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# THE CRAFTSMAN;

AND

## CANADIAN MASONIC RECORD.

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### LIGHT VERSUS DARKNESS.

BY J. C. ADAMS.

In the year 1849 the writer of this article became acquainted, (as a neighbor) with a certain Mrs. H., a somewhat queenly grass widow, who had quite a family of small children on her hands and had been deserted by her husband, who was a practicing physician of the *steam and red pepper* school, in the town of Cuba, in the State of New York. The worthless wretch, as he was often spoken of, had actually deserted the love of his younger days, together with his tender offspring which it should have been his greatest joy to have protected, nourished, and watched the development of the buds into full-grown flowers. But threw them on the tender mercies of a cold, calculating, and uncharitable world, for life or for death it mattered not to him which the case might be. No thanks were due the Doctor for the iron constitution and indomitable pluck Mrs. H. possessed in her own right. Suffice it to say the children grew apace, not in rags, filth and ignorance, but clean, tidy, and in after years possessed themselves of a good common school education, the best the country afforded at that time, it being new and undeveloped. Night after night, week in and week out, year after year, did the midnight oil flicker at the cottage window where maternal fingers plied the needle that was to keep cold, hunger, nakedness, and the poor-master from entering the abode of this resolute and persevering lady. No one presumed to know the exact cause of her desertion, or why the husband and father had gone down to Pennsylvania as was generally understood and believed, to no good purpose. But one thing is certain, our resolute grass widow and mother cherished a hatred towards Masons and Masonry as deep and intense as ever her love had been towards the brute of a husband who had in years gone by, with the guile of the serpent, lured her to his home. It is an old saying and a true one that those who love well can hate equally well; and we infer from this that the author of all this trouble heaped upon this poor woman was a Mason; and if a Mason, who in the name of all that is great and good could blame her? And if to blame would you believe dear reader that I can point you to a score or more of ladies of the pre-

sent day that may be blamed as their bitter hatred towards Masons equals that of Mrs. H. And why? Because instead of light and love coming more freely to their firesides on account of their husbands being Masons, darkness and misery have got a deeper hold than ever on their hearts; instead of becoming better men, better husbands and fathers through the teaching of Masonry as these women had a right to expect, thereby diffusing peace, joy and contentment in the home circle, these would-be Masons have, after the novelty of the thing has worn off, like the dog that returns to his vomit, gone back to their little vices and former habits and in time drag after them in their downward course those whom, they have before God and man promised to cherish and protect. And Masonry is blamed for this? \* \* \* \* \*

Such a one may be likened to a bruté; the horse for instance, though he may be dragged by main force from the burning building, yet at the very first opportunity rushes back to his stable and to certain destruction.

But brethren, Mrs. H. believed that the craft was guilty of all kinds of meanness, and furthermore that they were pledged each to the other to support and uphold villainy of the darkest dye, nor would she admit that good of any description could come out of Nazareth so to speak; for she had never seen it, her time had not yet come. After many years of deprivation and ceaseless toil, her children grew up and married one after another, settling down here and there, scattered about over the country. One in particular, a daughter whom we wish to introduce in this story as having married a man of our acquaintance by the name of C., a poor but industrious mechanic, who afterward settled in the city of A—, State of Michigan, where in due time he was made a Mason, free and accepted. As year on year passed over his head on the road to eternity, he proved to be an exemplary member, respected and beloved by his brethren. When Mrs. H. heard of the startling intelligence, that her son-in-law had joined that detestable institution, she became almost beside herself with rage, because she verily thought, and said in the spirit of prophecy, as she believed, that her daughter's happiness was at an end. So she waited and watched, and watched and waited but in vain, for the trouble to cross the threshold of her son-in-law when her prediction would be verified. But Bro. C. was not of that sort of stuff, he did not believe that once donning the Masonic harness merely was all that was required to make an upright man of him, but that on the contrary his work to that end had just commenced. He knew that Masonry stripped of its moral teachings, could make a man of no one, but if these teachings could be carried out in daily practice, together with the encouragements of those brethren who are not ashamed to apply the common gavel to the rough ashlar of their lives daily and hourly if need be, that when they shall be presented as fit material for that "spiritual building—that house not made with hands," they be not cast out as unworthy, unqualified and unprepared for a place therein; he also knew it would materially aid him in being what the institute desires to make of its followers.

To this end he labored hard in the forest and in the quarries, and succeeded in a remarkable degree. So good, so kind to his family, so thoughtful for the comfort of others; so charitable to the faults of his fellows, that Mrs. H. was at loss to account for such exemplary conduct on the part of one who had taken upon himself those terrible oaths in secret, and still delighted to meet in council with those scape-graces

of the world—she thought that the keeping of such company, and his failing health, brought about by a close attention to his business, would make him fretful and peevish if nothing more; but Bro. C. had learned to subdue his passions and circumscribe his desires; nor could he see the enjoyment to be derived by finding fault with those around him who were in no way blameable for his ill-health. At length a journey to Buffalo and thence to his native place was proposed, in which he readily acquiesced. Preparations were accordingly made in haste, as they desired to take their mother (Mrs. H.) by surprise, as she was then visiting at her brother's house in Buffalo where they intended also to stop for a few days. Alas! for human expectation, while the iron horse on the Lake Shore Railroad was conveying them and very many more at a rapid rate between Dul Kirk and the place next above mentioned, and nearly all were intent on viewing the scenery on the route, a suppressed scream was heard above the roar of wheels without, which conveyed to the mind fear, anxiety and mental distress. Every eye was turned in the direction of the seat occupied by Bro. C. and his wife. She had raised the window near them to give her husband fresh air, and was bathing his temples as his head lay resting on the back of the seat. The pallor of death was on his brow, and his breath came heavily and at long intervals. Mrs. C. was nervous and alarmed at her husband's situation, as the first intimation she had that he was worse, she observed him to come nigh falling from his seat. Something unusual had seized him and that too among strangers, on the cars with no physician to attend. She was conscious that every eye was upon her, and she could not help the quivering of her lips nor prevent the glistening tear-drops from falling upon her husband's coat. She asked herself again and again the question, "Oh, will he die?" The thought crowded in upon her distracted brain, that all those of his father's family that had gone to their final account, had passed away suddenly and without warning; one sister in particular, in the prime of life and apparently in excellent health, dropped dead at the foot of the hall stairs while engaged in her accustomed domestic duties. All this, and more passed rapidly through her mind, while kind hearted men partially raised themselves from a sitting posture as though they would assist the sufferer, and then settled slowly down again, fearing no doubt, that their proffered help might be considered an intrusion. Bro. C. realized his condition; he had his senses perfectly, and saw that sympathy with plumed wings stood ready to fly to his relief but she came not uninvited. He had in his possession a talismanic sign that more than equalled the famous lamp of Aladdin. Should he use it? He never had—he would try it now in his *real* distress; and in less time than it takes to write it, a dozen or more noble looking gentlemen were by his side. Seats were kindly given up in close proximity and filled in front and rear of him, while others occupied the aisle between the seats. All seemed to be anxious to know what could they do to alleviate his sufferings. He could not speak from exhaustion. His wife, however, explained all. They were *en route* for Buffalo, and thence into the country for his health. The Masonic reader need not be told that she was conversing with newly found friends, brothers of the mystic tie, who were anxious to supply her husband's every want, so far as it could be done under the circumstances. As it was, they pillowed his head on their bosoms, taking turns; opening the windows for fresh air, and fanned his heated brow. As they neared the city, a council was held, and it was found that some of these men resi-

ded in B., and others in different States of the Union. It was however decided by one Buffalo brother, that on arriving at the depot, the invalid and his wife should be conveyed to his own home, located not far away, on one of the most fashionable streets in the city. Mrs. C. urged the necessity of going immediately to her uncle's home on J—— street where her brother then was. But no, it would be too much a task for the sick brother's strength, and thus it was settled.

We will pass over the particulars of gently carrying the sick brother to an easy couch, the leave taking of those brethren who had interested themselves so much in his welfare—the gratitude depicted on the countenances of the invalid and his family, and take the reader along with us to a room splendidly furnished on P—— street, where sat bolt upright in bed, propped with snow white pillows, Bro. C. feeling better for the change, and by his bed-side one of the most skillful physicians in the city who after a careful examination, pronounced it a hopeless case of heart disease. This sad intelligence was communicated in an under-tone to our host, who lost no time in dispatching a messenger for Mrs. H. and her brother and in giving due notice to the craft within hail, that within his gates lay a stranger and brother sick unto death. They needed no second summons but immediately proffered their assistance. Four days and nights did they watch by the bed-side of the failing one, and not a thing was left undone that would add to his comfort. But neither Brotherly-love, kindness and sympathy, or the groans of a mother-in-law, the heart-rendering lamentations of a despairing wife, and grief-stricken children, could help him longer. He sank rapidly and soon the spirit of our brother broke through the walls of its clay tenement and took its flight to that world “where the weary shall find rest.” Oh, who shall depict the anguish of bereaved hearts, where love bows down in sackcloth and ashes, and clasps to her bosom the lifeless remains of one that was more than a friend, and cries in broken accents for recognition, one word, a sign or even a murmur, to break the awful stillness that death has brought over the soul? At such a time stout-hearted men may be forgiven if the well-spring of their hearts be discovered by the hand of Nature, as she forces upwards the unmistakable evidence that all within is not a dry, sandy desert, but a well cultivated field, where sympathy, relief, and truth, take deep root. When all was over, when the dead was suitably incased in his final winding-sheet, the brothers of A—received a telegram that Bro. C. was no more, that the Supreme Grand Master had called him from labor to refreshment, and, that his remains would leave Buffalo, on train No.—on the morrow, accompanied by his deeply afflicted family. We shall not follow Mrs. C. with her mournful charge to the city of A—, but take our leave of her safely aboard of the cars. But Mrs. H. we have not done with yet, as our story would be incomplete were we to fail in telling the reader that when she made the inquiry of her daughter, asking, how much they were indebted for all the kindness? How much for the Doctor's fees, and the beautiful casket which inclosed the remains of her son-in-law? and was told that all was paid; that Masonry has no claims on the widow and orphans of a deceased Brother, except the right to extend the hand of that Charity which reaches beyond the grave, through the boundless realms of eternity. She was completely surprised. It was the first inkling that she and her kith and kin had been receiving the hospitalities of a Mason. True, she had wondered during the time of her sojourn if the

millenium had really commenced. She remembered something of what her daughter had told her about the attentiveness of strangers on the cars, and had realized and was deeply alive to all that had taken place in the city. But what had she done to merit such kindness and care at the hands of those whom she had thought to be the veriest enemies of mankind? Those whom she had villified and condemned, and wished a thousand times were hung up by the neck as high as Haman, or sunk to the bottom of the sea? She mentally exclaimed, "How can I ever forgive myself? it is indeed like heaping coals of fire on my poor old head." And as Mrs. H. took her departure we venture to say she had learned in four days more of Masonry proper than in all the rest of her life, and ever after while she lived, which was but a few years, Masons and Masonry had no better friend or advocate in the form of woman than Mrs. H.—*Masonic Ritual.*

## THE MYSTERIES OF FREEMASONRY.

Showing from the Origin, Nature and Object of the Rites and Ceremonies of Remote Antiquity, their Identity with the Order of Modern Free-Masonry.

COMPILED FROM AUTHENTIC SOURCES BY R. W. BRO. OTTO KLOTZ.

"If circumstances lead me, I will find  
Where Truth is hid, though it were hid indeed  
Within the centre. —SHAKESPEARE.

[Concluded.]

### THE NUMBERS; THREE, FIVE AND SEVEN.

The number *three* was considered with the ancients a sacred number because it indicated the divine triad, which with the *Egyptians* was; *Wisdom, power and goodness*, with the *Persians, eternity, fecundity and authority*, with the *Indians, Brahma, Vishnu and Liva*, representing the *creator, the preserver and the judge*, or the *destroyer*, with the *Chinese, wisdom, strength and beauty*. The *Egyptians* represented the world by number *five*, being that of the elements which says Diodorus are; *earth, water, air, fire, and ether or spiritus*, they are the same among the *Indians*, and according to the mystics in Macrobius, they are the Supreme God, or premium mobile, the intelligence or *meus*, born of him, the soul of the world which proceeds from him, the celestial spheres and all things terrestrial. Thence adds Plutarch, the analogy between the Greek *pente* five and *Pan*, all. The number *seven*, is emblematical of the seven circular stages of the sun as has been explained before.

### GEOMETRY.

The *Egyptians* are named as the inventors of geometry, and they found it of such infinite importance that they in a manner deified the science. It is in fact made to indicate the Supreme Being, who, according to the Pythagorean doctrine, was mysteriously involved in the physical principles of nature.

Geometry is painted as a Lady, with a sallow face, clad in a green mantle, fringed with silver and holding a silver wand (the Nitometer) in her right hand.

Hence it is explained why the hebrew characters said to have been in the middle chamber of King Solomon's temple were intended to denote both God and Geometry, and which is another proof that that temple was copied after the Egyptian temples.

## ON THE NAME OF THE DEITY.

The great name of the deity was incommunicable among the ancients and they were only permitted to designate it by symbols. The name itself was preserved and transmitted by the Essenes, it was always communicated in a whisper and under such disguised form, that while the component parts were universally known, the connected whole was an incommunicable mystery.

The Essenes, used in common with Jewish nation, the ancient and significant symbol by which the name was designated, viz;—*three jods* with the point *hametz* placed underneath, to express the equality of the three persons of which they believed the god-head to be composed.

The letter *shin* was adopted as a mysterious emblem to designate the *Tetragamaton* (a word of four letters, the name of the deity.)

Another symbol was an equilateral triangle illuminated with a single jod. This initial letter jod, denotes the thought, the idea of God.

## THE TROWEL.

The triangle was an emblem of very extensive application and was much revered by the ancients, as containing the greatest and most abstruse mysteries as has been explained. It signified equally the *Deity Creation and Fire*.

The trowel was formerly also called a triangle from the similarity of shape which it had with an equilateral triangle, though its present shape resembles that of an isosceles triangle.

## ON THE MYSTERIOUS DARKNESS OF THE THIRD DEGREE.

In the ancient mysteries, the perfect initiates, the Epoptes, were reputed to have attained a state of pure and ineffable *light* and pronounced safe under the protection of the celestial gods, while the unhappy multitude who had not undergone the purifying ceremonies, were declared reprobate, said to wander in all the obscurity of darkness, to be deprived of the divine favor and doomed to perpetual residence in the infernal regions amidst a cheerless and overwhelming contamination. Before however an aspirant could claim to participate in the higher secrets of the institution, he was placed within the *pastos* or *bed*, or *coffin*, or in other words, was subjected to a solitary confinement for a prescribed period of time, that he might reflect seriously, in seclusion and *darkness* on what he was about to undertake, and be reduced to a proper state of mind for the reception of great and important truths, by a course of fasting and mortification. This was the *symbolical death of the mysteries* and his deliverance from confinement was the act of regeneration, or being born again, or as it was also termed, *being raised from the dead*. This resurrection from the bed or coffin was his restoration to life, or his regeneration into a new world.

The candidate was made to undergo these changes in scenic representation, and was placed under the *pastos* in perfect darkness, generally for the space of ten days and nights. The time of this solitary confinement however varied in different nations. In Britain nine days and nights, in Greece three times nine days and in Persia it extended to fifty days and nights of darkness, want of rest and fasting!

## CONCLUDING REMARKS.

From the foregoing explanations it will appear that there is no doubt that the mysteries, ceremonies and symbols of the Masonic fraternity are derived from the rites, ceremonies and institutions of the ancients

and some of them from the remotest ages. And it may be correctly said that our chief emblems and symbols are originally derived from the ancient Egyptians our maxims of morality from Pythagoras, and our mode of teaching the principles of our profession from the Druids.

It has been explained that the structure of the Lodge is a pattern of the universe, being an imitation of the Temple of Solomon and the Tabernacle of the Israelites and which were constructed upon the same plan as the temple of the ancient Egyptians.

We have retained the Egyptian symbols of the sun and moon, as the emblem of God's power, eternity, omnipresence and benevolence, and thereby signify that we are the children of light and that the first foundation of our profession is the knowledge and adoration of Almighty Mesouraneo, who scatech himself in the centre of the heavens: we derive from the Druids many of the Ammonian rites, and have saved from oblivion many of their religious rites, in our initiation to the first degree of masonry, which otherwise would have slept in eternity. These we seem to have mixed and tempered with the principles of the Essenes, who are as ancient as the departure of the children of Israel out of Egypt. The philosophy of the Egyptians, and the manners, principles and customs of the Hebrews, were introduced to Britain by the Phœnicians, and make a part of our profession, so far as they are adopted to the worship of Nature's great Author, unpolluted by idolatry.

We hold our grand festival on the day of St. John, which is midsummer day, in which we celebrate that season when the sun is in his greatest altitude and in the midst of his prolific powers, the great type of the omnipotence of the Deity.

We are not to search for the antiquity of our ceremonies and symbols in the mythology of Greece or Rome, we advance into remoter ages. Behind the veil of Isis, which conceals the hidden wisdom of the Egyptians, is also concealed our Masonic birth, there was the oracle of masonry, no matter by what name it was called, no matter by whom it was enjoyed and well may we be proud of having such a parentage to our mysteries.

Religion was the original and constituent principle; a recognition of Deity first distinguished our predecessors from the rest of mankind, they searched for the divine essence in wonders displayed on the face of nature—they discovered supreme wisdom in the order of the universe, in the stellar system they traced the power, in the seasons and their changes the bounty, and in animal life the benevolence of God; every argument brought with it conviction, and every object confirmation, that all the wonders displayed to the eye of man, were only to be produced by some superlative being, and maintained by his superintendency. It was from such convictions, that men began to class themselves in religious societies.

It was the only consequence which could ensue whilst men were looking up to the Divinity, through his work, that they would conclude the sun was the region where, in celestial glory, the Deity reposed.

We discover in the Ammonian and Egyptian rites, the most perfect remains of those originals to whom our society refers. We are told they esteemed the soul of man to be an emanation of the Supreme, and a spirit detached from the seraphic bands, which filled the solar mansions, and surrounded the throne of majesty. They looked up, to this grand luminary, as the native realm from whence they were sent on

this earthly pilgrimage, and to which they should in the end, return; the figure of the sun was at once a memorial of their divine origin, a badge of the religious faith they professed, and a monitor of those principles which should conduct and ensure their restoration. How soon, or to what extent, superstition and bigotry debased these emblems, is a research painful and unprofitable.

We Masons have adopted three particular characteristics, *secrecy, charity* and *brotherly love*, our sense of these great duties has been explained to us, and of what especial import they are to Masons, or to men who have separated themselves from the rest of mankind, and profess they are the servants of: *Him who ruleth in the midst of the heaven.*

If our ceremonies mean not the matter which has been expressed, if they imply not the moral and religious principles which this lecture has endeavoured to unveil: it may be asked of you, masons, what they do imply, import or indicate?

*Brethren*:—Claiming to be the children of *light*, like the Epoptes of the ancient mysteries, we as Masons have an equal right to be instructed in the mysteries of our venerable institution, as they were, in being made acquainted with the hidden mysteries of nature and science, which as we are informed were carefully concealed from the eyes of the vulgar. The instructions delivered in the secret and solemn convocations of the Pythagorean, the Eleusinian and other ancient societies, revealed to the initiated many of the causes of the wonders in nature and science; to them the veil,—which to the profane world obscured the real nature of matters and things and gave them a mysterious appearance,—was removed, the mystery ceased, for they saw matters and objects in their real nature; what was incomprehensible to the profane, became intelligible to the mind of the initiated, to those who had the privilege of listening to the lectures of Pythagoras, of the Hierophant or of the priests of the temple of Isis.

We as Masons propose a general desire of knowledge and a sincere wish to render ourselves more extensively serviceable to our fellow-creatures, and we are assured that after having acquainted ourselves with the principles of moral truth and virtue we are permitted to extend our researches into the hidden mysteries of nature and science.

Prompted by such desires and encouraged by those privileges I have attempted to raise the veil which obscures matters that should be intelligible to us, and if by means of this lecture, I have been successful in removing from your minds any doubts respecting our secret rites and in showing to you the origin of our mysteries, ceremonies and symbols, my object has been accomplished and I shall feel fully compensated for the labor I have bestowed in compiling the same.

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## PARLIAMENTARY LAW, AS APPLIED TO THE GOVERNMENT OF MASONIC BODIES.

BY ALBERT G. MACKEY, M. D.

(From Mackey's *National Freemason*.)

### CHAPTER I.

#### PRELIMINARY.

Parliamentary Law, or the *Lex Parliamentaria*, is that code originally framed for the government of the Parliament of Great Britain in the transaction of its business, and subsequently adopted, with necessary modifications, by the Congress of the United States.

It must not be supposed, from the name, that no such law was known before the establishment of the British Parliament. It is evident that at all times when, and in all countries where, deliberative bodies have existed, it must have been found necessary to establish some regulations by which business might be facilitated. The parliamentary law of England and America has been reduced by long experience to the accuracy of a science, but it is not to be supposed that other, though simpler systems did not prevail in former times. In the Roman Senate, for instance, although, judging from the character of such productions as Cicero's Orations against Catiline and his Philippics against Antony, rules of order could not have been rigidly enforced; yet we know from historic evidence, that the proceedings of that body were regulated by an established system of rules. The parliamentary law of Rome was not so extensive as that of England or America, but it was just as positive, for all the purposes which it was intended to accomplish. Thus, the times and places of meeting and adjournment of the Senate, the qualifications of its members, the number that constituted a quorum, and the mode and manner of taking the question or of proposing and perfecting a law, were all absolutely defined by statutory regulations; the intention of which was, to secure a faithful and orderly transaction of public business. A similar system prevailed in all the other countries of antiquity, where deliberative bodies existed.

But what was found requisite for the regulation of public bodies, that order might be secured and the rights of all be respected, has been found equally necessary in private societies. Indeed, no association of men could meet together for the discussion of any subject, with the slightest probability of ever coming to a conclusion, unless its debates were regulated by certain and acknowledged rules.

The rules thus adopted for its government are called its parliamentary law, and they are selected from the parliamentary law of the national assembly, because that code has been instituted by the wisdom of past ages, and modified and perfected by the experience of subsequent ones, so that it is now universally acknowledged, that there is no better system of government for deliberative societies than the code which has so long been in operation under the name of Parliamentary Law.

Of course, as these private societies are restrained within inferior limits, exercise less extensive powers, and differ in their organizations and in the objects of their association, many portions of the Parliamentary Law, which are necessary in the business of Parliament or Congress, must be inapplicable to them. But so far as their peculiar character requires, the Parliamentary Law has been adopted for the government of these societies.

Seeing, then, how necessary it is that every association, convened for deliberative purposes, should have specific rules for its government, and seeing also that just such a code of rules, the results of the sagacity of wise men, and well tried by the experience of several centuries, is to be found in the Parliamentary Law, it is surprising that any one should be found who would object to the application of this law to the government of Masonic bodies; and yet there are Masons who really believe that the government of a Lodge or Chapter by parliamentary law would be an infringement of the ancient landmarks, and a violation of the spirit of the Institution. And these men, too, at the very time of their objecting, are benefiting by the lights and following the directions of this very law, to which they appear to be so inimical; for no presiding officer can recog-

nize a speaker, put a question, or decide the result of a division, without referring for the manner in which these duties are performed to the usages of parliamentary law.

There are, it is true, on the other hand, some Masons, not well instructed in the jurisprudence of the Order, and not conversant with the peculiarities of the organization, in which it differs from other associations, who would apply indiscriminately the rules of parliamentary law, and thus would decide many questions contrary to the spirit of the Institution. Both of these are wrong. There is a *Mezzo termine*, or neutral ground, on which it is wisest to rest. Here, as elsewhere, a middle course would be found the safest: *Medio tutissimus ibis*—we shall consult truth and propriety by avoiding all extremes.

The true state of the case is this: Masonry has an organization peculiar to itself. Wherever this organization comes in conflict with that of other associations, the parliamentary law will be inapplicable. Where on the contrary, this organization does not differ in a Lodge from that of other deliberative bodies, the rules of order by which such a Lodge should be governed will be best found in the provisions of the Parliamentary Law. Let us illustrate this by examples.

Under the operation of the unwritten laws of Masonry a Lodge cannot adjourn, but must be closed by the Worshipful Master at his good will and pleasure. Now, in the Parliamentary Law there are provisions for the government of adjournments, such, for instance, as that a motion to that effect must take precedence of all other motions. This rule is applicable to all societies, wherein the members have reserved to themselves the right of adjournment; but is wholly inadmissible in a Masonic Lodge, where no such right exists. If then such a motion of adjournment should be made in a Lodge, it would not be necessary that the presiding officer should refer for his instructions to the provisions of the parliamentary law in reference to adjournment. He would at once declare the proceeding out of order, and would properly refuse to entertain the motion.

Again, although the members of a Lodge cannot select the time of adjournment they have an undoubted right to close at any time a debate, in which the Lodge may be engaged, when they deem it improper or inexpedient to continue the discussion. Now, there are various modes of closing a debate, all of which are defined and regulated by parliamentary law. One of these is by a call for the previous question. Although there is no positive law on the subject, yet the spirit of comity and courtesy which prevails in the institution, the authority of the best Masonic jurists, and the general usage of the Fraternity have concurred in the decision, that the previous question cannot be moved in a Masonic Lodge. All the provisions, therefore, of the Parliamentary Law, which refer to the subject of the previous question, are inapplicable in Masonry, and need not be studied by the Master of a Lodge.

But the other methods of closing a debate are not in this category. These methods are, to postpone to a time certain, to postpone indefinitely, and to lie upon the table. Each of these methods must be inaugurated by a motion to that effect, and these motions are regulated by parliamentary law, having each an order of priority and preference, and two of them being debateable as to the expediency of adoption, while the third admits of no discussion, but must be put to the assembly immediately after it is made. In all these cases, it is necessary that the presiding officer should be conversant with the parliamentary law in the

premises, if he would avoid confusion and facilitate the dispatch of business.

Not only, then, is a thorough knowledge of parliamentary law necessary for the presiding officer of a Masonic body, if he would discharge the duties of the chair with credit to himself and comfort to the members, but he must be possessed of the additional information as to what parts of that law are applicable to Masonry, and what parts are not; as to where and when he must refer to it for the decision of a question, and when and where he must lay it aside, and rely for his government upon the organic law and ancient usages of the Institution.

A treatise, then, which should accurately define the parliamentary law in its application to the government of Masonic bodies, showing precisely the points in which it must be pursued and those in which it must be abandoned—which should indicate the alternating prominence of the parliamentary law and the organic law of Masonry, and which should thus present the presiding officer with a chart, pointing out the intricate channels and hidden rocks and under-currents which render every discussion in a deliberative body liable to confusion, which give rise to turbulence, which needlessly protract business, and make doubtful the success of truth—cannot be unacceptable or unprofitable as a contribution to the jurisprudence of the Order.

I propose, then, in several succeeding chapters, to undertake such a task. Defining, accurately, the prerogatives of the chair and the privileges of the members, and the difference between the *business* and the *work* of a Lodge—terms of great significance, and which have an important bearing on the relations of the parliamentary law and the law of Masonry—I shall proceed to lay down the rules and regulations by which the Master of a Lodge may be enabled to conduct the business of the body over which he has been called to preside according to those well-settled principles of government by which alone confusion can be arrested and order preserved.

Although the term Master of a Lodge is used for the sake of brevity of expression, and to avoid a needless augmentation of words, it must be understood that the remarks made in reference to that officer are equally applicable to the presiding officer of higher bodies, such as Chapters, Councils and Commanderies, unless the character of the remark itself, or a specific notice made at the time, should indicate that the principle laid down is to be restricted to symbolic Masonry.

But it must not be inferred that what is said of the government of subordinate Lodges or Chapters, Councils or Commanderies, is equally applicable to the Grand Bodies in those respective divisions of the Rite. A Grand Lodge, for instance, has a different organization from that of its subordinates. The prerogatives of a Grand Master are more extensive than those of a Master; and the privileges of the representatives who make up the governing body are necessarily superior to those which belong to the members of their subordinate bodies. Hence there is some discrimination to be observed in the application of the parliamentary law to the government of Grand Lodges, Grand Chapters, Grand Councils, and Grand Commanderies. These will therefore be, on appropriate occasions, specially referred to, as well as made in distinct chapters, the special subjects of investigation.

In the next chapter I shall enter, as a preliminary labor, into an inquiry as to what are the prerogatives of the Master of a Lodge, and as to what are the privileges of its members; an inquiry which will necessarily

include a discussion of that important and interesting question: What is the difference between the *work* and the *business* of a Lodge? This, indeed, will be found to be, as we go on, a key for the solution of almost all the different problems of Masonic parliamentary law.

## CHAPTER II.

### OF BUSINESS LODGES AND OF WORKING LODGES.

Among the differences which distinguish a masonic Lodge from any other society, one of the most particular is, that the Lodge presents itself to us in the twofold aspect, of an association for business and an association for work. The *business* of a Lodge is that which it does, in common, with other societies: such, for instance, as the regulation of its financial affairs and the adoption of such measures as circumstances may from time to time require, for the good of the Lodge, or the convenience of its members. The *work* of a Lodge is the technical term intended to denote the reception of candidates and the conferring of degrees.

The business of a Lodge is conducted under the parliamentary law, so far as it is not repugnant to the peculiar character of the Institution. But the work of a Lodge is regulated simply by the will of the Master. To it the parliamentary law can in no way apply, and this arises from the distinctive design of the masonic organization.

A Lodge is defined in the old Charges to be "a place where Masons assemble and work." While thus assembled and at work, a Lodge of Masons is a symbolic representation of those ancient building associations, from whom the society had derived its existence, its organization, and even its name. The operative Masons were engaged in the construction of material temples. The speculative Masons are occupied in the erection of a spiritual temple. From the operative art, the speculative science has borrowed not only its technical language, its implements, and its materials, to all of which it has given a spiritual signification; but it has adopted its working regulations for its own symbolic purposes. Thus the Master of the Lodge is the *master of the work*. He lays down his designs upon the trestle-board, that the craft may pursue their labors. He alone is responsible for the fidelity of the work, and must therefore be invested with the most ample power to carry into effect the designs which he has prepared. From the workmen—the members of the Lodge—he has a right to expect implicit obedience. His decisions in relation to the work or labor are final, and without appeal, so far as the Lodge itself is concerned. He may be censured, overruled, and even suspended or removed, by the superior authority of a Grand Master or a Grand Lodge; but the Lodge itself has no power or supervision over the decrees or the actions of its Master when at work. This principle of autocracy prevails in all the old Charges and Constitutions by which the Society was governed in its earlier days. These documents constantly speak of the Master as the one who was to control the work, while the craft were merely to obey his commands. The principle has, therefore, been carried into the modern masonic lodges, where the symbolic work of speculative Masonry is governed by the same regulations as those that were in use among our operative predecessors.

Hence, to a Lodge when at work, in the technical meaning of the expression, the parliamentary law, or any other rules of order, would be wholly inapplicable. The will of the Master is the rule of the Lodge.

What are called the "Old York Constitutions," say that "every workman shall receive his wages weekly, and without scruple;" which, symbolically interpreted, means that the decisions of the Master shall be accepted without question.

But the case is different when the Lodge, having completed its work, proceeds to the transaction of ordinary business. Rules of order are now required to regulate the discussions which spring up, and the parliamentary law, as it affords the best system, may now be applied to the government of the Lodge.

But a Masonic Lodge, even when engaged in business only, differs very materially from any other society. The features of undivided responsibility which accrued to the Master, and of implicit obedience which was required from the craft in the operative system, continue to exert their influence upon the conduct of a Lodge, not only when at work, but also when engaged in business; and even here, therefore, the parliamentary law must be applied with some modification. This will appear in the subsequent chapters of this treatise. But it must always be borne in mind, that whenever we speak of the application of parliamentary law to a masonic Lodge, we mean a Lodge, engaged in business, and not a Lodge at work; and this distinction between a business Lodge and a working Lodge must never be forgotten.

### CHAPTER III.

#### OF A QUORUM.

The parliamentary law provides that a deliberative body shall not proceed to business until a quorum of its members is present. What this quorum is has to be settled by a specific regulation of each organization. Thus, in the English House of Lords three constitute a quorum, and forty in the House of Commons. In both Houses of the American Congress, and in many of the State Legislatures, a majority of the members is required to make a quorum. But, no matter what is the number, it is settled by the general parliamentary law, that no business can be transacted unless the quorum, whatever it may be, is present. The only exception to this rule is, that after waiting a reasonable time, if no quorum can be obtained, the members present may organize for the purpose of an immediate adjournment to some other time.

With the exception of this provision, the parliamentary law of quorums is applicable to Freemasonry, and indeed is made so by special regulations. In the technical language of our ritual, a Lodge, to be capable of doing work or transacting business, must be "just, perfect, and regular." A "just Lodge," is one which has the Book of the Law unfolded, with the square and compass lying thereon; a "perfect Lodge" is one that consists of the requisite number of brethren; and a "regular Lodge" is one that has a warrant of constitution authorizing it to meet. The second only of these provisions refers to a quorum, but each is equally necessary to the validity of the meeting. In other words, no Lodge of Freemasons can be opened unless there be a sufficient number of brethren present, having a Bible, square, and compass, and a charter, or warrant of constitution. According to Oliver, an exception in the English Lodges made be made in the latter case; for he says, that "after the Lodge has been legally recognized by the authorities and registered in the Grand Lodge books, the absence of the warrant would not vitiate the proceedings, (*"Masonic Jurisprudence, chapter 6, section 1 ;"*) but a different doctrine prevails in this country, where it

is held, that the presence of the warrant of the constitution is essential to the legality of the proceedings.

As to the composition of a "perfect Lodge," that is to say, as to the number of brethren necessary to make a quorum for the transaction of business, the old constitutions and regulations are silent, and the authorities consequently differ. In reply to an inquiry directed to him in 1857, the editor of the *London Freemasons' Magazine* affirmed that five Masons are sufficient to open a Lodge, and carry on business other than initiation; for which latter purpose seven are necessary. This opinion appears to be the general English one, and is acquiesced in by Dr. Oliver; but there is no authority of law for it. And when, in the year 1818, the suggestion was made that some regulation was necessary relative to the number of brethren requisite to constitute a legal Lodge, with competent powers to perform the rite of initiation, and transact all other business, the Board of General Purposes of the Grand Lodge of England, to whom the suggestion had been referred, replied, with something like Dogberrian astuteness, "that it is a matter of so much delicacy and difficulty, that it is thought advisable not to depart from the silence on the subject which had been observed in all the books of constitutions."

In the absence, then, of all written laws upon the subject, and without any constitutional provision to guide us, we are compelled to recur to the ritual for authority. There the answer to the question in each degree, "How many compose a Lodge?" will supply us with the rule by which we are to establish the quorum in that degree. For whatever number composes a Lodge, that is the number which will authorize the Lodge to proceed to business. The ritual has thus established the number which constitutes a "perfect Lodge," and without which number a Lodge could not be legally opened, and therefore, necessarily, could not proceed to work or business; for there is no distinction, in respect to a quorum, between a Lodge when at work, or when engaged in business.

According to the ritualistic rule referred to, seven constitute a quorum, for work or business, in an Entered Apprentice's Lodge, five in a Fellowcraft's, and three in a Master Mason's. Without this requisite number no Lodge can be opened in either of these degrees. In a Chapter of Royal Arch Masons nine Companions constitute a quorum, and in a Commandery of Knight Templars eleven Knights, although, under certain circumstances well known to the Order, three Knights are competent to transact business.

I have said that the provision of the parliamentary law which permits less than a quorum to organize for the purpose of immediate adjournment is not applicable to a masonic Lodge. Adjournment is a mode of concluding business which is unknown in Freemasonry. The Lodge is opened and closed at the "will and pleasure" of the Worshipful Master, and hence, as a motion for adjournment would be out of order, no good could be accomplished by the temporary organization of a less number than a quorum. In Parliament or in Congress, the appointed time of meeting having expired, in its necessary that a new time should be appointed for the next meeting; for which purpose those present, although less than a quorum, are permitted by their adjournment to designate that time.

The quorum in Grand Lodges depends upon special enactment, and differs in the different jurisdictions. The quorum in a Grand Lodge is

generally reckoned not by the members or persons present, but by the number of Lodges represented. A Grand Lodge might be opened in the third degree with the quorum prescribed for a Lodge of that degree. But I do not think that it could proceed to the transaction of business, unless the number of Lodges required by its constitution was present. The same rule prevails in respect to the quorum of a Grand Chapter or a Grand Commandery.

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#### IMPARTIALITY IN LODGE.

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We suppose it is human, because it is so common for men to show partiality between the rich and the poor—the great and the small—the strong and the weak. This feeling, however, should have no place in a masonic lodge. On her chequered floor stands Justice like adamant, facing the burning prejudices of our nature, and demands in the name of God and the brotherhood, perfect and absolute impartiality. It is a crime against the principles of the institution to bend the laws in favor of the influential, and yet execute them against the humble and helpless. We have been present sometimes when we thought this wrong was committed while the list of “delinquents” was being called off, by seeing how certain parties were excused, and others held to a strict account. Our sympathies are instinctively with the poor and humble brother, who, toiling through the year, is hardly able to make ends meet, yet, who stints himself to meet his obligations, because he loves the principles of the institution, and whose hand is ever open to the poor and needy. When we see him in arrears, we go through the calendar of his slim income and the many demands on it. If he is a sober and honest craftsman, we want to see him excused, if he asks it, and if he fails to get his notice, give him further time. We love to see a lodge appreciate such cases and act manly on them, and not deal any more severely with them than with Bro. Dives “who has probably forgotten” that he is under obligations to the fraternity. We cannot always judge by appearance either. Sitting one evening in the lodge, we noticed a brother whose outward appearance, both of person and dress, suggested to us that “there is a man who certainly does not understand masonry beyond the idea of an aid association.” We made up our mind to test the case. When opportunity offered, we took a seat beside him, and as the work on the degree progressed, we watched his face as it lit up when fine lessons were correctly and well expressed, and saw him frown when they were mangled. We could hear him correcting the officers in half audible tone. A case came up for charity in behalf of a widow and her children. Her husband had never known want—in fact, had been very well off during life—but through a long sickness and disastrous circumstances, all was lost except a little, which was soon consumed after his death. His wife had never done any work, and was therefore doubly helpless. A member heard of it and brought in her claim. A certain other member of the Pharisee sort, rose and opposed the appropriation with sundry remarks, among which he said that the widow by hard work could support herself, and further, that if her husband had acted prudently, he could have left her well off, &c. We could see the blood boiling up in the veins of the humble brother beside us, and as soon as the other was through, he, in a very few practical words, settled the case. He said no widow should be held responsible for the imprudence of her husband, and it was no crime of hers that she

had been born rich and had learned no occupation, and that the little children were wards of the lodge to be looked after by the brethren and for one he would vote all that was necessary, &c. The vote was taken and the appropriation carried unanimously, and the widow and children provided for without even knowing how it came about.

There was the exemplification of a masonic heart under a masonic education, triumphing over all the prejudices of class, and demonstrating that grand impartiality which should ever reign in a masonic lodge. It shows also, that we cannot always judge the human heart and mind by outward appearances, for here was a brother whose interior was unfavorable for him, yet he showed a keen sense of honor and masonic magnanimity, as well as a thorough knowledge of the work and lectures.—*St. Louis Freemason.*

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### NEW BRUNSWICK.

**ENCAMPMENT.**—The Union De Molay Encampment and Priory held their annual Conclave, at the Masonic Hall, Princess street, St. John N. B. 26th Oct. 1871. There was a very full attendance, many of the oldest Masons of the city being present. The election of the Eminent Commander was very harmoniously conducted, and is a good augury for the future success of this high order in our Province. The officers for the year were duly installed by Robert Marshall, 33° Past Provincial Grand Commander of the Grand Conclave of Canada, viz :

Sir Knights D R Munro, Eminent Commander; Jas. Domville, Past E Commander H W Chisholm, Prelate; C E Potter, 1st Captain, C C; W H Thorne, 2nd Capt. C C; Robert Marshall, P E C, Treasurer; A D Goodwin, Registrar; C U Hanford, Almoner; Henry Duffell, Expert; John Melick, 1st Standard Bearer; W C Godsoe, 2nd; B R Lawrence, Capt. of Lines; E E Kenney, Sword Bearer; S F Matthews, 1st Herald; H A Whitney, 2nd; Henry Card, Organist; Companion Dingee Scribner, Equery.

Sir Knight R Marshall, Hall Committee; Council, Eminent Commander, First Captain, Treasurer, Registrar, Dr. Bartheaux, Dr. Hatheway.

The Union DeMolay Priory of the Order of Malta.

Sir Knights D R Munro, Eminent Prior; James Domville, Past E Prior; H W Chisholm, Prelate; E C Potter, Captain General; W H Thorne, Lieutenant General; R Shives, 1st Lieutenant; John Melick, 2nd Lieutenant; W C Goasoe, Mareschal; B R Lawrence, Hospitaller; Henry Duffell, Admiral; E E Kenney, Conservator; W E Everett, Bailiff; R M Stevens, Jurcopolier; A D Goodwin, Chancellor; Robert Marshall, P E P, Treasurer; A Christie, Captain of Outposts.

Eight Knights of the Grand Cross, viz :—

Sir Knights Dr. J C Hatheway, Provence; R W Crookshank, Castille; C D Trucman, Auvergne; Dr. E L Bartheaux, France; G H Whiting, Italy; George Wilson, Arragon; W W Emslie, Germany; L H Young, Anglo Sararia.

Companion Dingee Scribner, Guard.

**BOTSFORD CHAPTER.**—At the Regular Convocation of Botsford Royal Arch Chapter Moncton N. B. on the 16th ult. The ceremony of Consecration was performed by Grand Superintendent, D. R. Munro; of St. John, after which the officers for the ensuing year were duly installed as follows :—

E Comp J L Harris, Z; A H Chandler, H; W J Croasdale, J; B Botsford, Past Z Comp C P Harris, Treasurer; I W Binney, Crite E; C W Smith, " N; D S Harper, P S; J McKenzie, S S; W S Torrie, J S; E Olive, M 3 V; J Chandler, M 2 V; W Givan, M 1 V; W Baggs, Jan.

## THE QUEBEC TROUBLE—WHAT WILL WE DO WITH IT?

The more one considers the conduct of the so-called Grand Lodge of Quebec, in rejecting the terms agreed upon at a conference of Committees mutually chosen with a view to a settlement, the more unjustifiable does it become. It is very difficult to understand what could have been the object in the appointment of a committee at all, if such a finding as that submitted by them was to be rejected. There was nothing in that finding which could be said to impose conditions onerous to the so-called Grand Lodge. On the contrary if any sacrifice were made at all it was certainly by the lodges working under the Grand Lodge of Canada. Bro. Graham, in naming a Committee conceded that the settlement must be one of mutual compromise; and if he did not intend to yield anything, it was his business to have frankly said so, refused the Committee, and announced the terms upon which alone he would consent to union. Nothing is plainer than this. To appoint a Committee, with the intention of accepting nothing but absolute and unconditional surrender, was to uselessly and insultingly occupy the time of those who solicited the conference. It was an act not only unmasonic but ungentlemanly. And if this was not the motive in the appointment; if it was an appointment made in good faith, and with the honest intention of removing a scandal from the order, will any one pretend to say that more could have been asked than was conceded by the representatives of the loyal lodges. Peace was surely worth some sacrifice. That the loyal brethren were actuated by that feeling is evident from the protocols of the conference which we published last month. They gave up everything. They said simply "Take us as we are, and give us a place on your register according to seniority." They went infinitely further than even those brethren in Ontario, who have sustained the so-called Grand Lodge of Quebec, would have gone, had the matter been left to them. And the answer has been an insulting and arrogant negative. The same bitterness of personal feeling, the same elevation of mere personal pique above all other considerations, which have from the first marked the conduct of the leaders in this unfortunate movement, interfered at the last moment as a marplot to prevent the restoration of harmony and peace. Whatever apparent precedents may be found by our seceding brethren in Quebec for their original act, and we have seen none which are at all applicable, there can certainly be none found for this last act of theirs. To them belongs the bad repute of being the first body in Masonic history who have refused to yield something for the sake of masonic harmony and peace; and their conduct has already met the reward it merited in the condemnation even of those who justified their action up to this last point. They have referred us often to the case of West Virginia as parallel to their own, and as justifying the formation of their so-called Grand Lodge. With-

out stopping to point out wherein the parallel is wanting in perfection, we may refer to the difference in the action of the two bodies when recognition was wanted, and peace as its sequence was sought. There every subordinate lodge in West Virginia, although it had transferred its allegiance to a new Grand body, paid its dues to the parent Grand Lodge up to the moment of recognition. That was an example of what masons should do, of what true masons will do, rather than permit the perpetuation of division and discord. Nothing of this kind was asked in Quebec; nothing was asked as the condition of recognition, but an acceptance of existing lodges, and that was insultingly spurned.

What follows this unfortunate action on the part of this so-called grand body? What is the true policy of the Freemasons of Canada in view of it? This, a quiet ignoring of the body altogether. Let us forget that there is such a body so far as we are concerned as individual masons or individual lodges. Grand Lodge of course must take its action when it meets; and it is not difficult to foresee what that action will be. There will no longer be any division among the Ontario brethren. That result has, at any rate, been produced by the supreme folly of the Quebec brethren. But as individual masons and lodges let us simply work as if there was no such body to trouble our borders. They live by strife; let us at least not furnish them with combatants. Left to their own miserable isolation, they will have time to reflect upon the folly into which the bad men who control them have led them. They will see, in the quiet which follows strife, that peace and harmony are worth something; and rejecting the blind leaders who have so misled them, they will take means to restore that harmony which they have so causelessly and so foolishly disturbed.

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#### NEW JERSEY.

We have received from R. E. Sir Kt. T. J. Corson, Port Laureate of Reporters, the printed proceedings of the Grand Commandery of New Jersey for 1871, and from his excellent Report on Correspondence we make the following extracts:

#### CONNECTICUT.

"The Grand Commander, Sir P. St. M. Andrews, very lovingly notices the death of that noble old man, and warm-hearted, true-souled Mason, Sir E. G. Storer, who for so many years was a distinguished and venerated authority in Masonry, not only in Connecticut, but throughout the land. He commanded the respect and love of all, and we all lament his loss.

A large part of the address is occupied by an account of the Field Encampment at Norwich, in August, 1870. One item of the "General Order, No. 3," is "Police call" at "7.15 A. M." Did they behave so badly as to require the attention of the "Police" so early in the day, or was this done in order that the "Police" might prevent them from misbehaving?

We honestly think that this "Field Encampment and Review" business is productive of no good, but of much evil, and would like to see it discontinued. There is too much of it.

The Grand Commander very pertinently remarks:

"Before dismissing this subject, I cannot feel that I have done my duty to many highly respected members of our Order, without suggesting in their behalf whether our public Encampments have not failed in accomplishing their original design. They are attended with great expense and inconvenience to the members of the several Commanderies, which are not, in their judgment, compensated for by any advantages derived from them.

"The time spent in drill, they say, is too brief for any one to acquire a valuable knowledge of military tactics, and even if such knowledge could be acquired, it is of doubtful utility at the best, in view of the objects for which our Order is organized. Are we not in this country growing into the practice of giving too much publicity to our Masonic orders? Should we not be more retiring and exhibit ourselves only on strictly Masonic occasions? I hope this matter may receive from you the most careful consideration."

This subject was referred to a committee, a majority of whom reported in favor of abolishing such performances, and a minority in favor of having them continued. The minority report was adopted.

GEORGIA.—MAY, 1870.

"It was resolved, that hereafter

"On the creation of any Sir Knight, he shall be invested with Knightly spurs, accompanied with the appropriate charge"

Isn't that a misprint? Shouldn't it be "appropriate charger"? For of what use would be the "spurs" without the "charger"?

The Sir Knights had a grand parade, a grand banquet, and a grand oration from Sir and Rev. David Wills. The subject was "Christian Chivalry," and the theme was admirably well treated. We must make one or two extracts:—

"The present purposes of Templar Masonry are compendiously expressed in one sentence: 'The protection of innocent maidens, helpless orphans and destitute widows, and the Christian religion.' Every true Templar is sworn to support these objects at every cost, and if he fail to do it he is guilty of the grossest perjury. He is instructed to copy the precepts and examples of Him who spake as never man spake. The Lord's Prayer is the model for his devotions. The Apostles' Creed is the excellent epitome of his faith. The holy Beatitudes are embraced in his beautiful Liturgy. He is taught to believe in the doctrines of the unity of God, a Trinity of persons in the Godhead, the incarnation of Christ, His spotless purity and bloody passion, His resurrection and ascension to the Throne of universal power and glory, and His final advent to judge the world. The emblems of the Order are the Cross and Crown, the Square and Lamb, the Level and Triple Triangle, the Eagle and the Sword, and it were needless to tell you, *fraters*, that the moral significance of these symbols involves the practice of the cardinal principles of Christianity."

MAY 1871.

"Again our Georgia Fratres had a grand parade, an eloquent oration, a sumptuous banquet, the latter of which was graced by the presence of ladies—as all Masonic banquets should be. The bill of fare is published in the proceedings, and that of itself is enough to tickle the palate of the most fastidious epicure. But we are pained beyond measure to learn what barbarians these Sir Knights of Georgia have become. Among other delicacies which adorned their well filled tables we find "calf's head" mentioned—and yet Sir Knight Blackshear was there and ate thereof. Is there no law to prevent such cannibalism? They also had "Grenadin of *veal* with cucumbers." Good gracious! what kind of "innards" must they have. Horace's "*dura messorum ilia*" couldn't have stood that. Wonder if it didn't prove to be *Gripe*-adin

by the next morning? And then, too, they had "egg kisses," "almond kisses" and "French kisses"—O! pshaw! come on here my dear boys, and try our Jersey kisses, and you'll never fool your time with any other. We are told that at this banquet there were "ladies, beautiful and lovely, sprightly, nestling amid silks, satins, laces, trails and gems sparkling and bright in the liquid light," and yet these poor fellows had to content themselves with "egg kisses." Out of our sight, ye recreant knights! doff your helmets and off with your spurs—let us hear no more of your devotion to beauty and your worship of woman. These "innocent maidens" shall suffer no longer, for we will send out a delegation of Jersey Knights, who will teach them what kind of kisses a true and valiant Knight Templar delights in.

At the ball, the 12th dance was "quadrille every thing." We don't wonder that about that time "every thing" went dancing around, as we find by the bill of fare that "Piper Heidsick," "Hennessy's Old Pale," and "Very fine Old Bourbon" were provided in abundance. But then we thought that Temperance was a cardinal virtue among Freemasons."

"Illinois having proposed to make certain changes in the uniform, Sir Blackshear thus "rises to explain":

"We wish right here to enter our solemn protest against any further change in the uniform. Though it does not suit our own views as to what a Templar's uniform should be, it has been adopted, and we say let it alone as it is. The Baldrick is about the only part of the uniform now in use that has any claim to antiquity, and if that is to be abandoned, we say, abolish the whole thing, and let each Knight appear in whatever costume his fancy may suggest."

#### ILLINOIS.

"The "Inspector General" reported that he had visited and instructed various Commanderies, by which it appears that he is a sort of assistant to the Grand Officers, a kind of Sub-Boss; or else a Grand Lecturer of the highest grade. What is an Inspector General, anyhow?"

"Either from excessive modesty, (which is characteristic of the Reporters as a class), or from disinclination to mental and physical exertion, (sometimes called laziness), or from want of time, or some other cause, Sir Miles contents himself almost entirely with making extracts from the proceedings under his notice, and gives very little comment thereon. We regret this, for we would like to have the views of one so well qualified to speak."

#### IOWA.

"The installation of officers elect was performed in public, and of course Sir Guilbert delivered an address, for to him silence is death. But, of course once more, he gave a first rate address, for he always does that."

"Speaking of the age of chivalry, he says:

"With this age came clearer conception of man's duty to his fellow, and a greater reverence for woman, and the other fine arts."

How dare he class "woman" and "art" together. Why, man, don't you know that woman is above all "art"? Art is human—woman is divine—she is a miracle. One Shakespeare called "woman's eyes" the "books, the arts, the academes," and he died. Now Guilbert puts her down as one of the "fine arts," we tremble for his fate.

Sir W. B. Langridge presented the Report on Correspondence, which, as with all similar productions from his pen, is so replete with Masonic information, and is so generally full of good things, that we hardly know what to do with it. We haven't room for all that ought to be

quoted, and we feel our inability to do it full justice. But here's at him anyhow.

We are pained to hear so intelligent a Sir Knight as he use such language as is contained in the following extract, for it shows a restiveness under authority, and unwillingness to obey sacred vows, and a carping disposition which are highly discreditible to one who, as a Grand Officer, has so frequently and so well inculcated the necessity of obedience to constituted authority.

"Companoon Miles 'notes a little disloyalty' in our review as Committee on Correspondence, when we said that 'next best to no Grand Encampment is one that does nothing,' &c. To which we can only reply by saying that we have never professed 'loyalty' to either one of the central bodies. What we have elsewhere said about the General Grand Chapter we consider equally true of the Grand Encampment, and the sooner they can be rolled up and laid away among the well preserved antiquities of the Craft and allowed to quietly moulder to dust, the better. The duties of life and the earnest labors that men now-a-days are called upon to perform, but all comport with the militia-musterings and the display of man millinery, to the exclusion of sober thought or serious labor, that mark these triennial gatherings. Child's play is good among children—for grown men to 'play soldier,' or ride canes, is an exhibition to make the gods weep. If we are ever disloyal to the Grand Encampment, it is only when loyalty to it necessitates disloyalty to duty."

How it is that he never "professed loyalty" to the Grand Encampment, we do not understand. If he did not, then he received his accolade and took upon himself Templar vows in a different way from what they were conferred upon us. He and I will be dead and forgotten long before the Grand Encampment of the United States is "rolled up and laid away." His foolish talk about "militia musterings," "man-milliners," "playing soldier," and "riding canes" applies with as much force to Grand and Subordinate Commanderies as to the Grand Encampment, and to intelligent minds they have no weight in either case. We do not believe that he would advocate or encourage insubordination to his Subordinate or Grand Commandery, and yet he is guilty of the same Masonic crime to a Body to whose edicts he has promised to submit. His sophistical reasoning shows the absolute necessity of having over us a governing power which we must obey, unless we would ostracise ourselves from our fellows.

Speaking of the exercise of authority by the Grand Commandery of Missouri, he very naively says: "We are glad we do not live there." Very possibly the Missourians may entertain the feeling. Was it not Burgess, of Rhode Island, who said of John Randolph, of Roanoke, "One such is enough for a world—too much—how much too much for this nation!" Missouri has her Gouley, and that is enough for her to manage. Put Langridge there also, and the Grand Commandery of Missouri would lose all her power and "go up in a balloon" instanter.

Langridge has unwittingly given an excellent pen portrait of himself when he says "a large majority of men would rather by far talk nonsense themselves than listen to seraphic eloquence from another." For once he is in the "majority," and we warmly congratulate him—as we have heretofore commiserated him for being in the minority.

His notice of New Jersey is very kind, and he says of us (we avert our face that the tell-tale blushes may not betray our feelings):

"He tries often to be severe on somebody; but, like a storm-cloud in April, when one looks for a terrible commotion, out comes the sun, and all is bright and laughing again."

Well, that sprags our wheel. After all the scolding that we have administered to him—and he hasn't taken the whole dose yet—his com-

placency almost disarms us. He differs from the brother who said he didn't like a certain Grand Master, and assigned as a reason therefor: "Darn him, he smiles when he decides against you."

We quote with hearty approval the following from his review Wisconsin:

"And for the life of us we cannot see what reason, even admitting all that Brother Pease charges against Memphianism, there was for the Wisconsin action, unless from jealousy, or fear that Memphis might set up an opposition, and so take some grist that might otherwise come to the regular mil. Let a man take all the Memphian degrees, and all the Scotch Rite degrees, and all the degrees of Odd Fellowship, of the Druids, Red Men, Patrons of Husbandry, and Thousand-and-one, and he would be no more able to work his way into a Chapter or Commandery than if he had been elected United States Senator, and after he had them all, would, for satisfaction, in due time, come and ask for their degrees in the regular way. Then why go to passing ridiculous resolutions and churning the ocean of Masonry into foam, and making bad feeling and risking another one of those most disgusting affairs—a little war in Masonry for what in six months would settle itself deeper in the sea of forgetfulness than ever plummet sounded. Among all the degrees and rites of Masonry there are in this western world, and the start they have gotten, Memphism has come a little too late. Doubtless curiosity will lead numbers to 'stand and take' the degrees, simply to see what is in them. That is their rightful privilege, just as it is to buy a newspaper, or Masonic exposition, if they wish to, and for a set of sensible men, Past Grand Commanders, and all that to go 'raising Cain' on such provocation would be ridiculous, if it were not sad—sad to see what an inherent tendency to despotism and intolerance there is in the character of good, well-meaning men—and for the Grand Commandery of Wisconsin to go on piling Pelion on Ossa, and hurling mountains with all their trees, at such an enemy, is anything but a pleasant sight. We hope this exhibition is the last of the kind we may have to endure."

Now we have not done with Companion Langridge, and we wouldn't be if we were to write two hours longer. We hate to part company with him, but we must attend to our other guests. So that we must close here with the gratifying announcement that this highly interesting subject—and a hard subject he is—will be

CONTINUED IN OUR NEXT ISSUE.

#### KANSAS.

"The Report on Correspondence was written by one of the rather numerous and highly distinguished family of "Brown," whose front name is John. It is in true Western style—free, outspoken, and devoid of concealment. He writes as if he held his heart in his hand, and, as we know from personal observation and experience, something of that heart, we also know that he need not feel ashamed to present it to the inspection of all, because from centre to circumference it is filled with love for Masonry and Masons, and every throb is governed by kindness and charity.

He thus speaks plain truth which ought to be heeded by all."

"Men are too frequently elected not so much for their real moral and Masonic worth, as because of the fact that they have good friends who desire to secure for them the distinguished honor of sitting in the East one year; and when this has been accomplished they never once open or close the bodies over which they preside in full form, and cannot confer an order—never having read three pages in one of our manuals in their lives. Many do not seem to know that there is such a book. For our part, we look upon honors bestowed upon such persons as reflecting dishonor upon the bodies over which they are called to preside, and we would hail with joy a reform in this matter."

#### MISSOURI.

"The feature of these proceedings is the elegant Report on Correspondence from Sir George Frank Gouley. It is a gem. It is written in his style, and everybody who reads Masonic literature knows what

that is. He never praises or blames except where he honestly thinks that commendation or censure is due, and there is no concealment and no ambiguity of language. When he differs from us, and plainly tells us that he thinks that we are wrong, and tries to convince us that we are in the error, it don't hurt us. He was not a fool who said that "Open rebuke is better than secret love. Faithful are the wounds of a friend; but the kisses of an enemy are deceitful."

This pen-photograph of Guilbert is peculiarly good :

"The Report on Correspondence is from the ever facile pen of Sir Knight Guilbert. It is pleasant to read his reports for they evince such a reckless disregard of literary conventionalities that his assertions become truly refreshing. We look upon him as the Napoleon of special pleaders and as he winds through his arguments under the head of Missouri and saw what a plausible case he made out against us, the thought flashed across our mind as follows: Suppose we got on a tight and in our tightness committed an offense against the dignity of the Commonwealth, and before we got over the tightness we 'plead guilty' to enough people around, who, as witnesses, could 'send us up,' at court. We thought that, in such an emergency, we would not select any counsellor beside our good frater of Iowa for if he could not make every witness testify contrariwise, and throw snuff in the eyes of the jury, and bamboozle the courts then there would be no use of having courts—they are an unnecessary expense. Testimony and facts with him would not amount to a row of pins, for he would not only stick them where he wanted them, but would pull out those that stuck in his way. Kicking a jury into a quick verdict by the application of fleas would be nothing to his endless witticisms. We hope to hear from him again."

We are glad that Sir Frank has concluded to cease his intemperate discussion of the A. and A. Rite. We have fought him to some extent on this matter—we may possibly have tried to poke some fun at him—and we may probably have used language that might have been considered too harsh—but we have never written a word of him or any one else for the purpose of wounding his feelings or exciting anger. We deem him wrong then, and we think so still; but we are perfectly willing to let the subject rest forevermore. There's always a crumb of bread at the point of our sword.

We *will*—yes, we positively *will*—quote the following from his review of New Jersey, despite all the anathemas that other reporters may hurl upon our devoted head, and all the fun they may try to make of our "Mutual Admiration Society":

"Sir Thomas J. Corson, the unregenerate, is still at the correspondence mill, and has ground out a report that does him infinite credit, for no one else could have written it, and would not if he could.

"We have read his report with more than ordinary satisfaction, because we could see *the man* in it all. He has abused us most terribly, but, like a woman, whose heart he has, he means just the opposite. We would not be his wife for all he's worth (not much, to be sure), for he would tease us to death, just for the sake of being contrary. Sir F. G. Tisdale tells us, Tom, that we must not be *so personal*. This arises, no doubt, from the lack of that love we bear to each other, and he thinks, poor fellow, that we are mad. Not a bit of it, he is mistaken.

A female writer has said that none of the same sex love each other, except women. She must have been betrayed into that belief by a kiss, for only women kiss each other; but, oh! if she could only know the impulses of manly hearts, and know how men love each other, honestly, truly and feelingly she would not thus have slandered our sex. Men, to be sure, do not kiss each other; but, in this, they are superior to the female habit, for we have seen them, in a crowd, kiss those whom they actually disliked. Men being naturally sincere, do not kiss one another, because they would have to kiss all or give offence, hence they merely shake hands, which, being a secret token, may be of any pressure of emotion each feels, without disclosing the fact to others. We have often seen ladies, especially young ones, whom we instinctively felt like kissing, heartily, because they were *so beautiful*, but we know of those of our brethren for whom we feel the same impulse, because we *love* them.

"There is a *love* between men as tender, as pure, and as enduring as between the sexes, but it is too often overlooked in our Fraternity as a living and existing fact, hence much of the moral force of our institution is lost. It should be emphatically recognized. Then, indeed, what a band of brothers we would be! Because we love is why we forgive and forget. It is the noble part of human creation. All our symbolism teaches the love of God and love of man, and it will be a glorious era when the world shall exclaim in truth of Freemasonry, 'behold how they love one another!'

"Sir Corson has not done us fair justice in his review of our late controversy with a certain party, but we know it arose from the want of a full knowledge of all the facts, which he will learn some time or other; then when he shall first learn that our sword is sheathed forever here below, we know none will be more prompt to vindicate our motives or course. He is just and good by nature, as all Knights should be, hence we have no fear of the final judgment of our fellows."

There you have it, and it isn't the warm weather that makes our spectacles grow dim from moisture as we read these living, speaking throbs from a true heart. We love all men who love Freemasonry and earnestly labor for its good.

On very many points in Masonic matters Sir Frank and ourself hold diametrically opposite opinions. Yet we can say, as Moore (isn't it?) makes one of his characters exclaim,

"I know not, I care not, if guilts in thy heart,  
I know that I love thee, whatever thou art."

Confound it! can't a man have a heart, even if he has knocked about in this world for nearly half a century, where there are so many disagreeable people as almost to shake one's faith in the divine origin of humanity.

He thus closes his report :

"Another year has rolled around and brought with it the fruit of the reports we have just reviewed. We have enjoyed them as annual testimonials of renewed friendship and fraternity. They speak but one language—the voice of 'Peace on earth, good will to mankind'—the noblest sentiment of a human heart.

"The spear and the shield, thank God, are buried in their own rust; naught remains to remind us of the warfare of angry passions except the sword, and it is only worn as the emblem of the warfare of truth against error: of virtue against vice; of common humanity against barbarous force. It is, therefore, bright—may it ever be kept so. This is the sentiment of Knighthood, to-day; it is the sentiment which gathers force with the march of civilization and education. The noblest Knight is he who makes allowances for the weakness of others, and when even his enemy is so weak that he is helpless, to extend to him the point of mercy. This principle is rapidly being wrought into practice, and the reports through which we have hurriedly passed all bear the impress of this nobility of nature upon them. It is pleasant to say so; it is more pleasant to know that it is true.

"Every evidence is furnished in these reports that the spirit of Masonic chivalry is growing every year. Where one Commandery five years ago was fully equipped for duty there are a hundred to-day. What a few years ago was a great curiosity, viz: A Templar parade, in full uniform, is to-day a common sight, and creates no surprise. The first fear of associate bodies of Masonry, that this rapid increase in Templar Masonry would eventually encroach upon their rights, dignities and prerogatives has disappeared before the palpable evidence that the Commandery is nothing without the Lodge, and that, so far as the heart is concerned, when it comes to a struggle to defend the Lodge, the Templar is the first to spring to the front. This is gratifying, because there should be no jealousy between those of a common blood—the heart's blood.

"This is the spirit of fraternity and love which comes like inspiration to the Correspondence Committee, as he passes through the thousands of pages of reports which have interested Knighthood throughout the United States and Europe since our last review."

NEW YORK.

Sir John W. Simons presented a most admirable Report on Correspondence, in which genial humour, profound knowledge, knightly

courtesy, sage admonition and wise counsel are most pleasantly blended.

He claims that the geographical boundaries of a state limit Masonic jurisdiction. In illustrating his position, he speaks of "a convulsion of nature," by which the cities of New York and Brooklyn might be "engulfed in the sea." Now, Sir John, don't do that again; it fairly makes us shudder. True, an inconceivably immense amount of sin would thus be buried, but wouldn't such a dose make old Neptune fearfully sick! The colic which the whale suffered from Jonah's hob-nailed boots and brass coat-battons were as nothing in comparison to this horrible supposition of Sir John's distempered brain. But this cannot come to pass. Nature may have a "convulsion," but she would relieve herself by the more harmless means of earthquakes, tidal waves, cyclones, typhoons, or aerolitic showers. She would never be so hard on old Ocean as to pour down her gullet all the horrible things contained in those delectable cities. No fear of it. New York and Brooklyn will stand until "Auld Cloutie" calls his children home.

We agree entirely with Sir John, in these views taken from his review of Vermont:

"Our distinguished Frater errs again in making the Grand Commander the possessor of inherent prerogatives whatever. In the symbolic Masonry, Grand Masters existed and ruled the Craft before Grand Lodges were invented, and the earliest constitutions concede to the office certain powers and discretions which cannot now be taken away without changing the form and body of Masonry. But nothing of this kind can be claimed for Templar Masonry as it exists in this country. Grand Commanders and Grand Commanderies came in together, and the officer exercises such powers as the Statutes give him, and no others. It is therefore idle to claim for him inherent prerogatives, and especially the power so set aside by his dispensation one of the most important principles of law connected with the Fraternity."

#### PENNSYLVANIA.

Sir Sidney Hayden delivered an excellent address on Templar Knighthood. We extract the following rather fanciful bit of history:

"I was once told by a learned Hebrew scholar, that in the ancient lore of their nation they enumerated the scene in the sad drama of Eden as five—the *temptation*, the *transgression*, the *penitence*, the *prayer*, and the *promise*—that those formed an epitome of ancient Hebraic theology, and were often symbolized by a mystic star with five points; that this figure was also used by the ancient Greeks in their mysteries to symbolize the five human senses. We also know that the early teachers of Christianity used many of the more ancient symbols and customs to impress the new doctrines of the Christian dispensation, and among these, that of the five pointed star to symbolize the physical sufferings of the Saviour at the crucifixion, representing by it the five wounds inflicted on his person—those in his hands, his feet and his side. It is also well known to you that this figure is still often used as a Christian symbol in the Christmas decoration of churches, and also in ecclesiastical architecture, reminding the devout worshipper of the *birth*, the *life*, the *death*, the *resurrection*, and the *ascension* of our Divine Redeemer."

The report on Correspondence is from the pen of Sir James H. Hopkins, whose admirable productions have heretofore beautified and adorned the proceedings of this Grand Body. The review, what there is of it, is as sweet and juicy as the Seckel pears now lying on our table—but it is entirely too brief.

He disposes of the proceedings of twenty-three Grand Commanderies in nine pages, about three of which are taken up by tables. Neither do we like the *manner* in which the proceedings are reviewed. He groups them under separate heads of special subjects, instead of noticing each singly. He attempts to excuse himself on account of "want of time," other duties, &c. But if he would do less philandering and give a

little more attention to Masonry, he would confer a great benefit upon our Order.

He feels highly elated because Gouley says that he doesn't believe that he is an old bachelor. Poor fellow, his mind is ever dwelling upon the subject of matrimony. We verily believe that he would like to get married, but he can't find any one to have him. His symptoms indicate that the winged god has severely wounded him, and we should not be surprised to read a notice of his marriage, or—that he had been taken to an insane asylum. His dreaming thoughts and walking words are ever of woman—woman—woman. He has the disease in the most virulent form. Nothing but a dose of dimity can save him. He says :

"We confess to some responsibility for Templar displays, advocated and encouraged for their supposed benefit to the Order. But serious thought has impressed us with the conviction that the injurious effects outweigh the advantages"

His spasmodic piety is most charming. While he was in office and could place himself in a conspicuous position, the Templar parades were all right—but now rheumatism, rusty uniform, and want of official elevation make him think that such displays are vain. Ah, Sir James, "dost thou think because thou art virtuous, there shall be no more cakes and ale."

#### VERMONT.

"The Grand Commander, Sir Russel S. Taft, states in his address that he had granted a dispensation for one new Commandery. He doesn't approve of Field Encampments, and says :

"Should one ever be held, I advise the selection of a camping-ground as far as possible from the Canadian borders, for I feel assured that with the *green* insignia of the Red Cross we should be taken for a straggling party of Fenian cavalry, and I have no desire, while I am at your head, to cultivate the acquaintance of United States Marshal Foster."

Our Canadian Frateres have such a holy horror of any one who is guilty of "wearing of the green," and having been frightened well nigh out of their wits by a "Green Monster" which recently made its appearance near their borders, we doubt whether the boys from the "Green Mountains" would be considered welcome visitors."

#### GRAND ENCAMPMENT.

"These Baltimoreans seem to be remorseless fellows, for they fairly surfeited us with good things. We had parades and serenades, excursions and banquets, balls and entertainments, levees and matinees—why, what did we not have? Maryland Commandery, No. 1, Baltimore Commandery, No. 2, and Monumental Commandery, No. 3, kept rooms open in different parts of the city for visitors every afternoon and evening, and they were constantly crowded by the beauty and loveliness of the *elite* of Baltimore society, who shed their smiles of approval on Sir Knights and visitors who thronged the apartments. How many "hops" and "receptions" we attended we dare not tell, lest we might be accused of having forgotten our years, and of making an effort to regain our lost youth. And there we saw the ladies of Baltimore, whose claims of person and mind the trump of fame has already widely proclaimed, and whom all must acknowledge to be peerless. As we saw those sparkling eyes, those lovely lips wreathed in smiles almost divine, and dimples wherein resistless cupids were enshrined, and heard the silver-sweet voices of joy and gladness, we trembled at the power of fascination to which the susceptible male youths were subjected. We feared that the fate of some of these poor fellows would be like that of Monsieur Sisera,

when he was introduced to Madame Jacl, at whose "feet he bowed, he fell, he lay down; at her feet he bowed, he fell; where he bowed, there he fell down dead." We are told that in ancient times the denizens of the celestial regions left their blissful abode to take to themselves wives from among the "daughters of men," and all we have to say about it is that if those "daughters of men" were anywhere near equal to these "blooming belles of Baltimore," we don't wonder that they did it.

While we were gazing with rapt vision on a scene of ravishing beauty at one of these evening receptions, a wretched lunatic from Missouri placed his hand on our shoulder, and whispered in our ear: I say, old fellow, ain't it splendid? Never saw anything like it since I was weaned. These fair ladies seem to think, with Saint Peter, that their 'adorning' should not consist in 'putting on of apparel.' Don't they look nice and cool? Eh? Are they going to swim?" We turned to the young man, with feelings of sorrow not unmixed with anger, and sternly addressed him: "Rash youth, are you aware that there is another person by the name of Gouley in this house?" Whereupon, Master Frank suddenly subsided, and imploringly asked; "Where is she? Have you seen her? Has she seen me? If you meet her, tell her that I am busy at a committee meeting," and he left. We do not know whether that committee has reported yet or not; it was the Committee on Domestic Relations.

One of the most noteworthy features of this most majestic celebration, was the banquet given by Mary Commandery, of Philadelphia, to the officers and members of the Grand Encampment of the United States. The entertainment was held at the Maryland Institute, on Tuesday evening, September 19th, and it was perfect in all its parts, and complete as a whole. The assemblage was large and was graced by the presence of ladies, as all Masonic banquets should be. The ladies were there as guests, not as spectators, and sat down with us, right by our side—and he's a mighty poor Templar who can't get a lady to sit by his side.

The toast to "Woman" was responded to by Sir James H. Hopkins, of Pennsylvania, and we regret to say that the newspaper report does great injustice to his beautiful speech. We sat next to this "eloquent orator of the West," and we will endeavour to give some of the gems which fell from his inspired lips. With quaking knees and tremulous voice he thus spoke:

"Mr. Most Eminent President, dear sisters, beloved brethren, and you other fellows.

"Woman is an institution—she is a great institution. Without her, where would you be, sir? Where would I be? Where would any other man be? From early infancy to decrepid age, woman is our guardian angel—our protector—our joy—our delight—our oh, "you know how it is yourself." The learned Blackstone, whose humble disciple I am, saith of her—

Fee simple and simple fee,  
With all the fees entail,  
Are nothing when compared to thee,  
Thou best of fees, fe-male.

(Applause) "She is the source of all the wit, wisdom, eloquence and virtue which the world possesses. With her man can accomplish miracles—without her, he is powerless. She originates ideas, we execute them. Who first started a salt mine? Why, Lot's wife, and

wasn't she a woman? Wasn't Jacl a good carpenter when she "nailed" Sisera? Who can estimate her power—that mighty power to which we all so willingly yield obedience? Wasn't Eve a woman? And didn't she engage in the fruit business, even before she wore pantalettes? And hasn't Dr. Creigh proved, by ancient documents, that the first who "struck oil" in the great State of Pennsylvania were the five "wise virgins" who filled their lamps before they started to attend the marriage feast? And dare we doubt that they were women? Ain't Susan G. Anthony, and Victoria Woodhull, and Theodore Tilton, women? And ain't they the great reformers of the age? What man in the annals of fame has ever achieved greatness unless he had a woman for a wife or a mother? *Sine foemina nulla fama*, saith the classic poet.

"If it wasn't for women, who would take care of our babies? Who would starch our collars or darn our stockings? Who would tie our cravats or part our back hair? In fact I don't believe we could get along without her, at all, at all—do you? She is a queen whose power is absolute. We are bound in captivity to her, and our slavery is so complete that we love to hug the chains that bind us; and when she punishes us, don't we like to kiss the hand that smites us? How beautifully does the poet thus describe the influence which she exerts over the rugged nature of man:

"O woman! in our hours of ease,  
Uncertain, coy, and hard to please,  
But seen too oft, familiar with her face,  
We first endure, then pity, then embrace."

(Applause—cheers, waving of handkerchiefs—hi! hi! hi! and several "tigers.")

Here the orator sank exhausted to the floor. Horror-stricken we rushed to him—we shouldered his limp form and bore him to his hotel, where restoratives were applied. After consciousness had partly returned, we

Put him in his little bed,  
And smoothed his pillow for his head;  
With stifled moan and plaintive sighs,  
With clasped hands and upturned eyes,  
Thus did Sir James soliloquize:

"FAIR is my love, so fair,  
I shudder with the sense  
Of what a light the world would loose  
Could she go hence.

Sweet is my love, so sweet,  
The leaves that, fold on fold,  
Swathe up the odours of the rose,  
Less sweetness hold.

True is my love, so true;  
Her heart is mine alone,

The music of its rhythmic beat  
Throbs through my own.

Dear is my love, so dear,  
If I but hear her name,  
My eyes with tears of rapture swim,  
My cheek is flame.

Spare her, Immortals, spare,  
Till all our days are done,—  
Your heaven is full of angel forms,  
Mine holds but one."

After having disposed of poor Sir James, we returned to the banquet, but as we entered the room a horrible sight met us. There sat Sir John W. Simons, of New York, looking the very counterpart of Sir John Falstaff, but for an expression of agonizing sorrow upon his usually placid countenance. Surrounded by empty plates, and bottles whose contents had departed from earthly vision, he was keeping watch over a pyramid of ice cream, a dish of lobster salad, a plate of charlotte

russo, and other edibles, and feebly crying, "Off, I say be off, the great State of New York will not suffer her rights to be trampled upon—if the great Lodge of *Hamburg* interferes, I'll cut her up into sandwiches. I can't eat any more now, but these things are mine, and no 'foreign power' shall interfere." Poor John, although he has an appetite that a Mastodon might envy, and although his powers of imbibition would put to shame the healthiest old Bactrian camel that ever laid in a supply of liquid for a desert tramp; he had been over-matched this time. His weakness, "not his will," consented to stop. His *victual* energies were extinct, and all the powers of mastication had ceased their operations, —and there the "miserable relic" of his former self sat in utter despair.

We took our seat sadly and sorrowful, when a sound struck our ear which seemed somewhat familiar to us. Could it be? Yes, it was even so. Sir Joseph P. Hornor of Louisiana was speaking *again*. With frenzied eye and frantic gesture he was spouting away like a "right whale." We have often pitied "poor Robin on Crusoe" because he could not "hear the sweet music of speech," but no one can complain of that affliction when Hornor is in the neighborhood. On the slightest provocation, Joseph is ever ready to "rise to explain." Be it funeral or wedding, installation or institution, banquet or reception, the sweet tones of his persuasive tongue can be heard. His supply of wind is so inexhaustible that when at last

"Silence, like a poultice, comes  
To heal the blows of sound,"

we devoutly return thanks that all is over. Fortunately the guests began to depart, the lights were turned down, and thus ended Sir Joseph's harangue."

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## CORRESPONDENCE.

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MONTREAL, 13th Nov. 1871.

To the Editor of the *Craftsman*.

DEAR SIR, and Bro. may I again trespass upon your space for the publication of the following letters.

Yours fraternally,  
THOMAS WHITE JR.

ORILLIA, Ont. October 16, 1871.

R. W. Bro. THOMAS WHITE,

D. G. M. G. L. of Canada, Montreal, Province of Quebec.

RIGHT WORSHIPFUL SIR,—Yours of the 13th inst. received to-day, and I have the honor to state:

1st.—That in response to a letter written by me to R. W. Bro J. H. Isaacson, Grand Sec. G. L. Quebec, shortly after my return home from G. L. of Canada, that R. W. Bro. informed me that neither Bro's. Racicot nor Pickel had called upon him, and that you did not seem inclined to move in the matter, since the resolution or amendment (I forget which it was) *which you supported* (I erroneously said moved I believe in my note) *had not been adopted*.

2nd.—I further have the honor to assert that when at *Grand Chapter* I was never informed that you had called a meeting or even intended to attend a meeting—I was told by the S. W. of Strict Observance Lodge and also by Bro. LeBlanc, that there was to be a meeting on a certain evening about that time of the *Worshipful Masters and Wardens of Montreal* Lodges, but although I wrote for particulars, I heard no more of it and was consequently at the time of writing my article under the impression that it had either proved a failure or been postponed.

3rd.—I can assure you I am perfectly willing that you should treat this correspon-

dence as public property and the columns of *The Gavel* are open to any response you may desire to make to any article of mine at all times.

I have the honor to remain,

Yours &c.

ROBERT RAMSAY.

EDITOR *Gavel*.

MONTREAL, 13th Nov., 1871.

W. BRO. RAMSAY,  
Worshipful Sir,

I should have earlier answered your letter of the 16th ult., had not other matters of more immediate importance engaged my attention. Indeed I at first had grave doubts as to the necessity for any reply; but consideration led me to feel that it was not wise to permit a matter of this kind to rest without thorough sifting. The tendency to looseness of expression in the secular press, when private or public character are involved is a matter for regret to all honest men. That it should extend to the masonic press, whose writers are supposed always to act under a controlling sense of their obligations as masons would be a calamity, which every honest Freemason should do his utmost to prevent.

I have not troubled myself to ask from Bro. Isaacson in writing a repetition of his verbal disavowal made to me in presence of M. W. Bro. Stevenson, of having authorized your assertion that I had, refused to move." Having had, frequent conversations with him at the time, I know that he could have given you no such information; and I therefore prefer his denial to your assertion. Yet I cannot but regret that you did not, when repeating your original statement, give the exact words of his letter to you. Even your report of them does not justify the words used by you in the *Gavel*. Your statement there was that; "Brother Thomas White, upon whom "so many very properly relied, has it is rumoured, refused to move." Now you say Bro. Isaacson informed you that I "did not seem inclined to move." There is a wide difference between the two statements. At the same time let me repeat, that as Bro. Isaacson knew that I had, immediately upon my return from Ottawa, written to Bro. Racicot to consult him as to the measures to be adopted to give effect to the resolution of Grand Lodge; as he knew that I had called a meeting in Montreal for the 7th August, three weeks before the *Gavel*, with your accusation, appeared; as he knew that I had summoned a general meeting of representatives of the Canadian Lodges in this Province for an early day in September; I do not believe that, knowing these things he ever wrote you to say that I did not seem inclined to move and nothing but the production of the letter, would make me think so badly of him.

As to the second point you say that you were not informed that I had called the meeting in Montreal, although you were informed that one had been called Brethren present at Hamilton are very confident that my name was mentioned; but this is a matter of little confidence and I, therefore, readily accept your statement. But knowing as you admit you did, that a meeting had been called how came you in the *Gavel* to say "We have waited, waited, and at last we are forced to issue the *Gavel* without being able to hint at one circumstance that would point to any "amicable settlement of present difficulties." Was a meeting of "the Worshipful Masters and Wardens of Montreal Lodges" with special reference to this very matter, so insignificant a "circumstance" as to be unworthy even of a "hint"? You say you wrote for particulars. To whom did you write? Was it to any of the Worshipful masters and Wardens of Montreal Lodges, who alone had a right to know what had been done? I am not covetous of correspondence, and yet it does seem to me that had you had such anxiety to learn what was being done as your emphasized "waited" would lead one to suppose, you might have asked me the question. You did not hesitate to send me a postal card when you wanted the address of a couple of brethren; but when it was a question affecting my personal honour, the fulfilment of a pledge made by me on the floor of Grand Lodge, and when the simple words "what are you doing in Quebec matter?" would have saved you from uttering the slander, you had not time to write them.

I know nothing of the obligations of those "higher degrees" of which you are so bright and shining a light, and which I regret to believe are, by the establishment of a masonic *Imperium in Imperio*, ruining ancient craft masonry in America. If I am to judge of them by the tone of the *Gavel* their power to restrain the tongue of slander is not great, while their influence in causing a forgetfulness of the simple vows of the blue lodge are little less than omnipotent, I know not, therefore, whether it is worth while reminding you that the words to which you listened when you were

raised upon the five points of fellowship, should have prevented your aspersing the character of a brother, when the information which would have prevented your doing so could have been had for the asking.

Yours &c,

THOS. WHITE, JR.

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## OPENING CEREMONIES.

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AT GALT AND GUELPH.  
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The Grand Lodge of Canada, at its last Annual Communication having authorized the issue of Warrants for Constituting the "Galt" Lodge at the Town of Galt, and the "Guelph" Lodge at the Town of Guelph, and the Brethren interested having made all preliminary arrangements for starting. The M. W. Grand Master accompanied by R. W. Bro. Thos. B. Harris Grand Secretary, R. W. Bro. Otto Klotz, R. W. Bro. C. Hendry, W. Bros. Peck, Butcher, and others proceeded to Galt on the Tuesday the 24th ult., and met the Brethren assembled in their "New Lodge" Room which had been tastefully fitted up and reflected credit on the Brethren comprising this New Lodge. After the formalities of opening and the reading of the Warrant, had been concluded. The M. W. Grand Master delivered an address on the principles and tenets of our order, and in an impressive manner formally Dedicated, Consecrated and Constituted the "Galt" Lodge No. 257 on the Registry of the Grand Lodge of Canada, and installed the Worshipful Master elect, and invested the officers as follows, viz :

W. Bros. Adam Cranston, Worshipful Master; Frederick Guggisberg, Senior Warden; Thos. M. Simons, Junior Warden; Saml. Richardson, Treasurer; T. M. Hood, Secretary; Alfred Taylor, Senior Deacon; John Wilkins, Junior Deacon; A. T. H. Ball, Dir. of Ceremonies; H. K. Maitland, Organist; Wm. Elliot, and T. Colwell, Stewards; and Gustave Ante, Inner Guard.

After the Lodge Ceremonies were finished the Brethren with their guests adjourned to the Commercial Hotel where a most inviting and sumptuous supper had been prepared, reflecting much credit on the Host. The chair was occupied by W. Bro. Cranston, with the M. W. Grand Master on his right. R. W. Bros. O. Klotz, R. Hendry, T. B. Harris, Grand Secretary; W. Bros. A. T. H. Ball, W. Irwin, Thos. Peck, J. Butcher, G. H. Patterson, Thos. M. Simons, and about sixty other Brethren were present, and ample justice was done towards fortifying the inner man.

The cloth having been removed the Chairman proposed the usual Loyal and Masonic toasts, which were enthusiastically received, and we regret space forbids our desire to give the responses all of which were cordially received. The Junior Wardens toast intimated the hour had arrived for separating. Happy to meet, sorry to part, happy to meet again.

## GUELPH LODGE, No. 258.

The M. W. Grand Master proceeded to Guelph on Wednesday the 25th ult. and was met at the Station by V. W. Bro. C. Sharp, W. Bro. Hugh Walker, and others as a deputation, who were most courteous in proffering the hospitalities of the Brethren of Guelph Lodge during his sojourn in their midst.

In the evening a large number of Brethren met in the fine Hall of "Speed" Lodge. The M. W. Grand Master was attended by, R. W. Bros. Otto Klotz, Thos. B. Harris, V. W. Bros. C. Sharp, J. M. Dunn, and W. Bros. Morehouse, and Walsh. The routine ceremonies having been concluded the M. W. Grand Master formally Dedicated and Constituted the Guelph Lodge No. 258 on the Registry of the Grand Lodge of Canada. And the W. Master elect was installed, and the other officers invested with the Collar and Jewel of office as follows, viz :

W. Bros. Hugh Walker, W. Master; W. F. Paterson, Senior Warden; J. Walker, Junior Warden; Geo. S. Herod, Treasurer; Edmund Harvey Secretary; H. F. Tuck, Senior Deacon; J. Biscoe, Junior Deacon; T. H. Taylor, Inner Guard.

In the evening the M. W. Grand Master and other Guests were invited to partake of a sumptuous entertainment at the Royal Hotel. The proceedings were of a most harmonious character. Bros. Taylor, Jessup and Walker's songs being very much appreciated. The brethren broke up at "The wee short hours ayant the twal," happy to meet, sorry to part and happy to meet again.

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CRYPTIC MASONRY.—The following officers were installed in Harington Council No. 3, Galt on the 30th, ult. by R. Ill. Comp. G. H. Patterson, Inspector general western Division.

V. Ill. Comp. Wm. Elliot, Th. Ill. M; Ill. Comp. J. Hobbick, R. Ill. M; F. Guggisbery, Ill. M; W. Trotter, Treasurer; J. W. Hood, Recorder; T. M. Anderson, M. C; E. J. Wilkins, Capt. Guard; H. K. Maitland Conductor; J. Shoemaker, Steward; A. Kennedy Sentinel.

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Will our brethren generally, throughout the Dominion, kindly send us reports, printed or written, of their proceedings on the approaching Festival of St. John the Evangelist?

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CORRECTION.—In our last issue we published a resolution of thanks passed by Doric Lodge, No. 121 Brantford, to Bro. Jas. P. Excell, who has worthily discharged the duties of Secretary during the past *ten* years, not *two* years as stated by us.

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JURISPRUDENCE.

QUESTION.—"A Mason in good standing already affiliated with a regular Lodge is desirous of affiliating with a Lodge in another place. On the ballot being taken and proving unfavorable is it allowable for the Brother proposing said rejected applicant to demand an explanation of the cause for adverse vote?"

ANSWER.—Certainly not. To do so, would involve a disclosure of the ballot, which is not allowable.