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THE  
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AND  
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THE CANADIAN CRAFTSMAN, under its present management, merits liberal patronage.—*Voice of Masonry.*

We find an item in our exchanges which says that Masonry has 15,838 lodges and 1,802,992 members.

A writ has been issued against the Local Board of Relief by a brother who had been given assistance, and whose name was published on a printed circular in a manner that gave him offence.

The Grand Encampment of Knights Templars of the U. S. of America, will hold its Triennial Conclave at Washington, D. C., on Oct. 7, 8, and 9. It is expected that 30,000 Knights will be in attendance.

Past Grand High Priest Foster of Colorado believes that applicants for the chapter degrees should be at least Master Masons of six months' standing, and possess a fair knowledge of the work through which they had passed.

The *Masonic Constellation*, St Louis, is a live and readable monthly, the September number showing that the new candidate for Masonic patronage is evidently securing a fair share of support. We hope Bro. Rickart's labours will receive their just reward.

The Grand Orient of France applied to the Grand Lodge of New South Wales for recognition. The request was deferred, pending the Board of General Purposes being informed whether that Grand Body demanded a belief in the Deity from all candidates for initiation.

The Grand Lodge of New South Wales has been refused recognition by the Grand Lodge of Ireland, because it claims payment of £254 12s. 4d. as dues owing by the seceding Irish lodges. These lodges declare that they "paid up" when they bade good-bye to their mother.

A circular has been received from General Grand Recorder Henry W.

Mordhurst, of Fort Wayne, Indiana, of the General Grand Council of Royal and Select Masters of the United States, announcing that the third triennial assembly will be held in Atlanta, Georgia, on November 19th. Reduced railway fares and hotel rates are being arranged for.

The *Masonic Constellation* accuses that hybrid Masonic journal, the *New York Dispatch*, of stealing its thunder. What better could be expected from a journal that sandwiches Masonic news between pages of murders, scandalous divorce suits, etc.? An unclean publication, that panders to the tastes of the scum of a large city, of necessity has but little sense of right or wrong.

The *Masonic Journal*, Portland, Me., says:—The Grand Lodge of Canada has now on her pension roll 355 widows, 55 orphans, and 31 needy brethren, all of whom receive substantial help regularly from the Grand Lodge treasury. This is practical Freemasonry, and we hope the day is not far distant when this Grand Body will interest itself in the founding of a Masonic Home.

The *Masonic Constellation* hits the nail plumb on the head when it says:—“A Master should never be tyrannical or arbitrary, much less the Grand Master of the Grand Encampment of the United States. The rank and file may not make much noise, but their opinion may go a long way towards creating a sentiment that will cast into oblivion any one assuming to act the autocrat.”

From the *Freemasons' Journal*, New York, we learn that:—V. Ill. Alex. B.

Mott, 33°, Puissant Lieutenant Grand Commander of the Grand Sovereign Consistory of the Ancient and Accepted Scottish Rite for the United States, its Territories and Dependencies, and one of the most noted of American surgeons, died at his country seat, near Yonkers, on Monday, August 12th, of pneumonia, after an illness of two days.

“Soft-handed charity” is a nice, poetic, expression, but somehow it suggests an association with “light-fingered gentry.” Charity is given, as a rule, to those who seek assistance, whereas benevolence is given to those who have a claim. Needy Masons claim benevolence, not from a soft, velvet paw, beneath which may be hidden a claw as dangerous as a tiger's, but from the open, manly hand of a Mason by nature as well as name.

Grand Master Walkem and Grand Secretary Mason were delegates to the Triennial Synod of the Anglican church, which met recently in Montreal. Bro. Walkem took an active part in the debates, framed resolutions, and was on the most important committees. If there is any truth in the proverb about the gentleman from the infernal regions giving employment to those who are idle, it is evident he will not have our G. M. on his list, as Bro. Walkem's life is a very busy one.

Among the business transacted at the September Quarterly Meeting of the United Grand Lodge of England was the presentation of an address to the Duke of Fife, Prov. G. M. of Banffshire, congratulating him upon the recent happy event, his marriage with the Princess of Wales. The Board of

Benevolence granted three brethren, and the widows of two brethren, £50 each. Warrants were granted for the formation of fifteen new lodges, three of them being located in South Africa.

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Grand Master Vrooman, of New York, was solicited to be a candidate for public office, it being stated that his connection with Freemasonry would make him "run well." Replying to his political friends he said:—"Masonry is non-political, and by no act of mine shall cause or excuse be afforded, to friend or foe, for saying or thinking that I forgot that fact." Bro. Vrooman is made of brighter and more sterling material than many Masons in Canada, where the venerable institution is dragged through the mire to secure place or power.

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The *London Freemason* says:—"With the issue of its June number the CANADIAN CRAFTSMAN completed its 23rd volume, and with it the 23rd year of its existence, and we heartily congratulate our contemporary on its record. There are many questions over which we find it difficult, if not impossible, to accept THE CRAFTSMAN'S views, but we gladly pay our tribute of respect to the courtesy it invariably exhibits towards those who can only 'agree to differ' with it, and the ability with which it has been as invariably conducted. We trust it may have before it a long and prosperous career."

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At the refreshment table of one of our city lodges recently a brother made a speech, which was accepted as humorous by some of the brethren, while others were greatly displeased. The

supposed humor consisted of making a parody on a certain portion of our ritual, and thus burlesquing Masonry in a Masonic Lodge. The brother was reproved privately, and retorted that he had only followed the example set by the Grand Treasurer at the recent session of Grand Lodge in Owen Sound. The establishment of questionable precedents is dangerous, and leads to a license that is not easily controlled.

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The Grand Commandery of Ohio held its 47th annual conclave in Dayton on August 14th. Sir Knight Henry Perkins, of Akron, was elected Grand Commander. Sir Knight John N. Bell, Dayton, Grand Recorder. The statistics show the following:—Membership Aug. 1, 1888, 5,944; created, 421, admitted, 97; reinstated, 52; making 6,514. Withdrawn, 161; died, 70; dropped for non-payment of dues, 134; suspended, 0; expelled 16; total, 381; leaving present membership, 6,133; a net increase for the year of 189. The next annual conclave will be held in Toledo, August 20, 1890.

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It is undoubtedly a great convenience for Grand Lodge, Grand Chapter, Grand Council, and Sovereign Grand Sanctuary to meet in the same place yearly, and about the same time. But it is a great injustice to the Craft at large to have the elections in one of these bodies regulated or controlled by the elections in others. Ambitious brethren pair, saw-off, and combine, and even gerrymander, to secure votes. This may be Masonic, but we have yet to learn upon what authority it is founded. Those who object to such proceedings have the consolation of

knowing that every evil eventually works its own remedy.

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*The Tyler* submits a problem to the opponents of Cerneauism which they cannot easily solve. It says:—"If the position of the Grand Master of Pennsylvania is a tenable one, and Cerneauism is clandestine in that State, then it is clandestine in New York. The Grand Lodge of New York in knowingly permitting its members to run a clandestine body is guilty, and the Grand Master of Pennsylvania who continues his fraternal relations with the Grand Lodge of New York, is, according to Grand Master MacCalla, a clandestine Mason." As Bro. MacCalla is Grand Master of Pennsylvania, and editor of the *Keystone*, he will doubtless attempt a solution of *The Tyler's* brain twister.

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Comp. Chambers, the Quebec reviewer of Foreign Correspondence, in his introductory remarks says:—"The Royal Arch is erected upon the foundation of Symbolical Masonry. Upon the stability of the latter must the ultimate success of the former depend. While we continue, with songs of praise and joy, to assemble around the cope-stone and assist in the completion of the Arch, let us not fail in our primary duty to the Craft, or tend to lessen the solidification of its foundation by withdrawing from it, on any excuse whatever, no matter however unimportant a block we may imagine ourselves to be." This is certainly the right sentiment, as loyalty to Craft Masonry should never be allowed to wane, it being the foundation of the Masonic fabric.

A P. M. writes to the *Sydney Freemason* expressing his opinion that as a member of a temperance society he is violating his obligation as a teetotalter by paying into the funds of a Masonic Lodge which uses some of its revenue in the purchase of liquor. The editor's comments on the letter are as follows:—"We publish this extraordinary effusion of a P.M., as showing how fanaticism blinds men's judgments. Freemasonry has no connection in its incidental obligations and duties with teetotalism or its kindred 'isms.' A P.M. has much to learn of the theory of Masonry." If the P.M. resided in Toronto he would doubtless object to paying taxes, as some of the city's revenue is occasionally devoted to entertaining visiting bodies, who are refreshed with other than temperance drinks.

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THE CRAFTSMAN has always maintained that Grand Lodges should not meddle in the trouble that exists between Scottish Rites and Cerneautes, and our opinions were more deeply rooted when the interference of the courts of law was invoked in Ohio. Through the action of misguided brethren Masonry is being scandalized, and its hitherto good name is now dragged through the mire. The scandal was intensified the other day when *The New York Sun* published two columns of examinations of brethren in that city who are mixed up with the affair. After carefully reading the statements, which it must be recollected, are published in a paper with a wide circulation, no other conclusion can be reached than that there is some tall lying being done. With what relish will the opponents of Masonry digest the *Sun's* report.

The Committee on Jurisprudence of the Grand Lodge of Nebraska recently reported as follows:—"That this Grand Lodge expressly declines to enter upon any discussion of the history, use or legitimacy of any bodies claiming to confer what is known as Scottish Rite degrees, or to be committed to the recognition of any such body, or to the recognition of any body conferring any degrees over which this Grand Lodge has no control, as being Masonic, or as being part of Ancient Craft Masonry." The above was, in our opinion, very righteously adopted. The end of this Grand Lodge interference with the higher grades will certainly be disastrous to Freemasonry, as it will undoubtedly result in disruption. The power of Christianity has been terribly lessened by creed or sect warring creed, and so it will be with the Craft.

The CANADIAN CRAFTSMAN is unduly caustic upon the subject of ritual. Well, there is room when the Canadian ritual is the subject of discussion. Our good brother of THE CRAFTSMAN evidently feels a good deal like the fellow who went home with his girl from church one night. As they parted at the gate she said, "Josh, don't you tell anybody you came home with me." "I won't," said Josh, nervously, "I'm as much ashamed of it as you are."—*The Tyler*.—Come off, Bro. Brownlow! We may have made a mistake in going home with the wrong girl, but we do not want to imitate the Chicago man who got divorced from his wife, made another matrimonial venture, and eventually married wife No. 1 again. Was it not a proposal to transact business in the third degree, instead of the first,

that stirred up our bile? Somebody has gone to bed with his boots on.

We have received two pamphlets from Grand Commander Pike, of Washington, one of them being a reply to Brother Haigh's pamphlet, recently noticed in these pages. Bro. Pike, although feeble physical<sup>ly</sup>, is yet a giant mentally, as he frames an indictment against Bro. H., and then proceeds to demolish him in the most approved adjectival style. What benefits the Craft will receive from the many productions sent forth by the parties to a long-winded and tedious controversy are beyond human ken, as the hurling of vile epithets at each other is neither edifying nor instructive, nor has it a tendency to add dignity to the Masonic institution. Those brethren who have no interest in the unseemly wrangle that exists between the rival bodies might well wonder if the disputants were ever made acquainted with the five points of fellowship.

From South Africa comes the sympathy and positively-expressed opinion that was denied those who needed it by our Grand Master or any of his associate officers, although several of them belong to the lodge referred to. The *South African Freemason* says:—"We learn from the CANADIAN CRAFTSMAN that one of the Canadian lodges has been brought to the verge of ruin by a small knot of contemptible so-called 'brethren' who are blackballing every candidate because one of their number was excluded some time ago on a charge of agnosticism. THE CRAFTSMAN appeals to the Grand Lodge to take some energetic action in

the matter. To expect agnostics to do that which is Masonic is to expect the impossible, because they are not *de jure* Masons at all, albeit they wear an apron, and no coercion is too severe for such men. What we should recommend is that the charter should be at once withdrawn and another issued to the brethren, minus those whose Masonic life is a lie, and who are doubtless readily enough identified."

It is a source of gratification to find the CANADIAN CRAFTSMAN, the official organ of the Craft in Canada, devoting some attention to our remarks upon the present weak and soulless ritual in use in that country. It is to be hoped, THE CRAFTSMAN will take up the subject in earnest, for its mission is the up-building of the Fraternity of Freemasonry, and in no way can this object be more surely achieved than in the removal of all soulless rubbish with which the work is cumbered. The present work of Canada is a thick, dark cloud, almost hiding the light which is the very life of the Order. Truly the soul of the Order is compelled to dwell in "darkness visible" in our sister lodges of Canada—they "see through a glass darkly."—*The Tyler*.—Please do not call THE CRAFTSMAN an organ. It does not aspire to such a dignity. It prefers an independence and outspokenness that organship would not allow. Its plainness of speech in pointing out what it considered defects or abuses induced a couple of Grand Lodge dignitaries to withdraw their subscriptions! And yet we live.—Ta, ta!

The quarterly communication of the Grand Lodge of Pennsylvania was held

in Philadelphia on September 4th, Grand Master MacCalla, editor of the *Keystone*, presiding. The Grand Secretary, Bro. Michael Nisbet, P. G. M., submitted his annual report, from which the following is taken :—

Number of Lodges December 27, 1887 .....	380
Constituted in 1888 .....	4
Reorganized .....	1
Reinstated .....	2
	<hr/>
	387

Number members December 27, 1887 .....	38,545
Admitted .....	595
Initiated .....	1996
	<hr/>
	41,136

Suspended .....	504
Resigned .....	376
Died .....	521
	<hr/>
	1,401

Number of members December 27, 1888 .....	39,735
Gain in membership during the year .....	1,190

We congratulate Bro. MacCalla on the very respectable increase of membership during the year, and anticipate that it will continue. One reason for holding such a belief is the deep interest taken by the G.M. in Masonry, as he is constantly making official visitations, which must certainly be an inspiration to the brethren.

Comp. T. H. Caswell, of California, in his correspondence review says in reference to inability to pay dues :— "We have no sympathy with the sickly sentimentality which prompts a brother or companion to conceal his wants or necessities from those who are bound by a mutual obligation to aid and protect each other. The man who is unable to pay his dues deserves the kindest consideration and sympathy ; he, who being able, is unwilling, deserves only a vigorous application of good

American sole-leather, where it will do the most good." Comp. Caswell deals a hard blow at those who have more ambition than power of action, as he says:—"The idea is altogether too prevalent that because some mutton-head is placed in a subordinate position, the duties of which his muddy brain is entirely incapable of comprehending, he must go on through the various gradations until he is boosted out, with joy and thanksgiving, at the East gate of the Temple." It is a grand thing to live in a country where plain Anglo-Saxon can be used without fear of hurting this or that one. We almost envy Comp. Caswell's surroundings, as they allow him to deal sledge-hammer blows without fear or favour.

Bro. William Gooderham, the Christian philanthropist—there are philanthropists who are not Christians, and wealthy Christians who are not philanthropists—who died recently in this city, was a member of St. Andrew's Lodge, No. 16, as was also his father. Bro. Gooderham's remains were buried on the 16th ult., many of our leading citizens following him in carriages. A feature of the funeral procession was the large attendance of members of the Salvation Army, male and female, over one thousand, accompanied by their band, leading the cortege. Bro. Gooderham was a warm friend of the army, and from his wealth contributed largely to its support. Many of our charitable institutions received regular donations from him in an unostentatious way. He died from heart disease while conducting a religious service in the Haven, where fallen women were made welcome, and where efforts were put forth to re-

claim them. The deceased did not take any active part in Masonry for a number of years, but he was nevertheless a better Mason than the great majority of those who pride themselves on the regularity of their attendance and yet know really little of the ethics of Masonry.

A brother in Boston, Mass., formerly from Halifax, writing to a friend in the latter city, says, referring to an ancient book which he had just finished reading:—"It places the organization of the Society of Ancient Free and Accepted Masons in Nova Scotia anterior by many years to the charter of St. Andrew's, Halifax, and in a measure confirms the statement by MacKay: That Freemasonry was introduced in Nova Scotia by the constitution of a lodge at Halifax in 1749. A brother here has discovered a book, or rather has been presented with one by a relative in Amherst, N. S., published in 1686, wherein there is an allusion to the Craft in New Brunswick, and there is little doubt that Masonry in Nova Scotia was instituted as early, if not earlier, than in New Brunswick. This will place Masonry in the Maritime Provinces at least a half century before the United States, the earliest being Massachusetts and Pennsylvania, the former 1733, the later 1734. Where are the records? There must be some earnest brethren who will assist in the search of Masonic history for the province of Nova Scotia. See what has been accomplished in England by Hughan, Gould, Whithead, and many others, whose names and works are known wherever Masonry has planted her standard."



## GRAND CHAPTER OF QUEBEC.

The twelfth annual convocation of the above body was held in Montreal on January 29, a copy of the printed proceedings of which was received too late to be reviewed last month. Typographically it is a credit to the printer as well as to Grand Chapter, who incurred the necessary expense to make it very presentable. Every page, excepting those devoted to departed companions, has a bright red rule border, giving the book an effective appearance. Representatives were in attendance from ten Chapters, and business was commenced by the Grand Z. reading his address. After devoting considerable space to the growth of our Dominion, and prompting Canadians to work out their own destiny, he urged the companions to be circumspect in all their deeds and actions. "As a sovereign Grand Body, the peer of any Capitular body in the world, acknowledging no superior, brooking no outward dictation in our internal affairs, jealous of our rights but trespassing I trust on none, may we by our deeds extend our influence for truth and the right to the uttermost parts of the earth, ever laboring for the noble work of fra'ternity and humanity." This is a grand sentence, and the last clause breathes the true spirit of Masonry. May our Quebec companions be enabled to perfect the noble work. Continuing, Comp. Whyte said:—"Companions, our work can never die; our influence for good should only cease when time shall be no more, for after the reaper death gathers us in, our words, thoughts and actions will continue their work, making waves of influence, the circles of which shall widen as time passes on. Let us place our Masonic institutions on such a moral elevation that all mankind shall view them with respect and admiration. Referring to the condition of the

Craft in his jurisdiction, Comp. Whyte admitted that the membership had not increased, but he added a thought that should ever be uttermost in the minds of all Masons who have the well-being of the Institution at heart:—"As quality is at all times preferable to quantity, I trust those entering our portals will be found true and trusty. We should guard well our tabernacles, for a close scrutiny of material cannot be too often insisted upon."

The report of the Grand Superintendents are models of brevity, the ground being covered without indulging in a lot of useless verbiage.

From the report of Grand Scribe E., Comp. Joseph Mitchell, we glean the following:—

Chapters .....	10
Initiates .....	17
Joinings.....	5
Withdrawals.....	7
Suspensions .....	12
Deaths.....	8
Membership, 1888.....	439
Membership, 1887.....	443

This shows a loss of four, whereas by additions and subtraction in the above table the loss is five, a discrepancy of only one, which may be caused by a clerical or typographical error.

During the year \$259 were spent for benevolent purposes.

The reports of the committees on the Grand Z's address and on the Grand Superintendents' reports, are pointed, and should be copied by framers of other reports in Canada, as too many productions of this character bear evidence of small brains being recklessly scattered abroad.

The report on Foreign Correspondence, by Comp. E. T. D. Chambers, covers 68 pages, and his work is creditably performed.

Comp. Will. H. Whyte, was re-elected Grand Z., and Comp. Joseph Mitchell, Grand Scribe E. Their address is Montreal.

The next annual communication will be held in the city of Quebec, on Jan. 28, 1890.

## THE TRIENNIAL CONCLAVE.

A letter received from a friend in Washington says:— "The Knights Templars of the United States and Canada are soon to assemble in Washington city upon their 24th Triennial Conclave. The four corners of North America will furnish representatives, and make an assemblage that will test that elastic capital for entertainment. A very large majority of this high order of Masons are men of means, accustomed to the refinement and luxury that wealth with cultivation bestows; so the city chosen for their meetings would,—aside from other considerations, gladly welcome such visitors and accord them hospitable entertainment. They invariably render, in some way, a *quid pro quo* for all they receive. As recently San Francisco, on the Pacific, was honored, and now Washington, an eastern centre, a movement is being inaugurated to have the next Triennial held in Toronto. On the score of situation; the large proportion of Knights in Canada; the city's adaptability, and other essentials are conceded.

What is called the American Congress of Nations is to assemble in Washington the succeeding week, but to this assembly no representative from Canada is to appear. Central and South American States have appointed their respective representatives, but this body will be wholly without authority to bind any of these Powers. The U.S. Congress appropriated \$75,000 for the necessary and incidental expenses of this *semi-quasi* international gathering. Stronger in every respect, with but one-third of that appropriation, will be the Templar Conclave, for their decisions and laws control and govern this order of Masons throughout North America, and are cited in every land, for they are printed in nearly every

language on the globe. They are to have a procession—without prize drilling—marching around the capitol that, from responses received, will number 50,000 uniformed Knights, which with the very best bands, the swords and chapeaux of Sir Knights, will present a display never before witnessed on this continent. The wives and daughters and other ladies accompanying Knights, averaging one lady to each Knight, will add additional charm to all the attractions.

The Grand Commander of Ohio has sent out the following admirable circular touching Sabbath observance:—

"Greeting — Being apprised that several of the subordinate commanderies Knights Templars of this grand jurisdiction that contemplate a pilgrimage to Washington, D. C., upon the occasion of the approaching Triennial Conclave of the Grand Encampment Knights Templars of the United States, find it necessary, and have so arranged, to commence their pilgrimage on Sunday, October 6th, next, the Grand Commander courteously requests hereby that the said Commanderies, and detachments of Commanderies, as such, refrain from marching through the streets or in public upon said day, and that orders be given such bands as may accompany them, prohibiting the discoursing of music, in order that due deference may be paid to the religious sentiment of each community, in this regard, which should characterize the Christian Templar, may be more firmly established and maintained."

## IS IT A FABLE ?

We remember reading somewhere, perhaps in a Sanskrit lexicon, that King Solomon and the two Hiram visit Grand Lodges periodically, with the hope of finding some of their old co-laborers in Masonry in the misty past, and hold communion together and dwell upon the glories of

the Craft in its primitive beauty and grandeur. Upon this we have constructed a fable, or a legend, the latter, metaphysicians tell us, being a fabrication three times removed. Call it what you will, it contains material for thought.

After repeated visitations by Solomon and the two Hiram to various jurisdictions, they at last reached Canada, stopping at Owen Sound in July. As soon as they passed the sacred portals the disappointed look that had overshadowed their countenances was replaced with beaming smiles, and joyfulness was visible in every feature of their noble faces. Hiram of Tyre was the first to break the silence, when he said :—"Behold, O King Solomon, beloved Grand Master, here are some of our ancient brethren who assisted at the building of the temple. There is the tribe of M's from Hamilton, Murray, Mason, McLennan and Mitchell; Klotz, from Preston; Sargent and Malone, from Toronto; Moffat, Hungerford and Dewar, from London; Harding, from Stratford; Robertson, from Collingwood; Burritt, from Pembroke; Gunn, from Walkerton; Hegler, from Ingersoll, and others whose faces I do not remember." Then says Abiff :—"Hiram, O majestic Solomon, speaketh truly, as I also recognize all these ancient brethren." Solomon, looking up from the gilt-edged note-book given him by Sheba's queen, said :—"Truly, ye Hiram, my noble deputies and assistants, mine eyes seeth as yours do. These are indeed the same old and venerable brethren that helped us long ago in the building of our famous structure. Their faces are indeed familiar, although their heads are either crowned with grey hairs, or as smooth as if rubbed with sand paper. You, Hiram of Tyre, summon our patriarchal co-workers to meet with us at High Twelve. And you, Abiff, depute some trusty craftsmen to steady the steps

of those whose limbs are weak with age; but above all things, pay deference to Klotz' pipe, which has gradually lengthened as the centuries have rolled by."

The brethren met as arranged for, and after paying their respects to Solomon and the Hiram, exchanged Masonic experiences. The chief subject discussed, however, was Dr. Hammond's Elixir of Life, and the chances of prolonging their retention of youth by its use were discussed. The three ancient brethren enjoyed the discussion, although they were not participants in it. The meeting was brought to a close by Hiram of Tyre exclaiming :—"Old men shall see visions," Solomon saying :—"Vanity of vanities, all is vanity," Abiff meanwhile doing the bowing-out act most graciously.

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#### GRAND LODGE BENEVOLENCE.

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As the distribution of the Benevolent Fund of Grand Lodge is a matter that has attracted much attention, indeed much more than the members of the Board of General Purposes are aware of, we herewith print the rules and regulations respecting grants of benevolence. We do this for two reasons; first, for the information of the Craft generally, and, secondly, to prove, if possible, the truthfulness of THE CRAFTSMAN'S recent remarks, that the regulations are hedged in with too many formalities. We might very properly be asked to submit a simpler and yet equally safe form, and be unable to do so, as we have not read the regulations studiously. A rapid glance through them, however, leads to the opinion that they contain about as many saving clauses as an insurance policy. The regulations are as follows:—

1.—All applications for relief must

be made upon a printed form, which will be furnished by the Grand Secretary when applied for.

2.—It is imperative to answer correctly the several questions in such printed form, whether the application is made for the first time or for a renewal of a grant.

3.—It shall be competent for one or more private lodges to form themselves into a Local Board of Relief, and for such Board to frame a code of by-laws and elect a chairman and a secretary-treasurer; and when the formation of such Board and its by-laws have been approved by the Board of General Purposes, the same shall be considered a duly constituted Local Board of Relief under Grand Lodge.

4.—All applications for relief shall be made either through a Private Lodge, signed by the master and secretary thereof, with the seal of the lodge affixed, or by a duly constituted Local Board of Relief, signed by the chairman and secretary-treasurer thereof; and in no case shall an application be made through an individual brother. And it shall be imperative for every lodge intending to recommend an application for relief, to pass a resolution to that effect in open Lodge, record the same in its minute-book, and attach to each application for relief a copy of such resolution, signed by the master or presiding officer and the secretary of the lodge, and having the seal of the lodge attached thereto.

5.—All applications for relief shall be sent to, and be in the possession of, the Grand Secretary before the first day of June immediately preceding the Annual Communication of Grand Lodge.

6.—Grand Lodge grants to a brother or to relatives of a deceased brother are to be considered as supplementary aid to that given by the private lodge or Local Board of Relief recommending the application. Such grants shall be payable in two equal half-yearly payments, by an order issued by the President of the Board of General Pur-

poses, countersigned by the Grand Secretary, and drawn upon the Grand Treasurer in favor of the grantee and the master of the lodge or of the secretary-treasurer of the Local Board of Relief from which the application for such grant issued, and it shall require the endorsement upon such order of both the grantee and of said master or secretary-treasurer (as the case may be) before the Grand Treasurer is authorized to honor such order. And that all grants which are made payable through the master of a private lodge, as aforesaid, it shall be the duty of the master to report to the lodge the receipt of such order or orders, and the secretary shall record such report in the minute-book of the lodge.

7.—All private lodges through whose master, and all Local Boards of Relief through whose secretary-treasurer, such orders have been made payable, shall, on or before the first day of June immediately preceding the Annual Communication of Grand Lodge, forward to the Grand Secretary a return upon a printed form, which form shall be furnished by the Grand Secretary when applied for. In such return there shall be shown in detail the whole amount of such grant or grants made payable through such master or secretary-treasurer during the current fiscal year, as also the whole amount in detail of such grant or grants paid over to the grantee or grantees during that period; together with such other information as may be required by such printed form of return. Such return shall be signed by the master and secretary of such lodge, and have its seal affixed thereto, or by the chairman and secretary-treasurer of such Local Board of Relief.

8.—No order for any subsequent grant shall be issued until such return for preceding grants shall have been received, as aforesaid, and found to be correct by the Committee on Benevolence or Board of General Purposes.

9.—A grant for which, by reason of the neglect to make such return, no

order of payment for a subsequent grant has been issued within one year from the date such grant was made, shall be considered forfeited, and in order to obtain a grant a new application must be made.

10.—All forms for applications and for returns are from time to time to be prepared by the Board of General Purposes.

11.—No grant will be made to an unaffiliated brother, nor to relatives of a deceased brother who at the time of his death was an unaffiliated Mason.

12.—It shall be the duty of each lodge and Local Board of Relief intending to recommend an application for relief, to notify the District Deputy Grand Master at an early day of such intention.

13.—It shall be the duty of each District Deputy Grand Master, on the occasion of his official visit to the lodges in his district, to ascertain whether any such lodge intends to recommend to Grand Lodge an application for relief, and if so, to see that the form is properly filled out; and also to get all the information in regard to such case or cases as may be possible, and to forward such information to the Grand Secretary before the first day of July in each year, upon a form prepared for that purpose by the Board of General Purposes, for the use of the same and of the Committee on Benevolence. And in case a District Deputy Grand Master cannot visit such a lodge, it shall nevertheless be his duty to use his best endeavors to obtain such information and forward the same in the manner aforesaid. It shall also be the duty of each District Deputy Grand Master to direct the attention of the lodges in his district through whose master orders for grants have previously been made payable, to the necessity of complying with Rule 7, by making proper return of such grants; and in all cases where such lodges at any time have failed to make such return, he shall make due enquiry into the cause thereof, use his best endeavors to

have the return made, and forthwith forward the same to the Grand Secretary, and to report upon such enquiry to Grand Lodge. And he shall procure from the Grand Secretary a sufficient supply of blank forms of applications and returns to enable him to furnish the same to the lodges in his district. It shall also be the duty of each District Deputy Grand Master to examine the books of the lodges in his district with a view to ascertain whether the foregoing Rules have been observed, and to report thereon to Grand Lodge.

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### THE GRAND CHAPLAIN.

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R. W. Bro. Rev. Dr. Armstrong, Grand Chaplain of the Grand Lodge of Canada, early in September delivered a lecture in Moore Lodge, No. 294, Mooretown, on "The Moral Aspects of the Order." At the close of the lecture he was presented with a beautiful Grand Chaplain's regalia, accompanied by the following address:—

*To the Rev. David Armstrong, D. D.,  
Grand Chaplain of the Grand Lodge  
A. F. & A. M., of Canada, in the  
Province of Ontario.*

RIGHT WORSHIPFUL SIR — Moore Lodge, No. 294, A. F. & A. M., cannot but feel proud of the honor conferred upon you as one of her charter members and one of her Past Masters as well, in being elected to the office of Grand Chaplain. You have been a long time a resident among us, and in your private and public life have always interested yourself to promote the welfare of the people. But as a Mason you have ever been zealous and enthusiastic, and it is to us a matter of sincere gratification that your zeal and ability were so signally recognized by Grand Lodge, not only as regards your election to the office of Grand Chaplain, but also, as we have been informed, by the large vote you received from the

brethren. We heartily congratulate you, and as a lodge ask you to accept this Grand Chaplain's regalia (the best we could procure in the province) as an evidence of the sincerity of our congratulations, and we pray that the efforts you are now putting forth by your lectures on "The Moral and Religious Aspect of Freemasonry" may be blessed by the Grand Architect of the Universe and that you may be long spared to wear this regalia with pleasure to yourself and credit to the Order.

Signed by order of the lodge, this 5th day of September, 1889.

GEORGE LESLIE, P. M.  
JOHN McRAE, Rec. Sec'y.

The London *Free Press* commenting on the presentation, says:—"The recipient is to be congratulated on receiving such a gift, and we must say that when a small lodge like the one in Mooretown manifests such a liberality, the members must appreciate fully the efforts made on their behalf."

The lecture delivered to the Masonic fraternity of Port Hope last evening by R. W. Bro. the Rev. David Armstrong, of Moore, Ont., Grand Chaplain of the Grand Lodge of Canada, was one of the ablest and most eloquent we have ever had the pleasure of listening to. As an exposition of the moral teachings of Freemasonry it was tersely worded, and covered the ground so well that at its conclusion there appeared to be no point of importance left untouched. The R. W. brother laid particular stress on the duty of one Mason to another, and so pointed and direct was his language that every member present felt its truth and weight. Plain and practical throughout, and delivered in an earnest, clear and forcible manner, this lecture, wherever delivered, must have the effect of materially benefiting the Craft. R. W. Bro. Armstrong, since his election as Grand Chaplain, seems to have found a use for his office

which his predecessors never thought of, and the work he has cut out for himself, and is so faithfully performing, will meet with the approval and acknowledgment of the Grand Lodge. At the close of the lecture, a cordial vote of thanks was tendered the R. W. brother, to which a suitable reply was made. Among those present from a distance were R. W. Bro. P. J. Lightburne, D. D. G. M., of Prince Edward District; Rev. Bro. W. C. Sanders, of Atherley, and Rev. Bro. E. C. Saunders, Toronto, all of whom expressed their pleasure at being present to listen to so eloquent an address.—*Port Hope Times*, September, 13.

#### SUPREME COUNCIL A. & A. S. R.

The annual convocation of the Supreme Council of the Ancient and Accepted Scottish Rite for the Northern Jurisdiction began in New York on September 17, the meetings being held in the Scottish Rite Hall, corner of Madison Avenue and Twenty-ninth street. Masonic chiefs from every quarter registered their names until there was positively little room left on the big record of arrivals. The thirty-third degree were there in force—men famous in the high councils of their order, men who have from early years zealously followed the traditions and given themselves freely to the service of Masonry.

The Supreme Council was formally opened and with full ceremonial promptly at 2 o'clock. Henry L. Palmer of Milwaukee, Wis., Grand Commander of the Supreme Council of the Northern Jurisdiction, officiated at the inauguration of the Council. The prayer for guidance in the deliberations of the body was offered by the Grand Prior, the Rev. Josiah L. Seward of Lowell, Mass.

Upon calling the roll of officers the following illustrious brethren of the thirty-third degree responded:

Henry L. Palmer, Milwaukee, Wis., Grand Commander; Charles L. Woodbury, Boston, Mass., Grand Lieutenant Commander; Samuel C. Lawrence, Boston, Mass., Grand Minister of State, and these Deputies for the several States: Marquis F. King, Maine, George O. Tyler, Vermont; Benjamin Dean, Massachusetts; Newton D. Arnold, Rhode Island; Charles W. Carter, Connecticut; John Hodge, New York; Andrew B. Frazee, New Jersey; Andrew E. Stocker, Pennsylvania; Hugh McCurdy, Michigan; Enoch T. Carson, Ohio; Nicholas R. Ruckle, Indiana; John C. Smith, Illinois; Albert V. H. Carpenter, Wisconsin.

Other officers present were:

Hemen Ely, Elyria, Ohio, Grand Treasurer General; Clinton F. Paige, Binghamton, N. Y., Grand Secretary General; Lucius R. Paige, Cambridgeport, Mass., Grand Keeper of Archives; Charles T. McClenachan, New York City, Grand Master General of Ceremonies; Robert E. Patterson, Philadelphia, Penn., Grand Marshal General; William R. Digby, Bridgeport, Conn., Grand Standard Bearer; George O. Tyler, Burlington, Vt., Grand Captain of Guard; Albert P. Moriarity, Brooklyn, N. Y., Assistant Grand Secretary General; Joseph L. Seward, Lowell, Mass., Grand Prior.

These active members also answered the roll call:

John Christie, Portsmouth N. H.; Daniel Sickles, Cambridgeport, Mass.; William Parkman, Boston, Mass.; Hosmer Allan Johnson, Chicago, Ill.; Henry Chapman Banks, New York; David Burnham Tracy, Detroit, Mich.; Josiah Hayden Drummond, Portland, Me.; George Whitefield Bentley, New London, Conn.; Robert Harris Foss, Chicago, Ill.; Homer Stanley Goodwin, Bethlehem, Penn.; John Caven, Indianapolis, Ind.; Robert McCoskey Graham, New York, N. Y.; Charles Brown, Cincinnati, Ohio; Walter Stevens, Chicago, Ill.; Abraham Tolles Metcalf, Kalamazoo, Mich.; Vincent Lombard Hurlburt, Chicago,

Ill.; Brenton Babcock, Cleveland, Ohio; John Longworth Stettinius, Cincinnati, Ohio; Charles Eugene Meyer and Augustus Rattaux Hall, Philadelphia, Penn.; Frank Albert McKean, Nashua, N. H.; Edward Payson Burnham, Saco, Me.; Charles M. Cotterill, Milwaukee, Wis.; Franklin H. Bascom, Montpelier, Vt.; P. Canning Hunt, Indianapolis, Ind.

These honorary members were also present:

E. M. L. Ehlers, C. H. Hayzer, W. D. Garrison, J. B. Eakins, G. W. Miller, W. J. Lawless, A. W. Peters, C. S. Ward, and R. McCoy of New York; W. Trask, E. A. Thrall, S. F. Walker, E. Gates, and E. W. Richardson of Brooklyn.

According to the programme mapped out, the working of the thirty-third degree had been expected. The Supreme Council was good-natured and listened to the requests of numerous thirty-second degree men for admission to the convocation. Later on the thirty-third degree was suspended and the chamber was opened to the lower degree men. Grand Commander Palmer then delivered an admirable address on matters relating to the welfare of the Scottish Rite Masons. The progress made during the year was fully set forth and proposed innovations upon the jurisdiction of the Northern lodges were dwelt upon. Perhaps the most touching portion of Bro. Palmer's address was that in which tributes were paid to the worth of members of the Supreme Council who had passed away during the year.

The reports of the representatives of the different States composing the Northern Jurisdiction, together with the annual returns from the different lodges, showed a very marked increase in the Scottish Rite's membership, and attested the general prosperity of the order.

At the conclusion of the address the Council was closed to the thirty-second degree members. When they had retired the main work done was to select

various committees to consider the different subjects brought to the Council's attention by the Grand Commander. At 1 o'clock the Council was adjourned, and the members dined in the banquet room attached to the hall.

At 8 o'clock the Council reconvened. The thirty-third and last degree was then conferred in full form and ritual. The decorations of Scottish Rite Hall during this important ceremony were magnificent. Previous to the actual investiture the candidates were received as honorary members of the Supreme Council. Their one year's probation was formally declared over and the degree was bestowed. A collation and a social gathering followed.

The following distinguished Supreme Council members from other jurisdictions were present at the day's ceremonies :

John B. Ellis, 33, Grand Commander, Supreme Council, Canada ; W. H. Hutton, 33, Past Grand Commander, Supreme Council, Canada ; Isaac Stevens, 33, Chancellor, Supreme Council, Canada ; F. Webber, Grand Secretary General, Supreme Council, Southern jurisdiction ; De Witt C. Dawkins and John F. Mayer, active members, Supreme Council, Southern jurisdiction, and W. O. Roome, 33, Supreme Council, Southern jurisdiction.

The second day's session was opened with an executive meeting, from which honorary members were excluded. The time was occupied in discussing the present conditions of membership in the Supreme Council and a possible modification of them and the rituals of the council. Charters and dispensations were issued to the subordinate bodies organized during the last year, the representatives of which were present for the purpose of receiving them. At 11 o'clock the Council went into general session. The committee on deceased active members reported five dead out of fifty during the past year. The Committee on the Settle-

ment of Amity and Friendship with the Supreme Council of the States of Central America also made its report, and the thirty-third degree was ordered to be conferred upon Bro. Thomas Lombard in order that he might represent that council at this convention. It is expected that Bro. Lombard will in like manner be accepted by the Supreme Council of Central America as a representative from this Council. Bro. Lombard impartially divides his time between the two countries. A proposition to amend two sections of the constitution affecting the powers of the officers was considered. The reports of other committees were heard and acted upon at the 3 o'clock session. Among those present were Gen. Charles Roome, Gen. J. C. Smith, Judge Charles Levi Woodbury of Massachusetts, and Lieutenant-Governor Jones of New York State.

A dinner and musical party was given in the evening in the banquet hall by the honorary thirty-third degree members of New York to the active thirty-thirds. There were more than 300 visitors, including many women. Interesting speeches were made. The banquet room has recently been decorated in ivory and gold. Among the prominent men who were nominated and accepted for the honor of the thirty-third degree, which was conferred upon a number of candidates, was Bro. George A. Wing of Vermont, the Grand Master of the Grand Lodge of Vermont, and counsel of the Vermont Central Railroad. An important law case prevented Bro. Wing's attendance, and he was specially permitted to receive his degree at the next annual convention.

The session of 1891 will be held in Boston, when officers will be elected. John V. Ellis, Grand Commander of the Supreme Council of Canada ; Col. Wm. H. Hutton, of the British Army, Past Grand Commander, and John W. Huston, Lieutenant Commander, both also of Canada, were created honorary members of the Council.



## Craft Tidings.

### CANADIAN.

The Nova Scotia Lodges claim a total membership of 3,000 Masons.

Bro. "Cap." O'Hara, P.M. of Zetland Lodge, Toronto, completed his 46th ocean voyage in time to witness Toronto's Industrial Fair.

Grand Master Walkem will visit the Brantford brethren in November. Arrangements are being made to give the Grand Master a royal welcome.

Bro. Ald. A. E. Macdonald intends spending several weeks in the Old Country, he having been granted leave of absence by the City Council.

A new lodge will be opened in Port Lambton, on the 8th. The local brethren have completed arrangements tending to the success of the ceremonies.

About thirty Knights Templars will leave Toronto to participate in the demonstrations connected with the Triennial Conclave, which meets on the 7th, in Washington, D. C.

Bro. A. H. Marsh, of Ionic Lodge and St. Paul's Royal Arch Chapter, Toronto, has been appointed one of the two lecturers of the Law School under the new *regime*.

Bro. Joshua T. Johnston, of the Toronto Type Foundry, explained the utility of his type-casting machines to a number of Canadian journalists who attended the Toronto Fair.

Bro. James Adams, architect, of Kingston, attended the recent gathering of the Independent Order of Foresters held in Toronto. Bro. Adams is a genial and whole-souled Mason.

Provincial Grand Prior Wm. Fitzsimmons, ex-M.P., Brockville, paid an official visit to King Baldwin Preceptory, Belleville, on Sept. 17. He was handsomely entertained after the meeting.

Grand Registrar Morson, W. M. of Ionic Lodge, Toronto, is arranging with the Grand Chaplain to deliver a lecture at a meeting of Ionic to be held in the latter part of this month, or early in November.

Bro. Donald Ross, of Picton, would like to procure the Proceedings of the Grand Lodge of Canada for 1857-8-9. Any brother possessing such copies, and wanting to dispose of them, should correspond with Bro. Ross.

Bro. Ferguson, D.D.G.M., paid his first official visit to Manitoulin Lodge about a fortnight ago. Several Toronto brethren were present, among them being Bros. J. E. Evans, W. A. Bradshaw and C. C. Thomas.

Rehoboam Lodge, Toronto, contributed \$100 to the sufferers by the Johnstown disaster. By an oversight this was not mentioned in the issue that contained the names of other lodges who had been equally generous.

Bro. J. E. Mitchell, of St. John's Lodge, and Past Z. of St. Andrews and St. John's Chapter, died on the 19th Sept., after a week's illness. Bro. Mitchell was formerly a member of the City Council, and at the time of his death was treasurer of the Industrial Fair.

Past Grand Superintendent and Past Master Postlethwaite, of Toronto, contributed largely to the success of the Dog Show at the Toronto Fair. In alluding to next year's show Bro. P. said: "You bet your life we'll make it a big success." And so it will be if Bro. P. is a controlling spirit.

The *Tyler* has this reference in its last issue to a former Londoner:—"New testimony is coming to light every day that W. H. Cooper, whom we befriended, is a fraud of the first water. Brethren who hold receipts from him for subscriptions, and who have received a notice from this office, will please forward us their receipts."

Bro. J. A. McMurtry, Toronto, has recently been appointed General Agent in Canada for the U. S. Masonic Bene-

volent Association of Council Bluffs, Iowa, an Association purely co-operative and exclusively for Freemasons. This Association is highly recommended and popular in the United States, and Bro. McMurtry reports that it is being well received in Canada.

D. D. G. M. Roaf, and District Secretary Ben. Allen, are a noble team physically as well as Masonically. Bro. Roaf is well able to expound Masonic law, and Bro. Allen can hold his own against all comers in exemplifying the ritual. Either in the lodge or refreshment room they will prove themselves capable brethren, and demonstrate that they possess powers of endurance.

W. Bro. L. E. Shipley, a respected member of the Craft, and a P. M. of Ailsa Craig Lodge, died recently at his residence, 11th Concession of Lobo. Deceased was one of the pioneers of Middlesex, having been born in London township, in 1835. Bro. Shipley took an active interest in municipal matters, and filled the position of deputy reeve, reeve and warden of Middlesex County. Jaundice was the cause of his death.

There was a large attendance at the last meeting of King Solomon Lodge, Toronto. An interesting discussion on an important point was expected, but W. Bro. Reeve clearly pointed out the law on the matter, and the debate did not eventuate. Bro. Reeve made the reading of the Constitution so plain, and expressed his determination so emphatically to abide by it under all circumstances, that the brethren were pleased alike with his ruling and his desire to do what was right.

Hamilton will, it is expected, be largely represented at the Templars' Conclave in Washington. The Hamilton delegates will be joined by members of the fraternity from Guelph, London, Windsor and other places along the line of the G. W. Division of the Grand Trunk Railway. The delegation and their friends will leave Hamilton on Oct. 5th or 6th, and will

probably join the Buffalo and Rochester Commanderies, via the Delaware & Lackawanna Railway. The 13th Battalion Band, Hamilton, will accompany the St. Bernard Commandery, of Chicago, to Washington. They will leave Hamilton on Oct. 3rd, and on the following evening will give a concert in the Second Regiment Armory, Chicago, which is capable of seating 5,000 persons, besides allowing space for the exhibition drill, which will be given by the Commandery during the evening. On the round trip the party will visit Pittsburg, Altoona, Harrisburg, Philadelphia and Washington.

D. D. G. M. Roaf's first official visit was to his mother lodge, Ionic, on Sept. 3, when W. Bro. Morson was in the chair. There was one candidate initiated. A pleasant time was spent in the refreshment room. On the 5th, Bro. Roaf, accompanied by District Secretary Allen, visited Rehoboam Lodge, W. Bro. Bain, W. M., presiding. There was one initiation, the work being excellent, particularly the portion falling to the lot of the J. W. W. Bro. Mayor Clarke and W. Bro. Allen took part in the initiatory ceremonies. At the refreshment table there was a good time. The W. M. proposed the health of Bro. Mayor Clarke, who made a neat response. R. W. Bro. Malone proposed in a very humorous manner the health of the wife and son of V. W. Bro. Carkeek, which was responded to by Bro. C. Bro. Roaf visited York Lodge, Eglinton, on Friday, 6th Sept. W. Bro. McKenzie worked the 2nd Degree. V. W. Bro. McCarter, Grand Pursuivant, was present. On the 17th Bro. Roaf visited Wilson Lodge, Bro. Ben. Allen accompanying him. The W. M., W. Bro. Firstbrook, assisted by W. Bros. Oliver and B. Allen, passed two to the second degree; the work was very well done, the D. D. G. M. giving special praise to the work of Bro. Clarke, J. W. Amongst the visitors were W. Bro. Geo. Burch, St. George Lodge, No. 15, St. Catharines; W. Bro. Kent, St. Andrews, Toronto, and W. Bro. Jno. McKellar, Bruce Lodge, Tiverton.

## UNITED STATES.

No Royal Arch Mason of 21 years standing in Connecticut can be disciplined for non payment of dues.

A statue of Bro. Lewis Cass, Past Grand Master of Michigan, now adorns the Statuary hall of the National Capitol at Washington—a gift from his state.

The Grand Lodge of Iowa has filed a lengthy answer to the injunction proceedings of the Iowa Consistory and has asked for a dissolution of the injunction.

Last year, the Grand Master of Texas laid fourteen corner-stones, including that of the State Capitol. An Operative, as well as a Speculative Mason, he is.

The present membership in New Jersey is 13,048, divided into 163 lodges. There are two lodges (the smallest) with fifteen members each, and the largest 278.

The Grand Lodge of Maine has eleven Grand Masters and thirty-five permanent members now living, the eldest of whom, R. W. Bro. Oliver Gerrish, is in his 93d year.

Bro. A. J. Drexel, of Philadelphia, purposes spending a million and a half of dollars in the erection of an industrial institute for the education of girls. Bro. Drexel has a grand conception of Masonry.

P. G. M. Darrah, Grand Master of Illinois, in 1886 and 1887, died at Bloomington, Ill., on Sept. 4th. Bro. Darrah was for many years President of the Board of Grand Examiners and Grand Lecturer of Illinois.

Bro. John A. Greenlee, of Kearney, Neb., is missing since May 6. New York reporters think he is in that city, slightly demented, and stopping at a cheap lodging house. A search is being made for him.

The late Bro. James E. Gale, of Haverhill, Mass., by will, left \$3,000 to be paid to the Master and Wardens of the lodge for the establishment and

maintenance of a free bed in Haverhill hospital, for the use of such Masons as they may deem worthy.

Bro. Batson, of Waverly, Tennessee, has been Secretary of Waverly Lodge, 304, since 1880. During that time the lodge had 103 meetings and Bro. B. was present at every meeting but two. Once he was in Texas and once sick, and at one meeting he acted as W.M.

The *Trestleboard* says that at a late San Francisco funeral, the deceased was a Hebrew, his widow a Christian, the Master of the Lodge a Catholic, and the Master of Rose Croix, Eighteenth Degree, a Hebrew wearing the passion cross on his apron. Truly, Masonry is a leveller of distinctions.

Robert T. Chester, of Jackson, Tennessee, it is alleged, is the oldest Freemason living, born July 31st, 1793, in Carlisle, Pa., removed to Tennessee when but three years old, and has resided there continuously since. He was made a Mason on reaching his majority in 1814.—*Masonic Constellation*.

Gen. Charles Roome, the Grand Master of Knights Templar, is at Saratoga for the benefit of his health. He is seventy-seven years of age. He has gained some strength since his sojourn in Saratoga, and hopes to be able to preside at the Grand Encampment in Washington next October.—*Masonic Chronicle*.

Speaking of the Grant funeral, E. Sir George DeLap, of Mississippi, says: "No man has more respect for and devotion to the government under which we live than we have, but we are clear the Order of the Temple never gained any respect or consideration for parading at the funeral of a profane, no matter who or what he was, and it never will. The only result is that it stultifies itself."

From the Iowa Grand Lodge Proceedings we glean the following statistics for 1888-89: Lodges, 443; initiated, 1,294; passed, 1,234; raised,

1,243 ; admitted, 559 ; reinstated, 226 ; dimitted, 1,100 ; died, 258 ; suspended, 446 ; expelled, 11 ; members, 21,969 ; net increase, 397 ; receipts, \$19,066.97 ; total of general fund, \$35,484.50 ; disbursed, \$19,176.02 ; yellow fever receipts and disbursements, \$2,635.25.

The Prussian Knight, or twenty-first Degree of the A.A. Scottish Rite, was conferred with great dramatic effect by New York Consistory, recently. The principal rôles were taken by professional actors who are members of the Rite. Among those named as taking part are : George S. Robinson, Archibald Cowper, Frank Weston, Roland Reed, Nat. C. Goodwin, Gus. Williams, John A. Ellsler, George A. Dalton and others.

A brother who recently visited a lodge in Colorado, tells us that almost every member attending the lodge carried a pistol, which was left on a shelf in the Tyler's room before the Lodge was entered. It is pleasant to realize that there is at least one place in the world where fire arms are not needed for protection, and where it is not permissible to go without having first divested oneself of all malice and unfriendly feelings, as well as of all weapons of offence or defence.

A few weeks ago the writer visited a lodge in the interior of Wisconsin. The Third Degree was announced as the work of the evening. The candidate was being examined as to his proficiency, when the W. M. discovered evidence of intoxication, when the Master informed him he could not proceed, and directed that he be immediately conducted from the room. The candidate was a young man highly spoken of, and this will, no doubt, be a valuable lesson to him.—*Masonic Tidings.*

In Grand Rapids, Michigan, a brother mentioned the fact of his need of \$200, and in less than ten minutes the body of which he was a member did its duty honorably by a check for the amount. We witnessed an instance recently, in this city, to the amount of

\$500. In some bodies of Masons we know of, such obligations do not exist. Even with good business security the cold shoulder is given, and the brother and his family are permitted to become objects of public charity in consequence. Shame on such Masons!—*Trestle Board, San Francisco.*

What Cheer Lodge, a famous Masonic body of Providence, R.I., owes its name to the following incident: When Roger William fled from persecution in Massachusetts, as he crossed the river Seekonk, which separates Rhode Island from Massachusetts, he was hailed by some Indians who were standing on a rocky point on the Rhode Island shore, with the salutation, "What cheer?" and he at once landed to receive from them a friendly welcome to his new home. Such is the origin of the name. It is also the motto of the seal of the city of Providence, and it is applied to banks, to markets, to vessels, and in fact to many things which need a good name. Whoever visits What Cheer Lodge receives a most fraternal welcome.—*Keystone.*

Hiram Lodge, No. 1, of New Haven, Conn., has in its possession a valuable souvenir of the inauguration of Washington. It is a miniature arch of the identical flowers that Bro. Gen. Washington passed under at Trenton, on his journey to New York one hundred years ago. The flowers are well preserved in an air-tight glass case. A copy of Washington's complimentary address to the ladies of Trenton, who arranged the flowers from which these were taken, is with the arch. This relic of the first President was received by Hiram Lodge, thirty years ago, from Bro. Wm. R. Clapp, of Trenton, N. J., at that time Grand Treasurer of the New Jersey Grand Council.—*Keystone.*

An amusing case of mistaken identity occurred recently out West. One Myron Reed registered on a lake steamer, upon which the clerk jumped to the conclusion that he was the Hon. Myron Reed, Grand Master of Masons

in Wisconsin, and nothing that the clerk or steward could do for the convenience or pleasure of the distinguished passenger was omitted. The Grand Master was found to be a very entertaining and appreciative gentleman, proceeding on a fishing excursion across the lake. On leaving he was unfortunate enough to drop some of his traps, which the steamboat clerk was afterwards about to forward to the Grand Secretary's office, at Milwaukee, when in the papers of the next day he read that the *Rev.* Myron Reed, of Denver, Col., had passed through town. The clerk says that the preacher has the stuff in him for a Grand Master, anyhow, and he don't regret his attentions.

#### FOREIGN.

Persia is one of the few countries where the holding of Masonic lodges is forbidden by law.

King Kalakaua is a Mason, and member of the Southern Jurisdiction of the Ancient and Accepted Scottish Rite.

New Mexico has thirteen Blue Lodges with a membership of 602, an increase of twenty-one members during the year.

According to the latest statistics, the total number of lodges in Germany working under Grand Lodges is 385 with 44,047 brethren.

There is only one R. A. Chapter in South Australia. It is worked on the English Ritual. The Supreme Grand Chapter established has light work.

The Grand Orient of Spain possesses 380 lodges, and ninety chapters with 10,000 Masons. Freemasonry is practically recognized officially in the land of the Inquisition.

The United Grand Lodge of Victoria now numbers 140 lodges, containing about 7,000 Masons, whilst there are also 10,000 Masons in Victoria who are not affiliated.

Bro., the Earl of Carnarvon, Pro Grand Master of England, will shortly

edit a new and hitherto unknown series of letters from the pen of the famous Earl of Chesterfield.

The Grand Lodge of England has decided "that a resignation once tendered is final, and cannot be withdrawn or cancelled. The brother can only come back to the Lodge as an ordinary 'joining' member."

Dr. Richard Allen, of Maritzburg, lately recovered £15 damages from Dr. J. F. Allen, as *solatium* for a fisticuff attack made on him by his *confiere*. He has given the sum to the Building Fund of the Prince Alfred Lodge.—*South African Freemason*.

Bro. Wm. Snyder, of La Fontaine, Indiana, subscribes and *pays* for thirteen Masonic papers, and reads them all. Great Cæsar, there are plenty of subscribers to only one Masonic paper, and that is this one, who read it, but never pay for it. They live and, curious to say, "prosper."—*Sydney Freemason*.

The nuisance which printed begging petitions to lodges were very rapidly becoming, has been very promptly dealt with by the Board of General Purposes, which has ordered "that no petition for charity be considered by any lodge until it has received the sanction of the Board of Benevolence."—*Sydney Freemason*.

The Old Abbey Church at Hexam, England, was the scene of a noble Masonic gathering on Monday last, September 9th, in connection with the Annual Communication of the Provincial Grand Lodge of Northumberland, when divine service was attended in the old Abbey Church. A banquet followed in the evening.

Bro. William Roger Brown, S. W. of Lodge No. 632, Trowbridge, England, presented to that town a noble Town Hall, and the authorities on June 14th ult., unveiled a fine Carrara marble bust of its benefactor. Beneath it is a handsome brass plate, with Masonic emblems, containing the legend of the beneficent action of Bro. Brown.

The Grand Lodge of Scotland has 698 active lodges on its roll. It has thirty-six in India, eleven in Queensland, four in Tasmania, twenty-four in South New Zealand, seventeen in North New Zealand, eight in Cape of Good Hope, four in South Africa, one in Mauritius, six in West India Islands, six in Jamaica, four in Trinidad, seven in Peru and Chili, four in China, four in Japan, two in Gibraltar.

Many of the leading statesmen, lawyers and diplomats of Great Britain of the present day are Freemasons, among them being Lord Chancellor Halsbury, Bro. Sir E. B. Malet, Ambassador at the court of Berlin; Bro. H. Drummond Wolff, Ambassador at Teheran, Persia; Bro. the Earl of Hopetown, Governor of Victoria; Bro. Lord Mayor Whitehead, of London; Bro. Lord Randolph Churchill, and Bro. the Marquis of Hartington.

In Germany there are eight Grand Lodges forming the Grand Lodge League; in Spain and Italy there are many Masons, and in Russia there are not many Freemasons. Austria has a few Freemasons; Turkey has not any; in Switzerland there are a few, and the same may be said of Denmark, Norway and Sweden. Of the lodges of the last mentioned countries the king of these respective lands is the head and Supreme Grand Master.

The *Glasgow Evening News* says: It is probably because he has false notions about the character of the Craft that the Shah of Persia has forbidden three distinguished men of his suite from being made Freemasons in Paris. And yet one would say there must be another reason, inasmuch as he has allowed Mirza Matteleb, his Postmaster-General, to be initiated. The interesting ceremony took place two evenings ago at the Lodge La Clemente Amitie.

The remains of Bro. General Paoli, the Corsican patriot, who, by the way, was a member of our Prince of Wales Lodge, No. 259, are about to be exhumed from their resting place in Lon-

don and conveyed to Corsica, where great preparations are being made in order to receive them with due honour. The Committee charged to carry out the arrangements will arrive in London tomorrow (Saturday). Previous to their removal from here, a religious service, at which Cardinal Manning is expected to preside, will be held, and then they will be conveyed to Marseilles, and thence to Corsica, where they will be consigned to the family grave at Morosaglia.—*London Freemason, Aug. 24.*

### IN THE HEART OF A MASON'S LODGE.

*Tune*—"On Board of a Man-of-War."

Around the "festive board," we sit all at our ease,  
And, keeping all Masonic, we do whate'er we please;  
The Graces all are there, with love upon the square,  
In the heart of a Mason's lodge.  
*Chorus*—In the heart of a Mason's lodge,  
In the heart of a mason's lodge,  
The Graces all are there, with love upon the square,  
In the heart of a Mason's lodge.

The symbols of the Craft, in beauty hang around;  
There's food for deep reflection on the tessellated ground,  
The faces on the wall, only happy days recall,  
In the heart of a Mason's lodge,  
*Chorus*—In the heart of a Mason's lodge,  
The faces on the wall, &c.

We sing a merry song—smoke the "calumet of peace,"  
And gaily chat together in our cabinet of bliss;  
Each brother does his best to entertain the rest,  
In the heart of a Mason's lodge.  
*Chorus*—In the heart of a Mason's lodge,  
Each brother does his best, &c.

No angry look is seen, each face is bright and gay,  
And ev'ry risky topic of debate is put away;  
We keep the jubilee of the jolly "Fourth Degree,"  
In the heart of a Mason's lodge.  
*Chorus*—In the heart of a Mason's lodge,  
We keep the jubilee, &c.

Our troubles in the world stop on the mystic door,  
 And nothing inharmonious may pass the threshold o'er,  
 For sorrow, grief, and care, never sit up the square,

In the heart of a Mason's lodge.

*Chorus*—In the heart of a Mason's lodge,  
 For sorrow, grief, and care, &c.

May the canker-worm of strife ne'er enter to destroy  
 The growing fruits of Masonry, its beauty and its joy ;  
 Let love and honour dwell, with charity, as well,

In the heart of a Mason's lodge.

*Chorus*—In the heart of a Mason's lodge,  
 Let love and honour dwell, &c.

—*Masonic Star*.

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## Miscellaneous.

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### CANADIAN REMINISCENCES.

Those of us who live till the year 1892 will see the celebration of the centenary of Freemasonry in Upper Canada. In 1792, the Grand Lodge of England granted a patent to Mr. Wm. Jarvis, then Secretary of the Province of Upper Canada, appointing him Grand Provincial Master in and for the Province. At that time, the land in and around what is now the city of Hamilton was covered with the primeval swamp, and the waters of the bay flowed over much ground now taken up by the track and workshops of the Grand Trunk Railway. But in the locality a number of intrepid settlers had made the Indian tribes their neighbors, and were trying to get a living by the cultivation of the soil or in supplying the needs of neighbors who followed that occupation. It was under such circumstances that Freemasonry was introduced into this neighborhood—when, as the records inform us, on January 31st, 1796, at Smith's tavern, Barton, four visiting brethren, seven farmers, a merchant, a minister, a schoolmaster and two captains—one of the latter the famous Indian chief Brant—met and opened Barton Lodge, A. F. & A. M. This was in the same year when the seat of

Government was removed from Niagara (then Newark), to Toronto (then York), but the lodge had received its charter in the previous November. In the list of those present are the names of Davenport Phelps (who was Worshipful Master), John Ryckman, Daniel Young, John Thomas, Warner Nellis, William Nellis, John Aikman, Wm. Smith, St. John (understood to be a Frenchman named St. Jean Baptiste Rosseaux), John Young and Capt. Brant. Residents in Wentworth county will recognize in this list the names of more than one well-known Wentworth family, whose offspring is now quite numerous. The minutes of this pioneer lodge have been preserved, and like all records of those early days in colonial history they are quaint and interesting reading after the lapse of over ninety years. At the first meeting rules of order were adopted that show a commendable decorum. For example, rule 10 provides that no member shall curse, swear, wager, or offer to lay wagers in the lodge, under pain of fine or expulsion. There was a great deal of gambling in those days. Rule 11 provides for the fining of any member who "came disguised in liquor"—a gentle way of saying "came drunk." Later regulations were adopted providing for the fining of those brethren who failed to attend on the nights of meeting or show good reasons for absence. In those days, the collection of dues seems to have been an extremely difficult task. There was a great scarcity of specie; greenbacks were not invented, but, as a well-known local Masonic authority points out, "the great and invaluable discovery of notes of hand was well known." These were hard to collect, and in December, 1799, a new expedient was tried. It is thus recorded in the minutes :

That the Secretary be ordered to acquaint each member that good merchantable wheat delivered at Brother Rosseaux's mill in Ancaster be expected in payment (of dues).

Here is another characteristic entry, which shows the revolution which has

taken place in Canada in the last 100 years :

January 8, 1802.—“That as Brother Rosseau is going to Niagara the first *staving*, he shall be authorized to purchase one piece of blue ribbon and  $\frac{1}{2}$  yard of broad cloth for the use of Lodge No. 10.

Niagara, now a sleepy old town, was a long way off then, and an immensely important trading point. In those days the brethren were very fond of assessing fines. They passed and enforced a law for collecting fines from brethren who appeared without clothing—that is, aprons. They fined a brother Aikman one shilling for not putting a handle to the seal of the Lodge; and the treasurer, at the meeting in July, 1803, was assessed “4s, New York currency,” because he failed to show up with keys, and the brethren had to commit the grave irregularity of going into the lodge room “unclothed.” Then on January 14th, 1803, there is this minute :

That Brother J. T. Rosseau be fined 1s. if he does not bring a *bibel* to the lodge next night.

Whether the *bibel* was or was not brought, at a subsequent meeting, the treasurer is ordered to buy “one small copy of the Scriptures.” On December 12th, 1800, the lodge was officially informed of the death of ex-President Washington, Grand Master of the Grand Lodge of Pennsylvania, and went into mourning for six months as a consequence. These U. E. loyalists did not like Washington’s political principles; but they honored him for his Masonic career. As he died on December 14th, 1799, it took just a year all but two days to convey the official information to the pioneer Canadian Lodge. When bad news travelled so slowly, at what a snail’s gallop must good news have reached those sturdy early settlers!

We have room but for a few more extracts, and they relate to the liquor question. They were given by Mr Charlton, the well-known railway manager, in an admirable address on the early history of Barton Lodge, delivered in Hamilton in April, 1869. One

hundred years ago the consumption of alcoholic liquors was universal. Teetotalism was then virtually an unknown principle, and at all festive gatherings whiskey, brandy and rum flowed as freely as water. Indeed, from the supplies shown to have been laid in by this ancient and honorable organization it is made pretty clear that *aqua pura* was pretty generally tabooed. We find in the same records that on November 14th, 1800, “Bro. Aikman was fined 4s. for not furnishing the lodge with liquo. agreeable to the meetings of last lodge night.”

Citizen Aikman seems to have been the first liquid agent for the Craft, for three years previously there is this entry :

That the liquors for the use of the Lodge shall be furnished with the money belonging to the lodge, by the barrel or cask, and that said liquor be deposited with Bro. S. W. Aikman.

On July 7th, 1798, there is this tell-tale resolution :

That four gallons of rum be provided for the use of the lodge; Bro. W. M. to furnish the same and the keg to contain it. That Bro. Rosseau furnish the lodge with one barrel of spirits and one of wine at prime cost.

February 8th, 1805 :

That Brother Showers furnish the lodge with ten gallons of whiskey against the lodge next night.

March 11th, 1808 :

Bro. Abel Land agrees to furnish the lodge with whiskey at 5s. per gallon.

The price here given demonstrates the cause for the popularity of whiskey as a liquid. It cost less for a gallon in those days than has to be paid for a bottle now, and if traditions are to be credited, the liquid of our grandfathers was infinitely superior to the whiskey put upon the market in this age of adulteration. In the midst of this “great sea of liquor” the investigation of the minutes of Barton Lodge meets with this solitary island of solids :

That Bro. G. King furnish the lodge with bread and cheese.

A fact which has caused historian Charlton to exclaim with Falstaff’s Prince Hal :

O, monstrous! but one half-penny worth of bread to this intolerable deal of sack!



The whiskey of one hundred years ago must have been less intoxicating than is the make of our time, or the offence known as to be "disguised in liquor" must have embraced only flagrant breaches of decorum, for notwithstanding the stringent rules governing the offence but few finings are recorded. It should not be supposed, however, that the early patrons of the "goat" devoted their attention to nothing else than refreshment. These simple annals of fraternal unity contain many unostentatious references to the distribution of charity to brethren and widows and orphans of brethren in the hour of their need, and as this, the benevolent feature of the Order, has grown as the Masonic body has extended, and strengthened with its strength, it is not difficult to account for the permanence and progress of the institution not only in Hamilton, but in Ontario, and indeed in every quarter of the globe.—*Hamilton Times*.

#### THE GRAND LODGE OF SPAIN.

As showing how foreign Grand Lodges perform their duties, we avail ourselves of the following translations from the Spanish Masonic organ, the *Cadiz Masonico*, by Bro. Eli Broad, of Lodge Hiram, which will interest our readers:—

"The different divisions of Masonry into Ritual Orders are similar to the rivers that emanate from one great and inexhaustible spring. If in one flows the morality of Masonry, in the other are to be found the elevated principles of noble sentiments, and in another the philosophy handed down from past ages. These rivers flow on undisturbed, closing with its waters the wrongs of humanity, because the mission of all is the same; no antagonism exists, no rivalry is exhibited between them, and no pretention whatever is shown of the superiority of the one above the other, neither could run swifter by the diminution of the other, neither is more elevated, greater or notable than the other. All the Rituals and Degrees

that are pretended to be Masonic in their character and essence are animated by one great aim. All have the same elevated object. All who work to strengthen the bonds of the Masonic fraternity ought to insist on the observance of the obligations, the strict compliance with its teachings in all the relations of life, and the absolute right of all men to obey the dictates of his enlightened conscience in obedience to the divine laws of truth, justice, rectitude, and honor, to abandon vengeance, succour others with generosity, and live with virtue and decorum. No Ritual will permit that the Masonic title be denied him if imbued with the true principles of Freemasonry. He does his utmost to fulfil his duties as a Mason, and works faithfully under the proper form and Masonic methods to succeed in his aims."

#### A GOOD WORD FOR THE SHRINE.

It is plainly evident that the Mystic Shrine is ordained to be a factor in the body politic and civic. It has come to stay. Its hold upon the community is becoming stronger and more appreciated the older it grows. We can safely reiterate the saying of one high in Masonic walks: "It is the Great Evangelizer." It does not and never has claimed to be Masonic. The Order of the Mystic Shrine is an institution organized with an idea of socially bettering its membership—not in the sense of one of our down-East Masonic contemporaries—to the free use of the bowl convivial. It has done more to keep up enthusiasm and interest in all Masonic work during the past ten years of its existence than any other source for a century gone by. Go among its membership and whom do you find? The active workers, they who are ever at their posts in lodge, chapter, commandery and Scottish Rite. The steady work in these bodies would become monotonous without some side organization wherein the brethren could "break out" and enjoy themselves

without offending the strait-laced fancies of some of the goody-good brethren. Their enjoyment here is simple and agreeable—none of the offensive or vulgar. They go halves in their pleasure with their families. One evening they devote to their peculiar work of making themselves members, transacting business and doling out chunks of charity, for charity without stint is the main pillar. Then, too, it is handed out on the principle that the right hand knoweth not what the left hand doeth, for the recipient's name is not paraded before the body. If to be charitable is to be Masonic, then is this organization Masonic, and in that sense only. The succeeding meeting belongs to their families, and they endeavor to make it pleasant for all. They entertain—right royally. We must claim selfishness, however, for they restrict their male visitors to Shriners only; but no limit to the number of female Shriners that may be present. Knowing that the best and brightest element of manhood exists in the Masonic fraternity was the sole reason of organizing this institution upon an A No. 1 basis. Therefore, the reason why the prerequisite to membership is that the individual desirous of connecting himself in membership must be either a Scottish Rite Mason of the thirty-second degree of the northern or southern jurisdiction of these United States, or in harmony with those organizations, or a Masonic Knight Templar in good standing.—*Sunday Times*.

#### MAKING MASONS AT SIGHT.

We have searched for the "prerogative" claimed for the Grand Master to make Masons at sight, but could not find it in the Ancient Charges or MSS., nor in the Old Regulations. On the contrary, we have been convinced by these laws that no such authority existed. The laws are clear and explicit against making a Mason one who was not the full age of a man. The Grand Lodge of Pennsylvania, November, 1781, distinctly required "that

no person be made, in future, under the age of twenty-one." (Ahiman Rezon, 1783, page 49.) That settles the minors, under the plea of a "lewis" or otherwise.

The Ahiman Rezon, approved by the Grand Lodge of Pennsylvania, November 22, 1781, nearly one hundred and eight years ago, page 63, explains the ancient rule to be that Apprentices were made in private lodges, but Fellow Crafts and Masters in Grand Lodge only. This had fallen into disuse, but "It is nevertheless still the prerogative of the Grand Lodge, and the Right Worshipful Grand Master has full power and authority, when the Grand Lodge is duly assembled, to make, or cause to be made in his Worship's presence, Free and Accepted Masons at sight, and such making is good."

So the "prerogative" in the sight-making rests with Grand Lodge and not with the Grand Master. He has authority to do the work, or deputize another, in Grand Lodge when assembled, but this does not do away with an inquiry into character, which is a fundamental principle of the Fraternity. It does not necessarily do away with the ballot either, for the same reason, because the inherent right ("prerogative") rests with the Grand Lodge, and the Grand Lodge can only speak by vote. "Immemorial usages" requires such a vote to be by ballot. The Grand Master has authority to perform the sight ceremony after the prerogative if Grand Lodge has yielded consent.

#### RED CROSS LEGEND.

It is somewhat singular, and rather awkward as well, that the Order of Knights Templar, with its chivalric and Christian features, should be held in so close an alliance with another Order between which and itself there is not the slightest analogy. A due regard to symmetrical arrangement would seem to require that the Order of Red Cross should be made an ap-

pendage to the Royal Arch Degree, and be included under the government of Capitular masonry, instead of forming a part of the Templar system as it does under the rule and practice of this country.

But whatever incongruity there may be in the arrangement—however much the Order of the Red Cross may seem out of place in being made a part of the Templar system—there can be no question as to the beauty and moral significance of the lessons which are unfolded in the ceremony of the Red Cross Degree. It does not matter that there is some doubt as to the historic correctness of the scene portrayed, and that the accuracy of many of the statements given in the ritual is questioned—there is still an impressiveness of force and meaning in the representation given of old time incidents and characters. The legend, briefly told, is as follows: “After their release from captivity, and their engagement in the work of rebuilding their City and Temple, the Jews were greatly impeded in that undertaking by the Samaritans. Therefore, a delegation was sent from Jerusalem to the Court of Darius, King of Persia, requesting the favor of that monarch and his practical aid in carrying forward the work that had already been entered upon. Zerubbabel, a youthful Prince of the House of Judah, and a personal friend of Darius, was at the head of the embassy commissioned to make such appeal. The difficulties encountered in the journey, the arrest, the presentation at Court, the test of fidelity to which Zerubbabel was subjected, the banquet scene, the exaltation of truth—all these are vivid points in the ceremonial which is placed before the candidate in this ancient Order of Knighthood.”

The Red Cross Knight, if properly affected by the scenes portrayed and the lessons inculcated, will find himself strongly attracted toward the Jewish prince in whom are combined so many graces and virtues. Especially will the faithfulness of Zerubbabel to

his country and his word become significant as set forth under the conditions represented, while illustration is made, in any way calculated to quicken the higher sensibilities of being, of what is declared in the words of the ritual, viz. “That truth is a Divine attribute and the foundation of every virtue.” So it is the character and life of that Jewish prince, who stands as a worthy type of heroic manhood, are brought to notice that due emphasis may be put upon those instructions which pertain to righteous endeavor. The legend is told and illustrated, and the example of Zerubbabel is cited, to enforce the proposition that truth is mighty above all things and in the end beareth the victory. — *Freemasons' Repository*.

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#### MEMBERS NOT MASONS.

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One true Mason, fully imbued with the zeal of the original spirit, and inspired by an unflinching devotion to its precepts, will surpass in the result of his labors and the power of his example a thousand wavering, weak-kneed, unenthusiastic, selfish and time-serving novices, who are not seeking light, but influence; who presented themselves for acceptance inspired not by a love of their fellowmen and a desire to advance the cause of Masonry, but from selfish and avaricious motives; who are looking for benefits rather than the opportunity to bestow them; who are governed and controlled solely by the desire to advance their own selfish interests, and are ready to prostitute the most sacred principles for the accomplishment of this ignoble purpose. It is not surprising that occasional instances of demoralization should occur in lodges where such material has succeeded in effecting an entrance to the sacred precincts where Masonic virtue sits supreme. Such contaminating influences have done much to stain the bright escutcheon of Masonic purity, and cast a stigma of disgrace upon the

Fraternity in the eyes of the profane.

Such men never become Masons. Having no moral qualifications to build upon they remain in statu quo and poison the moral atmosphere which surrounds them. They blight the blossoming fruit of honest endeavor by the tainted and perjured breath of moral pollution. Purge your councils, oh Masons, of such material! Do not permit these moral lepers to sit enthroned in the majesty of justice. Elevate your tone and crush out that hypocritical cant by which moral cowards grow fat and prosper upon the credulity of their Brethren. The increase of members and consequent financial health, to the exclusion of Masonic principle, is a sacrifice too great to be borne, and will inevitably result in moral bankruptcy. To avert such a calamity, and to prepare for the coming storm, Masonry should tile its lodges with ceaseless vigilance. Return, in fact to the ancient spirit, when character and moral courage were the tests of merit.—*Grand Orator Zubriskie, of Nebraska.*

### THE ROYAL ARCH.

A grade peculiar to English Freemasonry in its exact position in the system, and of English origin and growth. Some writers have declared it to be of foreign importation; others have contended that it is of Ramsay's manipulation, and is still to be found in more than one of the foreign High Grades. Some will have it that Dermott took it from the "Rite de Bouillon," and introduced it into the system of the Ancient Masons. It was not formally adopted by the English Grand Lodge until the Union in 1813, though a Grand Chapter, in connection with the "Modern" Grand Lodge, had been in existence forty-seven years previously. In our opinion, all these theories as regards the origin of the Royal Arch are entirely erroneous. The Royal Arch Degree as we have it (we say nothing of its nomenclature or of its

ritual arrangements), is far older than either Ramsay or Dermott. It is not the same with any known foreign grade, nor can any veritable similarity be adduced or proved. It is, as our Grand Lodge says, part of true and ancient Masonry, and was, though not clearly worked as now exactly, well known to the older Master Masons. The difference between the Moderns and the Ancients on this point was more a "logomachy" than anything else, though we quite believe that the words "Royal Arch" were in themselves new to the Modern Masons, and may have been taken from Ramsay. But if Dermott took the name, he certainly did not borrow from Ramsay the essential portion of the Degree; and after many years' patient and careful study of the question, we feel quite persuaded of this, that the Royal Arch Degree is both in form and substance of very old date, though its terminology may have been modernised, and very properly and truly forms the conclusion of Craft Masonry. That some little identity may exist between the English Royal Arch and some other grades we do not deny, as we have before said; but we believe that all such grades are modifications or adaptations of the Royal Arch Degree, and not the Royal Arch Degree of them.—*Kenning's Cyclopadia of Freemasonry.*

### SCOTTISH RITE CEREMONY.

The Masonic Fraternity of Washington, particularly the branch known as the Scottish Rite, witnessed a ceremony recently that had never before been exemplified in that city, and but three times before in America. It was the burial service of the Knights of Kadosh, or thirtieth Degree Masons, and occurred at "low twelve," or midnight. The Scottish Rite Cathedral was draped in black, and the Cathedral itself was in darkness except a few lights that were arranged around the remains as they lay in state in the centre of the auditorium. At exactly midnight a solemn procession of twenty-one

Knights in black robes filed into the Cathedral, each bearing a lighted taper, and formed around the casket. After the opening words of an impressive service, a concealed choir chanted "De Profundis," accompanied by the Cathedral organ. The remains were those of Edward Fitzki, who attained the Thirty-third Degree and was among the prominent Masons in what is known as the Southern jurisdiction of the Scottish Rite. The floor was covered with black cloth and heavily padded to prevent the sound of footsteps. At one stage in the ceremony the lid of the casket was removed and showed the body of the dead knight with his feet bound with a cord, a laurel chaplet about his head, and a bundle of violets and a heavily jewelled cross lying on his breast. These symbols were all removed, one by one, during the services, and at one time all the lights were extinguished except the taper carried by the presiding officer, leaving the lofty Cathedral in almost total darkness. The solemn service was conducted by a selected corps of prominent Masons.—*Chronicle.*

### "SQUARE."

This is one of the most important and significant symbols in Freemasonry, and as such it is proper that its true form should be preserved. Our French Brethren have almost universally given it with one leg longer than the other (as was frequently the case in this country in the last century), thus making it a carpenter's square. It is also often unnecessarily marked with inches, as an instrument for measuring, which it is not. It is simply the *trying square* of a stone mason, and has a plain surface, the sides or legs embracing an angle of 90 degrees, and is intended only to test the accuracy of the sides of a stone, and to see that its edges subtend the same angle. In Freemasonry it is a symbol of morality. This is its general signification, and is applied in several ways: (1) It presents

itself to the neophyte as one of the three great lights; (2) to the F. C. as one of his working tools; (3) to the M. M. as the official jewel of the Master of the lodge. Everywhere it inculcates the same lesson of morality, of truthfulness, and honesty. So universally accepted is the symbolism that it has gone outside of our Order, and is found a colloquial language communicating the same idea. As a Masonic symbol it is of very ancient date, and was familiar to the operative Masons. In the year 1830 the architect (Brother Payne) in re-building a very ancient bridge, called Baal's Bridge, near Limerick, in Ireland, found under the foundations an old brass square much corroded, containing on its two surfaces the inscription, "I WILL STRIVE TO LIVE WITH LOVE AND CARE UPON THE LEVEL BY THE SQUARE," with the date 1517. This discovery, therefore, proves, if proof were necessary, that the teaching of our old operative Brethren was identical with the speculative application of the working tools of the modern Craft.—*Mackey.*

### A ROYAL MASON.

The *Abend Post*, a leading German newspaper, gives an interesting account of the ceremonies on the occasion of the introduction of Prince Frederick Leopold into the Masonic Fraternity. A son of Prince Frederick Charles, and a cousin of the Emperor, he received the three degrees at one meeting. At his special request, he joined the newest lodge of the great National Lodge, "Frederick William at Dawn of Day," which was founded when that Prince, the late Emperor, was initiated in 1854. There were three solemn scenes as the young Prince passed the respective degrees with appropriate ceremonies. The Cathedral choir sang in a very impressive way. The Grand Master used two historical gavels, one that belonged to Frederick the Great, the other to the Emperor William, when his son, the late Emperor, was made a Mason. The Master of the lodge expressed thanks to the

present Emperor William for authorizing the Prince to join the Fraternity and explained the significance of its work. A present was given him for his bride, of three pairs of gloves and three roses. The prince himself said, in his first Masonic address :—" I have heard such wise and good counsels, and have been received with such a hearty welcome, that it is a pleasure to give thanks for my reception. My noble predecessors, Emperor William the First and Emperor Frederick the Third, were earnest members of this ancient Fraternity. I trust and hope that I, too, shall emulate their example, and I will do all in my power to forward the lofty aims of this great body." The participation of the royal house of Prussia and Germany in the Masonic Craft is one of its best traditions, for it gives it a share in the wonderful history of the nation, and secures for it the respect, confidence and esteem of a people that see in their Emperors and princes true rulers of men, and worthy to be their leaders.

#### "IT RAINS."

In the earlier days of Masonry, if an uninitiated person was found curious enough to listen or in any way attempt to procure a knowledge of the peculiar secrets of the Craft, he was called an "Eavesdropper," from the punishment that was ordered to be meted out to him. He was taken out in the rain and placed under the droppings of a waterspout, the water trickling in at his collar and coming out at his shoes. In the old lectures of 1830, occur the following questions and answers :

Q.—Where stands the Junior Entered Apprentice ? A.—In the North.

Q.—What is his business ? A.—To keep off all cowans and eavesdroppers.

Q.—If a cowan (or listener) is caught how is he punished ? A.—To be placed under the eaves of the houses (in rainy weather) till the water runs in at his shoulders and out at his shoes.

Thus when one was found listening the Junior Entered Apprentice cried

out, "It rains !" which was a signal for all labor to cease until the intruder was removed. This, doubtless, is allusion to the ancient usages of operative Masons and builders. The lodge or rough board construction was always built on the southerly side of the church or edifice to be erected. There were no windows in its northern side and an opportunity was thus afforded for prying cowans to peer through the interstices between the planks on that side. In the north was therefore the place of the Junior Entered Apprentices, who were charged with the duty of keeping off cowans and eavesdroppers. The French put him under a "gutter, or pump or fountain until he was soaked from head to foot."

#### THE EAST.

We have been asked to explain what is meant by the word "East" as Masonically employed, and whether the Master of a lodge as such may occupy a seat in any portion of a lodge room other than that which is literally East.

According to the philosophy of the ancient Egyptians, the sun was the great fecundator (begetter) of Nature. This power was by them ascribed to the sun after they had observed that the light and heat of the sun were necessary to the life and propagation of both vegetable and animal life, and as the sun appeared to rise in the East, and was all-powerful in nature, the East subsequently became known as the place of potency (power). Then the sun, or the East, symbolically and hence Masonically, is the place of power and control as the head is the place of power and control over the body. Hence the East is Masonically used to designate the head, headquarters, or controlling power or place of Masonic bodies; therefore we say, "the grand East at Boston," at New York, at Washington, etc., wherever the general office or general place of convening may be fixed for a Supreme Council or governing body of Masons. Therefore the Master of the lodge, being absolute

in power for the time being, is himself the East, that is the power, the light and life-giving principle to the lodge. He forms, controls, and disperses the lodge at his will and pleasure, precisely as the sun by its action brings forth the leaves upon the trees, continues them for a time, then ripens them, and scatters them to the four winds of heaven. Thus, it will be seen that no matter what portion of the lodge room be occupied by the Master as his seat, that portion is symbolically, and hence Masonically, the East.

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### BROTHERLY LOVE.

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Bless'd be that man, whose honest Ma-  
son-heart,  
Goes out to him who poor, was once as  
rich as he ;  
Who hastes to take a worthy Brother's  
part,  
And scorns the stale excuse of glib  
hypocrisy.  
The soul that cannot to its duties rise,  
Should boast no Mason Brothers, wife  
or child or friends ;  
The flashes in the hungry tiger's eyes  
Are kind as his, while gloating o'er the  
heart he rends.  
These batten on the ancient soil they've  
cursed,—  
Oh! that we ne'er again may meet  
another,  
On land or water wheresoe'er dispersed.  
Who knows not love, yet calls himself  
our Brother.

—*Chio.*

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### MASONRY IN CHINA.

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The *China Mail* of a recent date, gives a lengthy and interesting account of one of the largest and most successful functions that have ever been seen in Hong Kong for many years past, and which took place in the City Hall on the 25th of that month. The various masonic lodges in the Colonies united in carrying out on a large scale a grand ball which for some time excited very great interest, and for which

preparations of the most lavish and elaborate description were made. About a thousand of the principal residents in the Colony were present. His Excellency the Governor was received on his arrival by the brethren connected with the several Masonic degrees, and together with other distinguished guests passed from the main entrance to the grand staircase under an arch of steel formed by the Knights Templars. The labors of the several committees to whom were intrusted the preparations and management of this magnificent entertainment appear to have met with the fullest reward in the expressions of satisfaction with which their efforts were crowned. The whole affair reflects the greatest credit on Masonic organization.

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### DEACONS IN AN ENGLISH LODGE IN 1767.

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In the By-laws of Probitry Lodge, No 61, of Halifax, Eng., provision is made for the "Sen. and Jun. Deacons" as regular officers, with the Wardens, Secretary, etc., the 10th Regulation reading as follows :

"The Senior Deacon is to carry Messages to and from the Master to the Senior Warden, or as he is otherwise appointed, and so also the Junior Deacon to and from the Senior Warden to the Junior, or as otherwise required."

I consider this a very valuable indication of the usage in a "Modern" lodge, so early as 1767, and especially because it appears to be the first of its kind. Deacons were appointed in Ireland in 1727, and in Scotland, under the mainly operative régime, they were well known for centuries before then. In England, however, the custom is first to be met with under the "Ancients," and likely enough was introduced by Bro. Laurence Dermott, when he came on the scene in 1752. They were not officially adopted by the "Moderns," but became the rule of the "United Grand

Lodge of England" after December 27th, 1813.

The history of No. 61 is of considerable importance, not only because of the early reference to the appointment of Deacons, and some other points of value, but in consequence of the minute book containing evidence of a Chapter of Royal Arch Masons being at work in Halifax so far back as January 30th, 1765, being, as Bro. Crossley states, "the first known R. A. Chapter in the north of England, with the exception of the one at York."—*Bro. Wm. Jas. Hughan.*

#### A QUIET "RETIRING" APPLICANT.

A correspondent submits to the *Repository* the following case. He says: "I have a friend who has expressed to me his desire to become a Mason, provided he could be admitted without going through much form and ceremony. He is a quiet, retiring man, who shrinks from what he supposes to be the usual order of procedure in the conferring of degrees, although he has a strong regard for the Masonic Institution. Can he be admitted without form, in some sort of a private manner, by dispensation?"

Such a "quiet, retiring man" is altogether too nice for this world. He should be advised that his nerves are too sensitive for allopathic Masonry. He might take a homeopathic dose by joining some mild type of secret society, such as a sewing society. He ought to use a fish diet, to supply the gray matter in his brain.—*Illinois Freemason.*

#### "A GOOD ENOUGH KORAN."

In 1839 a very interesting incident occurred in St John's Lodge, No 1, of New York, when Mahmoud Junah, the first lieutenant of a frigate sent to America by the Imaum of Muscat on a mission of peace, and a Mohammedan, was made a Mason. It being impossible at the time for the lodge

to procure a copy of "The Koran," in which the candidate was taught to place his religious faith, a difficulty which might have been insuperable appeared. Upon explaining it to the candidate, he asked if the book which was used in the lodge taught them to believe in the existence of a "Great I AM." On being assured that it did, he said, "That is good enough Koran for me," and he was accordingly received and initiated in the lodge.

#### JOSH BILLINGS ON INFIDELITY.

Impudence, ingratitude, ignorance, and cowardice make up the creed of infidelity.

No atheist, with all his boasted bravery, has ever yet dared to advertize his unbelief on his tombstone.

I had rather be an idiot than an infidel; if I am an infidel, I have made myself one: if an idiot, I was made so.

I never have met a free-thinker yet who didn't believe a hundred times more nonsense than he can find in the Bible anywhere.

It is always safe to follow the religious belief that our mothers taught us—there never was a mother yet who taught her child to be an infidel.

The infidel, in his impudence, will ask you to prove that the flood did occur, when the poor idiot himself cannot even prove, to save his life, what makes one apple sweet and one sour, or tell why a hen's egg is white, and a duck's blue.

The Art Association of the Masonic Temple, Philadelphia, which so beautifully and symbolically decorated Egyptian Hall in that building, at a cost of four thousand five hundred dollars, is about to place brass gates in the corridor at the cost of some seven hundred dollars, and to decorate Ionic Hall at a cost of two thousand eight hundred dollars. The President of the Art Association is Clifford P. MacCalla, the present Grand Master of Masons in Pennsylvania and editor of the *Keystone*.



Here are two verses which should be sung at the opening of every Lodge and Chapter:

"Supreme Grand Master, God of Power,  
Be with us in this solemn hour,  
Smile on our work, our plans approve,  
Fill every heart with joy and love.

"Let each discordant thought be gone,  
And love unite our hearts in one,  
May we in union strong combine,  
In work and worship so divine."

I have recently noticed that one of the early English lodges in which Frenchmen took a definite part met at the "Crown and Sceptres," St. Martin's-lane, in 1725. (It was numbered 27 in 1725, and erased in 1745.) The first edition of the Engraved List for 1725 describes the lodge as meeting on the "Second Saterd, French, last Monday, English." This notification does not appear in the second edition. An examination of the names of the members of this lodge in 1725, as well as in 1731-2, shows that about one-third of them were Frenchmen. The reference in the Engraved List to a specific day for working in French (for I assume that to be the correct signification), is the earliest of the kind I have met with.—*Bro. John Lane, in The Freemason.*

He—You're always growling about the lodge.

She—Oh, no! The lodge is well enough.

He—Well, my late hours, then.

She—I don't care about that even; but it does annoy me to get up to let you in and find the milk-man at the door. It's rather embarrassing.

The Mason who seeks the ante-room to smoke and chat when work is going on is like to the seeds sown on rocky ground. The only trouble is that the wind won't carry him away—although he has plenty of it.

Visiting brethren, especially P. M.'s, should know and remember that no jewels of a degree higher than R. A., can be worn in a Blue Lodge. Leave all the rest in your overcoat.—*Sydney Freemason.*

The Duke of Wellington was a Freemason and his father, Garrett, the first Earl of Mornington, was Grand Master of the Grand Lodge of Ireland in 1777.

#### 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:

W. R. Cuthbert, \$1.00; John McTaggart, \$1.00; N. G. S. Reynolds, \$2.00; W. G. Eakins, \$1.00; Jas. Adams, \$1.00; C. Armstrong, \$1.00; A. W. McLachlan, \$1.00; Dr. T. Millman, \$1.00; F. H. Anderson, \$1.00; John Wilson, \$1.00; Jas. Aylsworth, \$1.00; W. T. Canning, \$3.00; David Spencer, \$1.00; C. W. Postlewaite, \$1.00; Geo. Gott, \$1.00; T. B. Pearson, \$1.00; E. R. Johnson, \$1.00; Union Lodge, \$1.00; Thistle Lodge, \$2.50; G. E. Patterson, \$1.00; E. W. D. Hall, \$1.00; Lewis Corbett, \$1.00; W. J. O'Brien, \$1.00; W. L. Blair, \$1.00; A. McBean, \$1.00.

#### NEWSPAPER LAWS.

1.—A Postmaster is required to give notice by Letter (returning a paper does not answer the law), when a subscriber does not take his paper out of the office, and state the reason for its not being taken. Any neglect to do so makes the postmaster responsible to the publisher for payment.

2.—Any person who takes a paper from the post office, whether directed to his name or another, or whether he has subscribed or not, is responsible for the pay.

3.—If any person orders his paper discontinued he must pay all arrearages, or the publisher must continue to send it until payment is made and collect the whole amount whether it be taken from the office or not. There can be no legal discontinuance until the payment is made.

4.—If a subscriber orders his paper to be stopped at a certain time, and the publisher continues to send, the subscriber is bound to pay for it if he takes it out of the post office. The law proceeds upon the ground that a man must pay for what he uses.

5.—The courts have decided that refusing to take a newspaper and periodicals from the post office, or removing and leaving them uncalled for, is prima facie evidence of intentional fraud.