciding that the words ‘ may not hereafter initiate or admit,’ etc., mean *shall not* hereafter initiate, etc.”

## THE GOOD OLD TIMES.

Fun in the Lodge, in the year 1762, gave considerable trouble, and some sport to the Grand Lodge of the “Ancients.” On December 22nd, 1762, Bro. Davidson, of Lodge No. 21, complained against Bro. Richard Gough, Pursuivant of the Grand Lodge, charging him with taking a hat and some drinking glasses out of Lodge No. 21 in a felonious manner. Upon examination it appeared that some brother, in a jocular manner, had put the glasses into Brother Gough’s pocket without his knowledge, and that someone, having taken his hat, he also took another hat instead of his own. The officers of a number of Lodges having given Bro. Gough an excellent character, it was unanimously agreed “that Bro. Gough was innocent of the charge, and that the hat now in the possession of Bro. Davidson shall be immediately delivered to Bro. Gough, which hat Bro. Gough shall keep until his own shall be returned to him.” It required a Grand Lodge of Emergency to settle this weighty practical joke.—*Keystone.*

## SUBLIME DEGREE OF A MASTER MASON.

Replying to a query, why the third degree is commonly alluded to as the “Sublime Degree of a Master Mason,” the *Freemason’s Repository*, Providence, R. I., says :—Dr. Mackey states that the descriptive word Sublime is well applied to the degree of Master Mason, as referring to the exalted lessons that it teaches of God and of a future life. He admits, however, that the term is of modern use. It is not found in any of the rituals of the last century. Hutchinson, Smith, and Preston do not use it. Hutchinson speaks of “the most sacred and solemn order,” and of the “exalted” but not “sublime degree.” Since the introduction of the Royal Arch degree, the word Sublime has been used, and the word Exalted appropriated to the Arch. In the Constitutions, Dublin, 1769, the Master’s degree is called “most respectable,” and the term “high and honorable” also applied to it. In an eighteenth century ritual now before us, the word “Perfect” is used as describing the Master’s Degree. Undoubtedly the term Sublime was not applied to this degree until a comparatively recent date ; it has since been adopted in the lectures and work both in this country and in England,

and its use is now too firmly established to allow of change, even if it were thought that another word should be employed. The development of Masonic meaning attaching to the word Sublime may be traced through some of the degrees of the Scottish Rite. There we have the expressive, high sounding title of "Grand, Elect, Perfect and Sublime Masons."

### RITUALISM.

Prior to 1717 the only ritual known to Masons was obligation, with a word of recognition. In 1729 a catechism, as a test of membership, was in vogue, of so unmeaning a character that sensible men endeavored successfully to change it to something more reasonable. Hence to the time of Preston, continual changes were made, when he revised and added to it such matters as would commend it to men of culture and education. About the middle of the last century Dermott formulated a ritual differing from that of Preston, which was adopted by the so-called "Ancient Lodges." At the union of the two English Masonic factions, early in the present century, a ritual was formulated, which is essentially the same as that practised by the Grand Lodge of England at the present time. Some of the first lodges established in this country were authorized by the Ancient or Dermott branch of the Order, notably Pennsylvania, which still holds to the old ritual, and call themselves "Ancient York Masons." The ritual in use in England at the present time is greatly different from that in use elsewhere. That generally adopted for the use of the various Grand Lodges of the United States was formulated by Webb and is used in no other country. The only landmark of Masonry in any way connected with the ritual is the naked and unadorned Hiram legend.—*The Light*.

### MASONIC TERMS DEFINED.

The correct names of the meetings of the various bodies are as follows: For Lodge, Communication; for Chapter, Convocation; for Council, Assembly; for Commandery, Conclave.

The characters used to represent the bodies are: For a Lodge an oblong square; for a Chapter a triangle; for a Council a circle; for a Commandery a passion cross.

Masons of the York rite date from the creation of the world, calling it "Anno

Lucius," which they abbreviate A. L., signifying "in the Year of Light." Thus with them the present year is A. L. 5818. Masons of the York rite begin the year on the 1st of January.

Royal Arch Masons commence their era in the year which Zerubbabel began to build the second temple, which was 530 years before Christ. Their style for the year 1888 is, therefore, A. INV.—that is, Anno Inventionis, or the Year of Discovery, 2418.

Royal and Select Masters date from the year in which Solomon's temple was completed, and their style is Despositionis, or in the Year of Deposit, and they date the present year at 2888.

Knights Templar use the era of the organization of their Order in 1118. Their style for the present year is A. O.—Anno Ordinis, or, in the Year of the Order.

The following are the rules for discovering the different dates:

To find the Ancient Craft: Add 4000 to the Vulgar Era. Thus 1881 and 4000 are 5888.

To find the date of Royal Arch Masonry: Add 530 to the Vulgar Era. Thus 530 and 1888 are 2418.

To find the Royal and Select Master's date: Add 1000 to the Vulgar Era. Thus 1000 and 1888 are 2888.

To find the Knights Templar date: Subtract 1118 from the Vulgar Era. Thus 1118 from 1888 is 770.

The following table shows in one view the date of the present year in all the branches of the Order:

Year of the Lord A. D. 1888—Vulgar Era.

Year of the Light A. L. 5888—Ancient Craft Masonry.

Year of the Discovery A. L. 2418—Royal Arch Masonry.

Year of Deposit A. DEP. 2888.—Royal and Select Masters.

Year of the Order A. O. 770—Knights Templar.—*Light*.

The term Freemason was found in print in the year 1636.

The Mysteries of the Craft should be intimately known to every Master and every Warden of a Lodge. To accomplish this he must take some trouble. He must think over the work, read the best Masonic books, and carefully read his Masonic newspaper through. The leaders of the Masonic Fraternity are always expected to be bright Masons.



## OTTAWA NOTES.

The Ottawa district recognized the services of R. W. Bro. Taylor, as D. D. G. M., by re-electing him. His opponent was W. Bro. Baird, of Renfrew. It will be the turn of an outsider next year, the usual custom being two years for the city and one for the country.

Ottawa lost two faithful Craftsmen last month in Bro. Peter Christie, up to the time of his death the only surviving charter member of Dalhousie Lodge, No. 52, and W. Bro. E. P. Remon, Past Master of Civil Service Lodge, No. 148.

Builders' Lodge, No. 177, made nearly \$150 by their excursion to Toronto and Niagara Falls on the occasion of the meeting of Grand Lodge.

The capital did not secure much in the way of Grand Lodge honors at the recent meeting in Toronto. However, it is some satisfaction to the local brethren to find an old Ottawa boy, R. W. Bro. J. A. Wills, securing the position of G. S. W.

Eastern Ontario will never secure the election of a member on the Board of General Purposes with more than one candidate in the field. The mistake was again made this year of running two candidates, with the result that both got left. However, R. W. Bro. Jno. Walsh was "righted" by his subsequent appointment to the Board by G. M. Walkem. It was a source of regret to many that R. W. Bro. Rea did not allow his name to remain on the ballot paper. Being an old Toronto boy, and a diligent attendant at Grand Lodge for many years, it was thought his chances of election would have been very good.

## PROCEEDINGS WANTED.

W. Bro. David R. McCord, 162 St. James Street, Montreal, wants the following proceedings to complete his sets:—

*Priority.*—Previous to 1872.

*Grand Chapter, Canada.*—Any preliminary proceedings, and 1st, 2nd, 4th, 5th, being, I think, 1858, '59, '61, '62; and 1865, '70, '77, '82.

*Grand Lodge, Canada.*—Any preliminary proceedings; those previous to 1860 (5th Communication); those of 1865; and any appendices other than those of 1876, '77, '78.

*A. A. R.*—Any preliminary proceedings; those up to 1874, and for 1885.

## DIDN'T KNOW HIRAM.

A doctor who moved from Canada to a town in Michigan where Masonry was very popular said to some of the members that he was a Mason, but never visited the Lodges. They expressed doubts as to his being a Mason.

One day an Irishman who was not a member of the Prohibition party met this doctor in a hotel where they were taking a social drink. Says he, "Doctor, they tell me you came from the same town I did in Canada; how long did you live there?"

"All my life."

"Was well acquainted, I suppose?"

"Yes; knew everybody."

"Did you know one Hiram Abiff?"

"Hiram Abiff! Hiram Abiff. I knew lots of Abiffs, but I have no recollection of ever meeting Hiram."

The ceremonies in the symbolic degrees are always witnessed with interest if they are conducted with the ability and decorum which is in harmony with the dignity of our ancient and honorable fraternity. Nothing so mars our ceremonial as buffoonery and illiteracy, they are born of ignorance and are inseparable in their inspiration. The best officers we have seen are those who are intelligent and act themselves, and never try to ape another. Nothing so distresses a sensitive member who knows what "good work" is, as to hear an officer roar and rant, and display his illiteracy, a thing that should never occur in a Masonic body. A pompous, ignorant man is a very poor piece of material out of which to make an officer. Our brethren should respect intelligent novitiates, if they fail to do so to well-read members.—*Masonic Journal.*

The altar is an indispensable portion of the furniture of a Masonic Lodge. On it lies, ever open in the Lodge, the volume of the Sacred Law, and the square and compasses. As a general rule it should be about three feet high and of similar proportions as to length and breadth. But the situation varies a little in the different rites. But usually it is in the East, in front of the Master's chair. It is a mistake to call the altar the pedestal, which is purely the Master's desk, and such a confounding of two distinct things is a remnant of the slovenly working of the early part of this century.—*Kenning.*