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R. W. BRO. E. T. MALONE, P.D.D.G.M.

AND

CHAIRMAN OF THE BOARD ON THE CONDITION OF MASONRY OF GRAND LODGE.

THE
CANADIAN CRAFTSMAN,
AND
MASONIC RECORD.

VOL. XXIV.

TORONTO, APRIL, 1890.

No. 10.

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—————
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five lines, \$5.00 per year. Contract rates will be fur-
nished on application.

All Business Correspondence to be addressed to
DANIEL ROSE, Manager, and Contributions to the
Editor, J. A. CURRIE, Mail Office.

—————
Have you paid your subscription?
If not, our Manager would like to hear
from you.

—————
In Tennessee non-affiliates are re-
quired to pay \$2 per year. Failing in
this, they are suspended indefinitely.
The law is considered a good one—if
enforced.

—————
The *Freemason's Chronicle* of Sydney,
New South Wales, says THE CANADIAN
CRAFTSMAN is a well-written and popu-
lar Masonic journal.

—————
It would seem as if the reductions
in the roll of the number of grand
lodges caused by the establishment of
the Australian Grand Lodges will
be replaced before very long. During

the past three months His Royal
Highness, the Grand Master, has issued
warrants for no less than 21 new lodges,
four for London, Eng., eleven for the
provinces and six for foreign parts.

—————
The agitation in favor of the hall
versus the hotel for Masonic purposes is
still progressing in England. English-
men are proverbially conservative in
many respects, and the holding of
Masonic Lodges at hotels promises
to die as hard a death as the pound,
shilling and pence currency. The hall
system in vogue on this continent is as
much ahead of the hotel system as the
decimal is ahead of the l. s. d., system
of currency.

—————
The *Masonic Home Journal* of Louis-
ville, Ky., asks: "Why is it that our
lodges have so little notice and the
'higher degrees' get so much space?"
We had an idea, judging from the ex-
tended explanations of these rites pub-
lished in some Masonic journals that it
was because the blue lodges were not
prepared to pay for reading matter at
so much per line.

—————
The *Sydney Freemason* says:—The
Royal Arch difficulty between Canada
and Victoria is still unsettled and will

ever remain so, until the chapter warrants issued by Canada to work within Victorian territory are withdrawn.

At the last meeting of the Grand Lodge of Scotland, it was decided to send a circular to all the lodges in Scotland asking the following questions: (1) Does your Lodge meet in premises licensed for the sale of excisable liquors? (2) Could premises other than licensed, be obtained without serious difficulty? (3) What fees are charged for initiation? From this it would appear as if the Scottish brethren were going to follow the example of the Craft on this side of the water and meet in regular lodge rooms.

The Lord Mayor of London is at the present time a very prominent figure in English Freemasonry. A short time ago he was installed as Worshipful Master of Drury Lane Lodge, No. 2127, at the Mansion House or Lord Mayor's residence by a special dispensation from the Grand Master. It was the occasion of a very brilliant gathering of the Craft. A few nights previous he was presented with a past-master Jewel by Izrael Lodge. He presided at the meeting of the Royal Masonic Benevolent Institution, and he makes it his business generally to steal a few hours from the round of official duties to visit some Masonic Lodge. As a consequence he is looked upon as the most popular Lord Mayor the city has had for years, and the press and public are loud in his praises.

Bro. Jacob Norton of Boston, styled by the *Masonic Home Journal*, a pessimist, and an non-affiliated for forty years, with an itch for scribbling, has been airing his opinions on the Grand

Orient of France and ancient history in the *Masonic Review*. Briefly told, the position of English and Scotch Masons towards the Grand Orient of France is this: A member of the Orient of France can be admitted as a visitor provided he pledges his word that a belief in the existence of T. G. A. O. T. U. is a fundamental principle of the order, but English and Scottish Masons, may visit Grand Orient Lodges with impunity. In Canada we have seen members of Grand Orient Lodges refused admission on any terms because the master did not understand anything about the situation. How many masters are there in this city now who know how we stand with the Grand Orient of France? There are very few, we will venture to say.

A brother who takes more than an ordinary interest in Masonry, sometime ago found fault with a paragraph in THE CRAFTSMAN. Quite recently he expressed the opinion, while renewing his subscription, that it was more satisfactory to read an independent publication than one that pandered to those in office or who were seeking office. We are constantly receiving evidences of the growing popularity of THE CRAFTSMAN, which is solely attributable to the stand it has taken on all matters of general benefit to the Craft. We have no axes to grind, and neither seek preferment ourselves nor endeavour to force unsuitable brethren into positions that nature never intended them to occupy. We can afford to labour honestly in our own way for the welfare of the Craft, and if our views do not meet with the approval of the brethren they alone are to blame, and they must become their own burden bearers.

In another column will be found the able lecture by R. W. Bro. Malone, entitled, "An Address on the Worshipful Master." In order to make the work more complete, W. Bro. Clarke has furnished us with a portrait of R. W. Bro. Malone, which we have the pleasure of placing before our readers. R. W. Bro. Malone is well known to the Craft, so that it is not necessary for us to make any comment at the present time. His able address will well repay perusal.

THE THIRD TERM.

In our last issue we took occasion to say that the opinion was gaining ground in the eastern portion of this jurisdiction, that Grand Master Walkem should be given a third term. This statement was sufficient to send an esteemed contemporary into a fit of editorial hysterics. It is really too bad. We are sorry, but our sorrow is mingled with regret and pain, that any journal calling itself masonic should be guilty of such a vile medley of confused metaphors, billingsgate, and bad English, as the following. Here are a few samples such as are calculated not only to bring Masonic Journalism, but Masonry itself, into contempt: "Ingenious person," "marvellous faculty for invention," "a diet of assafoetida and vinegar," "splenetic bile," "impotent platitudes and personalities," "veiled malice," "poisonous kernel," "fraternal knife," "the superlativeness of brotherly affection," "venemous articles," "waspish writer," "alleged Masonic publication," "few buzzers," and "the hide of popular feeling." What the latter quotation means is a mystery, unless it is the spot under the barn which our cotem. seeks when beaten by public opinion. As

Grand Master, M. W. Bro. Walkem, has been of inestimable service to the craft. In the Quebec difficulty he has been a host in himself, and should the brethren see fit to honor him—and would be a fitting honor with a third term in the Grand East might he not reasonably accept it? Is there any reason for not accepting the honor other than that such acceptance might perchance, for a time interfere with the selfish ambitions of some "zealous" brother? Courtesy at least to the Grand Master should have deterred the writer, and those who inspire him, from seeking to pluck the laurels from M. W. Bro. Walkem's brow ere they are placed there. In conclusion, we would add, that words alone do not constitute arguments, neither is billingsgate nor abuse Masonic sentiment. The good sense of the Craft, which can be depended upon, more than partizan writers, will decide whether M. W. Bro. Walkem should be asked to accept a third term or not, and if asked, although M. W. Bro. Walkem has already made great sacrifices for Masonry, that spirit of self-sacrifice might still be depended upon to do more.

THE STRUGGLE BETWEEN THE RITES.

The battle between the rites still goes on in the United States with unabated fury. Here and there the Grand blue lodges are foolish enough to step into the ditch to lend a hand to some struggling friend only to retreat with battered plumage, soiled aprons, and sadly marred prestige. What a blessing it is to live here in Canada a Craft Mason, far from the madding crowd. We may have Jesuitism in Canada, but it flaunts its black robes openly, and does not work its hidden and devious ways in the guise of rites. Brethren cease your senseless strife. Leave the Punch and Judy side shows alone and stick to the square and compass. The day appears to be not very far distant

when the blue lodges will have to organize and present a solid front against this continually growing army of camp followers and plunderers, irrespective of name, jurisdiction, antiquity, or anything else. That will be a dark day indeed for Ancient Freemasonry. Give to Cæsar the things that are Cæsar's, and to the Craft the labour, love and allegiance of a true Craftsman.

THE BOARD OF RELIEF.

The occupation of a carping critic is at the best unenviable. Much as we desire to refrain from such a task still there are occasions when universal dissatisfaction among the brethren must find vent in some form. This is our position with regard to the Board of Relief of Toronto. For some time past we have every reason to believe it has had neither the sympathy nor that confidence of the Craft which its sacred office demand.

Not very long since the institution was dragged into the courts of the profane, and although the case against the president failed for the time, the impression must have gone abroad that Masonic charity is a cold and heartless thing. Then at the same time there was a vigorous kick in some of the city lodges, with threats to withdraw their support and membership from the Board. Whether the fault lies in the Board itself or in the management is to some extent an undecided question.

We have taken the trouble to procure a copy of the by-laws and also the circular that led to the litigation. The preamble to the by-laws states that "it is necessary for the purpose of protecting the members of the Craft and lodges in the city of Toronto that a more systematic method of dispensing the general charity of the craft be adopted." For this reason the Board was consti-

tuted, and composed of one representative from each of the contributory lodges. The objects of the Board are, to relieve worthy Masons not members of Toronto Lodges, and as far as possible the widows and orphans of Masons who have not a special claim on the local lodges. The revenue of the board is derived from a monthly assessment of five cents (only 2½ levied) per member from all the contributing lodges, payable quarterly in advance, and also such appropriation as the Grand Lodge may make.

So much for the by-laws. We will turn to the circular, which consists of the financial reports of the secretary and the treasurer. We find the Secretary's statement fearfully and wonderfully made. Out of the chaos we resolve, receipts as follows:—Cash in hand \$226.71, Grand Lodge donation \$100. Next comes Grand Lodge pensioners \$740. Why this item appears is a mystery, because we find it duplicated without comment on the contra side of the statement. Then follows contributions from the lodges as follows:—Wilson, \$69.60; Stevenson, \$34.80; King Solomon, \$88.20; Rehoboam, \$90; Zetland, \$34.50; Ionic, \$59.70; Zeta, \$11.10; St. John's \$58.50, in all a total of \$446.46. Then comes "Loans returned \$116.30." The treasurer's cheques to the secretary \$728.11, and miscellaneous \$190.10. This last item should really be classed as loans returned. This brings the total receipts up to \$2,547.62 about twice the actual amount.

Turning to the expenditure we find that the names of all who received relief are published paragraphed, whilst the names of those who repaid loans are given under "loans returned," and are set in close type without paragraphs. In this way more prominence is given to the Expenditure column, but at the same time an injustice is done to the borrowing brother. This is not a budget speech, so we itemize:—Payments to treasurer, \$723.40; local relief, principally to widows belonging to city lodges, \$186.80; loans given breth-

ren, \$109.65. This stands against \$116.30 returned, and the last item of \$15 under this heading is paid, but entered among "miscellaneous" receipts instead of "loans returned." This, if added, would bring loans returned up to \$161.30; or, \$21.65 more than that what was loaned. Then follows transient aid \$265.05. Judging from the statement even some of this must have been returned. Then comes "miscellaneous" \$445.05. This item must bear a close relationship to "sundries" of the Public accounts and is made up principally, "Jones, \$50," funeral expenses \$72.70," Secretary \$100, J. Ross Robertson, donation to Orphans, \$71.70; J. Ross Robertson, expenses to Louisville meeting of the anti-dead-beat society, which taxes the lodges 1 cent per capita extra, in order that a few American brethren should have something to do, \$71.70. The item of \$71.70 donations to orphans is balanced by a similar amount plus one cent in the receipt column, so that the \$71.70 remains as expended.

Turning now to the treasurer's account we find that the amount received from the local lodges was \$623.40 whilst the Secretary credits these lodges with having paid only \$446.40. How is this? We also find that the board has accumulated funds to the amount of \$1,134.69; *cui bono*? Why should the lodges, many of them struggling, be taxed to accumulate a surplus fund as a monument to the wonderful Charity (?) of the Board.

Now, we believe, that the majority of the Craft in the city are against the publication of the names of those receiving charity, in a circular which is freely distributed, and the evil is much greater when the names are given of those who have paid their loans. The fact that the names are published will keep many an honest brother from asking Masonic aid.

Now, let us calmly ask ourselves is this charity? Is it not our duty to do more for a brother than the profane would do? If such is not the case then the feet of Masonry are of clay,

and her golden truths nothing but sounding brass.

The amount expended in actual charity is not in keeping with the expense of the Board. It would appear as if the object of the board was to dole out the charity in small sips, and to look upon every applicant as a dead-beat. This anti-dead-beat craze which is vaunted so much by some of our zealous leaders gives young Masons and the profane the idea that Masonry is simply a hive of dead-beats, and that every Mason should be looked upon with suspicion. It may be true that there are some dead-beats in the craft, but why gloat over exposures and make them the subject of lodge discussions, lectures, and newspaper paragraphs. Masonry is neither a financial nor a benefit institution. Its charity is voluntary, and in this respect it differs from other secret societies. The beauty of voluntary charity is in giving freely, for that charity which gives niggardly and proclaims itself on the housetop belongs not to Freemasonry.

Whether the Board of Relief has outlived its usefulness, or requires simply new blood and a better Masonic spirit, is a question for the consideration of the craft in Toronto.

BRO. PARVIN PROTESTS.

IN THE CRAFTSMAN for March appeared a clipping from the *Masonic Home Journal*, which purported to explain the different rituals observed in various jurisdictions. R. W. Bro. Theo. S. Parvin, Grand Secretary of the Grand Lodge of Iowa, has detected a couple of errors in it, which he requests us to make right. As Bro. Parvin is an authority, and invariably knows whereof he speaks, we cheerfully publish his letter, which is as follows:—

"IN THE CRAFTSMAN of March, under title 'Rituals in different jurisdictions,' Iowa, (page 284, A Board of Custodians has the work. It is not

considered first-class.) Grand Lecturer receives \$3000 a year. In this you have unintentionally propagated two grave errors.

"1. All Iowa Masons do consider the Iowa work first-class. We are perfectly satisfied with the work, with the method of its custody and dissemination, and I have never heard to the contrary.

"2.—The Grand Lecturer does not receive \$3000, only the half of that sum, to wit, \$1500 a year.

"These two errors, blunders indeed, were set afloat from a failure to comprehend a plain statement of facts made in reply to a query:—

"How can I get a copy of your work, the Webb-Preston work; how do you disseminate it, and what does it cost? We replied:—Our work is the Iowa Work, and not the Webb-Preston Work. If it is the latter you want, you do not want ours. We disseminate the work by a Board of Custodians and a Grand Instructor, one of their number. The system costs \$3000.

"There is as much difference between a Grand Lecturer and a system of propagating the work as between the Grand Master and the Tyler. In the costs of the system is included the salary of the Grand Lecturer. The larger part of the costs of the system is the large expense attending the holding of a Grand Lodge School of Instruction, and numerous Schools of Instruction through the year and throughout the State. Officers and brethren cannot travel and stop at hotels without paying fare, and all this goes to make up the cost.

"Please correct this error and assist in setting Iowa and myself right on this subject.

"NOTE.—Every well informed Mason of this age knows full well that the old Webb work has become obsolete, and that each and all of the Grand Lodges have, by what they call a 'revision' work, a work to suit their own wants and taste. Call things by their right name, and let poor Webb rest undisturbed in his grave."

LET US BE UP AND DOING.

In Montreal the craft are building a Masonic Temple, in Detroit they are starting a bank, in London they are organizing a club, in Toronto they are not even "sawing wood," to use a cherished Western term. It is really too bad that there is not more practical life in Masonry in this city, but the reason is not far to seek. Brethren, many of them excellent men, have got hold of the principal offices in the different executive boards. They have been in these offices so long that their offices are looked upon as vested rights, and all movement is now made lobster fashion. Younger and more energetic members are relegated to silence or the oblivion on the side benches, whilst after all is said and done, after all our grand meetings and orations and boasts of progress, the Craft in this city of Toronto is simply dreaming its existence away in an atmosphere of innocuous desuetude. Why cannot the craft bestir itself? Why not start a bank, build a temple, or better still organize a club. There is room in the city for another club, and there are many members of the craft that would gladly avail themselves of its privileges. Let some one take the initiative, and six months will see us with one of the finest clubs in the city.

MASONIC BARNACLES.

A letter received from a brother in a town in Western Ontario, where the lodges are located, reveals an unfortunate state of affairs. The trouble arose out of the rejection of a candidate by the junior lodge, although he had been accepted in the senior lodge, but he allowed the legal time to lapse before presenting himself for initiation. His reason for doing so was because he had more intimate friends in the junior than in the senior lodge, and he felt that he would be more at home with

them. His rejection was made town gossip by some of the brethren, who went so far as to mention the names of those who cast the black balls. Of course the candidate has friends in both lodges, and the result is a deal of bad blood.

The brother who writes us asks what we can suggest to restore harmony, and also our opinion of the brethren who indulged in the black-ball gossip.

The easiest way to bring about a better condition of affairs is to stop gossiping. The candidate was largely to blame, but his name should not be handed about by thoughtless and silly people, even if they claim to be Masons. It is to be regretted that such a condition of affairs should exist, especially after the course of lectures that has been delivered with such unction throughout that section of our jurisdiction. As the purity of water is controlled by its source, so is the purity of Masonry maintained. It is absurd to expect a thorough exemplification of Masonry by scandal-mongers and gossipers, and it is equally absurd for a brother's tongue to hiss Masonic sentiments that are foreign to his heart. Masonry is one of the most abused institutions that ever existed and strange to say its abusers are those who have taken solemn obligations to maintain its purity.

PROFUSELY HONORED.

Supreme Grand Master Col. Macleod Moore has issued a circular to Presiding Preceptors, etc., which is to be read at three consecutive meetings of preceptories, and preserved. From a manuscript note on the margin of the circular we concluded that there was some little friction between the Grand Master and the Grand Chancellor, Frater Daniel Spry. The note read as follows:—"The Grand Chancellor having neglected to comply with the mandates of the Grand Master this circular was issued by the Grand Master this

27th day of February, 1890, and to be read as official." From an intimate knowledge of Frater Spry, and knowing that he is a firm believer in a loyal observance of those in authority, we concluded that his "neglect" was an oversight. After perusing the circular, however, we believe that the neglect was the result of deliberation, and Frater Spry's refusal to obey the mandates of the Grand Master a well-considered action. We arrived at this conclusion after reading the last paragraph in the circular, which is as follows:—

"The Grand Master being desirous of recording his unqualified approval of the consistent and invariably correct manner the statutes have been observed and the authorized ceremonial of Great Priory practised in the 'Cyrene Preceptory and Priory,' since its formation and establishment at Parkdale (now at Masonic Hall, No. 1,299 Queen Street West, Toronto), and to mark his high appreciation of its members so steadily adhering to the principles and precepts of the Templar Order, as also in carrying out his views on the meaning and object of the Reformed Templar Masonic system of Great Britain and Ireland in the Dominion, nominates the Preceptory and Priory as the 'CYRENE OF GRAND MASTER'S OWN PRECEPTORY AND PRIORY' of the Dominion of Canada, by which name it is to be designated in future, with the privilege of wearing on the ribbon, sash, or baldric the emblem of a palm branch with the motto *Palman qui meruit ferat*—Preceptors to wear the emblem embroidered in gold, members in silver. Also that the Presiding, or other Preceptor be *ex-officio* a member of the Grand Master's Council annually. The badge may also be used as the crest or other appropriate ornament of the Preceptory."

This is a strange proceeding, and one that will cause a great deal of comment. Doubtless Frater Spry saw the utter absurdity of such unwarrantable favoritism by the Grand Master, and his judgment overruled his loyalty, hence his

refusal to obey the mandate. It is a debatable question whether or not the Grand Chancellor was justified in setting aside the wishes of his superior officer, as the Grand Master alone is responsible for his actions, be they wise or stupid ones. While that may be a subject of debate, and the Grand Chancellor declared in error, still those who view matters dispassionately must acknowledge that he had strong grounds for keeping back a circular which contained a paragraph offensive to every preceptory in the jurisdiction, and more than offensive to other preceptories which are equally as well worked and as loyal to the precepts of the Templar Order as is Cyrene. Had this palm-leafed preceptory been one of the pioneers of the Templar Order in Canada there might have been some justice or reason for conferring an honor upon it, but as it is the youngest preceptory in Canada, and has yet to earn for itself a record, the Grand Master's action is, to say the least, very perplexing.

It has been noticeable of late years that the brethren belonging to Masonic bodies in the western portion of Toronto get more than their share of Grand Lodge and Grand Chapter honors, and now, by some underground process, they make a successful raid on Great Priory, capture the palm-leaf, the gold and silver embroidery, a Latin motto, a seat at the Grand Master's Council, and are to be recognized as his "Own Preceptory."

Under ordinary conditions we would not object to our west end brethren grasping honors and sections of the alphabet, as many Masons value Masonry merely for paltry baubles or empty titles, entirely overlooking or ignoring the grand principles which it teaches. The present case is one, however, that should not be allowed to pass without comment. They have evidently taken advantage of the weakness of one who has grown grey and almost helpless in Masonry, and upon the shoulders of a veteran they have cast a burden that will bring him many a sor-

row. Grand Master Macleod Moore's action is not as censureable as is the ambition of those who played upon an old man's weakness, and they will certainly require palm-leaves to hide their degraded heads from the scornful looks that will be cast upon them by those who prize Masonry for its grandeur and sublimity.

BUSINESS IN THE THIRD DEGREE.

The following, from the *Masonic Advocate*, edited by that able brother, Martin H. Rice, P. G. M., will give our readers his idea of the status of an Entered Apprentice, a class of Masons that some of the brethren in this jurisdiction deem almost unworthy of notice :-

A man becomes a Mason when he receives the first degree in Masonry. He then takes upon himself a solemn obligation which makes him a member of the Order. He is presented the badge of Masonry and clothed as a Mason. He is told that he stands in the Lodge as a just and upright Mason, and is presented with the working tools of his profession. The historical tradition of Masonry recites that at the building of the Temple there were three classes of Masons, to wit: Entered Apprentices, Fellow Crafts and Masters. In the transformation from Operative to Speculative Masonry this distinction, or division into classes, was still maintained, and has been to the present day. In an early day Entered Apprentices were members of Lodges and participated in all their proceedings, and they are still members in some Grand Jurisdictions, although the general practice in this country is that a brother must attain the rank of Master Mason before he is admitted to membership in a Lodge."

The sweetest water is at the mouth of the fountain, so the germ of Masonry is found in the Blue Lodge.

ADDRESS ON THE WORSHIPFUL
MASTER.

BY R. W. BRO. E. T. MALONE, P. D. D. G. M.

The meeting of Wilson Lodge No. 86 in the Masonic Hall, Toronto Street, was crowded on Tuesday night 18th ult., to hear R. W. Bro. Malone on "The Worshipful Master." It is seldom that a larger audience ever came together in the Masonic Hall to hear an address as saluted Bro. Malone on that occasion. R. W. Bro. Roaf, D. D. G. M., and a large number of P. Masters, as well as the W. M's of all the Lodges in Toronto, except the two Lodges in Parkdale, were present. Bro. Geo. Clarke, W. M. of Wilson has placed the Craft in Toronto under deep obligations by his untiring energy in bringing forward intellectual treats, and judging from the number of members attending, his efforts are duly appreciated.

One pleasing feature of the evening was the calling of R. W. Bro. Kivas Tully to preside over the Lodge during the Lecture. On taking the chair Bro. Tully, who was the first Master of Wilson Lodge, related some pleasant reminiscences of the formation of the Lodge.

After the Lecture the Brethren adjourned to the large refreshment room, where a very enjoyable time was spent. Bro. Clarke announced that V. W. Bro. George Tait was to deliver a lecture at the next meeting on the 15th inst. Subject "Board of Trial." From Bro. Tait's well-known ability the brethren may expect a very able address. In compliance with a general desire expressed by the brethren we publish the lecture in full, which we are enabled to

do through the kindness of W. Bro. Clarke, W. M. of Wilson Lodge :

TO THE WORSHIPFUL MASTER AND MEMBERS OF WILSON LODGE, NO. 86, G. R. C.

WORSHIPFUL SIR AND BRETHREN,—
The subject which I have chosen for this evening's discourse is so exhaustive and presents such a wide field for thought, that scant justice can be done to it in the time allotted, but we can deal in a general manner with the subject, presenting ideas that may lead you to think, to delve still deeper into the subject, and thus get such exalted ideas of the office of Worshipful Master, that not only the Lodge, but the Craft in general will be benefitted.

The necessity for a ruler or head in all organizations is an admitted fact. You will find innumerable rulers great and petty, in all the organizations and departments which seem to be so necessary for the very existence and proper management of the State, the range from the Queen on the Throne down to the Overseers whom you will find controlling and directing bodies of men engaged in the various departments of Municipal Government. These men occupy these various positions for one specified object, viz: to control, direct and teach those who for the time being may be subordinate to them.

Take the innumerable societies in our midst, fraternal, benevolent and otherwise, some of which have sprung up in a night like mushrooms all over our fair land, and like mushrooms a great number of them as far as utility is concerned, shrivel up, decay and die when the strong sunlight and heat of public confidence and opinion shines on them. These societies possess rulers great and small under various titles from the plain designation *Chairman*, up to the awe inspiring His Serene Royal Highness the Brother of the Sun. I am afraid that these high sounding titles are thrown out as a bait for poor weak man's vanity and ambition, he will join such a body in the expectation of bending under the burden of such a load for one short year. It

seems to be all that such a Society has to recommend it; its teaching and objects are not for the benefitting of mankind, whether socially, morally or intellectually, want and suffering is not to be relieved. It seems that the relish is "the little nonsense now and then." "It may come high but the boys must have it." A person contemplating such a leap as this can do no better than remember Josh Billings' words of wisdom, to a girl contemplating matrimony, viz: "Don't marry a man for his pedigree Jane. It is generally all there is of him, and pedigree is as hard to get hash out of as rich relations are."

In no society, however, can the Ruler or presiding officer boast of a more comprehensive and suggestive title than that to be found in a Masonic Lodge, expressed by the simple word "Master." It is the highest and most important office in the Lodge. The occupant of it must, or should be, possessed of all the qualities which tend to make a perfect man in every sense of the word. He should possess great administrative ability, he should be in touch with all his brethren, ruling them with all kindness and courtesy, yet with a firmness and determination that will earn for him the respect and love of all. He should possess a cultured and expansive mind so as to give light and instruction to those under his charge, in short brethren, he should possess so many qualifications that I have no hesitation in saying that all are not born to wear the purple, all are not fitted by nature to govern and teach, there must be pupils as well as teachers, but I also firmly believe that with due attention to the teachings of the Order, with the determination to seek for and obtain light and knowledge, and by a careful study of the literature of the Order as well as of human nature in general and asking for direction and guidance at all times from the Supreme Grand Master to whom we all bow, the youngest Craftsman on our side benches, may in due time reach the highest position in the Order.

Let us look at the definition of the

word "Master" in order to arrive at all the name implies. I find that "Master" means one of eminent rank, power or authority, a superior, a leader, a chief. "It is employed as a title of respectful address," it is also applied to one exercising authority, a person having a right to control or dispose, a ruler, governor, director, manager, a teacher and an instructor. I also find that it means one highly skilled in any occupation, art or science, one of great eminence and an adept. When you add the word "Worshipful" I find the meaning "entitled to reverence or high respect," one "worthy of honor." Truly the founders of our Order, wherever they may have been, knew exactly the requirements of a man who wished to earn the title of "Master."

Freemasonry is acknowledged by us to be a science, and has for its object "the cultivation and improvement of the human race, it inculcates the principles of the purest morality, its lessons are veiled in allegory and illustrated by symbols" and the study of moral geometry constitutes the chief occupation of its votaries. With such purposes in view what manner of man think you, is required as the teacher or instructor? Surely the definition given is correct, "one highly skilled in the science, one of great eminence, an adept, one having a right to control or govern, one entitled to reverence, high respect and honour. How many of our Masters and aspirants for the coveted office can lay their hands on their hearts and conscientiously say, I am the man.

If you my Brethren ever give this question good honest thought, do you not realize that you have not seriously considered the important mission of Freemasonry on this earth, that you have never realized how grand its mission, how honorable its position, and what stupendous and godlike efforts it should put forth in the teaching to all, The Fatherhood of God and the brotherhood of man. Do you ever realize that it works, or should work side by side with the Churches (without usurping the functions of the latter) in bringing

souls to God. If you ever get into this mood of contemplation and recognize what little you have done in aiding the Order in its great work—you will at once awaken from your lethargy and cast out from the Temple and the high seats thereof, any you may find therein whose names are only a by word and reproach to the Order.

You are men of mature minds and quickened understandings, it is therefore time for you to consider that the object of attending lodge meetings is not solely for the purpose of having a good time, and that therefore the qualifications required by you in your Master and Instructor is not that he is a jolly good fellow, and can tell a good story or sing a good song, but whose mind is a blank as far as the history and literature of the Order is concerned, and is as incapable of giving instruction on the moral tracing boards as the Emperor of Russia is of considering that his peasant subjects have feelings and wishes that he should respect.

Hear what the Grand Master of the Indian Territory in the United States says on this point:—

“It does not always follow that to hold office will command respect for all are not competent, and it very often happens that the most competent on account of their modesty are kept in the back ground. Select your Officers with a view to morals as well as to ritual, then give them your hearty support and assistance and I will guarantee perfect harmony in all your lodges.”

“Again I find another Grand Master saying:—

“A candidate for the chair requires experience, judgment, decision of character, a kindly and courteous manner. It is useless to elect one who is unacquainted with the Ritual whose knowledge of the Jurisprudence of the Craft is limited and whose every day life is not such as to reflect credit and honour upon the fraternity. The whole life, the very existence of the lodge, its name, honour, dignity and position, all depend upon the Brother who rules it. If he is a dissipated man, of reckless

dissolute habits, he disgraces not only himself but brings his lodge into contempt. On the other hand the Lodge that elects a first-class man attracts to its portals men possessed of integrity, principles and honour.”

Let us take a glance at the Installation Ceremony as to the qualifications of the Master elect, and also note therein the guarantee which he gives to the brethren before he is installed. “That he is of good report, true and trusty and held in high estimation by his brethren and fellows. That he is exemplary of conduct, courteous in manner, easy in address, but steady and firm in principle, able and willing to undertake the management of the work, and well skilled in the ancient charges, regulations and landmarks.”

I trust the Brother is sincere and honest when he giving us this guarantee. We are going to place great responsibilities in his charge, and if he is honorable in giving us above promise, we are safe in his keeping. If a brother makes the promise unblushingly and proves to be an incompetent then I brand him as a perjured man and not fitted for the society of honourable men: he obtains his position by perjury and false pretences, and should be punished as a criminal.

I find it said that Masons to-day “like other men are decidedly practical, one hour spent in plain, honest consideration of our faults and failings does more good than volumes of platitudes and weak lamentations.” If this be true let us go into the question solely for the purpose of benefitting the Order, of impressing on some the importance of the duties they have engaged in, and believe me as far as I am concerned, not for the purpose of finding fault. I did not write this paper for the purpose of pointing out the faults of any particular individual, neither do I point out faults for the purpose of gratifying or pleasing you or any other person. If the slaps should warm your cheeks; you are not obliged to cry out, keep quiet and resolve mentally to improve on your former mode of life. If the

allusions strike you as applicable to the peculiar disease under which your brother is afflicted, don't smile and stare at him, don't nudge him with your elbow and whisper: Old boy that is meant for you sure. When I behold Brethren wearing that self righteous and self satisfied smirk, I feel like dumping a waggon load of stones among them and giving them the scriptural invitation to indulge in some stone throwing. I am afraid that the pile would be as large as ever at sun down. Let us have Charity and remember that man is frail and liable to err. Remember the old saying "If each one would sweep in front of his own door the whole street would be clean."

You can say to me: Your standard is too high. It is impossible to find a man to fill the position under all these conditions. Well brethren, let us strive to do the best we can, let us endeavor to live up to the standard as closely as it is possible for frail man, let us educate and qualify ourselves to such an extent that we may at all events be entitled to our skipper's certificate before we take charge of the ship with her valuable cargo.

If we desire a captain to take charge of a ship, do we not examine all his credentials before entrusting him with same? If we desire a teacher for our schools, do we not call for his references, not only as an instructor but also as to his moral standing? In fact for every vacancy in professional or mercantile pursuits, do we not carefully scrutinize the standing and ability of every applicant? How then do you account for the fact, that when we require a master for so important a body as this, that we pay little heed to his qualifications. We put the tiller in his hands competent or not, and run the risk of whetlie: he gets us safely to shore or runs us on the rocks. From a business point of view, no insurance company would place a risk on either our ship, lives or cargo. Is it not therefore our duty to man our ships with none but competent seamen, holding first class certificates, to have every

plank in our ship sound, and bear such a good reputation that we will be ranked A 1, at the Masonic Lloyds.

The acquisition of the greater part of above qualification will depend greatly upon the brother's early training, but we do expect him to become thoroughly acquainted with the constitution, the by-laws, the ritual of the Order and the rules that are necessary to enable him to conduct aright the debates and discussions that will take place in the Lodge. Do you not agree with me when I state that very few masters in this city (the great centre of education for the Dominion and in fact of everything else that goes to make up a prosperous and happy people) are well versed in Masonic parliamentary law. Does not our skill in this direction depend upon our recollection of the rulings and doings of our immediate predecessor. If his conduct happens to be constitutional and according to parliamentary usage, we are in the right track, but if the debate should take a sudden turn, and motions and points of order introduced which are somewhat out of the ordinary and not often heard at our meetings, what a sorry spectacle we would cut. We never heard of such a point of order, and if some intelligent and well read Past Master does not come to our assistance, we will have to admit our inability to decide the question or will give such a ruling that will lose us the respect of some brother who has heretofore considered us as almost infallible. I am certain I will surprise some masters when I tell them that we have books on this subject, written by able brethren, and which should be studied carefully.

Worshipful brethren and wardens read and study all the literature of the Order which your means will allow you to obtain; educate yourselves thoroughly and thereby draw to your assistance and society intellectual and cultured men, and thus greatly enhance the prosperity and usefulness of your lodge.

How many of our masters from

whom we are taught to expect light and instruction, can take the pencil of the skilled artist and draw the plans of the proposed work for the brother who has been apprenticed to him. What sort of a journeyman or master workman is going to graduate from his lodge. The apprentice can truthfully say, I have been bound to you for a certain time, in fact until you make me a master workman. I have paid you my apprentice money (in the shape of initiation fees and yearly dues) but what have you given me in return? Have you carried out your part of the contract; for a contract it is? Am I fit to take a place among skilled artisans, if not, you have cheated me; you have obtained my money under false pretences and you will be answerable if in consequence I meet with mishaps and misfortunes through life. True, you have performed the ceremonies correctly and impressively, but you have not explained to me those symbols with which your lectures teem. You have not drawn aside the veil and explained those allegories which I find in the ceremonies. Why do you not throw light and enlarge on various subjects on which you have only slightly touched. Take for instance the following: Can the Order be traced back to the building of King Solomon's Temple? Is not King Solomon's Temple one of the many symbols used to illustrate man in a high moral estate prepared for the reception of the Holy One? Did Hiram Abiff exist and take part in the building of the Temple? Is not this part of the ceremony simply an allegory from which great warnings and lessons are drawn? What are the probabilities of the Order having for its origin the various guilds or trade unions of operative Masons of the mediæval times? In the early days did the Order possess one, two or three degrees, and what was the form of ceremony then in use? Has the third degree an origin prior to the year 1725. Is not every movement, is not every symbol a well of hidden meaning? How have you enlightened your ap-

prentice on these points? Let me put a straight question to you. Are you capable to give the explanation if required, if not, then realize now, the importance of your position and the duties you have engaged to perform. You have advantages which your predecessors did not possess; the mines of explored literary wealth are at your hand. You can now procure books on all Masonic subjects, historical or symbolical. You live in an age when the Masonic press has taken a foremost place. Do you read those periodicals, if not, subscribe for them at once and make up for lost time? Your own city presents you with Masonic journals in which the study and researches of able men are presented to you. Have you done your duty in encouraging this branch of the science and storing your mind with useful knowledge and thereby performing your engagement with the Craftsmen.

The Past Masters will know that an intelligent man occupies the chair, one who although well versed in all matters relating to his office, does not consider it necessary to impress his efficiency on the members by monopolizing all the work and thereby giving his predecessors to understand that their occupation is gone and that the work will have no further interest for them. They may now take their seats in the east and instead of being the wall flowers of the lodge will find that they are expected to take part in all the ceremonies, so that they may be kept continually before the members as the veterans who worked for the lodge in the heat of the day and in days of adversity and whose interest in its welfare is still unabated.

We term our teachings a science. If so, it must be progressive or die, nothing in nature or under the sun stands still, there is either growth or decay, the very stones grow. The trees grow in winter as in summer, there is not a halting place, you either ascend in the plant or descend. Therefore remember that the fate of the institution to a great extent is in your hands. By

storing your mind with valuable information and by proving yourself a competent instructor, in fact a *Master* in its broadest sense, can you not realize the revolution you will make in the old order of things. No more poorly attended meetings, no more luke-warm members. The meeting night will be always set apart for lodge purposes notwithstanding other attractions. Your old members who may have unfortunately lost interest in the order, will on hearing the joyful news return to the fold and assist you by their counsel and advice as they are certain that something beside monotonous routine will be presented for their entertainment. It has been well and truly said that a master possessing no brains other than what is required to recite ritual and call on the senior warden for the next order of business has as little chance of keeping up the interest of the members as a clergyman would have in keeping his church filled Sunday after Sunday if he had nothing else to offer them than the repeating of the Apostles Creed. I think that a careful attention to above matters will solve the vexed question. How shall we prevent the demands for demits and the suspensions for non payment of dues.

Another matter in which the master should excel is the impressive and correct reciting of the ritual, for it is only by perfect work that you can ever hope to impress a candidate with our ceremonies and thereby make a good Mason of him. I can assure you brethren that first impressions are half the battle and if you are unsuccessful at this stage all your subsequent work will prove worthless. I need not here enlarge on this point, as it must be apparent to you all; but the members of the lodge can materially aid your efforts by preserving silence during the ceremony and restraining from hilarity of every description, by refraining from senseless joking and conversation with the candidate in the ante rooms and in place thereof by impressing on him the gravity of the situation and importance of the steps he is about to take. And

right here let me say that a steward or deacon who indulges in this unseemly joking with a candidate either to frighten him, or as I have noticed, to make a wager that he cannot stand the third degree, should receive from the master a severe reprimand or be removed from his office.

Before I leave this subject, let me impress on the masters this fact, that they should not only be the exponents but living examples of the principles of the Order. If you wish to succeed in your mission, if you desire the brethren to live up to what I deem the two great commandments: "Thou shalt love the Lord thy God with all thine heart and thy neighbour as thyself," then your conduct and life, not only in the lodge but in the home circle, in the business walks of life, and in your adherence to some of the denominations wherein God is worshipped and glorified, must be such that you will have the respect and love of all your brethren young and old. Your style and language may not be as polished as possible, but if your words of admonition and instruction come from your heart, they will be listened to and treasured; but on the other hand although your sentences may be beautifully rounded off, your rendering of the ritual perfect and impressive, they will be like the seed which fell on stoney ground if your conduct gives the lie to your words. Can you not imagine the thoughts of a candidate, while listening to the impressive lessons of morality and virtue which fall from your lips when he is thoroughly acquainted with your moral standing. If he is aware that brethren, occupying exalted positions in the lodge, lead lives, and whose business record is that of swindler, cheat and liar, will he not brand us as hypocrites and the institution a fraud and a sham.

If unfortunately we possess such a master, of what use is it for him to preach brotherly love, or to impress on the candidate the symbolism of the lamb skin apron, when he himself is a regular Ishmaelite in society whose

hand is against every one and every one's hand is against him, whose life has been a selfish one and who would sacrifice a friend at a moment's thought in order to gratify personal ambition or ends. What effect think you, will it have on a candidate to have the Bible, that great light of Masonry, placed in his hand as a guide for his conduct in life and to have it forcibly impressed on him that the name of his Maker must never be pronounced but with awe and reverence, when he knows that the Master who is thus exhorting him is a great blasphemer, who cannot express himself without the use of an oath to embellish, as he thinks, his conversation. Well I think you will agree with me that the candidate's idea of Freemasonry is none of the brightest and that he will never have an attachment for the Order.

Do you not now observe worshipful brethren, that if you are guilty of above sins, you are scuttling the ship and that you are not entitled to the name "Worshipful." Consider this matter, take it home with you and think and dream over it; and may the Most High give you that wisdom which you so greatly require in order to properly rule over your lodge, so that when your term of office expires, you can say, "I have fought a good fight."

I cannot dwell long enough on this sin of profanity, but time will not permit me to do otherwise than to quote from an American Grand Master on the subject and then leave it to your own good sense, to say whether or not a change is necessary.

"Profanity is wrong in any man, but in a Mason it is a crime. The lodge that tolerates such conduct is at variance with the fundamental principles and doctrines of our Order; it is a vice so mean and low, without temptation, that every man of sense and character despises it. Pure and chaste language elevates and refines, it gives dignity to manhood and tone to character, without it the Masonic life is a fraud and Masonic character a deception."

I would also impress on the Master

that he should rule his lodge not only firmly, but judiciously, he has great power reposed in him, his decisions should be respected and accepted by the lodge without murmuring, so that peace and harmony be preserved. If you are dissatisfied with his ruling, you have a Court of Appeal in which the humblest will be heard and which will either approve or disapprove of such rulings, but in the lodge it is your duty to submit and obey.

The Master should however bear in mind that there are limits to his powers, which he should never overstep, as thereby he may encroach on the rights of his brethren. He has prerogatives, we as his subordinates have rights which must not be trampled on or disregarded, and we will find that the brethren are very jealous of these rights. They are to us what the Magna Charta is to the English people, and all appeals to the Grand Master or his representatives will be rewarded with an admonition to the Master which will be invaluable for his future guidance.

If he falls short of what is expected of him, if he infringes on the privileges and rights of his subjects, if he is overbearing in his conduct and exhibits partiality and ignorance in his rulings, he will lose his grip on the lodge. The members knowing the unskilful and unsteady hands which hold the reins will drift hither and thither, deal with one another at arms length and introduce discord and unhappiness in the lodge, until ultimately it goes to pieces. You have heard the story of Phaeton told in mythology. He was presumptuous and ambitious enough to request his father Helios to allow him for one day only to drive the chariot of the sun across the heavens. The father was induced to yield, and Phaeton took his place in the chariot, but not being strong enough to check the horses, they rushed out of their usual track and came so near the earth as almost to set it on fire, therefore Jupiter killed him with a flash of lightning and again placed the horses under skilful hands.

So it will be with a lodge which possesses an unskilful, impulsive, arbitrary and insolent master, he will wreck everything he comes in contact with until he is hurled from his place and a more experienced hand placed in authority.

Therefore my brethren if you commit faults and make mistakes, let them be of the head only and not of the heart, let them be such that your brethren can see your honest intentions at all events, and above all don't wrap yourself up in your dignity and brief authority and refuse to correct same and make amends. Such corrections and acknowledgements will come with good grace from you, and you will not be considered as in way compromising dignity or honour, but will bind your brethren still closer round you. On this subject of committing faults, I think Dean Swift's advice was wholesome and to the point.

The Dean had a shoulder of mutton brought up for his dinner too much done: he sent for the cook, and told her to take the mutton down and do it less. Please, your honour, I can't do it less. But says the Dean, if it had not been done enough, you could easily have done it more, could you not? Oh yes, very easily. Why then, says the Dean, for the future when you commit a fault let it be such a one as can be mended.

I would also like to see the Master, as I have already stated, firm and impartial in his rulings and conduct. Keep in the straight undeviating line of honesty, rectitude and fair play. Do not set your sails for every passing breeze, treat all alike whether right worshipful or plain brethren, treat all with courtesy and justice. Let the brother on the side bench exercise his right and privilege of freedom of thought and speech as well as those brethren in the east. If his conduct should not prove satisfactory to some, you, at all events, will have the respect of the majority and the satisfaction of knowing that you have done your duty without truckling or seeking to please

everyone and in the end giving satisfaction to done. Such conduct may do for politicians, but it will never be respected in a Masonic lodge. Whenever I see a man a straddle-the-fence as the term goes, it always reminds me of the advertising story of Spalding's glue. The agent of this commodity was standing on a crowded platform at a railway station, when the pet dog of a lady strayed on the railway track in front of the approaching train, the people whistled, shouted and hurled missiles at the dog but all in vain, he stood terror-stricken and unable to move, when much to their horror the engine ran over him and cut him in two. Here was the opportunity our agent was waiting for, he rushed out of the crowd, picked up the two sections of the dog, took a bottle of Spalding's glue out of his pocket and after applying it to the dismembered parts, stuck them together. He was about to exhibit his skill to the crowd, when to his mortification he found that while the hind legs of the dog were turned down the fore legs were up in the air. In his hurry he had not preserved the form in which nature had originally built the dog, and hence his mortification and disappointment as the glue had hardened and the dog could not be broken apart again for resetting, but on putting the freak on the ground he found that the dog could run along on his hind legs, and when he got tired he flopped over and ran for a while on the front legs. A peculiar accomplishment possessed by some men, and known by the name of "Flopping." I don't care for such companions nor have you any confidence in them.

Another matter which must not be forgotten by the Master is the fact that he has control over the members not only in the Lodge but at the refreshment table and that he cannot lay aside his Master's regalia with all its responsibilities in the lodge room and take his place at the head of a refreshment table as a private citizen, insist on the observance of the same good order, allow no unseemly conduct and guard

against all intemperance and excess. Keep continual watch over the Brethren and if any of them are liable to immoderately indulge, have no hesitation in restraining him and if necessary remove him. If you do not, he will give our opponents, of whom we have a great number, an opportunity to indulge in scandal and evil report against us. You will give that man's wife and family an opportunity of reviling Masonry and blaming it perhaps as the cause of her husband's downfall and neglect of family; and you cannot blame the wife, for making such charges if you allow excess and intemperance at your refreshment table.

While on this head Worshipful Brethren I must state that I strongly favour the social element of Masonry, we are a social brotherhood as well as teachers of moral geometry, it is laid down in our charges that "our meetings should be blended with social mirth and a mutual interchange of fraternal feeling" that Masonry fosters and improves the best affections of our nature and that "we are to be happy ourselves and communicate that happiness to others." I recommend the cultivation of this feature as one of the means of filling your meetings with brethren and visitors. See that every visitor to your lodge is welcomed and made happy, have a Committee appointed for the purpose so that visitors will not be neglected either during the work or refreshment. Bear in mind the good advice "Be not forgetful to entertain strangers for that some have entertained angels unaware," you will have no cry of non-affiliation if the intellectual and social feature is cultivated.

It has been said that the stomach, not the heart, is the seat of the affections, therefore make each meeting a love feast, a hearty shake of the hands all around with words of cordial greeting to each, and show that you are interested in the welfare of each other. Have a Committee appointed whose duty it will be to provide singing, reading and essays each evening when time from the work will permit. Advertise

these meetings and insert in your circulars a notification of the entertainment to be presented; and above all, invite the Masters and members of sister lodges and your friends, like my humble self, who have an interest in your success and welfare.

I believe such social gatherings will make us better acquainted, will make us take an interest in the welfare of each other. Our hearts and souls will get more into touch, and when we meet and transact business in the outside world, we will know one another as men of integrity and whose words can always be considered as their bonds, then will Brother Robbie Burns' prediction be fulfilled -

Then let us pray that come it may,
As come it will for a that,
That sense and worth o'er a the earth,
May bear the gree and a that,
For a that and a that,
It's coming yet for a that
That man to man the world o'er
Shall brithers be and a that.

I stated a short time ago that it is said man's seat of affection is in his stomach rather than in his heart. Some of you may turn up your eyes at this, but we are dealing with cold facts just now, and if for the purpose of having good attendance and bringing the brethren together, it is necessary to cultivate this social phase, why well and good, let us go in for it; once we get into their heart strings we will be able to mould something definite out of their characters. There is a good deal of sound common sense in the advice given by an old lady to a niece who had just got married. Auntie said the Bride, if John and I can only live as long and as happy together as you and Uncle, I will die content. Tell me the secret of your happiness, wont you? The old lady replied, Yes, Lottie, I will; all men love good eating, feed John well.

And now Worshipful Sir, I feel that I must draw this rambling paper to a close, although I have left various subjects untouched. No doubt some of you may be tired of my preaching, I do not want to earn the reputation of con-

tinually preaching and finding fault, nor have I any desire to do so. I think, however, that pointing out the rocks and shoals in the channel and marking them on a map or chart for the guidance of mariners, is not an act to be condemned. If you are acquainted with these rocks and shoals, the advice is not meant for you. If you are ignorant of their whereabouts, take my chart home and study it, take out your sounding line and if you discover any dangerous places, put up the Danger signal and get out a chart that will excel mine, and thereby perform your duty to your fellow man and earn the eternal gratitude of sensible men. It is only advice I have to offer you, I cannot compel you to accept same nor to make a change in your hearts, all this is in your own hands. It is a true saying that "Advice is not like medicine which will produce an effect whether taken voluntarily or forced down a man's throat." But I am satisfied that if you give proper attention and study to the Volume of the Sacred Law, the Constitution, By-laws and Ceremonies, and endeavor to the best of your ability to perform your duties and promote happiness and good feeling among your brethren, that you will have earned "a crown of joy and rejoicing that will never fade away but will remain when time shall be no more."

In conclusion let me recite to you verses written by an old friend of mine R. W. Bro. Thos. L. M. Tipton, P. D. D. G. M. of Niagara District, entitled "Our Old Master," and when you die may your memory deserve the kind words and praises therein written of him.

OUR OLD MASTER.

Our Master was a man of mark,
His glance was quick and keen,
At all the gatherings of the craft
His honest face was seen.
The years rolled by, but still he came
On every meeting night;
Well was he skilled to rule the lodge,
To shed abroad the light.

How like a very king he wore
The ensigns of command,
As proudly in the East he sat,
The gavel in his hand.

Even when time had bowed his form
And silvered his thin hair,
His voice was strong, his eye was bright,
He nobly filled the chair.

The zeal, the fire that in him burned,
Not age itself could smother;
For more than all things to the last
He loved to meet a brother,
Though storms might rage, though wild the
night,
Though w. nters wind might blow,
Out to his lodge in spite of all
The brave old man would go.

He loved to teach the solemn truths
Of ancient Masonry;
He loved as well to hear the sound
That sets the workers free.
Oft as the festive hours flew by,
With song and mirth and glee,
His face would beam with heartfelt joy
Such harmony to see.

Of jokes, of tales, of olden lore,
A ready store he had;
The merry twinkle of his eye,
It made us all feel glad.
Little cared he for rank or wealth—
He prized men for their worth—
He thought a Mason was the peer
Of any king on Earth.

The lesson that our symbols teach,
He studied to obey;
Not one that ever sought his aid,
Went sorrowful away;
True to his vow, he never failed
To act a brother's part;
A Mason to the inmost core,
Right well prepared in heart.

At last that gavel's summons came
Which tells us night is near,
He only said, "The lodge is closed,
My work is ended here."
Once as the shades were falling fast,
A brother's hand he pressed
He gave a Master Mason's grip—
Thus went he to his rest.

We wept, but through our tears rejoiced,
Rejoiced, for well we knew
He had been faithful to the end—
A Craftsman tried and true—
Knew, as we gathered round his grave
And cast the emblem down,
That he had triumphed over death,
Had won the victor's crown.

He looked now upon the things
From mortal eye concealed;
The secret sought so long in vain,
To him hath been revealed,
But still it seemeth unto me
He thinks upon us yet;
The Lodge, the Craft, he loved so well,
He never can forget.

A. & A. Scottish Rite.

SUPREME COUNCIL, A. & A. S. R.

Ill. Bro. Hugh Murray, of Hamilton, Sec.-Gen. of the Supreme Council of the 33° of the A. & A. S. R. for the Dominion of Canada has forwarded us a copy of the printed proceedings of the annual session held in Montreal last October. Some reference was made in *THE CRAFTSMAN* to portions of the business then transacted, but a consecutive review of the proceedings will not be out of place now.

Ill. Bro. J. V. Ellis, Sovereign Grand Commander in his address referred to the visitation to New York of Past Grand Commander Hutton, Ill. Bro. Stearns and himself when the Supreme Council of the Northern Jurisdiction was in session, alluding in a pleasing way to the hearty reception accorded them. What tended to make their visit and reception more than a cordial one was the placing on the honorary roll of members two Canadians, Ill. Bros. Hutton and Murton. Bro. Ellis paid the following compliment to the presiding officer of the Northern Jurisdiction, a brother in every way worthy of the praise so greatly bestowed on him:—"The Northern Supreme Council, as you are all aware, is presided over by Ill. Bro. Henry L. Palmer, a ruler of tact and judgment. Almost all the business transacted related to the internal affairs of the Rite in the Northern Jurisdiction. All that was done was done harmoniously, the most important work generally going to committees, whose conclusions are usually accepted with practical unanimity. The business-like address of the Grand Commander and the official returns all showed that the Rite in that Jurisdiction is in a very prosperous condition—a fact which is well to note, inasmuch as there has been in the last few years a very great effort on the part of

some active and unscrupulous persons to undermine the authority of the Supreme Council and to extend illegitimate bodies—bodies which are unrecognized abroad, and whose members are everywhere under the ban of all the regular Supreme Councils." Looking at matters at home, Bro. Ellis said:—"As regards the Rite in our own jurisdiction, it will, I think, appear by the reports which will be submitted to you to be in good condition. Probably we are never fully satisfied, and, in a young country like ours, the almost feverish haste which inspires the desires of divisions, classes and organizations to grow in numbers and to increase in wealth affects the Masonic fraternity. None of the institutions of the American continent grow fast enough to satisfy the aspirations of the people. * * * We would all be pleased very much if the official returns showed a large increase of membership, many initiations and flourishing financial conditions in all our bodies; but a sound feeling of conservatism prompts the thought that the true strength of an institution like this does not lie wholly in numbers, and that a society whose teachings require mental vigor to extend them, depends upon moral and intellectual forces as much at least as it does upon a long roll of members. * * * No questions have been raised during the year involving disputed constitutional points, differences of opinion, disagreements of any kind either between bodies or members. This is probably in part due to the excellence and completeness of the constitutional regulations, in part to the good judgment of presiding officers, in part to the good feeling which prevails throughout our entire membership. It is a satisfactory condition, over which we can all rejoice."

The committee to whom was referred the Grand Commander's address in the report said:—"We concur in the deprecation of 'feverish haste' to increase numbers. As in favorable and well-prepared soil a small seed will produce quickly and plentifully, so in centres of

intelligent and thoughtful Masonry, where the general aim and ambition are directed to the practice and cultivation of the true spirit of Masonry, rather than the increase of membership or the titles of office, the planting and growth of the A. & A. S. Rite may not be entirely spontaneous, but when once it does take root its permanence may be relied on, and the results are likely to be in the highest sense fruitful and enduring.”

The thirty-third degree was conferred on the following brethren:—J. F. Walker and A. W. Hooper, Montreal; E. I. Foster, Halifax; Gavin Stewart and Edward Mitchell, Hamilton, and Thomas Sargant, Toronto.

The Secretary-General devotes several pages to Scottish Rite affairs in other jurisdictions, the difficulties of translating reports from Mexico, Spain, Italy, Germany, Brazil, etc., not deterring him from attempting the task, the names and titles of officers, names of subordinate bodies, with their officers and members, and a dozen memorial pages complete the volume, which is neatly printed, care having been taken to use excellent paper.

The annual meeting of the London Lodge of Perfection, 14°, A. & A. S. Rite, was held in the rooms, Masonic Temple, on 7th inst., Ill. Bro. A. W. Porte, 32°, presiding. The election of officers resulted as follows:—P. Pr. A. O. Jeffery, 18°, T. P. G. M.; P. Pr. J. D. Sharman, 18°, P. T. P. G. M.; P. Pr. J. Callard, 18°, Ex-S. G. W.; P. Pr. H. C. Simpson, 18°, Ex-J. G. W.; P. Pr. J. S. Dewar, 18°, G. Sec.; Ill. Bro. A. W. Porte, 32°, G. T. Basorre; J. Siddons, 14°, G. Orator; P. Pr. F. W. Lilley, 18°, G. Almoner; Bro. A. E. Cooper, 14°, G. M. of C.; P. Pr. Alex. Irvine, 18°, R. Expert; Bro. T. Brock, 14°, R. Asst.-Expert; Ill. Bro. A. G. Smyth, 30°, Val.-C. of H.; Bro. W. J. Johnson, 14°, Bro. J. Conn., 14°, P. Pr. J. C. Hegler, 18°, G. Stewards; P. Pr. F. J. Hood, 18°, G. Tyler.

Winnipeg Lodge of Perfection, fourteenth degree of the Ancient and Ac-

cepted Scottish Rite of Freemasonry, under the Supreme Council of the Dominion of Canada, held their annual meeting for the election of officers the other evening. A large increase was made to the membership of this body of the high degrees during the past year. It is probable that a reunion of the Manitoba members of the Rite, including all holding rank between the fourth and thirty-second degrees, will be held in Winnipeg this summer, when several Thirty-thirds of the Supreme Council will be present.

Bro. Albert Pike, the Supreme Commander of the Scottish Rite, of Washington, is again to the fore with a scheme which will be a benefit to the widows, wives, mothers and daughters of Masons of the United States and Canada in the shape of a certificate which will be a protection to them while travelling. It is thus alluded to in a recent circular:—“I have long thought that instead of the side-degrees, (not known to one Mason in five hundred) which are sometimes given to the wives and daughters, mothers and sisters of Masons, the Grand Lodge ought to grant them certificates of their relationship to Masons in good standing, whereby they could always and anywhere make themselves known to Masons, with indisputable proof of such relationship. With such a certificate from our Supreme Council, even a young girl can travel safely and in comfort anywhere in the United States; and wherever the Scottish Rite exists in the world, such a certificate from us will ensure the holder protection and assistance, being a safeguard, passport, and letter of credence everywhere. Convinced that it is the right of the wife or widow, mother, sister or daughter of every Mason of the Ancient and Accepted Scottish Rite in our jurisdiction to have the means of, at any time during her life, proving herself to be so related and thereby entitled to defence against wrong, protection against insult, and when in danger, relief and assistance in case of need, I have prepared such a certificate, and it has been photo-lithographed and copies

printed on bank-note paper. It is very excellently designed; very neat, and of so small size that it may conveniently be placed and kept in a tuck. Each certificate issued will be filled up and issued here, numbered and registered. Each will be signed by the Grand Commander and Secretary-General, and bear the Petty Seal of the Supreme Council. It is not the purpose to make them a source of profit; but to furnish them at actual cost (\$1), including that of filling up."

ACKNOWLEDGMENT.

TO THE CANADIAN MASONIC MUTUAL BENEFIT ASSOCIATION, LONDON, ONT.

GENTLEMEN,—I hereby beg leave to acknowledge, with thanks the payment of one thousand dollars (\$1000.00) on the life of my late husband.

Your prompt settlement of this claim so soon after the death of my late husband, is an instance of the integrity and excellent management of your Association for which please accept my grateful acknowledgment.

I am, yours truly,

(Signed) ANNA MARIE LOCKERTY.

Belleville, March 10th, 1890.

Craft Tidings.

CANADIAN.

At the last meeting of Union Lodge, London, the Secretary, Wor. Bro. A. C. Stewart, was presented with a valuable watch chain with a gold pendant.

The name of W. Bro. A. B. Munson, of St. George's Lodge, is freely mentioned in connection with the position of District Deputy Grand Master of London for the approaching term.—*London Free Press.*

The Hamilton Knights Templar are arranging for the reception of St. Bernard Commandery of Chicago during their visit to the Ambitious City in June,

On Thursday evening the 13th ult., R. W. Bro. A. H. Clarke, of Essex Centre, District Deputy Grand Master of St. Clair District, paid the Comber Lodge an official visit. After the usual preliminaries had been gone through, an adjournment was made to the Harmer House, where a sumptuous spread awaited the members of the Order and a few invited guests. About thirty-five sat down to the tables. J. Brown was elected chairman and Wm. Mann vice-chairman, both of whom filled the positions to the satisfaction of all. Ample justice was done to the delicacies of the season by all present, after which a number of toasts were drank and responded to.

On Tuesday evening the 11th ult., a large number of the Masonic fraternity gathered at "Doric" lodge room, Parkhill, to hear a lecture from Rev. Bro. Dr. Armstrong, Grand Chaplain. Brethren were present from Arkona, Thedford and other places. Owing to illness the Grand Chaplain was unable to get here, but an interesting and pleasant evening was spent nevertheless, which was brought to a close by an elegant supper served in the adjoining Oddfellows' room.

The members of Tuscan Lodge No. 195, held a whist party at the Temple, London, on the evening of the 14th inst., and all present enjoyed themselves. Each member had the privilege of two invitations, and in consequence a large number of brethren from the different lodges were participants in the festivities, which they heartily enjoyed.

The *Sentinel-Review* of Woodstock says:—"St. John's Lodge, No. 104, A. F. and A. M., Norwich, were treated one evening this week to an exemplification of Masonic work in the third degree by W. Bro. Brodrick of Tuscan Lodge, No. 195, London; W. Bro. A. S. Ball and R. W. Bro. D. H. Hunter, D. D. G. M., Woodstock, while W. Bro. Pheopoe and his staff assisted in the work. The visitors were right royally entertained by the brethren at the close."

A scheme is on foot in one of the city Lodges to start a recreation room for the benefit of the members, and such as they may choose to invite to the room, under certain well-defined rules, and according to the arrangements stipulated by the Management Committee to whom the matter will be referred. There can be no gain-saying the fact that a room, such as that proposed, will have the effect of still further cementing and binding together the members of the Lodge which has taken the initiative. But the by-laws and constitution must be very carefully drawn up, and every precaution made to prevent loopholes, which will be partaken of by those of hilarious turn of mind. The scheme is one which will bear discussion, and every consideration should be given to the views of those who do not see eye to eye with the projectors of the movement.—*London Free Press.*

The funeral of the late Mr. Joseph Vogan of the Revere House, took place on 11th ult., to Mount Pleasant Cemetery. The service at the house was conducted by Rev. William Patterson of Cooke's Church. The beautiful service of the Craft was given at the grave. There was a large attendance of the craft. The Masonic ceremony in the city was conducted by Stevenson Lodge, Harris Lodge of which deceased was a member, conducted the burial service.

A lodge of instruction was held in this city, on Friday evening, 21st ult., under the auspices of St. John's Lodge. During the evening R. W. Bro. Wayling, P. D. D. G. M., was presented with a handsome regalia by the district, in recognition of his past services. The presentation was made by R. W. Bro. Roaf, D. D. G. M., in an appropriate speech. The three degrees were then exemplified by different lodges. York Lodge W. Bro. W. R. Hull, W. M., gave the Entered Apprentice, Bro. C. Norris' rendition of the J. W.'s charge was highly commended. Ashlar Lodge W. Bro. W. R. Clarke, W. M., gave the Fellow Craft degree as it should be

given with perfection in all the details of ritual. The Master Masons was then given, by St. John's W. Bro. W. E. Smith, W. M. The W. M.'s charge was very effectively given, and Bro. Smith has been styled the "silver-tongued" Master of the year. After labour, refreshments and happy speeches were in order and a very enjoyable evening spent.

Bro. Rev. W. G. Howson of Alliston, visited Toronto recently, and most effectually filled the Cowan avenue Methodist pulpit on Sunday, March 30th. *The Daily Mail* in alluding to the service styled Bro. Howson "an eloquent young divine of pleasing address."

W. Bro. Geo. Clarke, W. M. of Wilson Lodge, certainly intends to make his lodge popular if work will do it. He has distributed the following post card among the members of the craft in the city: "Dear Sir and Bro.—I want you to be kind enough to make a note in your diary right away that you will attend Wilson Lodge at the meeting, on April 15th, to hear W. Bro. Geo. Tait's lecture, subject: 'Board of Trial.' Be sure and be on hand or you will lose a great treat." Bro. Clarke says that when he walks down town, members of the craft address him as "Mr. Wilson." Bro. Tait's lecture will, certainly, be worth hearing. The Scotch Board of Trial will be exemplified with the assistance of a Scottish Brother.

Most Worshipful Canon O'Mera, Grand Master of Manitoba, who delivered several excellent orations in Toronto recently, so far during his term of office has specially visited thirty-five out of the 40 lodges in his jurisdiction. Considering that these lodges are scattered over a section of territory extending from the boundary of Ontario west to the summit of the Rockies and from the United States to the Hudson Bay, the amount of time spent in travel and the expense must have been very great. Few Grand Masters are gifted with either the eloquence or the energy of M. W. Bro. O'Mera,

Bro. Doherty, D.D.G.M. of London District, is creating a very favorable impression by his visits.

Most Worshipful Grand Master Walkem was presented with an oil painting of himself by the brethren of Ancient St. John's Lodge, Kingston. This is another evidence of M. W. Bro. Walkem's popularity with the members of the craft.

Ex-Companion J. Richardson, of Aylmer Chapter, Royal Arch Masonry, was recently visited by a number of his Companions, who desired to manifest the high esteem in which they held him. After associating themselves with their esteemed brother and his family around the festive board, and enjoying a few fleeting moments of social intercourse, the visitors presented the host with a kindly worded address, accompanied by a beautiful emblem of the Craft. Comp. Richardson (who is also Deputy-Reeve of Malahide Township) made a neat reply in accepting the gift.

Mount Horeb Chapter, Royal Arch Masons, of Brantford, held a meeting on Wednesday evening, the 11th ult. Right Excellent Grand Superintendent Walsh, of Ingersoll, was present, and installed the officers of the chapter.

UNITED STATES.

The Knights Templar of Ohio contributed \$4,328.91 to the fund for the erection of the Garfield monument at Cleveland.

A new Masonic Temple to cost \$100,000 is to be erected in Seattle, Washington.

Among the visitors at the Grand Lodge of Minnesota this year was Right Worshipful W. G. Bell of Winnipeg, Deputy Grand Master of the Grand Lodge of Manitoba.

There are 23 Royal Arch Chapters in Colorado.

New York state has 56 commanderies and 8,369 Knights Templar.

Charles E. Meyer in his recent historical sketch relating to Royal Arch Masonry, affirms that Jerusalem chap-

ter No. 3 of Philadelphia, is the oldest chapter of Royal Arch Masons in the world. Its minutes are complete from 1767 to the present time. Bro. Meyer also claims that the Grand Royal Arch chapter of Pennsylvania is the oldest in America. It was organized in 1795 by the grand lodge of that jurisdiction, and continued to hold this subordinate position until 1824, when it assumed the prerogatives of an independent and sovereign body.

P. G. M. Bro. Michael Nisbet in his annual report to the Pennsylvania Grand Lodge for the year, places the number of lodges in the jurisdiction at 387, and the membership at 39,735, a gain during the year of 1,190.

On the word of a Master Mason, in good standing, Bro. J. B. La Pierre, Minneapolis, Minn., we are assured that Jefferson Davis was a Master Mason. There has been more or less discussion over the question lately, Bro. T. S. Parvin of Iowa, making a positive denial of the claim that Davis was a Mason.

An order was issued by the Grand Encampment of Knights Templars at the recent session prohibiting Templars from wearing shrine badges in combination with Christian symbols on purely Masonic occasions.

A large number of Detroit Masons met at the Hotel Cadillac, Wednesday evening the 12th ult., and discussed the feasibility of establishing a Masonic savings bank in that city. The following committee was chosen to prepare and submit plans of organization: Geo. W. Moore, Sanford H. Bamford, Fred. Fayram, Chas. T. Joslin and F. H. Rogers. After some talk the meeting adjourned, subject to the call of the chairman. The object in establishing a bank is to have a place where the Masonic funds of Michigan may be deposited. Wm. P. Innes, Grand Secretary of the state, is a prime mover in the scheme.

Mrs. Jane Little is probably the only female Freemason in this country. She

lives at 83 Walnut street, Chicago, and the following is her own story of how she became a Mason:—"My early life was spent in Stuartstown, county of Tyrone, in the north of Ireland. When 17 years old I married John Little. A young man named Wm. Robinson, who lived with us, was to take his degree on a certain night. The Lodge room took fire before the meeting, and was destroyed. My husband was master of the Lodge, and asked me if there was any objection to using a large hall in our house, which was an old manor house. I gave assent, and with a woman's curiosity, hid myself in an adjoining bedroom, where I could and did see the ceremonies, and heard the oath. The next day I bantered my husband upon the proceedings, and he nearly fell in a faint. 'You will have to join the Lodge,' he said, 'If this thing ever leaks out I will be charged as a traitor.' The next meeting I was taken in, and I was made a Mason. Since then my husband and his associates have been gathered to the great Lodge room. I may have forgotten the password and grips, but I still remember my oath."

Adelphic Council No. 7, Royal and Select Ma ons, of New York city, known as the "Cgyptic Rite of Masons," held a celebration the other night in honor of George M. Osgoodby, of Buffalo, the Past Grand Master of the general grand Council of the United States. He had been elected an honorary member of the Council, and in receiving his certificate of membership was also the recipient of a costly gold watch, presented in recognition of his valuable services in behalf of the Order. A banquet followed, attended by 200 prominent Masons from various parts of the country.

The Detroit *Free Press* of the 6th ult., says:—"The 'Mother of Masonry' in the west is the enviable title which is conceded to the Zion Lodge No. 1, of Detroit. It is the oldest lodge of Masons west of the Alleghany Mountains, and with two or three exceptions the oldest in the United States. It was

organized in 1762 as a military lodge while Michigan was British territory, and it has continued during the 128 years which have elapsed as the foremost in the State. It has been the custom for a number of years to hold an annual banquet, and this event was celebrated by the lodge last evening in a feast, music and speeches. This event was marked by the presentation to the Lodge of a large crayon picture of Past Master Vaughn to be hung on the walls."

It is an unwritten but binding code in the Grand Bodies of Wisconsin that no such thing as nominations or remarks in favor of candidates be made at the election. At the Grand Chapter election our good friend George N. Wisswell, after the first ballot had been announced with no choice, forgot himself so far as to arise and begin some remarks of a commendatory character in favor of his friend, John Matheson. Companion John, who was the first to see the impropriety, was immediately on his feet, called the Companion to order, and informed him that he was doing wrong. Comp. Wisswell hesitated but a second, and a droll expression came over his face, as he said: "I know I am out of order, and doing wrong, but I was only going to make an explanation and withdraw your name." The hit brought down the house and made everybody happy.—*Masonic Tidings*.

The Detroit Commandery will erect the Casino Tabernacle booth, at the Detroit April flower show, and they promise a unique and imposing structure. It will represent a fortress on the island of Malta, and like those fortifications for 800 years, will bear the colors of the Knights Templar. A detail from the Commandery, in ancient chain mail armor, will be constantly on guard to protect the garrison of "helpless maidens," who will wear the commandery colors of black and white.

Ex-Alderman Chas. Hollock of Chicago, was a Mason and Roman Catholic. Dying suddenly, he had not received

absolution. His family owned a lot in the Catholic cemetery, and hither they went with the corpse, but the cemetery authorities would not permit the burial in consecrated ground.

The Grand Lodge of Minnesota on January 15th declared a penalty of expulsion against members holding relations with the Cerneau schism, thus asserting the supremacy of Symbolic Masonry over the "higher" degrees and rites.

The contract for the new Masonic Temple at Buffalo, has been let at \$130,541 to Bro. Chas. Berrick, of that city. The entire cost of the building will be approximately \$150,000. Work will begin by tearing down the old Temple Beth Zion as soon as the contracts are signed, and it is expected to have the new temple ready for occupancy by the first of May, 1891.

In Alabama there are 483 clergymen members of the Craft.

FOREIGN.

Bro. Robert Freke Gould recently delivered an eloquent and able lecture on the Antiquity of Masonic Symbolism in Glasgow, Scotland, in which he argued strongly that the present symbolism was introduced in the splendour of mediæval operative Masonry and not after its decline.

The London *Freemason* states that in Spain they have "mixed lodges" which give the degrees to wives of Masons. A Spaniard in London recently avouched for his wife as a regular Mason.

Gen. Fonseca, head of the Brazilian provisional government has been elected to the grand Mastership of all the Brazilian lodges of the order of Freemasons.

Past rank was not recognized till the 21st of November, 1724, when it was agreed that Past Grand Masters were to have a vote in the Grand Lodge of England.

The Australian Grand Lodge permits its subordinates to regulate the number

of black balls necessary to reject a candidate for initiation and it may be one two or three.

Miscellaneous.

THE SECRET TO FREEMASONRY.

The story is told of a Mason's wife
Who plagued her man most out of his life
To learn the secret—whatever it be,
The mystic word of Masonry.
Says he, "Now Mary, if I should tell
The awful words, I know full well
When you got mad, my darling dear,
You'd rip them out that all might hear."
Said she, "Edward, never—never,
What you tell, I'll keep *forever*.
Tell me, Edward, and never more
Will I scold you, or slam the door.
I'll try to be good with all my might,
When you stay out late in the night."

No man, save he were made of wood
Would dare resist a pledge so good.
"Mary," he says, "my woe, my weal,
Hangs on the words I now shall tell."
"Ned," she answers, "you may depend,
I'll keep all safe till time shall end."
Whispering low, he says, "*Pork and Beans*,
The awful words by Masons screened."
Since then not a week passed away
But she got mad and thus did say
In angry voice, that all could hear,
" '*Pork and Beans, I've got you there!*' "

THE LEGEND OF THE THIRD DEGREE.

One finds in Master Mason's Lodge,
The truths of hoary centuries lie;
The lore he learns, an heritage
From all the ancient mysteries.
Light from an age of night and doubt,
Of eyes so blind they would not see!
Man's mightiest hope, in ages dark,
Our Legend of the Third Degree.

Brethren, I hope we learned it well—
This lesson that the past can teach;
That into every word and deed
The potency of its power shall reach;
That we shall lay our actions square,
Building for immortality;
Keeping in sight God's kindest truth—
His Legend of the Third Degree.

When unto men the end shall come,
The things of earth forever o'er;
When I shall find, where'er I turn,
Death waiting for me at my door;

Leave me, Great Master, not alone ;
Stoop down from highest Heaven to me,
And prove creations Cornerstone,
The Legend of the Third Degree.

Exchange.

A WIFE'S HINT.

"My dear," said Mr. Topnoody to his wife, as he started down town this morning, "this is Masonic Day with us, and as I am to attend the meeting of the General Grand Council of the Royal and Select Masters, I will not be home to dinner, and may not even be back until far in the night, so do not be alarmed by my absence. We will be very busy, you know."

"Oh, you will, will you?" replied Mrs. Topnoody, firing up. "The General Grand Council of the Royal and Select Masters, is it? And you'll be out till late?"

"Yes, my dear," he answered, gently.

"Early, you mean," she snapped. "Well, go on; but let me tell you, Topnoody, that there is a Special Grand Council of the Royal and Select Mistress right in this house, and I'm the M. P. G. G. M., and the P. G. D. M., and the P. Q. D., and all the rest of the meeting, and if you come home poking around the night-latch with your watch-key at 3 o'clock in the morning, trying to wind up the lock as you did once before, I'll come down and open the hall with a grand chapter of wives' rights that will make you think that you have been riding a goat for a month. Do you hear? Now, go; but don't let the festivities get to your memory, or you'll be sorry for it."

Mr. Topnoody picked up his hat and went away silently.

PROBABLY THE HIGHEST LODGE EVER HELD.

A few days ago, Bro. James Burns, Jr., P.M. of Phoenix Lodge, No. 130, of Philadelphia, showed us a reprint, or *fac simile*, from the Virginia, Nevada, *Terrestrial Enterprise*, published September 9, 1875. It is printed in light blue ink, on white satin, with an

ornamental border surrounding it. It was the gift of and sent to Bro. Burns by Past Grand Master Bro. Henry Rolf, of Nevada, as a testimonial for the kind attention shown him by Bro. Burns while on a visit to Philadelphia some months ago. Bro. Burns, on receiving it, immediately had it framed, with an ornamental frame of white and gold, with shades of pink and blue. From it we make the following selections: "By the burning of the Masonic Hall, in this city, May, 1875, the Brethren were deprived of their place of meeting. They were then, with others similarly situated, invited to meet in the Odd Fellows' Hall, and were glad to accept the courtesies thus tendered them.

"When, by the destructive fire on last Friday morning (August 18, 1875), they were again deprived, with their benefactors and others, of a place where they might congregate and hold their meetings, but, remembering that it was the custom of their ancient Brethren to hold their meetings on the top of high hills or in low valleys, they therefore resolved to follow their example, and for the purpose selected the top of Mount Davidson, which is 7827 feet above the level of the sea. There, in that elevated position, no doubt the highest where a Masonic Lodge was ever held, was a Charter, altar of rough ashlar, greater and lesser lights and chairs of rough granite for the Master and Wardens, while the other officers found accommodations on the rough boulders. To know how to duly tyle the Lodge the Tyler was at a loss; but the Worshipful Master was equal to the emergency, for he directed a row of pickets, designated by white badges on their left arms, to be stationed around the summit of the mountain; they were so numerous and so near together that none could pass or repass without permission.

"While this was a high Lodge, it was also a large one, for over two hours were consumed in obtaining the names of the members and visitors. There were present all the officers and seventy-nine members of the Lodge, also Grand

Master Bro. Bullen, Grand Marshal Bro. McGinnis, P. G. Masters, Bros. Currie and Hopkins, P. D. G. M. Bro. Mullud, P. G. W., Bro. Brant, P. G. Secretary Bro. Taylor, and two hundred and eighty-five visitors from N.Y., Cal., W. Va., Kan., Mich., Minn., Ia., Wis., Me., Colo., N.J., Wash., D.C.; England, Scotland, Mo., Mass., Ore., W. T., Vir., Nova Scotia, N.C., Neb., Pa., Ill., Ky., Idaho, Canada W., and New Zealand. The jewels made of ophir bullion in 1863, by order of Colonel W. H. Howard, costing \$500, and by him presented to the Lodge, were saved from destruction by the fire. High and large as this Lodge was, yet it was a genuine one, and the usual refreshments followed the completion of Labor."—*Keystone*.

WHAT IS THOUGHT ABROAD.

The curiously ridiculous pretence that, because a Grand Lodge is acknowledged to be a supreme power in Ancient York Masonry, so called, it possesses absolute sovereignty over all Masonry, has excited the risibilities of some of our foreign contemporaries, wondering to what a pitch American assurance would force itself. They inquire most justly and rationally, that, if it be necessary for the various Masonic powers of the world to obtain the indorsement of their regularity by American Grand Lodges, what would become of the boasted universality of Freemasonry. They lay down the law—as is interpreted all over the world—that a man becomes a Mason when initiated into the mysteries according to the rite to which he gives preference, and, as such, must be recognized by all true and faithful Masons throughout the universe. They call attention to the fact that, while Freemasonry may have originated in England, its ritualism has been so altered, improved or deteriorated, as the case may be, that its original founders would not recognize their own work, in word and in everything save the spirit. It must be conceded that the action of

those Grand Masters and Grand Lodges, persecuting brethren for opinion sake, has materially damaged American Freemasonry in the estimation of Europeans, who unhesitatingly express an opinion that, were the Romish Church to desire eradication of Freemasonry from American soil, it could have no more effective allies than Grand Lodges, seeking autocratic authority to conjoin in a common persecution.—*Masonic Chronicle*.

MASONRY TOO CHEAP.

Bro. Louis Zeigler, of Washington, says:—"Masonry is too cheap and too easily attained, and as a distinguished brother in a sister jurisdiction which evidently smarts under the sting of this moral structure, said: "Masonry is dog cheap, and they still want it cheaper." This sounds harsh, yet it has the ring of truth in it, because constant endeavors are made to change the law, reducing the minimum of fees still lower, in order to admit, as it is claimed, the poor man. Brethren, we have poor men enough; too many now. I speak in a mental and not in a physical sense. Therefore, let us pay all possible attention to quality and ignore quantity. Let us see to kind instead of numbers, and see well to it that this intellectual legacy left to us by our fathers keeps pace with the times and does not deteriorate in our hands."

Bro. Thomas M. Reed, of Washington, speaks almost in the same strain:—"Masonry is too popular in one sense, and not sacred enough in another. It has been bartered away too much as if an article of merchandise. The idle and curious, the passive and perverse with an ease and readiness distasteful and repulsive to nobler manhood, have been permitted to purchase Masonic privileges as if they were no more than toys from a curiosity shop. There should be an end to this thing; then we may hope that many of the difficulties of non-affiliation and non-payment of dues will be solved and disappear."

THE RIGHT OF OPINION.

It is not given to all to see and understand alike. An old maxim says: "Many men of many minds." It has always been so, and always will be. There is as much difference in minds as there is in bodies. No two are exactly alike. The Great Creator built us that way, and His works can not be changed. Even making men Masons does not wipe out this difference.

Editors are constructed upon this same principle. No two of them agree in all things. In fact, to disagree oftentimes seems best to serve their purpose. Ordinarily men do as they please about expressing an opinion. Editors are expected to give theirs on all sorts of subjects for the benefit of others. They have different ways of doing this. Some timidly, so as to leave the reader in doubt, through fear of displeasing. Others have very pronounced views and freely express them. We like to see a man have the "courage of his convictions" and stand by them. This quality in an editor gives tone and force to his writings, and causes others to think and investigate.

Masonry affords a large field for differences of opinion. Masonic laws, usages, traditions and rituals are each fruitful in this diversity. Masonic landmarks are said to be general and immovable. Every Mason is solemnly pledged to observe and not remove them, but even these have been subjected to the whims of Grand Lodges. The Grand Lodge of England changed "free born" to "free man," and that of France no longer puts its "trust in God." A proper course to steer, in these modern times, thus becomes much a matter of opinion. The way one has been taught generally seems to him the best. Instructors impress upon the minds of their pupils that their way is right, consequently any other must be wrong. "When doctors disagree who shall decide?"

The thought uppermost in our mind when we wrote "The Right of Opinion," at the head of this article, was,

first, as the editor of a Masonic journal do we enjoy this right, and, second, if our opinions are honestly expressed and consistently supported by every act of our life, what right has a contemporary to impugn our motives, and say that "There is a cat under the meal, or an 'undue sympathy' which *may* develop into the over act." Such an insinuation is a slander which no true Mason would utter against a brother. The one who wrote it often prates of Masonic charity and brotherly love. He should make them tenets of his practice as well as of his profession as a Mason. We commend for his special benefit a careful reading of the first five verses of the seventh chapter of the "Gospel according to St. Matthew."

Opinions are formed by the best information we have. They may be correct or erroneous. The right to enjoy one's own opinion, when honestly formed under the best light he can obtain, is the privilege of every man. A Masonic editor is no exception to this rule, but he has no license to censure or misjudge a brother editor because of difference of opinion. When inclined to do so he should regard it as a premonition that the time has come when his talent can be employed to better purpose in some other line of business.
—*Masonic Advocate.*

BRO. NAPOLEON BUONAPARTE.

He was born in 1769, was First Consul of France in 1795, and Emperor of the French in 1804. The date and place of his initiation are undecided; but according to Besuchet, it was in Malta, 1798. As Emperor he did not specially recognize Masonry, but tacitly tolerated it, by designating his brother Joseph as its future head; and Marshal Prince Cambaceres to be Deputy Grand Master, holding the latter directly responsible to him for the good behavior of the brethren. Regiments which had distinguished themselves were allowed to hold military Lodges, as a mark of consideration. Masonry followed the French arms round the

globe, and there would appear little doubt that Napoleon was not only himself a Mason, but also that, without granting the Craft any formal sanction, he astutely made use of it as a means of creating and sustaining enthusiasm and loyalty towards his person. During the height of his power, Lodge orations degenerated into a slavish worship of the conqueror, and many Lodge meetings were held for no other purpose than that of celebrating the last new victory. On his fall, however, every effort was immediately made to cause the restored house of France to forget the former exuberant sympathy of French Freemasons with the Corsican Tyrant, as he was then denominated. The Lodges whose titles recalled in the least the Napoleonic legends or victories, either disappeared or made indecent haste to change their names. But it is not as regards Napoleon only that the student is struck with the truckling subservience of French Lodges to the government of the day, Loyalty to the powers that be is, of course, and rightly so, a Masonic virtue, but it need not develop into sickening adulation and hypocrisy. Napoleon died in 1821.

—*Bro. G. Wm. Speth.*

HOLINESS AND MASONRY.

The Methodists of Central New York held their convention recently in Syracuse for the promotion of scriptural holiness. Many people attended daily, and several prominent men from abroad were present, among others, Bishop Newman and Rev. Daniel Steele, of Boston, the first Chancellor of Syracuse University. One day's session was devoted to answering questions pertaining to sanctification. One of these was: "Can a man talk holiness and practice holiness and at the same time seek his own pleasure and go in fashionable society?"

Divine grace, the Chancellor said, is in no way antagonistic to the æsthetic nature of man. Our modern civilization is the product of Christianity and our æsthetic tastes have been developed

by civilization. There is no harm in loving beautiful pictures, but it is for each man to decide how much he will be justified in spending for pictures while Pagans are imploring Gospel aid. Divine grace does not require a man to wear square-toed boots when every one else is wearing round-toed boots. There is no harm in following an innocent fashion.

Among the other questions read was one which created quite a flutter in the congregation. The question was: "Can a man attain to entire sanctity and at the same time be an adhering Free Mason?"

Dr. Steele made a gesture of deprecation and surprise, and said he would make no reply to the question, but would tell a story.

"A number of years ago," said he, "when I was engaged in pastoral work, I preached a sermon the theme of which was Christian holiness. When I had concluded my service a man came to me with tears streaming down his face, and said: 'Doctor, I had that state once, but I lost it when I took the first degree in Freemasonry.'"

"I have nothing to say more than this. I expect to get to heaven without the aid of Freemasonry."

This view of the matter was received with evident relish by the brethren assembled.

DEGREES.

This word, which properly means "steps," from the Latin "gradus," refers to those distinctions in Masonry which are called grades, which term is in fact synonymous. The question of Masonic Degrees, is not an easy one to settle not so easy as some writers, at any rate, seem to think. The evidence on the subject is not to our mind conclusive, for many reasons, and it must still be left somewhat in suspense. The theory that our present degrees are the product of the 1717 Revival we cannot accept, though we are quite willing to admit that, owing to careless or incorrect nomenclature, it is not very

easy for the Masonic student to-day to speak dogmatically on the subject. It appears to us that the degrees as we have them now existed practically the same, though with a little difference of ritual accessories and arrangement; and that there always was a distinction between the Master, the Fellow and the Apprentice. The Scotch Lodge minutes, or the acknowledged statutes of the Craft Lodges (1598), show two steps (or degrees) to have then existed. Apprentices got "the Mason Word;" then, in the admission of "Fellow or Master," there was some sort of ceremony, at which Entered Apprentices should (nay, *must*) be present. Subsequently, Apprentices were excluded on the admission of Fellows and Masters. The Apprentices were turned out in 1759. Bro. Mackey seems quite to have misread Anderson. Anderson, in the Constitution of 1723 and 1738, under the 4th charge, uses the same words—Master, Wardens, Fellows, and Prentices—and makes precisely the same statement. We do not, we confess, understand Mackey's argument, as founded on some alteration in the two editions, because there is essentially none. The alterations are those of convenience alone. It is quite clear that in 1720 the three distinguishing names of Master, Fellows, and Prentices were known to the Craft. In the old and new regulations, in the edition of 1738, there is no doubt a variation in the context, as where, in Regulation xiii. Master Mason in 1738 is substituted for Fellow Craft in 1723; and in Regulation xxv., where in 1738 "Brother" is substituted again for Fellow Craft in 1723. But in Regulation xiii., in 1723, the Apprentices were to be made in the private lodge, the Fellows and Masters in Grand Lodge. We may, therefore, take it for granted that in 1717 the same nomenclature prevailed—indeed, Dermott distinctly states that there was a separate Master's Degree in 1717, though his words require to be taken "cum grano." Whether in those days the grade of Master was confined to those who were Masters of lodges we

are not quite prepared yet to say, but there is a good deal to be advanced in favour of such a view. In our humble opinion, the grades of Apprentice and Fellow, and Actual Master, if you like, were distinct grades, and it is incorrect to say that previous to 1717 only one grade, that of Entered Apprentice was known. Mackey's argument, as based on Anderson, is, as we have ventured to say, untenable, and we cannot, therefore, accept the conclusion to which he seems to have come. According to our esteemed Bro. D. Murray Lyon, Ancient Craft Masonry in Scotland, till shortly before institution of Grand Lodge, was composed of *two* Degrees—"Entered Apprentice" and "Fellow or Master." A Third Degree was, he informs us, unknown in Scotland "pro tanto" prior to Desaguliers's visit to Edinburgh in 1721; he might *then* tell the Edinburgh brethren of it, but it is several years after his visit that the first trace of it appears. We fancy that after all it is only a question of arrangement and terminology—*Kenning's Cyclopadia of Freemasonry*.

THE FIRST AUTHORIZED FORM OF MASONIC PRAYER.

Up to about the year 1754, there was no authorized form of Masonic prayer for the use of the Lodges. Bro. Oliver says that prior to this period the Master was left to his own discretion in this particular, although the general practice was to select an appropriate form from the Liturgy of the church. The prayer-book was then a text-book of the Lodge. About this time Jews were first admitted into English Lodges, or, indeed, with the exception of their connection with the spurious Lodges on the continent, into Masonry anywhere, as Masonry was then understood and practiced. It was very natural that they should object to the use of the prayer-book, or any other of the forms of Christian worship; and it was equally natural that their objections, in this respect, should lead to irregularities in the devotional services of the Lodge-room,

The Masters in some instances were found to manifest a willingness to yield to the prejudices, or preferences, of this new class of initiates, and lay aside the Liturgy, or extemporaneous, or less objectionable forms of prayer. But this did not square with the views of propriety, which the old and eminent members of the Institution then entertained. As they had received and learned the forms and lessons of Masonry, so they were desirous to preserve and transmit them to their successors. And in order to set this matter right, by authority, Dr. Muringham, then Deputy Grand Master, in connection with Dr. Anderson, drew up the following prayer, to be used at the initiation of candidates, and laid it before the Grand Lodge at London, for its sanction. That body immediately adopted it; and the Doctor personally introduced it into the metropolitan Lodges; "by whom," says Bro. Oliver, "it was gratefully received." This prayer, says the same learned brother, was used in the lodges until the time of Preston, "who altered, without improving it." It was published in the Freemason's Pocket Companion in 1754, and is as follows:

"Most Holy and Glorious Lord God, thou architect of heaven and earth, who art the giver of all good gifts and graces! and hath promised where two or three are gathered together in thy Name, thou will be in the midst of them: in thy Name we assemble and meet together, most humbly beseeching thee to bless us in all our undertakings; to give us thy Holy Spirit, to enlighten our minds with wisdom and understanding: that we may know and serve thee aright, that all our doings may tend to thy glory and the salvation of our souls. And we beseech thee, O Lord God, to bless this our present undertaking and to grant that this our Brother may dedicate his life to thy service, and be a true and faithful Brother amongst us. Endue him with Divine wisdom, that he may, with the secrets of Masonry, be able to unfold the mysteries of Godliness and Christianity. This we humbly beg in thy Name and for the sake of

Jesus Christ our Lord and Saviour. Amen."

The preservation of this old and beautifully sublime prayer to the ritual of the Order, would now be regarded as an unpardonable innovation, if not rank heresy, to the "ancient landmarks." Nevertheless, it is refreshing and profitable to drink occasionally of the pure waters of the fountain. —*The Tyler.*

PLANTING THE SPRIG OF ACACIA.

The *New York Sunday Times* very prettily says: "The lesson taught in the planting of the sprig of acacia lasts with the life of a thoughtful Craftsman, and its moral imprint is associated with every act of his eventful life. The revelations and the beauties of Masonry are gifts to man from his Creator, and the green sprig typifies the existence of an immortal soul. In this view, Free and accepted Masons greet the sprig as a constant reminder, so to speak, of man's grave responsibilities to the author of his being, whose watchful, all-seeing eye is never closed. To follow this line of thought is but to be led by the hand of divine mercy toward the treasures that are to be found in the little symbol we are wont to call a green sprig. To the human eye it is bright in colour, and of trifling value save to answer the purposes of sorrow, then its plaintive story is told in a melody that inclines our hearts to the Great Unknown hereafter. From time immemorial this sprig has associated with the labours of Masons, and, when following the remains of a departed brother to the silent grave, we display it on our bodies, and to the dust we consign it with an exclamation of sorrow. The profane world can, if so inclined, witness the performance of this sad duty, but of the hallowed associations clinging to that ceremony they are ignorant; and so too are other men ignorant who have learned of the lesson taught by the little green sprig, but refuse to make a timely application of its teachings to their perverse hearts. By the act of

depositing the sprig in the grave of a deceased brother the living Mason bears witness to his faith in the immortality of the human soul, the power of the Creator, and man's dependency upon his divine will. So, too, does this little green sprig guide the Mason into a new birth. It takes him from the darkness of ignorance into the light of a pure life, and when mortal cares beset our path it whispers sweet consolation to us, and tells us of the glories of another world. Yes, the green sprig from a Masonic standpoint is very precious. It never leaves us. In joy or sorrow, it is at our side and in our hearts. It sings songs of pleasure in the haunts of grief, and when man has served his stewardship on earth, it returns with him to the dust, to share in the joys that are only found at the home of our Creator.—*Liberal Freemason.*

DISPENSATION.

Dispensation means properly a permission to dispense with the normal regulations of any institution or body, politic, social, or religious. In Freemasonry the power of dispensation is generally vested by the Book of Constitutions in the Grand Master, in some specified cases in the Provincial Grand Master alternately, and also in other specified cases in the District Grand Master. The Grand Master alone can grant a dispensation, for non-residence of Provincial Grand Officers, for a brother to be Master of two lodges at the same time, and as is generally understood to initiate more than five brethren in one night. The Provincial Grand Master can also, as well as the Grand Master, grant a dispensation for the Master of a lodge to continue more than two years in succession (which, however, is properly very seldom done), to initiate a minor, to allow the master of a tavern to hold office, to admit a Tyler or serving brother, for attendance on a Masonic funeral or other public processions, to wear clothing, etc., at any ball, theatre, assembly, or meeting, or at any place of public resort. Dis-

trict Grand Masters may grant provisional warrants or dispensations for the formation of new lodges. It was formerly the practice that lodges in England could be holden under dispensation previous to constitution under warrant, but we doubt the legality of any such procedure, according to a strict construction of the English Book of Constitutions, which reserves this power of dispensation to lodges under District Grand Masters alone, and it is not now done, we understand. For the removal of one lodge to another town the permission of the Prov. G. M. and concurrence of Grand Master are requisite, and no lodge can be moved from one province to another without joint consent of Prov. G. M. and Grand Master.—*Kenning's Cyclop. of Freemasonry.*

Following is an extract from a recent decision by R. E. Sir Knight, C. B. Bigelow, G. Com. of Michigan:—

“What is the proper course to pursue when the candidate says that he has an objection against participating in the usual manner? It seems that there should be some way to avoid the difficulty. * * *

“My answer was: Substitute pure water, and may God bless and keep him steadfast in the faithful performance of his resolution, and forbid that we should insist on his conforming to any rite or ceremony that would cause him to become a victim of the greatest curse that afflicts mankind.”

SUBSCRIPTIONS RECEIVED.

The following subscriptions have been received since our last issue, and we shall be obliged if our brethren will favor us with notice of any omissions that may occur:

Jas. McFadden, \$1.00; J. C. Lander, \$2.75; Frank Hillock, \$1.00; Geo. C. McGregor, \$1.00; Jas. Bond, \$1.00; W. B. Kellett, \$1.00; A. H. Watson, \$1.00; San Juan Lodge, \$1.50; A. C. Crosby, \$1.00; John H. McIntyre, \$1.00; Wm. Eustice, \$1.00; Arch. McFarlane, \$1.00; Joseph Hockin, \$1.00; Mungo McFarlin, \$1.00; Peter Barry, \$1.00; Mr. Joy, \$1.00; Jas. Reeve, \$2.50; H. Walken, \$1.00; Mr. Howard, \$1.50; V. Knight, \$1.00; Geo. Heigh, \$1.00; J. J. Buckley, \$1.00.