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THE CANADIAN CRAFTSMAN,

AND

MASONIC RECORD.

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

"The Queen and the Craft."

{ \$1.50 per annum
in advance.

VOL. XVII. PORT HOPE, ONT., SEPTEMBER 15, 1888. No.

INVASION OF THE JURISDICTION OF THE GRAND CHAPTER OF QUEBEC BY THE GRAND MARK LODGE OF ENGLAND.

RICHMOND, PROVINCE OF QUEBEC,
Dominion of Canada,
JUNE 23, 1888.)

*Rt. Hon. Lord Henniker, M. W. Grand
Master of the Grand Lodge of Mark
Master Masons of England and Wales,
&c., &c.*

M. W. SIR,—It becomes my duty to communicate the following to you, and to the Grand Lodge of Mark Master Masons, over which you preside:—

On December 12, 1876, the M. E. the Grand Chapter of Royal Arch Masons of the Province of Quebec, was regularly formed by the union and co-operation of all the Chapters of Royal Arch Masons in our Province (with the exception of the St. Paul's Chapter, E. R., in Montreal), and claiming to have, and to exercise, within our said Province, exclusive sovereign jurisdiction over all Chapters of Royal Arch Masons, including (as said constituent Chapters always did include) all lodges of Mark Master, Past Master, and Most Excellent Master Masons; and, as such, our Grand Chapter of Quebec, has been duly recognized by, and has interchanged Grand Representatives with, nearly all Grand Chapters of Royal Arch Chapters throughout the world.

On September 25, 1878,—as Grand Z,—I addressed our M. E. Grand

Chapter of Quebec, in Annual Convocation, as follows: "I beg to recommend this Grand Chapter to consider the propriety of recognizing, and establishing fraternal correspondence with, the M. W. the Grand Lodge of Mark Master Masons of England and Wales, as duly entitled to exercise supreme authority over all lodges of that degree in England and Wales, and in all the colonies and dependencies of the British Crown, wherein no other Grand Body exists (or of right may be formed) claiming jurisdiction over that degree, and that said recognition be duly communicated, together with our hearty good wishes, to that Grand Lodge." This recommendation was, by resolution, unanimously adopted by our Grand Chapter, and an authenticated copy thereof, forwarded to the Grand Secretary of your Grand Lodge.

At an early subsequent communication of your Grand Lodge, the above recognition, accorded to it by the Grand Chapter of Quebec, was accepted by your Grand Body, with expressions of marked fraternal satisfaction, and the following announcement appeared shortly thereafter in your printed proceedings, viz.: "Representatives from the Grand Lodge of Mark Master Masons, &c., M. E. Comp. John H. Graham, M. A., LL. D., Grand First Principal Z., to the

Sup. G. R. A. Chapter of Quebec;—and from the Supreme Grand Royal Arch Chapter of Quebec, M. W. Bro. Rev. G. R. Portal, M. A., P. G. M., to the Grand Lodge of Mark Master Masons, &c.”

On September 23, 1879, it was announced by me to the Grand Chapter of Quebec, in Annual Convocation, as follows: “I have great pleasure in announcing to you that the recognition accorded by this Grand Chapter to the M. W. the Grand Lodge of Mark Master Masons of England and Wales, and of the colonies and dependencies of the British Crown, has been fraternally accepted by that Grand Body; that Grand Representatives to and from our respective Grand Bodies have been appointed, and that therewith fraternal correspondence has been established under the most happy auspices, and based on the great principle of our respective sovereign jurisdictional supremacy, embodied in our fraternal resolution of recognition, &c.” Our Grand Chapter unanimously adopted the reports of the committees on the address of the Grand Z., and on Foreign Correspondence, as follows: That “they join the Grand Z. in welcoming the establishment of fraternal relations with the Grand Mark Masters Lodge of England and Wales, and heartily congratulate ~~him~~ on his appointment as Grand Representative of the Grand Mark Lodge, with the rank of Honorary Past Grand Warden of the English Grand Body.” The appointment of M. W. Bro. Rev. G. R. Portal, M. A., P. G. M., as our Grand Representative near your Grand Lodge, was unanimously confirmed, and a commission ordered to be immediately forwarded to that M. W. Brother,—which was done.

Upwards of three years have now elapsed since the last preceding date, and copies of our respective published proceedings have hitherto been exchanged, but no letters of enquiry, or other official communications of any kind, or upon any subject, have been received by me from your Grand

Lodge, or from our Grand Representative near your Grand Body,—nor by our Grand Scribe E., from your Grand Secretary, and hence it was thought by us that the interjurisdictional relations, so happily and firmly established as we supposed, were being fraternally maintained, and the obligations of Masonic international comity were being strictly observed by you;—but it now appears from what, as below, has but recently come to our knowledge, that for upwards of a year past, your Grand Body has been acting towards us, in utter disregard of your covenant obligations, and as if you consider that the Freemasons of Quebec and of the Dominion of Canada, have no Masonic rights which you are, in any way, bound to respect!

About the end of April last, a then seemingly incredible rumor reached me to the effect, that a lodge of Mark Master Masons had been established in the City of Montreal by your Grand Body, and I addressed a letter of enquiry *anent* the same, of date May 3rd ult., to our Grand Representative near your Grand Lodge, but to this date, June 23rd inst., I have neither received an acknowledgment thereof, nor a reply thereto; but in the latter part of May, ultimo, there appeared in several of the leading secular newspapers published in the cities of Montreal, P. Q., and Toronto, Ontario, articles to the effect that on the 25th day of May ult., “the anniversary of Victoria Lodge, No. 301, Montreal, of Mark Master Masons under the Grand Lodge of England, was held in the city of Montreal, and was presided over by W. Bro. Wm. Ross;—that leading officers of another Mark Master Masons Lodge, E. R., in the city of Montreal, namely, the ‘Henniker,’ (named, it would appear, in honor of your Lordship, and presumably with your consent) “were also present therewith;—that the Secretary read a communication covering a Patent and Warrant from the Grand Mark Mason Lodge in England, appointing R. W. Bro. William Badgley,

District Grand Master for Quebec Province, and that he was proclaimed as such;—that the said District Grand Master then appointed R. W. Bro. Wm. H. Hutton to be his Deputy, and Bro. J. O. Mathews his Secretary, and he announced that he would hold his first District Grand Lodge during the month of June instant."

Upon examining the published report of the half-yearly Communication of your Grand Lodge, held June 6th, 1882, I find that, while in the body of the proceedings, the last Warrant then reported to your Grand Lodge as having been issued, is numbered "298," yet in the list of lodges on your registry, given at the end of the same proceedings, appears the following, viz.: "301 Victoria, Montreal, P. Q., Canada, Fourth Tuesday in every month, Date of Constitution, 8th May, 1892," (upwards of five years after the formation of the Grand Chapter of Quebec.)

In *The* (London, Eng.) *Freemason* of date May 26th, 1883, I find also the statement that "two new Provinces have been constituted by your Grand Lodge at Montreal and Tasmania."*

*The proceedings of the half-yearly communication of the Gr. L. M. M. of England, &c., held at London, June 5th, 1883,—M. W. Bro. Lord Henniker, presiding,—were published in *The* (London) *Freemason*, of date June 9th inst., and in the "Report of the General Board" where appears the following *inter alia*,—"New Lodges,—No. 314, Henniker, Montreal,"—and "New Provinces (1) at Montreal, Canada, under the 'R. W. Bro. Hon. William Badgley, as Provincial Grand Master,' and signed 'G. R. Portal, President.'"

These published reports not only remain uncontradicted, but the principal statements thereof have, in answer to enquiries thereabout by the Grand Superintendent of Quebec, for the District of Montreal, been declared to be correct by at least two of those whose names appear therein.

In view of this most unfraternal and unjustifiable invasion of our Grand Jurisdiction of the Grand Chapter of Quebec, by the Grand Lodge of Mark Master Masons of

England, &c.,—an invasion which, in my opinion, is unparalleled in its enormity by aught of like nature in the history of the Masonic Fraternity,—I, therefore, hereby resign the position of Honorary Grand Warden of said Grand Lodge, and request you to direct your Grand Secretary to delete my name from the roll of officers of your Grand Body; and I also herewith return my Commission as Grand Representative of your Grand Mark Lodge near the Grand Chapter of Royal Arch Masons of Quebec, and I also hereby further inform you that, unless these unwarrantable acts of invasion of a friendly nationality, are apologized for and cancelled, by you and your Grand Lodge, I shall deem it my duty to advise the M. E. Grand Z. of our Grand Chapter of Quebec, to revoke the Commission of our Grand Representative of Quebec, at your Grand Lodge,—to declare the said "Victoria" and "Henniker" Mark Lodges, and the aforementioned "District Grand Lodge," in the city of Montreal, to be irregular bodies, and their officers and members to be clandestine Mark Master Masons, and that he further declare Masonic non-intercourse with the Grand Lodge of Mark Master Masons of England, and with all Masons of its obedience, and that he make a solemn appeal to all regular and covenant-keeping Grand Chapters, and to all law-abiding and loyal Mark Master Masons and lodges of such, throughout the world, to uphold and sustain the Grand Chapter of Royal Arch Masons of Quebec, in condemning the said flagrant invasion of her jurisdiction; and, in the defence of their own rights, as well as ours, and those of the Craft in general, faithfully and fraternally to support Quebec in the vindication and maintenance of her exclusive sovereign authority within this province.

Yours, &c.,

JOHN H. GRAHAM,

P. G. Z., G. C. of Quebec,
and late Gr. Rep. of G. R. L. of M. M. M.
of England, &c., near the Gr. C. of Q.

APPENDIX.

The following is the "letter of enquiry" referred to in the foregoing communication:—

RICHMOND, P. Q.,
Canada, May 3, 1883.

M. W. Bro. the Rev. Canon Portal, M. A., Gr. Rep. of the M. E. the Gr. Chapter Royal Arch Masons of the Province of Quebec, near the M. W. the G. L. of M. M. M. of England, &c.

DEAR SIR AND M. W. BROTHER,—A rumor has just reached me, causing me much anxiety, to the effect that the M. W. the G. L. of M. M. M., of England and Wales, &c., which I have the honor to represent at the M. E. the Gr. Chapter of Quebec, has issued a Warrant for the establishment of a lodge of M. M. M. in the city of Montreal, and within the sovereign jurisdiction of our Grand Chapter of Quebec.

I do not deem it possible that such can be the case, but being desirous of knowing the actual facts relating thereto, I at once address myself to you, as our Gr. Rep. near that Gr. Body, begging you, to be pleased to ascertain and communicate the same to me at your earliest convenience, so that if such has not been done, we may avert a deplorable event, and if, unhappily, the rumor is correct, I may take such steps as honor and Masonic duty demand of me, and that I may be so enabled to submit the matter to our M. E. Gr. Z., and to our Grand Chapter, as that whatever action may be taken *anent* the same, shall accord with our duties and obligations as a Sovereign Grand Chapter of Royal Arch Masons.

An early reply, giving all the facts

pertaining to this important matter, will very greatly favor,

Yours truly and fraternally,

JOHN H. GRAHAM,

P. G. Z., G. C. of Quebec, and Gr. Rep. of G. L. of M. M. M. of England, Wales, &c., &c.

Care of

FREDERICK BINCKES, ESQ.,

Gr. Sec. of G. L. of M. M. M., No. 8a, Red Lion Square, Holborn, W. C., London, England.

GRAND COUNCIL OF ROYAL AND SELECT MASTERS.

The Grand Council of Royal and Select Masters, Royal Ark Mariners and Knights of the Order of Rome and Constantine, held its annual assembly at Ottawa, on the 12th August. The Grand Master of the Order, Most Ill. Comp. J. Ross Robertson, presided. Amongst those present were Most Ill. Comps. D. Spry, Grand Recorder; J. G. Burns, D. McLellan, Grand Treasurer; Right Ill. Comps. James O'Connor, of Winnipeg; Thos. Sargent, J. B. Nixon, E. H. Butterworth, Ottawa; E. H. D. Hall, Moose Jaw, N.W.T.; Robert Ramsay, Orillia; P. J. Slatter, George J. Bennett, N. T. Lyon, D. Watt, Toronto; J. Kerr Brydon, Rat Portage; L. H. Henderson, Belleville; A. Chatfield, Maitland; R. Slater, St. Thomas; John Scoon and H. K. Maitland, Guelph; W. D. Gordon and H. J. Wilkinson, Kingston, etc.

The Grand Master read his annual address, which was as follows:—

ILLUSTRIOUS COMPANIONS, — The ceaseless march of time has brought us to the close of another Masonic year, and while the shadows are lengthening, the hour is opportune for scanning the record of the dying year. I need not say that it is with a great deal of satisfaction that I am once more permitted to meet the members of this Grand Council. Looking

back at the continual changes which are taking place all about us, it is proper that we should express our gratitude and thanks to the Holy One of Israel for the inestimable blessings which we have been permitted to enjoy, and the fostering care which has been vouchsafed us. We are again together to meet in our annual reunion, the thirteenth since the inception of Grand Council, and I trust that He who guides us in all things may be with us in our deliberations, and so direct our efforts that we may be enabled to give this beautiful rite of ours renewed life and vigor. I find on looking over various addresses delivered in past years by my predecessors that a vein of what may almost be called extravagant hopefulness runs through them. Hopefulness which I am sorry to say has not been realized. No careful observer of the condition of the "Cryptic Rite" in Canada can have failed to observe that the progress it has made is not at all in proportion to the claims which this rite has on the Craft or to the merits of the principles which it upholds. While other branches of the order are steadily marching forward Cryptic Masonry appears to lag behind. A frank explanation of the actual state of affairs will, although not so agreeable to members, yet be more beneficial to the rite, and perhaps be the means of enabling us to discover the weak points, and, may be, apply the remedy. Rose-colored statements sound well to the ears of the listener, and look well to the eye of the reader, but it is an injustice for the members of the rite to deceive themselves, and it would be a still greater injustice for me, as the chief officer of the body, to allow this pleasant dream to continue undisturbed. Let us be just. Some of our councils are in good working order, and their numbers are slowly increasing, others are in a state of lethargy and are not making any progress, while a few are practically dormant. I confess that I am at a loss to apprehend the causes which have led to this

result, and yet from general inquiries made, I fancy that the impetus which has been given to benefit orders and to the higher rites in Masonry, in which direction the tide of Masonic feeling is flowing, partly explains the lack of interest shown in a rite that certainly stands without a rival in the field of Masonry. I am afraid that some of the fault lies at the door of the Inspectors-General of the various divisions who appear to have discharged their duties in a manner which would indicate that while content to receive the rank and honor at the hands of their Companions, they have looked upon their office as a sinecure, the duties of which need not necessarily be discharged. There is no justification for this, and I trust that in future the office will not be offered to any Companion who is not prepared to conscientiously fulfil its duties. While in the foregoing I have looked rather on the dark than on the bright side of the picture, I still have faith in the success of our rite, and feel conscious that renewed and well applied energy and care will in a very short time produce the most beneficial results. He is a poor physician who only points out the evils without giving a remedy, and I should have hesitated to point out the defects had I not been prepared to at least recommend measures which should be adopted in removing them. In the first place, I think that an officer of the Grand Council should be specially detailed to at once visit all councils, examine the state of each council, and report to the Grand Master, and if it appear that the council so reported on is in a state of torpor, or actually dormant, that either means be taken to give it new life or withdraw the warrant and have it transferred to another district or returned to the proper officer of the Grand Council. There should be no drones in the hive of Cryptic Masonry. Better have a dozen working councils than fifty in a state of coma. In the second place, greater care should be exercised in the

selection of Inspectors-General. Only those who can give a positive pledge that they will faithfully perform their duties should be installed. In the third place, an effort should be made to put the Cryptic Rite before our Royal Arch Companions in its proper light. It is the coping-stone of Capitular Masonry, and the key-stone is not firmly set unless it has been placed in its position by the hands of a Cryptic Mason. Lastly, I recommend that the Grand Council meet every year in the city of Toronto. I am not an advocate of centralization in all things, although I think that Masonry would be more generally prosperous if it revolved round a pivot point, but I am fully satisfied, not only from my own observation, but from conversation with leading members of the rite, that the present system of following Grand Lodge, Grand Chapter, and the Great Priory in their perambulations from place to place, is not beneficial to the Grand Council. Our attendance at Grand Council is not increasing, in fact has rather diminished, and there is not the interest taken in our annual meetings that there was when we in the olden times met annually in the Provincial metropolis. I have sometimes thought that if the proposal made years ago in the United States of making Cryptic Masonry a prerequisite to Knight Templarism were carried out, it might bear good fruit, but while the rule would no doubt work well in the United States, where Knight Templarism flourishes so luxuriously, the result would be different here, where that branch is not so extensive or so full of vigor. I commend these remarks to the careful consideration of all who have the interest of the rite at heart, and who desire to see it take the position to which it has a just claim. I thank the executive officers, M. Ill. Comps. Daniel Spry and David McLellan, for the valuable assistance which they have rendered me during the year, and although the work done has not been burdensome, they have

shown a willingness and disposition to undertake in their respective offices that which fell to their share. To the Companions of the rite who honored me with their confidence in placing me at the head of the Order, I return my most sincere thanks, and whoever shall have their favor in the year to come shall have all the assistance that lies in my power to render in promoting the cause which we all have so much at heart.

The following were elected officers of the Grand Council for the ensuing Masonic year:—

J. Ross Robertson, Toronto, Grand Master (re-elected.)

L. H. Henderson, Belleville, Deputy Grand Master.

R. Slater, St. Thomas, Grand Principal Cond. of the Work.

David McLellan, Hamilton, Grand Treasurer.

J. G. Burns, Toronto, Grand Recorder.

A. E. Chatfield, Ottawa, Grand Captain of the Guard.

H. K. Maitland, Guelph, Grand Lecturer, and the following Inspectors-General of Divisions:—E. H. Rayment, London; John Soon, Hamilton; P. J. Slatter, Toronto; E. H. Butterworth, Ottawa, and E. H. D. Hall, North-west Territory.

The next meeting of the Cryptic Rite will be held in Toronto.

♦♦♦ CLOSED.

The mid-summer season is not one of customary Masonic activity. Freemasons are but men of a larger growth, and they need the rest that comes from a season of refreshment. If labor be diligently indulged in for ten or eleven months in the year, the remaining one or two months may justly be devoted to refreshment. But let us see in precisely what this refreshment consists.

Many of our lodges, and other Masonic bodies, are closed. The Tyler stands not without, nor the Pursuivant within. The door is locked from with-

out, not from within. The stations are vacant, and the seats are all unoccupied. The room is darkened, the gavel is silent, and there are no raps at the outer door to awaken the echoes of the hall. The lodge is closed, and stands closed. Death, however, is no respecter of time or persons. Ever and anon the brethren are called together to pay their last tribute of respect to a deceased brother, and to inter his remains in Mother Earth with the last rites of the Craft. Death is a stern master, that masters us all. His summons none may disobey. But never does he summon us, apparently, with more pleasure than when we have agreed *not* to meet until after a summer rest. We reckon without his consent when we agree that we will not meet until September.

"Leaves have their time to fall,
And flowers to wither at the north wind's
breath,
And stars to set;—but all,
Thou hast all seasons for thine own, O
Death!"

The lodges are now closed, and the seats set apart for occupancy by the brethren are all vacant, and we find no fault with it; on the contrary, we applaud it. But just here let us put in a plea for the coming September, and October, and November; for December we need say nothing, for it is amply able to take care of itself. On election night there is no lack of diligent attendance by the brethren. But what is the average attendance at our lodges during the months when they are not closed? Alas, in some, nay, in many lodges, with a membership on the roll of from one hundred to two hundred brethren, there is too often at the opening only enough to open decently; during the work perhaps a score or two; and at the close but a handful again. As we recently remarked, the first fact that an initiate often observes on entering an open lodge, is the empty benches! One might almost think that the Craft had called off, or closed over! Such things ought not to be, and now, during the season of summer rest, be-

fore we are actually called on to resume labor, is the time seriously to think about the matter. All of us are more or less delinquent. We owe it to our Masonic bodies to be punctually present at least at a majority of their meetings, and, if possible, at all of them. We need not raise our voices, but we should give our presence. We are compelled, by Death, to bury our brethren, one by one, from time to time, but we are not compelled to bury our lodges, by habitually absenting ourselves from them. The lodge notices go out to all the members,—all are called, all are chosen,—it cannot be said of Masons with respect to their Masonic bodies, that "many are called, but few are chosen." Suppose, even, that for some good cause a *summons* is issued to all of the members—the most obligatory notice that can issue to Masons,—even then, although the attendance is probably doubled, still the majority are absent. True, age, absence, sickness, or some other unavoidable circumstance, doubtless keeps some from coming, but not all that remain away. No; it is indifference, or thoughtlessness. They forget, or they don't think. But they ought to think, and to remember. They are not good Masons if they don't. They are worse than rusty, they are corroded with the vanities and pleasures of the world. They forget that they are "a peculiar people," that they have been "chosen," segregated from the profane world, and set apart for the performance of those great Masonic duties which the Fraternity enjoins upon every one who has knelt at the altar of Freemasonry. We may not habitually remain away from our lodges without blame to ourselves, and injury to the Craft. If our seat be vacant no one else can fill it, for, to do so, he leaves his own vacant. If every Mason that conveniently could were to regularly attend his lodge meetings, the work of the Craft would be infinitely better done, the various charitable funds of Masonry would much more rapidly

grow, and the membership would largely increase, and with the best material, too. On all accounts, therefore, it is desirable that when our lodges are opened, the fewness of those present should not seem to indicate that they are almost closed.

HOW SHALL WE PRESERVE THE INTEREST IN THE LODGE?

It is a recognized fact, that not only in this country, but in England, there is a serious neglect of lodge attendance, and many plans have been suggested to remedy it.

The first thing to ascertain is the cause. Some say it is because the lodge no longer calls to refreshment after labor, as in days of yore. This cannot be, for not only do they continue the banquet in England, but there they complain of one of its most attractive concomitants, the feast of reason, and say that the same old speech grows wearisome after you have heard it forty or fifty times; and in Portland Lodge, in 1806, when the banquet was in its glory, the fact was certified to Grand Lodge that they constantly found difficulty in securing the attendance of enough members to work the Master's degree, yet their total membership could not have been short of 150. One of the great drawbacks to the banquet and the flowing bowl was the having to pay for it on the spot. Clearly, the restoration of the banquet will not save us. Now, the percentage of Temp'ars to Master Masons in 1816, was $1\frac{3}{4}$ per cent. In 1848, it was 2 per cent. In 1865, it had got up to 6, and in 1882, to $9\frac{1}{2}$. It is gaining $\frac{1}{2}$ per cent. a year, and a simple equation will show that in 364 years, at this rate, the Templars will be ahead. This gain shows that the higher branches offer the most attractions. As we have shown that it is not the banquet, it follows that it must be the titles.

No, gentlemen, do not say we do not care for titles. Why do we always put "Esq." on a letter, when we

wish to please the receiver? Why do men serve in ungrateful municipal offices? Why do they go to legislature, to the neglect of business and loss of money? Why do they go to congress, although they weary of it? Why strive to be President, when they know that the place is disappointing and the after-fall disheartening? A title of distinction fills a great aching void in the human breast. "Sir Knight" is an appellation which maketh the heart to glow, and how much more so the title of "Sublime Prince of the Royal Secret!" It need not be argued that it is not recognized outside the lodge halls, for here is the *Detroit Free Press*, telling how fifty uniformed Sublime Princes of the Royal Secret went from Chicago to Grand Rapids, and were guests of honor there; and Judge McCurdy said: "We welcome you with all the cordiality and enthusiastic pride which the presence of manly men and Prince Royal ever inspires."

The remedy is for the lodge to raise its titles as high as the highest. Let it build out, so that instead of the higher orders projecting like a preposterous Mansard Roof, they shall taper off like a pyramid, and the foundation shall be the most prominent. We do not suggest the nomenclature, but the glowing minds which have furnished the titles for the higher orders are equal to the task. If it is a good thing for the few, why may not the blessing be extended to all the Craftsmen? We all need something to lift us above the cold dull earth. Imagination does this. When we used to read tales of chivalry, did we not always dream of rescuing distressed princesses? Knights errant did not waste their time on village maidens, but always rushed in and carried off a princess. Every man has the potentiality of greatness within him, even as the acorn contains the stately oak, although it does not always germinate. When we think how many Roman Emperors sprang from obscurity to the empire of the world, we

feel that we are neglecting our opportunities. It is true that some cynics may argue that these be empty titles, but are they not as filling as the Bar-mecide feast to which our Presidents sit down? And is it not possible that the President would be happier if he were styled "Royal Highness" than he is thus stinted to a simple title that any little club can bestow? Perhaps some of these Sublime Princes of the Royal Secret slipped off their uniforms the next day, and travelled around Grand Rapids to gather in a few orders; but if they did, they knew in their own souls, and many of the Grand Rapiidians knew, that they were Sublime Princes of the Royal Secret in disguise. Did not the great Haroun al Raschid put on the garb of the humble fisherman and cast the nets himself? True, he complained to the fisherman that the fleas in the borrowed garments troubled him, but the wise, though humble fisherman, replied, "O, Caliph, mind them not, you will get used to them!" So with our Sublime Princes of the Royal Secret, when they put on the garb of the world. The carking cares of business may annoy them, and envy may traduce them, but the heroic soul rises to heights that dwarf the petty affairs of life, and the Sublime Prince of the Royal Secret can truly say that

"His mind to him a kingdom is."

—Exchange.

The present circulation of the *Masonic Advocate* is 6,500 copies. Good.

The Masons of Indiana, or a portion of them at least, have felt themselves oppressed by helping to pay the debt on their Masonic Temple, now reduced to \$45,000. The Masons of Pennsylvania appear to be happy with a debt on their Masonic Temple of \$1,026,850, and paying an annual interest of \$68,975. Is it a matter of education, discipline, or Masonic zeal that makes the difference in these two localities?

FREEMASONRY IN RUSSIA.

BY JAMES B. GRANT, 32°.

It was the Grand Lodge of London that established the first lodge at Moscow, in 1731, under the reign of the Empress Anna Ivanowa, and for the purpose of constituting others in the country, patented John Phillips as Provincial Grand Master. Freemasonry made but very little progress in Russia, and it was not until the year 1771 that the first lodge was organized at St. Petersburg. In 1772 the Grand Lodge of London delivered to John Yelaguine, a Senator and Privy Councillor, a patent constituting him Provincial Grand Master for Russia. After his death he was succeeded by the Count Roman Woronsow. At this time the lodges increased to a greater extent in St. Petersburg than in any other portion of the empire, the membership belonging in great part to the nobility. Under the reign of Catharine II. it would have been difficult to find in St. Petersburg a noble who was not a Freemason. It is true that the empress often manifested some chagrin when, after finding but a single chamberlain in attendance upon her, she inquired for such and such a one as she missed, and was told that he had gone to the lodge; but, nevertheless, she was well enough disposed toward the fraternity to have her son, Paul I. initiated immediately upon his becoming of age. The high degrees, and above all, those of the system of Strict Observance, invaded the territory of Russia about the year 1775, and it lacked nothing of creating the same disorders it had everywhere caused. Many of the lodges, professing only the English Rite, had no desire to accept this Templar parody, which was principally the cause of the interdiction of Freemasonry in 1790.

The system of Strict Observance, under the patronage and Grand Mastership of the Duke of Brunswick, had organized at St. Petersburg a

power, under the title of Grand Lodge of the Order of Vladimir, which assumed to direct all the lodges of Russia, and thus came in conflict with a great many operative lodges which practised only the English Rite. In few countries did Masonry rise to the splendor it attained under Catharine II., for the Masonic temples at St. Petersburg were indeed palaces. Many beneficial establishments were also founded by her directions and under her patronage. During the sojourn of the King of Sweden, Gustavus III., in St. Petersburg, who in his own country was Grand Master of the Templar Lodges, (which is virtually the same as Strict Observance), the lodges of this system gave him the most superb feasts, at which he assisted with his whole suite, composed entirely of Freemasons.

Notwithstanding these brilliant appearances, the true Freemasonry, so far from making corresponding progress in Russia, had on the contrary degenerated to such a point that the Empress Catharine not only openly expressed her discontent at to the gentlemen of her court, in respect to the abuses which were being introduced, but published a pamphlet very severe in its strictures against Freemasons. It has been translated into French and German, a copy of which we have seen in London. Such was the situation of Masonry in Russia upon the accession of Paul I. to the throne in 1796. Although he had been initiated, this prince had allowed himself to be prevailed upon by intrigants, who obtained of him an interdiction of Masonic assemblies, as well as those of all other secret societies, under the most severe penalties. Subsequently, regarding the Order of the Knights Templar as the true possessors of Masonic science, he desired to re-establish that Order, and, in fact, in order to hasten this pretended regeneration of Masonry, he had on Dec. 16th, 1798, taken the title of Grand Master of the Order of Malta, as a means of more effectually

accomplishing his purpose. Afterwards, however, he renounced the project, which was, in fact, impracticable.

To Paul I., assassinated March 23rd, 1801, succeeded Alexander I. At once he confirmed the interdiction pronounced by his predecessor against Freemasonry, but in 1803, consequent upon a circumstantial report which he ordered to be made upon the subject and principles of Freemasonry, he revoked it and was himself initiated. We have been unable to ascertain the exact date of the ceremony, the place or the lodge in which it took place, nor can we assert that he ever took part in the labors of the fraternity, no record can be found. It is pretty well known, however, that he always exhibited a certain degree of mistrust in the institution, Russian-like.

The Grand Lodge of Vladimir, which, with the operative lodges under its jurisdiction, were suspended by the interdiction pronounced by Paul I., after 1803 awoke to renewed activity. From that time the struggle recommenced. The lodges of the English system established a new Masonic code for all the lodges of Russia; but not wishing to recognize certain privileges that the Grand Lodge of Vladimir revindicated, and to withdraw forever from the systematic domination of it, he founded in 1815 another Grand Lodge under the title of "Astrea," of which the rules and regulations were approved by the government, and which from that time directed all the lodges in Russia. Though Freemasonry has not greatly extended, it appears that it afforded some inquiet to the Emperor Alexander, for by an ukase dated August 21st, 1821, he interdicted anew all Masonic assemblies, and, in the autograph rescript that he addressed to his minister charged with the execution of this ukase, he based his promulgation upon the assertion that the lodges occupied themselves with the discussion of political subjects. None

of the successors of Alexander have revoked this prohibition. Further comment upon Masonry in Russia would be superfluous. Masonry remains under a ban of this interdiction, and in the present condition of its political affairs, we are very much inclined to think that it will continue so to remain, until by some stupendous power the light of humanity will be permitted to shine in their hearts, or we should say, of their government.

WHICH SHALL GOVERN.

When men unite themselves together as a body, association, or society for any purpose, the first thing they do is to adopt a code of laws for their government. In all voluntary organizations of this sort the laws so formed are the express will of all those who are to be governed by them, whether voting for or against them, because they are bound to accept the will of a majority as their own. When so enacted they must be obeyed, not only by the majority who voted for them, but by the minority as well, for the same obligation rests upon the one as the other. Such laws, however, may be changed at any time in such manner as may be provided in them for alterations or amendments, or new ones enacted, should there be occasion for them. Of course, all fundamental principles must be maintained inviolate, in order to preserve the institution in accordance with its original design.

It is a general rule of practice in all deliberative bodies, in the decision of all matters coming before them on which a vote is taken, that a majority shall govern. There may be a few exceptions requiring a two-thirds or three-fourths vote, or even unanimity, but unless so specially provided for, a majority decides all questions. Such is also the practice in Masonic bodies except so far as pertains to a secret ballot. A majority vote of the members present expresses the will of

a lodge, and after a vote has been taken, it is as much the duty of those who voted in a minority to sustain the action had as if they had voted with the majority. This, we think, is sound Masonic doctrine, in accordance with the principles and teachings of Masonry, and as such is generally accepted by well informed Masons.

We have endeavored to define our position clearly upon this point before copying a short article from the last number of the *Voice of Masonry*, to which we wish to reply briefly. The *Voice* says:—

“The *Masonic Advocate* has taken its place in the ranks of the *conquering* theorists in forming Grand Lodges. It can not see why minorities should have any rights, in such cases, that should be respected. It forgets that oft the one black cube is right and all the white balls wrong, and that it was Satan who ruined Paradise. We do not believe in any dissent when a Grand Lodge is to be formed, but, should there be any, we insist that it shall be overcome by *fraternal love*,—not by coercion and outlawry. We are right, and will not swerve from our duty.”

Every Grand Lodge in the United States we believe, with one exception, has decided that it is the right of three or more lodges, or a majority of them when more than three, working in the State or Territory in which no Grand Lodge has been established, to unite and form a Grand Lodge for such State or Territory, and when so formed it shall have exclusive jurisdiction within it. This we hold to be good Masonic law and practice, and for this opinion the *Advocate* is charged with being a “*conquering* theorist” by the *Voice*, which holds to the doctrine that no Grand Lodge can thus be formed, should there be one lodge unwilling to enter into the organization. There may be five, ten or twenty lodges in favor of it and only one opposed, but the *Voice* would have the one control all the rest. This

is its idea of how the rights of the minority must be respected. We don't take any stock in such foolishness, and are happy to say there are but very few Masons who do.

But what can Bro. Brown mean when he says, "It forgets that oft the one black cube is right and all the white balls wrong, and that it was Satan who ruined Paradise." He says that he is right, and must therefore be the black cube among the white balls, but how about the balance of the quotation? We must confess our inability to discover the point Bro. Brown would make in his favor by representing the author of that little trouble that occurred way back in the honeymoon of Paradise. The illustration is too far-fetched for our comprehension. What a black cube among white balls, or Satan in Paradise, has to do in deciding the question whether a majority shall rule or not in forming a Grand Lodge is beyond our ken.

If they are to illustrate the respective rights or merits of majorities and minorities in general, we are willing to concede all their virtues to the minority. Our experience in Masonry is that when there is but one black cube among the white balls, it is generally as far from being right as Satan was in Paradise. We have no desire to be represented by either of them in our connection with Masonry.

But to clinch the whole matter the *Voice* says: "We are right, and will not swerve from our duty." We like to see a man stand upon his convictions of right, but when we find ourself standing alone against the opinion and judgment of all others, it is hard to resist the conviction that we may possibly be wrong. At least the presumption is so strong in such cases that we are willing to abide the result, and let the responsibility rest upon the majority. This right we claim as a minority, and it is all we can ask.—*Masonic Advocate*.

THE SNAKE IN EDEN.

The Report of the Foreign Committee of Mississippi in its review of the Grand Lodge proceedings of Manitoba, contains the following passages:—

"The Grand Master says he was not called on to make any decisions! Happy Grand Master! The address is mainly confined to local business, and was referred to the Board of General Purposes. An intelligent report was made thereon by the Board, in which his positions were generally approved.

"Our illustrious Bro. General Pike had visited the Grand Lodge and delivered an able and edifying address. The Board advised the introduction of the Ancient and Accepted Scottish Rite within their jurisdiction, because, 'from personal knowledge of its teachings, some of your Board can vouch for its many excellencies.' This is all right, but does not the Grand Lodge go beyond the length of its cable tow when it indorses or recommends degrees up to the 33rd, of which it knows nothing?"

We are not at all surprised that "our illustrious Bro. Gen. Pike," who, since the collapse of the Lost Cause, in whose military propagation he figured somewhat ignominiously, has been flourishing as a degree peddler right and left, has made converts in "those far off parts" of the Red River, inasmuch as "distance lends enchantment to the view," while here, upon the banks of the Hudson, he would neither be allowed to visit our Grand Lodge officially or to have delivered any remarks touching Scottish Masonry in any of its shapes.

Before his participation in the Rebellion, Bro. Pike was an Arkansas lawyer and backwoods politician, acute, plausible, and cunning, who, having picked up Bro. Mackey and his Scotch Rite Machine during a casual visit to Charleston, S. C., ran both to his personal advantage, mainly upon Mackey's reputation,

until, after reconstruction of the South, both turned up in the National Capitol as lobbyists and claim prosecutors. The Grand Lodge of Manitoba in listening to the voice of this Masonic syren not only committed an unpardonable error, but, in sanctioning the introduction of the Scottish Rite into its jurisdiction, has laid itself open to severance of fraternal relations with all Ancient York Grand Lodges of America, who justly regard the two systems as antagonistic and not to be tolerated as co-existents within the same boundaries.—*Corner Stone.*

We thoroughly and emphatically agree with our contemporary. No Grand Lodge has any right to interfere in any way with any of the higher grades, so long as they do not infringe upon Ancient Craft Masonry.

TEMPLARY.

Our Order professes to be founded upon the Christian religion, and each member avows himself to be "a firm believer in that religion." Before all things let us see to it that we are sound in the organic principles. It is not enough for a man to say, "I am a firm believer in the Christian religion," if we know him to be a scoffer and an infidel. We are on guard; we have vowed to defend the Christian religion, and we are unfaithful soldiers if we permit unbelievers to pass through the lines.—*Sir E. T. Carson.*

Just so, my brother, and one of the best ways to prevent the unbeliever passing through your lines, is to put in practice the suggestion we offered some time ago, viz.: to compel all to undergo a certain probation (not less than one year) after passing through the ceremonies of the Blue Lodge, before admitting them into the "higher Orders."

The present system is undoubtedly derogatory to both the Symbolic and

the Christian Orders. To the first, because as soon as the candidate has become the possessor of the third degree of Masonry, and before he has had time to understand the meaning of the lessons, he is rushed at lightning speed to the outposts of the Christian Camp, and there, without anything further than a formal "Who goes there?" he is allowed to enter the Camp, and from that day, in the large majority of cases, he is a stranger to the lodge which gave him light.

It is derogatory to the Christian Order, from the fact that so many have been allowed to enter their Camp, who, although taking upon themselves the solemn vows as to their belief in the Christian religion, and their determination to defend and maintain its principles, are well known to the outer world to hold no more belief in the Divinity of the Redeemer than our dear Brother Carson has in the Divinity of Vishnu. We believe it would not be a hard day's travel to find and point out specimens of this class in the city of Cincinnati. The parties we allude to were of the class who were hurried along at the lightning speed before mentioned. If the probationary test had been applied, they would never have reached the altitude they have attained. Not very long ago a couple of friends were taken together through the first three degrees. They expressed a desire to stop, for a time, at that point, so as to become proficient in the work. One of their friends said, "Don't you do it; get on as fast as you can, for fear something might happen to stop you." That is just what is the matter; something would happen to a great many, if the brethren were allowed time to get properly acquainted with them. We think Bro. C. could testify to the truth of this assertion in certain cases.

In a letter received from an esteemed brother a few days ago, we find the following: "The lodges have plenty of work; so much so that spe-

ials are called weakly, so as to get the candidates through, *many of them being desirous of reaching the Commandery, and so get qualified to go on the pilgrimage to San Francisco.*"

The italics are ours.

Now, what sort of Masonry can be expected from these people? And what sort of Christian soldiers are they likely to become, when their avowed object is to be enabled to go to California and have "a big time?"

Brethren, if you value the future of your Order, you will not be content with the simple assertion, "I am a firm believer in the Christian religion." You will demand more acquaintance with the applicants for your fraternal recognition; and although a lengthened knowledge of the candidates might, yea would, reduce the number of accessions to your ranks, you would lessen the number of those to whom the finger of scorn could be pointed by those who, knowing them better than you, are satisfied that the vows they have taken are to them—to speak mildly—only empty words.—*Masonic Chronicle.*

DEATH OF BRO. CORNELIUS MOORE.

The June number of the *Masonic Review* brings the following sad intelligence:—

"We delay the issue of the June number for the announcement of the death of Brother Cornelius Moore, which occurred in Windsor, Canada, on Sunday, the third day of June. Bro. Moore's name is a familiar one in the memories of the Masonic Fraternity throughout the land. He was the founder and editor of the *Masonic Review*, and for many years conducted the work with marked ability and distinguished success. He scattered abroad a vast amount of information among the Craft, and was really an expert in Masonic traditions, landmarks, statutes, and interpretations. As a writer and lecturer he was a favorite among us,

and by his genial spirit and good fellowship he endeared himself to the Brotherhood, with whom his memory will ever be a treasure.

For a number of years Bro. Moore has been in ill health, and for the most part retired from the activities of Masonic work, contributing only occasionally, and to the last, to the various Masonic publications. He was honored to the end with the confidence and esteem of his brethren, who endeavored to ameliorate the suffering conditions of his last and long illness.

Bro. Moore was a member of Kilwinning Lodge of this city, and of Reed Commandery, of Dayton, Ohio, and of the Ancient and Accepted Scottish Rite, Ohio Consistory. These bodies were attentive to Bro. Moore during his illness, and assisted by their hands and hearts to smooth and cheer his path during the closing hours of life.

The remains are to be brought from Windsor, Canada, to Dayton, Ohio, where they will be received and taken in charge by Reed Commandery; from thence they will be brought to Cumminsville by Reed Commandery, escorted by Hanselmann Commandery, to be interred in the Wesleyan cemetery at Cumminsville.

As a personal friend, we mourn the departure of our dear brother; but remembering his ripened years and active work, we are glad that it was peaceful, and are sure that his rest will be sweet."

The next morning after being raised to the sublime degree of Master Mason, nearly a quarter of a century since, we subscribed for the *Masonic Review*, then the only Masonic journal in the West, and of which Bro. Cornelius Moore was then editor and publisher. Our file of this excellent Masonic magazine is complete since that date, and for Bro. Moore, the original founder of it, we have always had the highest regard. A long life service he gave for the good of Masonry, and his name should for-

ever be remembered among Masons, for his earnest efforts to build up the Institution in accordance with those noble principles of Brotherly Love, Relief and Truth, upon which it is based.

As stated above, Bro. Moore was the founder, and edited the *Review* for many years. He made it worthy of the support of the Craft generally, and in return received a liberal and paying patronage, especially from the Masons of Indiana. But as other Masonic journals were established, and competition required renewed exertions to ensure success, Bro. Moore seems to have lacked the ability to compete successfully, and was forced to abandon the field to his more energetic rivals. He endeavored afterwards to establish a Masonic journal at Detroit, Mich., but failed to make it a success. Then, advanced in years, he found himself without the means for support, and thus ended his life dependent upon others to meet his daily wants. He deserved a better requital for his labors for the good of Masonry.

Bro. Moore was also a Knight of the Red Cross of Rome and Constantine, having had the degree communicated when in Cincinnati in 1867 or 1868, by R. H. Sir Kt. R. Ramsay, Inspector-General at large. Bro. Moore was beloved by all who knew him, and will be long held in remembrance by the thousands of Masonic friends who have heard the words and read the writings of the Old Man Eloquent. Peace be to his ashes.—
ED. CRAFTSMAN.

There are now three Supreme Councils of the Scottish Rite in Canada claiming Supreme and Sovereign Jurisdiction over the Dominion. It is understood, however, that an amalgamation will take place between two of them.

A LONG LOOK AHEAD.

Last week we looked backward—it was the last issue of our sixteenth volume; this week—the first issue of our seventeenth volume, we shall look forward. The whole future is before us, so that we may take a long look ahead. We do not propose to limit our foresight to a year, or to a decade; we do not know that we shall stop even with a century. We will take advantage of our position and peer into the far future,—we leave the reader to say how far.

The first notable fact we observe with regard to the Fraternity is, that there are "millions in it." The number of the jurisdictions is legion, and the number of Freemasons almost beyond computation. The ratio of the initiated to the profane is not much larger than now, but the population of the world is immense, and we have our full share of it congregated in lodges. The time has gone by when Freemasons were feared, or reviled, or ridiculed,—they are now simply loved. They have lived down obloquy, and have no dissension with the "world's people." Better than that, we have no dissension among ourselves. The war of the rites has ended. There are no partizans or partizan journals. All are for the Craft, as the Craft is for all. All the brethren are "Free," and all are "Accepted." A brother may belong to all the Masonic bodies, and yet have a few evenings a month to himself. Everything has become adjusted to every other thing. Business is business and Masonry is Masonry. Retributive edicts are obsolete. Grand Masters and Grand Secretaries and W. Masters and Secretaries, are the farthest remove from dictatorial,—they are simply the kind, considerate and fraternal executives of the Craft, and the brethren are all orderly, well-informed, and easily governed. A Masonic Temple is a place where a brother can get any Masonic information he needs, freely, cour-

teously, and satisfactorily. The distressed are never sent empty away, and impostors are unknown. Millennial, isn't it? 'Tis like a little heaven below. And so it ought to be. The Masonry that is not heavenly is not Masonry. Genuine Masonry is mild and good-tempered, as well as charitable; it is helpful, morally and materially; it is fraternal in its government, and all those of its obedience both respect and love those in authority.

But what are those vast assemblages of buildings that we see in every central city? And what means the busy life within? The edifices are plainly Masonic; for the square and compasses, carved over their portals, indicate that the great universal brotherhood has marked them as its own. One, the stateliest of them all, evidently is a temple, the home of the Craft. Everything within is spacious and beautiful. The vast temple is a unit, and in its several parts is a triumph of art, and an exemplification of the art of symbolism. In construction and in decoration there is nothing that is not symbolic. Nothing has a profane use—the temple is devoted exclusively to Freemasonry. There is nothing androgynous about it; there are never mixed assemblages gathered in it to behold public spectacles; no profane enters it to gaze at a public installation when a lodge is holding a communication, stated or special. Shows have long since been abolished from Masonry; and relegated where they belong, to purely public assemblages. But those other buildings, scarcely less stately than the temple, what are they? Those are schools and homes and asylums. The Craft is doing its full duty to itself and its members. It cares for its aged, and it nurtures the youth of its deceased indigent members. Not only is it true, "once a Mason, always a Mason," but, "once a Mason, the grim visage of disease, of misfortune and of death, no longer possesses the old-time terror." The Craft cares for

its members through life, and for their widows and orphans after their death. It is paternal as well as fraternal. It does everything that can be done, in this world, for the welfare of its own.

What, in a word, is the great aggregate presented to view by Freemasonry in the distance? (1) Absolute unity; (2) Complete charity; (3) Perfect fraternity; and (4) the amelioration of the condition of all its members, and of their widows and orphans.

Do you wonder that we are proud of such a Fraternity? Is it not evident that the Grand Architect of the Universe laid its corner-stone and placed its cap-stone? So numerous, so powerful, so helpful, who would not cherish and laud the Craft.

Is this a long look ahead? Why should it be? There is no reason why, in the very near future, all that we have mentioned should not be realized. Freemasonry *may* do it; nay, *is doing it*. The germinating principles and accomplished achievements of the Fraternity are competent to produce all these results, and produce them speedily. All that is needed is the earnest, active co-operation of every Freemason. It is a part of the mission of the *Keystone* to bring this about, by diffusing Masonic light and energizing Masonic wills. In proof that it has aided in this good work we have the testimony of many disinterested brethren. Its power for good is coincident with its circulation, and hence every brother who extends this is advancing the interests of the Craft. Let us all labor together, assured that there cometh a season of refreshment, when we shall all rejoice together over our completed work and be satisfied.—*Keystone*.

The Sovereign Sanctuary of Canada has seventeen chartered Rose Croix Chapters on its rolls, and three under dispensation. We understand petitions for several new chapters are also likely soon to be presented.

The Canadian Craftsman.*Port Hope, September 15, 1883.***MASONIC BIGOTRY.**

It appears almost paradoxical to employ such a term as "Masonic Bigotry," but that many brethren and classes of cliques of the Fraternity possess it to a great extent, cannot for a moment be denied. The very fact that there is a constant tendency upon the part of certain Masonic Rites to obtain exclusive control over certain Masonic organizations, to the detriment of other Masonic Rites, equally legitimate, is conclusive proof of the narrow-minded bigotry that controls a certain class of Masons. The recent ridiculous and unwarrantable action of the Grand Lodge of Massachusetts, in endeavoring to legislate upon Masonic degrees, the merits or demerits of which they, as Blue Lodge Masons, cannot possibly be acquainted with, proves the tendency of some Masons endowed for a brief period with power, to usurp authority. The intolerant manner in which the United Grand Lodge, Grand Mark Lodge, and Grand Chapter of England, are at this present time treating the Masons of Quebec, the Masons of the Dominion, and in fact the Masons of the continent, is proof positive—if proof were required—that a spirit of intolerant bigotry against us exists in the minds of the leading spirits in Craft, Mark and Capitular Masonry in England. If not, why does not the Grand Lodge of England say to her constituent lodges in Montreal, "If you will remain with us, you must at least live in amity with the Grand Lodge in

whose jurisdiction you are located, and make your by-laws conform, as near as possible, with their statutes and edicts, so that peace and harmony may prevail." But, no; the Grand Lodge of England literally encourages these lodges to show their bigotry and intolerance by defying the well recognized regulations of Masonry on the continent, and by allowing one of its lodges to initiate, pass and raise candidates which other lodges have rejected, and thus actually make the ballot box in Canada an useless engine and the black-ball harmless. Yet the Grand Lodge of England defends such proceedings, and thus causes bitterness and heart-burning amongst twenty thousand loyal Masons, who by such acts see the Heir Apparent of the Throne, as Grand Master of England, apparently aiding an effort to injure an institution they love so well.

Again, was it anything but Masonic bigotry of the most contemptible kind which induced the Grand Chapter of England to literally tell the leading Royal Arch Masons of Quebec that they *lied* in *re* the defunct Victoria Royal Arch Chapter, No. 440, of Montreal, when it dared to revive it by a duplicate warrant, after the positive assertion of such men as Comps. A. A. Stevenson, Gr. Sup. of the District at the time of the surrender of the warrant; Thomas Milton, P. G. Sup. of the same District; W. Bro. Torrance, P. M. of St. George Lodge, No. 440, E. R., who all declare that such chapter has not worked for years, and the two former give day and date of surrender of its warrant by unanimous consent, viz.: on January 15th, 1864, and from the re-

port of the Grand Superintendent of the Montreal District to the Grand Chapter of Quebec, in that same year, Comp. Stevenson, P. G. M. of G. L. of Canada, *officially* reports his action on the same, yet, after such proof, *incontestible*,—or else these men are liars, and have been so and were so in 1864,—Col. Chadwell Clarke curtly writes to say, “After careful consideration of the same, H. R. H. regrets he is unable to alter his decision.” In plain words, Col. Clarke advises the Prince to insult the Masons of the Grand Chapter of Quebec by telling them their statements are false (though every Mason of standing in Montreal knows the reverse), and advises him to grant a duplicate warrant to a body that has passed under the name of Mount Horeb, No. 25, on the registry of the Grand Chapter of Canada since 1864, when it unanimously gave up its English warrant, and remained, and was regularly reported as Mount Horeb, No. 251, G. R. C., till the formation of the Grand Chapter of Quebec, when it became No. 6 on that Grand Jurisdiction, and still remains so on the registry of the Grand Chapter of Quebec. But now, in order to *spite* the Royal Arch Masons of our sister Province, and to satisfy the vindictive spleen of a few in Montreal, Col. Clarke places the Prince of Wales in a false and unenviable position.

Turn the picture. How have the Quebec Royal Arch Chapters treated their Companions of St. Paul’s Chapter, who preferred standing aloof from the Grand Chapter of Quebec? They treated them, in our opinion, most politely and decently, by conferring upon them the intermediate

degrees, without which they could not have visited a single Royal Arch Chapter on this continent. But in return for this courtesy, the Grand Chapter of England, through her official representative, the Grand Scribe E., *wilfully* insults every Royal Arch Companion in Quebec, by refusing to accept the official testimony of men who have held the highest positions of the Craft in this country and would scorn to prevaricate or exaggerate the truth.

We have already alluded to the still more outrageous proceedings of the Grand Mark Lodge of England, which even the London *Freemason* thinks a “strongish Order.” Now, we have quoted these instances to prove how Masonic bigotry at times rules in the heart of individual Masons, and reigns supreme in Masonic Bodies. These *outrages and invasions* in Quebec are nothing else than the offspring of Masonic intolerance and Masonic bigotry. If these applicants for charters, etc., to English Grand Bodies were true Freemasons, they would help to build up instead of tearing down with vandal hands the altars of Freemasonry in this their realm or adopted country, and we say fearlessly, if the Grand Bodies of England were guided by a proper Masonic spirit, they would not strive to cast the apple of discord into the Masonic camp of another jurisdiction, and *especially one of their own colonies*. Insult after insult will not tend to draw the ties of colonial affection closer to the British Throne, if it is constantly continued, and now *four* Colonial Grand Lodges, whose members are composed of loyal citizens, find their efforts in the cause of Ma-

sonry cramped and crippled, because of the intolerant narrow-mindedness and the Masonic bigotry of the rulers of the Masonic Grand Bodies over which the Heir Apparent to the Throne presides. The matter is one of serious import. Colonial Masons have the same rights and privileges as Masons in the mother country; their bodies are composed of loyal and true men; and their leaders are men of unblemished reputation and untarnished honor. Yet the Grand Chapter of England refuses to accept their Masonic word, and the Grand Lodge of England openly recognizes a system which virtually does away with the ballot-box in this country and literally throws the doors of Masonry open to anybody and everybody. We warn the Grand Bodies of England that they are committing a fatal error and doing an irretrievable injustice to the Canadian Craft. In Masonry we should ever endeavor to trample down Masonic Intolerance and Masonic Bigotry.

A FEW DUTIES.

It is most extraordinary that so few members of the Mystic Tie take an active part in the actual duties of the lodge-room, and still fewer in the practical labors of Masonry in the outside world. Unfortunately, however, the proportion is very small. The majority apparently think that as soon as they take their degrees their duties are ended and they are at liberty to remain drones in the hive from that time forth. Now, if these brethren would only study their obligations, they would feel that they are really violating sacred promises,

willingly given, unsolicited. How can they reconcile their consciences to such a course of action? or rather such a system of inactivity? Every Mason should remember that in assuming his obligations he became responsible, to a certain extent, to the whole Fraternity, and it is more particularly his bounden duty to be watchful over the interests of those with whom he is more closely identified. We mean the members of his own lodge, and those near and dear to them.

Is it possible, one naturally asks, that men can pledge themselves before their Maker to be earnest workmen in the quarries, and then grossly, scandalously, neglect their duties? Yet it is done every day by men calling themselves Masons, and they are allowed to wear the lambskin and bedeck themselves with the emblems of the Craft. If Grand Lodges would censure such base traitors, instead of enacting laws against impoverished brethren, as they do, under the cloak of non-payment of dues, it would be a far wiser and better course to pursue. We tolerate the flippant, worthless nonentity, because his pockets are lined with gold, and we drive from our midst the worthy and honorable, if they find themselves compelled, owing to financial difficulties, to pay their paltry fees. Yes, and under the Grand Lodge of Canada we do worse,—we not only suspend them, but we charge them dues during the time they are suspended. So unjust and iniquitous a law can hardly be understood by honest men.

But to return to our subject. Ought not Hiramites to do something more, *individually*, for the benefit of

the Fraternity? Every member should certainly attend his lodge as frequently as possible; if he does not do this, if he is lax in this respect, he is injuring the society, by setting an example of negligence to other brethren—especially the young. The Brother who cares naught for the lodge, cares naught for Freemasonry in general. The reason is obvious. One of the most important duties of the Craftsman is to guard well the outer door. How can the absentee do this? Every Mason should take a pride in the material selected for the building of the temple; if he does not, rotten timber and worthless stone may be accepted, which will not only mar the symmetry of the structure, but perhaps even cause great and lasting disasters.

But the true and faithful follower of the widow's son has duties not only within the lodge, but outside. We need not paint the scenes of calamity and woe, of misery and wretchedness, of poverty and crime, that surround us on every side. There is no necessity to do so, it is patent to us all. Can a Mason forget that he is a missionary of love, to strengthen the weak, to uphold the falling, to succor the erring, to screen the unfortunate, to aid the impoverished, to cheer the sick, to comfort the dying? *He has sworn before his God so to do.* A Mason's duties are wide and far-reaching; they are not confined to the routine of the lodge-room, nor are they limited to gentle words and kindly actions towards members of the Craft. Far from it. Our duties are co-extensive with the misery of the human race. We accept every man as a brother in

the largest acceptation of the word, and we are bound to perform our duties to the poor, the despised, the miserable, and the fallen. This is the glorious mission of Freemasonry, and when it is once thoroughly comprehended and practised, the millennium will indeed have come.

DEATH OF A VETERAN FREEMASON IN HAMILTON.

Early on the morning of the 7th of August passed away at his late residence, No. 70 Wellington street, North, Mr. Alexander Mitchell, father of Mr. Edward Mitchell, manager of the Bank of Commerce there. Deceased was widely and favorably known, and highly respected and esteemed by his fellow citizens, but more especially by the Masonic Fraternity. At the time of his death he was in his 81st year; he was a native of Aberdeenshire, Scotland. He emigrated to Canada in 1848, purchased and settled on a farm in Ancaster Township, south-west of Hamilton city. Being a man accustomed to active business life, he rented the farm and removed to Galt, going into business, and met with marked success up to what is known as the "big fire of 1852," when he lost the largest portion of his means. He then returned to his farm, remaining till 1862; thence he moved to Hamilton, making the city his home till his demise. In politics throughout his life he was a staunch Reformer. In church matters he was a zealous worker in the Presbyterian church. At the time of his death, and for years before, he was a trustee and elder of Knox church congregation.

being the clerk of the session at the time of his demise, and on more than one occasion his minutes were most favorably commented upon as models of neatness and accuracy by the committee of the Hamilton Presbytery, whose duties were to inspect the several church records. He was very familiar with all the rules and regulations in connection with all church procedure, and was one whose advice was always sought after by those who were in any doubts on church matters. Knox church has lost a most faithful and consistent member, and an office-bearer whose place will not be easily filled. As a Mason he was one of the oldest in Canada, and as a Masonic Knight Templar was the oldest. He was initiated in St. Nathan Lodge, No. 263, Aberdeenshire, Scotland, on St. John the Evangelist's Day, Dec. 27th, 1820. On April 8th, 1822, he received the several degrees of the Royal Arch in St. Peter's Chapter, No. 30, Aberdeen, and in the same year and place was dubbed a Masonic Knight Templar in St. George's Aboyne Encampment. He was elected to the Master's chair of his mother lodge for fourteen successive years, the brethren positively refusing to have any other. In 1861 he was made an honorary member of St. Andrew's Lodge, No. 62, Caledonia, Canada, in which lodge his youngest son, Mr. Edward Mitchell, present Grand Treasurer of the Grand Lodge and Grand Chapter of Canada, was initiated. In 1867 deceased affiliated with Godfrey De Bouillon Preceptory, No. 3, Knights Templar, Hamilton, and since that time has been the prelate of that body. The Knights Templar degrees were his favorite de-

grees, and up to within two weeks of his death he was regularly in his place in the Preceptory, and his faithful and consistent discharge of his duties, as well his faultless rendering of the beautiful ritual, will long be remembered by his Freres.

During deceased's illness the Freres of the Preceptory were most kind and attentive in their attendance on him, thereby evincing the love and esteem in which he was held by the Sir Knights. He leaves a wife, two sons, and a daughter. He was interred in Burlington cemetery on Thursday, the 9th of August, and the large number of citizens, more especially his brethren of the Masonic Fraternity, who followed his remains to their final resting place, was an evidence of his great personal worth and popularity. The services were conducted at the house by the Rev. T. Goldsmith, of St. John's church, Hamilton, assisted by the Rev. Mr. Morrison, of Owen Sound, and the Masonic service at the house was opened by R. W. Bro. J. W. Murton. The service at the grave was concluded by Rev. J. Goldsmith, and the Masonic service by R. W. Bro. Hugh Murray, Deputy Grand Master, assisted by R. W. Bro. J. M. Gibson, District Deputy Grand Master of Hamilton District, and V. W. Bro. Donald McPhie. The Godfrey De Bouillon Preceptory was under the command of P. E. Preceptor J. H. Stone, the Prov. Prior, and acted as an escort, and marched in open column on each side of the hearse. The pall-bearers were R. W. Bros. B. E. Charlton, J. W. Murton, R. Brierley, Wm. G. Reid, Gavin Stewart, David McLellan, R. Bull and V. W.

Bro. Wm. Reid. The members of the Craft Lodges were under the guidance of R. W. Bro. J. M. Gibson, D. D. G. M. of the Hamilton District, and the Chapter Masons were in charge of R. E. Comp. Wm. G. Reid, Gr. Supt. Hamilton District. A large turn out of the brethren was present from Caledonia, Dundas, Milton and other par of the district. The floral tributes were of a most appropriate and tasteful character. Thus was consigned to his mother earth one of the brethren and fathers in Masonry,—one whose memory will be ever green in the hearts of those whose privilege it was to be associated and acquainted with him, and whose example it will be our duty to emulate, that our end may be as peaceful and happy as him whose memory we honor this day.

GRAND LODGE LEGISLATION FOR THE HIGH DEGREES.

The *Keystone* is attempting to justify the Grand Lodge of Massachusetts in legislating upon different Masonic Rites and Degrees that its members, as Master Masons, cannot possibly know anything about. The Grand Lodge of Massachusetts made a mistake. How were its members in a position to judge as to the legitimacy or illegitimacy of different Supreme Grand Councils of the Scottish Rite, when men like the learned Albert Pike, and the veteran Scottish Rite historian, Folger, differ? How could they declare the Royal Order of Scotland illegitimate, when we will guarantee not six members in the Grand Body ever saw or heard the ritual of the degree? How could they adjudi-

cate upon the Constantinian Order (recognized by the Grand Lodge of England at the union in 1818), when they had never participated in its beautiful ceremonies? What could they know of the Rites of Memphis and Mizraim, when the ritual of the latter had not even been fully translated into the English language? The fact is, the Grand Lodges at times exceed their powers, and if it suits the fancy of certain writers' views, they will support the same. If we permit a Grand Lodge to legislate for any degree beyond the Master Mason, we may wake up some fine morning and find we are subject to suspension or expulsion because we belong to the Royal Arch or happen to be a Knight Templar.

If a Grand Lodge can rule that its members are subject to suspension because they belong to the Royal Order of Scotland, one of the most exclusive branches in Masonry, they can equally well rule Grand Chapters, Grand Councils, and Grand Commanderies, out of order. Individual Masons have inherent Masonic rights of which no Grand Body can deprive them, and there is no one more positive than the inherent right of a Mason to seek more light in Masonry by taking any and every Masonic degree and grade, order and rite, that he can, so long as such degree, grade, order or rite, is based upon the fundamental principles of Ancient Craft Masonry. To deprive a Mason of such is to make him a bondman and a slave. To limit Masonry to the petty little edicts of a local regulation, conceived in bigotry and brought forth in jealousy and spleen, is to lower the dignity of the Craft and

cause Masonry to be a *local* organization instead of an Universal Brotherhood.

As well might a Grand Lodge forbid its members to attend the Methodist church or order them to go twice on Sunday to the Episcopal, or to sever their connection with Forestry and Oddfellowship. There should be no "schisms" or "isms" in Masonry. Let every Brother devote his attention to that branch of the Craft that he prefers, but that is no reason why he should forbid his Brother allying himself with another branch. It is this broad liberality of principle that proves the *charm* to many a Hiramite, and to deprive him of such privileges is to chain his conscience and imprison his ideas. The very thought is degrading and we wonder at any *free* men yielding to so monstrous a system of government. It is after all, however, a mere piece of nonsense, and only redounds to the discredit of such a Grand Lodge, as is proved by the fact that since the denunciation, the two Cerneau Consistories in Boston this year have given the degrees to about three hundred brethren, the Gourga Consistory to about fifty (all three were denounced in this remarkable (?) legislation,) and the one under Grand Commander Palmer, upheld and declared legitimate by these Masonic solons, has only added fifty to its lists. In other words, the bodies declared spurious by the Grand Lodge of Massachusetts added in Boston alone, under the very shadow of Grand Lodge, seven times as many Master Masons under the jurisdiction of that Grand Lodge to their fold as did the High Grade Body upheld by the Grand Lodge of Massachusetts.

Legislation of this nature only provokes opposition, for liberal-minded men, with large, expansive views, will not tolerate or yield to the narrow-minded littleness of such un-masonic statutes.

THE BACKBITER AND SLANDERER.

We have no sympathy with that vile class of men whose naturally puny minds can never allow an idea to soar above and beyond the affairs of their neighbors, and whose chief pleasure is in exposing the follies and detecting the faults of others. Heaven knows we all have too many *peculiarities* and *idiosyncrasies*, which perchance, if examined into carefully, do not count to our credit, but rather the reverse. What right has any man to judge the intentions and weigh the thoughts and acts of another? "Am I my brother's keeper?" may in this instance be appropriately asked, because it is impossible to tell the motives, without being acquainted with *all* the particulars, that at times drive men to drink and women to hell. The divine command that stands forth in all its glorious majesty,—“Judge not that ye be not judged,”—should be the rule and guide of all Masonic action. The man that traduces his neighbors, that sneers at another's faith (whatever that creed may be), that ridicules the actions of the good; that scoffs at honor in man; that derides the purity of woman, is a foul outcast, a Pariah that should be driven forth like the leper of old, for his breath is fested, his touch is pollution, his word is a crying insult against the greatness and goodness of an Omnipotent.

tent, Omnipresent Father. Such men are too contemptible,—the backbiters of society, the slanderers of humanity, the scoffers at religion.

The true Freemason is morally bound to hide from view, to cover with the cloak of charity, the misfortunes, perchance the errors of others. Who can tell but that if placed in similar circumstances, tempted by similar allurements, and surrounded by similar influences, he or she too might have hesitated, might have tasted the cup of pleasure and have fallen. God alone can tell these things, and He alone has the right to judge. The man that assumes to himself the attributes of the Deity, is either a shallow-brained egotist or a blasphemous cur. God alone is able to weigh the thoughts and judge the actions of men.

What a miserable, insignificant creature is he who delights in the shortcomings of his friend and the downfall of his neighbor! Yet such is the slanderer and backbiter, who, perverting the truth, robs his acquaintances of their character. The midnight robber, who steals your gold and jewelry, is pure in the eyes of God in comparison with him who, under the garb of friendship, drags into the dust the honor of his friend, and by foul and lying assertions, robs his daughter of her fair name. Such a man is too degraded, too debased. He is the miserable, wretched spawn of Satan, that delights in the foul slime of low slander and base scandal. A creature of such a cast of character is not a man, he is only the scum of creation, without a mind, without a soul. How can such a vile reptile ever contemplate the grand, pure and

holy thoughts that the Creator has implanted in the breasts of all who study the works of the Deity?

The Hiramite, therefore, that realizes his position, and understands the character of our Institution and the philosophy of our dogmas and doctrines, cannot associate with the backbiter and slanderer, any more than he can with the perjurer and murderer. The character of the one is almost, in many cases quite, as repugnant to his feelings as the other. The brother whose mind is pure, whose thoughts are sanctified by the purifying influence of his God of Love, turns with loathing and contempt from him who would build up his own reputation at the expense of the poorest and meanest of God's created beings. The true Freemason learns within the tyled doors of the lodge duties that he can never wholly forget, if he breaks them (as he does sometimes) the remembrance of the same causes sorrow and repentance, for he knows that he has wilfully stifled the still small voice of conscience, the whispered warning of the angel of God, and allowed himself to be tempted by the enemy of mankind. The lessons of Freemasonry are all pregnant with holy principles and divine thoughts, and he who practices them is hourly and daily erecting within his heart that spiritual edifice "not made with hands, eternal in the heavens." His daily life is truth exemplified, his religion is truth revealed, and his God is truth Deified. Such is the faithful followers of the martyr-Mason of old.

Bro. Robert Ramsay has been invited to visit Manitoba in order to deliver a series of lectures on Masonry.

THE GRAND LODGE OF MASSACHUSETTS AND THE HIGHER DEGREES.

Our readers will recollect that recently the Grand Lodge of Massachusetts, in order to uphold the Scottish Rite of the Northern Jurisdiction, passed a resolution defining what degrees and grades in Masonry a Mason within its jurisdiction had a right to take. According to this amendment to the Constitution, a Massachusetts Mason could not become a member of the Royal Order of Scotland—could not receive the degree of Royal Ark Mariner,—could not enter the Temple of the Mystic Shrine,—dare not belong to the Order of Constantine,—must not take the degrees of Memphis and Mizraim, nor exercise his judgment as to which of the Supreme Councils, claiming to exercise sovereign jurisdiction over the Ancient and Accepted Rite in the United States, were legitimate.

This sweeping and unmasonic resolution was again confirmed at the regular quarterly communication, on September 12th, and the following amendment to Section 25 of the Constitution adopted:—

“Any Mason in this jurisdiction, who shall confer, communicate, or sell, or assist in conferring, communicating or selling, or solicit any one to receive or apply for any so-called Masonic Degree or Degrees, limited to Freemasons, not hereinbefore recognized or admitted, may be expelled from all the rights and privileges of Masonry.”

Now, the result of such an iron-clad resolution must necessarily be detrimental to the best interests of Free-

masonry. Do those solons of Massachusetts imagine that a Hiramite in their jurisdiction has not the same inherent rights as a Mason in England, Canada or New York? Do they suppose that the enlightened brethren of that State will permit themselves to be dictated to with regard to the higher degrees by a body of men, many of whom have never taken any of them and are in gross ignorance and total darkness as to their teachings, their principles and their philosophy? Can they, as Blue Lodge Masons, tell which is the legitimate Supreme Grand Council of the A. & A. Rite in the United States, when men learned on the subject, such as Pike, Folger, John W. Simons and Woodward differ upon the same? How dare they declare the Royal Order of Scotland a clandestine organization, when it is the pride and glory of Scotch Masons? Need we say also that the Constantinian Order, also denounced, was recognized as one of the chivalric branches of Masonry at the union of the Grand Lodges of England in 1818, yet it too is declared illegal. Again, why is a Massachusetts Mason not to study the Egyptian Mysteries, as taught in the Rites of Memphis and Mizraim, both of which are extensively practised amongst the leading Masons of foreign countries? The whole thing is so preposterous, so tyrannical and so narrow-minded that if the Grand Lodge of Massachusetts does not take great care it will cause a revolt.

What has been the result so far? Simply this, that the two branches of the Cerneau Scottish Rite have established Constitutions under the very shadow of their Masonic Temple in

Boston, and each number over one hundred members, whilst the De la Gourga Body also has a consistory there, with a membership of fifty, and has established a Masonic organ of its own, called *The Masonic Truth*. In the same way, Bro. Wilson, the Thrice Ill. Grand Master of the Memphis Rite, seeing that the attack is also aimed at him, is now publishing at Boston the *Masonic World*, and handles without gloves these self-appointed, self-constituted inquisitors of Masonry, and is pushing his order with greater vigor than ever, and proposes to erect in Boston "a hospital and home for the aged, disabled and indigent members of the Rite."

The plain, clear and simple fact is this, and no fair-minded Mason can gainsay it—a Grand Lodge of Masons has no more jurisdiction over the higher degrees than a Grand Lodge of Oddfellows has. If a Grand Lodge of Masons can denounce the Royal Order of Scotland and the Egyptian Rite, it can in like manner forbid its members to take *any degree beyond the third*; it can prevent them being admitted into the Royal Arch Chapter and the Temple. Why, if we succumb to such indecent ruling, we may as well admit Freemasons are groveling serfs, who must pray for leave from their Grand Officers to join the Oddfellows, Legion of Honor, Workmen, Foresters, etc.; in fact, the Grand Lodge of Massachusetts might, with equal propriety, forbid its members attending divine service at such and such denominations. *A Grand Lodge of Masons can only legislate for those degrees over which it exercises supremacy, and all other legislation is null and void.*

Suppose the Grand Lodge of Massachusetts declared that their members should not take the intermediate degrees of Mark Master, Past Master and Most Excellent Master, but must receive the Royal Arch alone, as in England, would the Brotherhood of Massachusetts yield to such a regulation? Of course not. Neither will the Masons of that State quietly submit to this unjust and illegal legislation. The *Masonic World* boldly comes to the front and although rather personal in its remarks, hints that should the Grand Lodge of Massachusetts *dare* to act up to the spirit of this resolution and suspend or expel any of those who chose to exercise their *inherent rights* by seeking for more light in the various branches of the Fraternity which it has deemed fit to denounce, we repeat, if the Grand Lodge of Massachusetts should *dare* to do these things, it is just possible a *second* Grand Lodge may be formed, for it must be remembered the Scottish Rite, the Memphis Rite and the Oriental Rite of Mizraim, all claim the right to confer the first three degrees, and the Scotch Rite has more than once openly asserted that it has only waived that right in order to preserve peace and harmony in Symbolic Masonry.

We trust the day is far distant when our Grand Lodge system shall be disturbed on this continent by any other Masonic Powers conferring symbolic degrees. We are diametrically opposed to any such attempt, but, if any Grand Lodge should attempt to enforce unjust and class legislation against any particular Rite, and endeavor to coerce Masons of independent thought and independent spirit,

there necessarily will be a tendency on the part of those so coerced to throw off such a yoke of thralldom. Every Mason has the inherent right (of which no two of any Grand Lodge can deprive him) to take any and every degree and grade in any and every Rite and Order of the Craft that he can obtain, provided such degree or grade is based on the principles of Freemasonry, as taught in the sublime creed which teaches every Hiramite to place his faith in the Fatherhood of God and his belief in the Brotherhood of Man.

EDITORIAL ITEMS.

American lodges should be very careful in the examination of visitors from this Province, as we are credibly informed that persons from the spurious lodges, acknowledging the authority of the so-called Grand Lodge of Ontario, frequently either by *false representations* or through the *ignorance* of our American cousins, gain admission into lodges "on the other side."

We are glad to note that a more liberal rendering is given by many leaders in the Craft to the so-called physical qualification test. The thing is really a remnant of barbarism. The idea that a man deprived of an eye is unfit to participate in our mysteries, or that a Brother who has broken his nose or lost a tooth, cannot *proceed*, is a little "too-too." Actually one brother writes that somebody worked well although he only had one arm. Mother of mysteries! why shouldn't he? Is a man to turn fool, have softening of the brain, or lose his intellect, because a cannon-ball carries off a leg or an arm? To hear these

"strict iron-clad physical qualificationists" discant, one would suppose that the chopping off of a toe instantaneously produced paralysis of the intellect. The sooner Masons learn to test their work by the square of virtue, and less by the perfectness of the physical man, the better will it be for Freemasonry. We fancy the Supreme Grand Master will never keep a man out of His Grand Lodge because he is minus a finger or an ear. Those who are fit for Him should not be rejected by us.

Bro. Folger's reply to the manifesto of the Supreme Council of the Northern Jurisdiction is of a most scathing character, and a thorough refutation of the statements made, in some instances we regret to say, apparently *manufactured* by the Palmer organization. Bros. Folger and Pike are doubtless at the present time the two best authorities in the world on Scotch Ritism, and yet both view the status of the present Supreme Council of the Northern Jurisdiction from very different standpoints.

The *Hebrew Leader* has again commenced an attack on the Rite of Memphis, pointing out that it is of modern origin. Now, its learned editor, who is one of the most distinguished members of the Scottish Rite for the Northern Jurisdiction of the United States, is well aware that *all* the higher degrees are of comparatively modern growth, and he is also well aware of the fact that the grades of the Rite of Memphis are as beautiful and their teachings as philosophic as those of any other high grade Rite. We ask him if he deems it Masonic

for one particular Masonic organization, when he himself is the champion and advocate of an order named the "Mystic Shrine." Dare he assert that that Masonic (?) organization is one of ancient origin, or that it teaches any lesson to be compared to the sublime principles inculcated in the mysteries of the Rose Croix? The Rite of Memphis is now practised by many of the most prominent Masons in England, Italy, Egypt, Canada, etc., and we claim that its origin is as pure and its teachings as sublime and its system of legislation and executive government is better than those of the branch of the Scottish Rite to which the editor of the *Hebrew Leader* belongs.

The Grand Lodge of England at times suffers through her own want of jurisdictional sovereignty, so far as the profane are concerned. It appears that when an Englishman is very hard up, and can't afford the fee for the Masonic degrees in his own country, he quietly crosses the Tyne and pays a few shillings to a Scotch Lodge, and straightway gets the three degrees at the one time; but, as reciprocity is only fair, the son of Scotia in bad repute, but wealthy, does not attempt to pass the ballot at home, but takes a trip to London or Liverpool, and probably returns a full-fledged Mason. They have some queer rules and funny regulations in the Craft of the mother land.

Note the difference. The *Keystone* has honestly opposed the recognition of the Grand Lodge of New South Wales from its formation to the present day, but it has done it, as it does

everything in its columns, in a Masonic spirit, and in a gentlemanly and logical manner. Its contemporary at Chicago pollutes its pages month after month on the same subject, with the most scurrilous abuse and contemptible "pettifogery." No wonder the *Keystone* is appreciated by all who have the pleasure of perusing its able editorials, whilst *The Voice* is—well, it is *The Voice*.

The *Corner Stone* has "called off" during the hot weather. After its recent absurd and untruthful attack on the Grand Lodge of Quebec it is time to do so. We challenge any Grand Lodge on this continent, in proportion to its numbers, to show a membership composed of brethren of higher social, financial, and Masonic standing, yet the *Corner Stone* states "almost every saloon keeper" in Montreal is a Quebec Mason. The assertion is simply false, and we are surprised at its outspoken editor being entrapped into publishing an article which is simply a tissue of falsehoods.

Rumor has it that the English Lodges in Montreal do not intend to protest against the action of Grand Master Spry in authorizing the lodges within his jurisdiction to refuse admission to their members, but prefer pocketing the insult to their legitimacy together with the fees of the applicants rejected by other lodges.

It is much to be regretted that a cheese-paring economy has ruled Grand Lodge so far as a report on Foreign Correspondence is concerned. These reports are exceedingly useful and invaluable for reference, and it seems an error to cancel them in order to save a few paltry dollars. By all means let the question be agitated next year.

Correspondence.

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

GRAND LODGE SOVEREIGNTY.

To the Editor of THE CRAFTSMAN.

DEAR SIR AND R. W. BRO.,—The dogma of Exclusive Grand Lodge Sovereignty is one that has been so fully discussed and acted upon that it is almost impossible for me to advance any new arguments in relation to it. The question, in all of its bearings, both for and against, have been fully given; while its enforcement has been rigidly adhered to by all American Masonic Grand Bodies. In fact, it has become a law that knows no infraction or infringement upon its rights.

It is, indeed, unfortunate that the question is again brought forward, after every American Grand Lodge has adopted it, by the Grand M. M. Lodge of England, Wales, etc., in the unwarranted and unjustifiable invasion of the jurisdiction of the Grand Chapter of Quebec, in granting charters to form Mark Master Lodges within the territorial jurisdiction of the Grand Chapter of Quebec, and in the appointment of a Prov. D. D. G. M. to preside over them.

I said unfortunate, for it is indeed unfortunate, from the fact that the Masonic world must again be brought into a turmoil, edicts of non-intercourse issued, and the bonds of brotherly love severed, in order to enforce one of the well known and fully recognized — by America — laws of Masonry.

The spirit that prompted the actors in this drama must be anything but that of true Masonry, for Masonry teaches us to obey all law.

If the laws that we enact for our own government are not to be obeyed, what is the use of their being enacted?

What, then, I ask, is their motive? Why is it that the violators of that law must so far forget themselves as to openly violate the law, and that,

too, without a reasonable excuse? Am I mistaken in the supposition that their motives are purely selfish ones, and a desire for notoriety? I trust I am. Why is it that purely Masonic affairs should be paraded before the whole world by a resort to the civil courts for redress, when the Masonic tribunal is the only proper one to dispose of it? I fail to find any reasonable answer, although perhaps there may be one.

Circumstantial evidences go far to show that their aim is a total disregard of the law of Grand Lodge Sovereignty. I trust that conclusion is an erroneous one, but at the present writing it has every appearance of being a fact.

The violation of the law of Exclusive Grand Lodge Sovereignty,—the particulars of which your readers are better informed than those who live without the jurisdiction of the invaded territory,—is both as unwarrantable and uncalled for as it is unlawful and unjust. Strong words, perhaps, nevertheless true ones.

Were one to violate any civil law of Quebec he must answer for his crime agreeable to the civil laws of Quebec, not those of England, or any other country. Very well, then. The Masons within the jurisdiction of the Grand Lodge of Quebec are subject to the laws, edicts and customs of the Grand Lodge of Quebec, not those of England, or any other jurisdiction.

I am well aware that England does not recognize the law of Exclusive Grand Lodge Sovereignty, but supposing that she does not, that does not give her a right to openly and vindictively violate any one of the laws of the Grand Lodge of Quebec, any more than she would have a right to come within the jurisdiction of the Grand Lodge of Vermont, to put into force her laws over the Masons of Vermont.

The Grand Chapter of Quebec is a legally formed Grand Chapter, and is so recognized by nearly every Grand Chapter in the world. I find that the

Grand Chapter of Quebec has exchanged Grand Representatives with forty out of the forty-five (I think) Grand Chapters of the world.

It has been so recognized, and Grand Representatives exchanged by the Grand M. M. Lodge of England. For a number of years there was nothing to indicate but what harmony existed within and without; yet, without a moment's warning, or without a reasonable shadow of an excuse, I find that a "Charter of confirmation" was issued to resuscitate an old, defunct charter that was surrendered in 1863. Proofs were abundantly offered that the said charter of Victoria Chapter was voluntarily and unanimsly surrendered, but those proofs are considered of no avail by the Grand Chapter of England; and to add insult to injury the Grand M. M. Lodge of England must grant charters to form new Mark Master Lodges within the jurisdiction of the Grand Chapter of Quebec. By that act alone she (England) violates, not only the existing law of the Grand Chapter of Quebec, but that of every other American Grand Chapter, as well as promulgating discord and confusion amongst the workmen of the Royal Arch.

Words are inadequate to express the censure that should be bestowed upon any Grand Body that would commit such acts, and upon her own head must fall the consequences.

The Mark Master Degree is purely an American one, under the control of the Royal Arch Chapters. In England, however, it is under the control of the Grand Lodge. The Degree itself differs in some respects from that as practised in America. Now, the Grand M. M. Lodge of England is of decidedly modern date, having been formed in June, 1856. (See Mackey's Encyclopædia for a confirmation of the above facts).

It seems passing strange to us in the United States, that England will be so blind to her own interests, and show such a disregard for the laws of

her sister Grand Chapters, as to pursue the course that she has. In fact, we cannot account for it, much less explain the reason why it is so.

Were the Grand Chapter of Quebec to issue charters for the formation of M. M. Lodges in the city of London, England, there would be heard such a hue and cry from the Grand Chapter of England that the whole Masonic world would know it at once. She would strenuously resist such invasion with all the power that she had.

It seems strange to us old-fashioned Masons that any jurisdiction would do an act that she would most severely condemn were it done to her; yet the Grand M. M. Lodge of England, etc., has, and is, doing what she would most strenuously resist were it done to her. Can you, Bro. Traves, or any other brother, solve the problem? I cannot, nor will I attempt it.

Your readers can rest assured that the sympathies of the Royal Arch Masons of the United States are with the Grand Chapter of Quebec in her attempts to repel the unwarrantable invasion of its territory by the Grand M. M. Lodge of England, and we wish you Godspeed in your endeavors to sustain and enforce your jurisdictional rights.

When the proper time arrives I trust that from the Grand Chapters of America will issue no uncertain voice in the matter. They cannot, in justice to themselves; for, if the jurisdiction of one Grand Chapter can be invaded with impunity, so can that of another.

It certainly is my wish that the present existing difficulties may be speedily terminated, and the question settled at once and forever.

Perhaps it is a "vain hope," but I still hope that the Grand Bodies of England may be "brought to see the errors of their ways, and recant," before the whole Masonic world is filled with confusion, and the laws, rules and regulations of the Grand Chapter of Quebec can, and will be enforced, without a resort to the

baneful influences of edicts of non-intercourse.

In the past I have counselled moderation by tongue and pen; but now I have no hesitation in saying that moderation and "patience has ceased to be a virtue"; that the time has now arrived when something besides words must be used to repel the by far too frequent attacks of the Grand Bodies of England upon those of Canada and Quebec; you now must act, and that, too, at once. Be sure that you have right, justice, truth, and law on your side (as you certainly have), and then fight if necessary for your rights and the sustenance of Masonic law. Put, if necessary, a little force behind your moderation, and enforce the law of Grand Lodge Sovereignty, "peaceably if you can, forcibly if you must."

Try Masonry until that fail, and then, if the open violators of your laws do not recant, issue edicts of non-intercourse, but exhaust every other means first. You certainly have my sympathy and hearty cooperation in your endeavors to sustain your laws, and not only that of myself but that of nine-tenths of the Royal Arch Masons of America.

As far as I am concerned, I am fully aware that it will be but little that I can do but even the bite of a fly annoys.

FRANK W. BAXTER.

Highgate, Vt., Aug. 29, 1883.

MASONRY AN INEXHAUSTIBLE SUBJECT.

Some years since, while conversing with an old editor of a political and general newspaper, he remarked: "In politics and general news there is always something new to write about, but in editing a Masonic journal I should think that you would often be at a loss for a subject. We had not found it so then, nor have we since, in an editorial experience of nearly fifteen years. Masonry is in no sense a specialty. It is not a one-idea institution, confined exclusively to those

who have been admitted within its portals. A young Mason, who has committed to memory all the work and lectures of the initiatory ceremonies, may imagine himself to be a bright Mason. One such we have in mind now, who, when asked to subscribe for a Masonic journal, replied that he "didn't want it, for he knew all there was of Masonry." In such cases it may well be said, "where ignorance is bliss, 'tis folly to be wise." We said to him then, as we say now, that he had simply learned the alphabet of Masonry. There had been placed in his hands the key that would open to him the hidden mysteries that the greatest and wisest men for ages past have been unable to fully comprehend and understand. The more he studies Masonry, the larger will become the field of his investigation, and the more fully will he realize that he is only a beginner in a course of study that he can never fully complete.

A symbolic lodge is said to extend from East to West, and between North and South, while its covering is no less than the clouded canopy of heaven. This expression is used to convey to the mind an idea of the universality of Masonry. Thus, unlimited in extent in its field of operation, it presents at once a boundless field for study and investigation as regards the great truths it was designed to teach and the noble work that is its mission to perform. A man may travel around the world and learn much that would come within the range of his vision, but should he insist that he had thus acquired a full knowledge of the earth, and the relation it sustains to the numberless worlds that surround it, would be so ridiculous that he would become at once the laughing-stock of the community. It is no less pretentious for a Mason to claim that because he has passed through all the degrees of Masonry he has thereby acquired a full knowledge of all that can be learned of an institution

that is as boundless in its field of operation as the great globe itself.

Masonry, in its history, traditions, symbolism, landmarks, jurisprudence, laws and regulations, furnishes Masonic writers with a great variety of inexhaustible subjects of interest to the Craft. The editor of a Masonic journal, who is a Masonic student as well, will never be at a loss for a theme for his pen for the edification of his readers. He may lack the ability to elucidate to their satisfaction, which is unfortunately sometimes the case, for there is much in Masonry of an esoteric nature that sometimes interferes with presenting in public all that is necessary to express, in order that he may be fully understood, whether the reader be a Mason or not. The Mason of the present day, who aspires to official position, or would take rank among his brethren as being well posted, will soon find that he must possess something more than the mere ritualism of Masonry to qualify him for this honorable distinction. He can not represent the great luminary of nature, and diffuse light and lustre to all within his circle with this simple acquirement. His administration as an officer will prove a failure, and his efforts to instruct his brethren will be like unto the blind leading the blind,—they will both fall into the ditch. Years of study have enabled us to learn much of Masonry, but they have also more fully impressed upon our mind the fact that there is much more yet to be learned, and which we hope by patient industry yet partially to obtain.—*E.c.*

A new Chapter will shortly be instituted at Parkdale, Ont.

We are glad to note that in many of the Reports on Foreign Correspondence the subjects of Perpetual Jurisdiction and Three Ballot System are receiving due attention. Both systems are contrary to the spirit of Masonry.

CANADIAN MASONIC NEWS.

M. W. Bro. O. Tyler, 88°, Grand Com. of Vermont, and P. G. Master of Quebec, was present at the laying of the corner stone at the University of Burlington, and the unveiling of the statue of Lafayette. Our distinguished brother also attended the Grand Bodies at Ottawa in July.

The Sovereign Sanctuary of Roumania, presided over by M. Ill. Bro. Captain Constantine Morion, 96°, has officially recognized the Sovereign Sanctuary of Canada and requested an exchange of Grand Representatives. We understand the appointment of Grand Representative of Roumania near the Sovereign Sanctuary of Canada has been tendered to V. Ill. Bro. W. B. McMurrich, Sublime Dai of the Mystic Temple at Toronto.

The recent proceedings of a body calling itself Masonic, and presided over by a so-called Supreme Grand Commander of the Scottish Rite, which is supposed to be composed of gentlemen, speaks of R. W. and M. E. Comp. L. H. Henderson, one of the most deservedly popular and upright Masons in Canada, and a Past Most Excellent Grand Z. of the Grand Chapter of Canada, and one to whom H. R. H. the Prince of Wales, as Grand Master of the Templar Order, was pleased to present with the coveted decoration of K. C. T., as "one Henderson of Belleville." If the Supreme Council of Canada, presided over by Bro. Hutton, and run by Bro. Murton, thinks that it is "Masonic" to thus traduce the character of a brother Mason in their published proceedings, they will find that in all probability they will have to answer to their peers, the Craft universal, for thus wantonly insulting a brother whose name has been a household word in the Canadian Craft for over a quarter of a century, and whose reputation is equal to that of any man belonging to this oligarchical clique.