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THE CANADIAN CRAFTSMAN,

AND

MASONIC RECORD.

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

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No. 7.

SOVEREIGN GREAT PRIORY OF CANADA.

OF THE UNITED RELIGIOUS AND MILITARY ORDERS OF THE TEMPLE, AND OF ST. JOHN OF JERUSALEM, PALESTINE, RHODES AND MALTA.

Allocution of the Supreme Grand Master, "United Orders of the Temple and Malta for the Dominion of Canada, read before the Sovereign Great Priory, at Windsor, Ontario, 13th July, 1886.

FRATRES,—I heartily greet you. Another year of our short existence on earth has come and gone, and by the mercy of the All Wise God, we have been spared to meet again at our annual convocation. Let us then, with due reverence and a deep sense of our unworthiness, acknowledge the many mercies we enjoy, and implore a blessing and guidance on the deliberations of our present assembly, in the name of the Father, the Son, and the Holy Spirit, one God, to whom belong all power and glory.

"In the past year we have been forcibly reminded of the frail tenor of our earthly existence, by the sudden death of two esteemed members. One of them, Fra. † Daniel Collins, who resided in my neighborhood at the Village of Maitland, had assisted at the formation of the 'Gondemar Preceptory,' of which he had at one time been Presiding Preceptor, died suddenly on the 15th Nov. last. A few minutes before his death, he had been superintending some repairs to the Anglican Church, of which he was a devoted member and trusted office-bearer. On leaving the building and proceeding along the road, he suddenly dropped down dead. Our late Brother, born on the 30th August, 1812, was at the battle of the "Wind Mill" at Prescott, in 1837, as an officer of the Incorporated Militia, and was one of the old residents in the Township of Augusta, living at the homestead taken up by his father, a U. E. Loyalist, of English descent, in 1774. He was an esteemed and respected member of the community. May he rest in peace.

The amiable, tall, burly form, and kindly face of another Brother who has passed away, will long be remembered and regret-

ted, for his kind and generous heart, ever ready to bring forward the claims of the widow and orphan, the destitute and distressed, that of Fra. † Dr. Robert Ramsay, of Orillia, Ontario.

"He is gone, and the place that knew him will know him no more."

He had devoted much of his time to literary pursuits, especially in Masonry, more particularly of late years, in connection with our late Brother † Longley, to matters relating to the various occult degrees and rites; not that he was impressed in reality with their usefulness or authenticity, but looking upon all so-called High Degrees as of a common origin and intention, felt justified in bringing forward and propounding,—such as he had specially selected,—to those who were interested in Masonic lore. In this view I did not coincide; there being already a legally established, recognized body of these degrees in Canada,—the A. and A.S. Rite, 33",—which, by all Masonic usage, should not have been interfered with.

Our lamented Brother died suddenly on the night of the 4th of January last, at Toronto, when apparently fast recovering from an accident, a broken leg, that he had met with two weeks previously, and no danger anticipated. Mrs. Ramsay, his wife, on the night of his death, had been reading to him a few minutes before he went to sleep, when shortly afterwards, springing up in bed, he fell over dead. How true it is, "that in the midst of life we are in death."

Fra. † Dr. Ramsay was born in London, England, on the 21st March, 1841, coming to Canada when quite a boy with his father, the late Rev. Canon Septimus Ramsay, M.

A., a prominent clergyman of the Church of England, a Deputy Grand Commander of the former Provincial Grand Conclave of the Templars in Canada.

Our late father and friend, † Dr. Ramsay, was admitted to the Templars Degree in the "Orient" Commandery of Cleveland, Ohio, United States of America, in 1868, and on his return to Canada, established the "Mount Calvary" Preceptory in 1870, at Orillia, Province of Ontario, having transferred his allegiance to the Grand Conclave of England and Wales, subsequently obtaining the rank of a Past Grand Captain of that jurisdiction; and at the assembly of the Great Priory of Canada in 1883, he was appointed, from my recommendation, in consideration of his services, both through the Masonic press and otherwise, and being satisfied in my own mind, that he fully believed in the truths of the doctrines contained in the English system of Templary, to the distinguished position of a "KNIGHT COMMANDER OF THE TEMPLE," one of the much coveted decorations granted to Canada by H. R. H. the Prince of Wales.

His numerous Masonic honors, prove how much he was appreciated in the different degrees he was in possession of. To me, his memory will ever bring to mind but kindly thoughts and feelings. Who is without failings? I can only think of his many good deeds and qualities, and his invariable kind and considerate feelings towards myself.

"Death is the crown of life.
Were death the end? good men
Would live in vain.
Were death the end? to live
Would not be life.
Were death the end? even fools would
Wish to die."

Great Priory will no doubt see fit to insert in the Proceedings a tablet to the memory of our late Brother. Although I have not been made acquainted with the death of other members of our Fraternity, we may be certain the fell destroyer has been busy elsewhere; let us then tender our sympathy to sorrowing friends and relatives.

THE EDICT.

I regret to say that the Edict of non-intercourse with the Scottish Templars of New Brunswick is still in force. The existence of Scottish Encampments in the Dominion has always been to me a matter of indifference, whether they remained an isolated body or amalgamated with the English jurisdiction, and none can deplore more than I do the necessity that Great Priory felt of issuing the Edict, the principle of doing so being at variance with the usages of Masonic law in England, by

which, until of late, in Templar matters we have been guided, viz:—"That a Grand Body, by its mere creation, cannot invalidate Subordinate Bodies already existing in the territory over which it assumes jurisdiction."

Great Priory, however, on declaring Sovereign authority in Canada, adopted the "American System" of exclusive jurisdiction, for governing Masonic powers, which was also established by the United States Templars as a fundamental principle. Such being the law of unanimity on this continent, it appeared to me incumbent, and a duty to the "whole Order," on the part of the Scottish Encampments of New Brunswick, to join this Great Priory, after its separation from "Convent General," being then an acknowledged, lawfully independent governing power of the Dominion. Although there is now no Grand Master for the whole Order of every nationality, as in ancient days, every country claims, and it is generally acceded to them, to have Grand Masters or Great Priors supreme in their own jurisdiction. There cannot be the slightest doubt, that the "Chapter General of Scotland" would have released them from their allegiance, as readily as H. R. H. the Prince of Wales had done with us, if they chose to ask for it, but it would seem, that at all hazards, they are determined to remain separate and isolated, by throwing obstacles in the way of any amalgamation. The onus must therefore rest upon themselves. (1)

This is but a repetition of the old, much to be regretted, unwise, and unnecessarily-provoked quarrel, by the Grand Lodge of Scotland with that of Quebec. It is essential for Masonic peace and unity, that one Masonic power shall not create subordinates, or continue to exercise authority over such as do exist, occupied by another independent co-equal power. Even if the naked right existed, there is ample considerations that forbid its exercise. This, I think, is now the settled Masonic law, and alike applicable to the Templar system. Great Priory bearing all this in mind, felt it incumbent at the very outset to assert their supremacy, and at once put down any attempt at innovation of their rights, by issuing an edict of non-intercourse with all foreign Templar bodies in the Dominion;

(1) The statement of objections set forth by the Scottish Templars of New Brunswick, of the 2nd July, 1885, was not for a considerable time afterwards known to the members of Great Priory, a copy having been refused the Grand Chancellor after it had been printed and circulated in the "United States," and amongst their own adherents for some time, who were required not to make it public.

fully explained in the statement published on the 20th January last. Vide Appendix (A).

But I cannot help thinking, that had a little more time been taken for consideration, and less eagerness shown to precipitate matters, in the anxiety and determination for *immediate* independence, much of the present difficulty might have been avoided. It has been asserted, that if the suggestions of the Chairman of the Committee on the independent movement, Fra. † John H. Graham, (the able and experienced ex-Grand Master of the Grand Lodge of Quebec), had been adopted, they could not have arisen, who had laid before his committee two propositions, in which he pointed out, 1st—That after consent of His Royal Highness, the Prince of Wales, should be obtained for our entire separation from Convent General, &c., that a Provincial Priory should be formed in each Province of the Dominion, and that duly authorized Representatives from such, should assemble and duly form the "National Great Priory" for Canada. Or, 2nd—That if independent Provincial Priors were not advisable, that all the Preceptories in the Dominion be invited to send to a convention held therefor, duly accredited Representatives to form a Great Priory for the Dominion, as before. Either of these would have been wholly regular, and it is believed, would have commanded assent and support of all at home and abroad, because the action would then have accorded with regular procedure in Craft Masonry in organizing governing bodies. (2) But the Grand Council and Fratres thought otherwise, and that it would be more advisable to secure independence first for the National Great Priory, and then regulate minor details, never supposing there could arise any difficulty with the two Scottish Encampments of New Brunswick, who had allowed it to be understood that when independence was obtained, they would give the matter favorable consideration. The course pursued appears to have been the wisest, as it united all the Preceptories in the different Provinces, with the one exception; whereas, had Provincial Priors been first formed instead of a Sovereign Great Priory, each Province might have declared itself separate and independent, and thus destroy the whole object and aim of a Sovereign Nationality.

My own opinion is strongly in favor of establishing Provincial Priors in Quebec,

(2) The jurisprudence of Craft Masonry is applicable to the Templar System, it being generally held as an axiom, that the jurisprudence of all regular "allied" Grand Bodies, be formed and governed according to the Constitutions of Freemasonry.

Nova Scotia, and New Brunswick, &c., when a sufficient number of Preceptories have been organized in each—three at least—and the members prepared to form the Provincial bodies, who should send duly appointed representatives to Great Priory acknowledging fealty to the Sovereign body; this would leave the Provinces of the Dominion in the same position as we ourselves were formerly to England, and still be a united body of Templars in Canada. I am satisfied that more interest would be taken in working and disseminating our Templar system, if this plan was adopted; of course at the commencement it would have to be greatly modified as to their independent action, and continue to remit fees and make returns to "The Chancery" as at present.

The Province of New Brunswick, having with the Scottish Encampments the legal number of Preceptories, I would suggest that Great Priory, under all circumstances, should at once give the subject mature and deliberate consideration, of making this proposition to the New Brunswick Scottish body, to establish an independent Provincial Priory, and thus if possible harmoniously end a controversy so foreign and out of character to the principles of the Christian Order which we represent, and in the words of a great statesman, prove "That concession of local government is not the way to sap and impair, but to strengthen and consolidate unity."

NEW PRECEPTORIES.

During the year I have granted dispensations for opening Preceptories at Truro, Nova Scotia, named "Malta," dated 1st December, 1885; "Metropolitan" Preceptory, at Melbourne, Victoria, Australia, dated 1st May, 1886, and recommend that Warrants be granted them. This last Preceptory being within unoccupied territory in the British Empire, the petitioners could by right and custom apply to whatever Grand Governing Body they chose for a Warrant.

THE REVISED STATUTES.

We are indebted to the zeal and energy of our Grand Chancellor for the Revised Statutes being issued, and the various duties required of Preceptors and members in Canada clearly laid before them. Although, from some few omissions and printers' errors, it will be necessary to issue a short agenda.

It will be seen in the introduction to the Statutes, that the copy of an old Templar Canadian Warrant has been inserted, brought to light by the praiseworthy researches of Past Provincial Grand Prior, † J. Ross Robertson, of Toronto, which proves that the Templar degrees were long known in Canada. It may be interesting

to learn, that when Templar degrees were first introduced into England, authority to confer them was issued under Craft Warrants. The Ancient "St. John" Lodge and "Frontenac" Royal Arch Chapter, of Kingston, Ontario, were granted Warrants in A. D. 1794, and there is still on record an old list of members, headed:—"List of the Encampment, 2nd November, 1800," referring to certain of them, who had left the Lodge and Chapter in September of that year, showing that the Templar degrees were in full work at that time. The names of the Grand Master and other officers who signed the Warrant, were old members of St. John Lodge, then No. 6, Colonial Registry, and there is no doubt that when the Lodge received its Warrant, it also had authority to confer the Templar degrees, and was, in fact, the original Provincial Templar body acting as a Grand Encampment in Canada issuing Warrants, &c. In reality, their authority should date from 1794, that of the Craft Lodge and Chapter.

I therefore think it due to the Premier Preceptory of the Dominion, the "Hugh de Payens," of Kingston, revived from the old St. John of Jerusalem Encampment, and recommend to Great Priory that they be allowed to wear the distinguishing mark of Provincial Priory Officers, that of one white stripe in their sashes and ribbons. The Presiding Preceptor I shall appoint, *ex-officio*, permanently, as the Grand Master's Banner Bearer, as I was the first elected Commander of this Preceptory.

Consequent upon permission being granted to adopt "one white stripe" for this Preceptory, it will be advisable to alter the Statutes at page 36, Section 100, to read:—"Provincial Priors and Officers with 'two' white stripes;" the one white stripe will then not interfere with Great Priory Officers; and also in Section 102, fifth line, strike out "one" and insert "two."

THE RITUALS OF THE TEMPLAR SYSTEM.

"A RITUAL IS UNDERSTOOD TO BE A FORMULA OF A CEREMONIAL AND ITS EXPLANATION."

In my Allocation of last year, I stated that I had placed in the Archives of this Great Priory, the early Rituals of our Templar System, which had been brought by me from England and introduced into Canada. I should have also mentioned, that there was amongst them the one issued by "Convent General" in 1876, with the reasons for doing so; because, in fact, it was that which we adopted, and *now use*, rejecting some clauses and adding others considered more suitable to the working of the degrees in Canada.

In 1873, when it was decided that H. R. H. the Prince of Wales, had consented to

become Supreme Grand Master of the Templar degrees in the British Dominions, as a united body called "Convent General," a commission was appointed, fully instructed to examine the existing rituals in which there was then but little uniformity, and draw up a ceremonial reorganizing the discordant elements and conflicting claims of those in use, and correcting such anomalies and historical errors as were known to exist. It is claimed by the "Commission," that in the one issued by them, "*No novelty has been introduced, and every clause of it is to be found either in actual words or substance in one or other of the Templar Rituals of Great Britain and Ireland.*"

Amongst the members of this Ritual Commission, was our respected Representative near the Great Priory of Ireland, the Honorable Judge Townshend, of the Admiralty Courts, Dublin, with Frater † Emra Holmes, of the Island of Guernsey, well known in the literary world, Representative near the Great Priory of England, and Sir Patrick MacC. de Colquhoun, the learned English lawyer, author of a "Concise History of the Temple," which has so materially assisted to dispel the myths that surrounded modern Templary.

The old rituals it would appear, had been framed on the traditional belief in the connection of Templary and Freemasonry, without any research into historical facts, plainly showing that they were but the fabrication of Masonic enthusiasts of the last century, who had given but little thought to the assertions that they made, or the conclusions at which they had arrived, as is apparent to the most common observer and reader of history.

The idea formed by some of the old Masonic Templars, and one of their leading points insisted upon, that Templary was a component part of "Free and Accepted Masonry" preserved in the degree of the "Herodem Kadosh" of the so-called "High Degree" System, never taking into account that this and all degrees and rites *outside* the Craft or Speculative Masonry, are but fabrications of the last century. (3)

(3) When the "Kadosh" degree was invented (which refers to the history of the "persecution" of the Templars), there had been for a century and more, *no reason* for resorting to any organization under the *mask* of such a degree to maintain under it a secret Templar organization. None of the Masonic organizations into which the *Ancient Templars* are "*pretended*" to have entered, "*had being*" until long after the time when it would have been *dangerous* for Templars to reorganize the Order openly under the old name.

I must refer you to our Great Priory Proceedings of August, 1877, in which will be found the report of the Ritual Commission, with the changes recommended fully explained, and clearly showing the absurdity of perpetuating palpable historical errors, because the Masons of the last century believed in an *imaginary* Order of Masonic Knighthood.

It is useless to assert, that any body or society calling themselves Templars, who base their origin on "Free and Accepted Masonry," represent the Ancient Religious Military Order of the Crusades in any way. Many societies have arisen under Templar designations:—as "Good Templars," "Masonic Templars," &c., but whose doctrines and usages are diametrically opposed to the Order of the Crusades.

It will be apparent to the most casual observer, that the "peculiar" dogmas of Christianity could *never* have had any connection with the "*Universal Creed*" of Modern "Free and Accepted Masonry," therefore, a *Masonic* Christian Order of Knighthood is an anomaly. The Orders of Knighthood of the Middle Ages being purely Christian, the prefix "Masonic," is a misnomer and creates a false impression.

The history of the Ancient Templars and Knights of St. John, is well known, and it is evident that their principles and customs could never have had anything to do with existing "Free and Accepted Masonry." The idea then of amalgamating *true* Templary with Masonry destroys the very foundation of both. No doubt Drs. Anderson and Desaguliers in 1717, sacrificed much of what was then known of the early "St. John's" (Christian) (4) Ma-

to come in. So with the Templar degrees founded on "Free and Accepted Masonry" that had replaced it, in which the true derivation and object of Templary is lost, and nothing but the name retained. Its whole organization, doctrines and ceremonies, were altered to suit the views of the times, and of those who neither cared or wished to know the history and intention of the Order, which indeed are totally unfitted for the popular ideas of the great majority seeking admission, who believing only in the universal plan of "Free and Accepted Masonry," see nothing in the Templar degrees but a Masonic military pageant more suitable to their taste and feelings, and have no desire to discuss its merits or enquire into its derivation.

Few appreciate research, and seldom if ever go beyond the surface, consequently they are unable to understand so beautiful a system as English Templary, which stands alone on its own merits and principles as a Christian Society, whose mission is to advance the interests of our Ascended Redeemer, whom we are bound to follow in His life and precepts, and thus far, at least, pay homage to the Great Captain of our Salvation, whose sworn soldiers we have constituted ourselves, and that by our own voluntary act.

As a matter of historical fact, Templary founded on Modern "Free and Accepted Masonry," is pure fiction, and one of the myths of the past. Craft Masonry itself ignores and repudiates the claim, and does not support or wish it to be understood that such exists, and merely *tolerates* it as a body of Masons in a military garb, professing Christian principles. (5)

(4) The early Christian character of Masonry is shown in the primitive Lodges before the Society was incorporated into Building Guilds. These Lodges were under the supervision of the Monks, and were frequently termed "*Fraternities*" of this or that Saint. The Building Society of "Strasburg" was called "Brothers of St. John," and not designated "Masonry;" but it has been proved beyond a doubt that the Masonic Fraternity of our times is the legitimate off spring of the Building Corporations or "Guilds" of the Middle Ages, who were themselves the successors of the Christian Builders, consisting at first wholly of Monks or Lay Brothers in the Monasteries. And it is well authenticated that the first association of "Stone Masons" were employed solely in the service of the Church.

The Grand Lodge of Scotland still keeps up the recollection, by calling the "Craft" degrees "The Masonry of St. John." Masonry to enable the "million" of all creeds

(5) A well-known, able, and learned Masonic author and authority of the United States, in writing to me some years back, says:—"Viewed in the light of present opinion in this country, Masonic Templary is an absurdity. There is not the *slightest* foundation for the impudent *fiction* that the Knights Templar Order, after the Political Suppression of A. D. 1312, became Free Masons, and under the *mask* of Masonry continued their Templar organization. * * * The Ritual of the Order was made here; there is *nothing* of the Templar in it or in the militia uniform they wear. The titles of the different officers and designations they have adopted, are altogether unsupported by *any* historical evidence, being purely imaginary, the production of ritual compilers for the purpose of assuming the military character without the slightest authority for doing so, and are merely a pretext for playing at soldiers for the purpose of pageantry and display in public."

HISTORIC, PAST AND PRESENT, OF THE
TEMPLAR ORDER.

From the persistent endeavors to misunderstand the meaning of my remarks on the Templar System, so frequently indulged in by Masonic reviewers, I deem it important and absolutely necessary, for a better understanding of the subject, briefly to recapitulate portions of its history, and endeavor distinctly to point out and show what true Templary means and really is, in its later Masonic revival, explaining the system established and practiced by us, from the totally opposite views entertained by others in the Masonic world, and thus endeavor, if possible, to dispel the confusion and constant playing at cross purposes now so common when referring to the Templar degrees, adducing my statements from reliable sources, which I have long carefully examined and studied.

THE ORIGIN OF MODERN TEMPLARY

arose from the Ancient Order of that name in the time of the Crusades, founded at Jerusalem in the beginning of the 12th century. The objects were the defence of the Holy Sepulchre, and the protection of Christian Pilgrims against the Saracens and Turks, who profaned the Holy Sepulchre and derided the sacred mysteries of Christianity in the places where they were fulfilled.

The opinion which then prevailed in Europe, viz.:—That the "one thousand" years, mentioned in the 20th chapter of Revelations, were about being fulfilled, and that Christ would soon make His second appearance in Palestine to judge the world, increased the pilgrimages to that country, and these were considered in the highest degree meritorious, and even absolutely necessary.

The foundation of the Templar Order grew out of these circumstances, beginning in the first instance with a small number of the "Benedictine" Order of Monks, who

The establishments of the early Knights Templar were called "Preceptories," and the title of those who presided in the Order, "Preceptors," as the principal Knights of St. John were termed "Commanders," and their Houses "Commanderies." The Order was known as the "BROTHERS OF THE TEMPLE," not "Sir Knights," a term introduced by "romance" writers to designate the *profession*, as "Sir Priest," &c., &c. In the English edition of "Addison's Valuable History of the Templars," it is *nowhere* to be found; but in the American edition of "McCoy," where the original text is *chanquel*, substituting "Sir Knight" for "Brother," with other *unauthorized* additions and changes of the same kind.

resided in Monasteries at Jerusalem near the sacred places, and were principally employed as nurses in the hospitals attached to their religious houses, for the care of the sick and worn out pilgrims visiting the Holy Land.

These "Friars" partook largely of the military spirit which then prevailed, and became "Monk Soldiers" for the defence of the Sepulchre and the Pilgrims, receiving from time to time money and accession to their numbers from this Order in Europe, who forsook their Monasteries to join their brethren in Palestine, and were soon organized by noble and skilful military leaders into an Order, by name "Knights Templar," at first composed of a few noble Knights, afterwards largely increased as the Order grew in usefulness and military renown, and their following swelled by all ranks and classes of society, who flocked to the standard of the "Beaumont." They had become known as "Poor fellow-soldiers of Jesus Christ;" "Poor soldiers of the Temple of Solomon," afterwards abbreviated into "Templars," the latter appellation, to the fact that their "House" was close to the "Temple Church," built near the foundation of the "Sanctuary of the Ancient Temple of Solomon."

THE BENEDICTINES. (6)

In all its course, the Templar Order was strictly a religious one. It was pure at its commencement, coming as it did from the Ancient Monastic Order of the "Benedictines," who professed strictly the doctrines of a "living Christ."

At this point it will be proper to remember, that there were *two* distinct bodies of "Benedictines," who forsook the Cloisters on being relieved from their mistaken apprehension that the end of the world was at hand. The one composed of the Lay Brethren, Architects, who gave their attention to building sanctuaries for the worship of God, and who hastened to rebuild and repair their ecclesiastical structures and to erect new ones. The other branch, the Order of the Templars, the particulars of which have just been

(6) History tells us that the "Benedictines" may be considered as the first in order of time, as well as of importance, of the Monastic Orders of the West. The first Convent and Cloisters built to shelter the Pilgrims in Jerusalem, near the Holy Sepulchre, were filled by "Benedictine Monks;" in this Convent were attached two hospitals, one for men, the other for women, dedicated to "St. John the Almoner," and "Mary Magdalene." Money was collected in England and sent to these Benedictines, who fed, clothed and nursed the sick and wounded.

referred to, both leaving the 'Cloisters' at the same time; both carrying with them the same sacred mysteries, and urged on by the same motives, gloriously accomplishing the object which they desired.

DISPERSION OF THE ORDER.

In the course of time, the Order had spread throughout Germany and other countries of Europe, to which they were invited by the liberality of the Christians, and in every land they had many Preceptories; but when the Crusades terminated, their day of usefulness as a military body was over, and their enormous wealth and military renown created feelings of jealousy and avarice, which led to their final annihilation in 1312, by the treachery of Philip King of France, and the then Pope Clement the V.

After an existence of nearly two hundred years, their last Grand Master, "Jacques de Molai," with his principal Knights, was burnt at the stake in Paris, 11 March, A. D. 1314, and the "Order" dissolved. (7)

Some entered the Monasteries, others married and retired into secular employments, many fled into Spain and Portugal, uniting with the Order of "Christ," and numbers joined the Order of "St. John" of Jerusalem, where in England and Scotland the lands and Lordships of the Templars was conferred upon this Order, with whom the suppressed Templars had united, particularly Scotland, where they became known as the "Combined" Orders of the "Temple and St. John;" thus the individuality of the Templars was forgotten, while the name of "St. John of Jerusalem," afterwards called Knights of "Malta," was continued.

These Templars brought with them the

(7) The Ancient Templars were a specially Religious and Military Order; they had no secret ritual but what they brought from the Cloisters, which pertained to the doctrines taught by the "Sacred Mysteries;" but they undoubtedly had a peculiar ceremony of reception as regards the military novitiate, adapted to chivalry, which was not anything more than one of military discipline suited to the times connected with "vows, probations, and precepts," as far as it concerned the object of their organization. The ritual they brought with them being the "basis," and that which they adopted as a military body "consequent." The doctrinal portion was confined to a select few, who were believers in full of revelation, and communicated only in their secret conclaves, where they were preserved as the foundation of their faith, corresponding exactly with the Word of God, which bore them up and animated them throughout all their trials and conflicts.

symbolic religious teachings of their old Order: the "Sacred Mysteries" (8) "M'con-ranceo." The early "Christian" Masonry of the Builders, which was thus preserved until the Reformation, when the Combined Orders in Scotland surrendered their lands to the Crown and their "Preceptor" (Commander), Sir John Sandilands, obtained the title of Lord "Torpichen," on his embracing with his Knights the Protestant faith, and the members became absorbed in the ranks of civil life, and were scattered over Europe.

It is without any stretch of imagination to believe that their ceremonial and religious symbolical teachings were practically unimpaired, preserved, and continued, by those seceding Protestant Knights, without regard to the "chef-lieu" at Malta, which indeed had for some time ceased to acknowledge the Scottish body, fulminating against them "Bulls," as hostile to and aliens from the Romish Church. This will account for the Protestant Knights of the Combined Orders in Scotland, as related by some authors, becoming connected in the latter part of the 17th century with the Masonic Fraternity, during the existence of the headquarters of the Order at Malta, which was not dissolved until the conquest of that Island by "Napoleon" in 1798. (9)

(8) The "Sacred Mysteries," the counterpart of Divine revelation, the forerunner of the Christian faith couched in symbolic teaching, were preserved pure from the "beginning." They were known and transmitted to succeeding generations by the Patriarchs. The revelation of them was constantly made to the Prophets and taught in their schools and colleges extending to the time of the Christian dispensation pure and untainted, although surrounded throughout their course with all sorts of idolatry and heathen superstition. They were violently opposed by the Jews and derided by the members of the "Ancient (Pagan) Mysteries," which flourished in the fifth century of the Christian era, and continued until A. D. 800, when they ceased. There were many "mysteries" of the ancient world, which history defines what they were. With the spirit of the Christian religion, these "Ancient Pagan Mysteries" declined and became extinct. And the whole course of history flatly contradicts the possibility of a continuous perpetuation of their "secret doctrines."

(9) This may also solve the question of old houses in different places having the name of "St. John" inscribed upon them, where it is known no "Commandery or Priory" of the Order had existed, but in which, doubtless, private Chapters were

CONTINUATION OF THE "COMBINED" ORDERS
IN THEIR LATER "MASONIC REVIVAL."

Towards the end of the 17th and the commencement of the 18th century, many works were written by the learned to make manifest the secrets of occult philosophy, and it is claimed that from the Protestant members of the former Combined Orders of "St. John and the Temple" in Scotland, their ceremonial and "secret doctrines" were obtained and privately made known; and I have every reason to know that this was the case, from old authentic private documents which came into my possession, and valuable information communicated to me from time to time from a source I could not doubt. (10) This subsequently gave rise, about the middle of the last century, to the introduction of the system of Templary in the British Dominions being attached to "Free Masonry," with the object of preserving the knowledge of a common origin, and the same Christian basis.

The Ancient Order of Templar Knight-hood of the Crusades and the Architects—Builders, or Stone Masons (Architecture and Masonry being synonymous terms amongst the Monastic Medieval Builders),—originally professed and practiced the same reli-

held by individuals who belonged to the Order. Such a house is still in existence in the city of Quebec.

(10) The doctrines of the "Sacred Mysteries" taught in the secret conclaves of the Ancient Templars, were known to a few of the principal members of the "Combined Orders" in Scotland, who were "Believers" in full, and carried after the Reformation by the quondam Protestant Knights to the North of Europe, notably Denmark, where they were taught, although in secret, by the Society of the "Brothers of St. John," and I believe, still practiced at Copenhagen, which I learn from private documentary evidence I have seen and read of a late Danish physician, who was between sixty and seventy years ago a member of the Brotherhood, and for many years Chief Surgeon to His Majesty King Christian the VIIth, of Denmark, the then Hereditary Grand Master of the Society, but from their sacred character not publicly or generally made known, and only communicated with the greatest circumspection; but the principles inculcated are fully and freely discussed. It is necessary and right that this should be the case to preserve the sacred truths revealed to the initiates in the privacy of the Chapters, from being made the sport of the unbeliever and profane, and which can be of no interest to those who profess the sceptical and rationalistic views of the present day.

gious sacred mysteries; but these Building Associations gradually declined, and when they became absorbed in the Trade Corporations, or "Building Guilds," were lost or forgotten, and they were altogether eliminated in the new system of "Freemasonry" at the revival A. D. 1717.

The ceremonial of a reception into these Modern Templar degrees, has no reference to "Free and Accepted Masonry," further than that it is now and has been the stepping-stone to the Templar system; not that there is the slightest connection between them; nor are these degrees intended as a continuation in "direct descent," as at one time supposed, of the old Orders of Chivalry, but merely to perpetuate their early Christian character common to both, and the recollection of the grandest of the Religious and Military Orders of the Middle Ages, whose enthusiasm in the cause they had embraced, incited them to deeds of valor that were the wonder and admiration of the whole Christian world. It is therefore necessary to dismiss from the mind everything relating to "Free and Accepted Masonry" as now taught, to understand the origin and aim of true Templary, and to turn our thoughts to the more substantial matters connected with the ancient and pure faith declared to us by the wise and good of old.

Aspirants for these Templar degrees are required to be in possession of the Masonic Royal Arch degree, and for this reason alone:—that it is now the completion of Speculative Craft Masonry, an innovation on the original plan of Freemasonry, by dividing the third degree into two parts, the latter portion being the *lost word*, with an unreliable Jewish legend, making the fourth and last degree of the "English Rite of Masonry."

The Templar degrees, since the union of the Grand Lodges of England (1813) are only considered as allied bodies to Craft Masonry, and in no way a part of it.

EXISTING DIFFERENCE BETWEEN ENGLISH AND
UNITED STATES TEMPLARY.

Having thus explained the origin and object of our system, it will be at once seen from what a very different stand-point it is viewed, and how totally dissimilar in every particular the British system is from that of our Brethren of the United States. The one based upon "Free and Accepted Masonry," although professing Christian principles, so far as it does not interfere with the Universal Masonic Creed, permits its candidates to follow their own convictions without any definite restrictions, and does not require the test of the Holy Trinity, clearly showing, and indeed stated by themselves, that "it was not their intention to adopt the peculiar religious opinions, or follow the usages of the

Knightly Orders of the Middle Ages, but to create a Masonic military degree of their own, known as Knights Templar." As this only professes to exemplify "Free and Accepted Masonry" in a military Christian character, it can have no pretension, in its present form, to be considered as representing the Ancient Order of that name, whatever it may have been when first organized.

The other, founded upon the declared orthodox definition of Christianity, seeks to follow the teachings of the Ancient Christian Builders, and the customs of the Religious and Military Orders of the Crusades, insisting upon the test of the Holy Trinity from all its aspirants. How then can two Orders be one, when the ritual of one in no respect resembles that of the other; the obligations are unlike, and one is "Trinitarian," while the other might be wholly "Unitarian," and be just as much Templary as now;—

- "For they are not all Israel,
Which are of Israel."
"They went out from us;
They were not all of us."

hence, the mistakes and confusion when speaking of the Templar degrees, by supposing that they are all one and the same. Identity of name does not make the two Orders one. No doubt the American System is consistently and well organized to assimilate with the plan they have adopted of Masonic uniformity, in which all so-called Masonic degrees and rites are considered as emanating from the one source, the "Craft Degrees." I cannot assent to this sweeping conclusion, believing that pure "Free and Accepted Masonry" commences and ends with the first three Craft Degrees. (11)

(11) The numerous rites and degrees of Masonry, outside the legitimate Craft degrees, and their name is legion, added since the "revival," can only be considered as extraneous matter, unconnected with the original plan of Speculative Masonry; many of them bear evidence of material "picked up" here and there, from vestiges of a former long-forgotten system and purer faith. The entire Bible teems with evidence, to the initiated reader, of the existence of esoteric schools of knowledge, and the very Prophecies themselves, in many cases, read like the teachings of a Secret Religious Guild, wherein knowledge was preserved that was hidden from the general populace, but which leaked out in mystic language and allegory, when the fervor of enthusiasm loosed the tongues of these gigantic poets of the olden time. All the ancient Jewish traditions point to this, from the days of Enoch downwards.

Unquestionably, there can be no more beautiful code than Speculative Masonry, a system of morality developed and inculcated by symbols, the idea being to draw men together as one great Brotherhood,—

"God hath made mankind
One vast Brotherhood;
Himself the Master, and
The world His Lodge;"

but it has, in the course of time, since it left its birth-place, the British Isles, been so altered, and so many degrees and rites added to it, as almost entirely to obliterate the original plan, and those who have taken so many of them, become at last so bewildered with the conflicting claims, and dissatisfied with the *little real* information to be gained, that they frequently sever all connection with the Masonic Society.

To return to the subject of the Templar System, and to show the inconsistency of classing it as a part of "Free and Accepted Masonry." There is, and can be no mistake about the intention of Freemasonry since the revival, in which the "Christian" characteristics have been struck out altogether; the name of Christ not permitted in prayer, and the Constitutions forbidding all religious discussion in the lodge room. How, then, can it belong to Templary? a pure code of Christianity, purporting to protect and promulgate the Christian faith? I may mention another inconsistency. If Templary is only looked upon as a part of Universal Masonry, and its Christian origin and teachings from the chivalry of the Crusades ignored, why are there so many references made and claims laid to a paternity from *that very source*, by Masonic Templars in their addresses and published remarks?

I here most distinctly disavow any wish or intention of interfering with the system pursued in the United States, which they have chosen to adopt; but it becomes necessary, in my endeavor to explain to you the source and meaning of our English

But the greater number of these *modern* rites and degrees, have been arranged to suit the views and preconceived ideas of clever visionary ritualists, and are but the mere conceit of their concoctors, nearly equally meaningless and historically untrue. In this age of Christian enlightenment, what have we to do with the dogmas of the Platonic School, or in any other vain endeavor to reconcile revealed truths of Scripture, and to offer one vague and unsatisfactory? What is the object of bringing forward the philosophy of the Pagan Sages, long since expelled by the light of revelation, as an example for us to follow?

Templar System, to refer to the existing differences:—

It is no affair of ours what the United States Templars may choose to follow, and it is therefore unwise and useless to draw comparisons or argue on the subject; more so, as there is no desire on our part to disturb the present friendly relations. But, as both systems profess Christianity, I am, with regard to the *test* of the "Holy Trinity," prepared not only to differ with them, but to speak plainly; there can be no middle course in the matter; there is no room for evasion, and assuredly there is nothing to be gained by temporizing with the authority of Christ's law. Belief in the doctrine of the "Holy Trinity in unity," or the "tripartite oneness of the Divine Being," *without reservation*, is the ground work of the Christian faith, and without it there never could have been any Order of the Temple, and no true Templary can exist where it is rejected. The founders of the Modern System of Templary meant to include this doctrine in its teachings as a matter of course, because they never knew it questioned. It is therefore incomprehensible, how sincere men, who are not believers in that dogma can receive our Templar degrees, or at least continue to remain as members. When the degree was first established in England, a few, if any, who claimed to believe in the doctrines of Christianity, doubted the Holy Trinity dogma. Now, large and influential bodies, claiming to be Christian, do not believe in it, and many of them are members of the Templar Order. But all who deny the incarnation of Christ and the unity of the Godhead, cannot be looked upon as believers in Christianity. The founders of the Holy Trinity *test*, never anticipated that it could possibly be disputed, nor was it ever in their minds that the doctrines of Christianity should be placed in the hands of those who entered the Templar Order only to pervert its principles.

All these remarks on the Templar System, may possibly point to hostile criticism, but I feel justified in making them, and it must be clearly understood, that my opinions on Templary have reference to the Ancient Christian Order we endeavor to represent. I take my stand point from the usages and teaching of the "Motherland," to me the most reliable and pure, as regards the Masonic Society in all its phases,—which, in many points, widely differ from the views entertained in the "New World."

DUTIES OF PROVINCIAL PRIORS.

It becomes absolutely necessary that Provincial Priors "actually" exercise over their Districts more care and supervision, to insure the success of our Templar System, by personally ascertaining that Pre-

ceptors fully carry out the Statutes, and correctly impart the authorized ritualistic work; insisting that the ceremonies are fully communicated, so that nothing essential is omitted. To invite candidates to join the Order, and after receiving their fees, fail fully to instruct them, is most reprehensible; from this very circumstance, of not conferring the degrees *in extenso*, a question has arisen with a Frater threatened with suspension for non-payment of dues, who refuses to pay them, on the plea that all the degrees for which fees had been paid, had not been conferred or even formally communicated to him. I need not say, that in the abstract he was justified; and in what a light the Preceptor and officers of that Preceptory must appear, who are unable, or too careless, to confer the ritual and perform the duties they promised at their installation into office to carry out. I regret to say that in some Preceptories the chief idea amongst the members is to obtain the rank of "Preceptor," without the slightest effort made to become acquainted with the duties or learn the ceremonial; as the mere *reading* of it is not the intention, and quite *de* away with its impressiveness and proper rendering. I am well informed that many never attempt to learn even the formula of opening and closing, and as a general rule, when once elected and installed, it matters little to them whether the Preceptory is ever opened during their year of office. Do they ever think of their sacred vows of office? These are matters that come more particularly under the supervision of Provincial Priors, when they make their official visits, and should be inserted in their reports to the Chancery. A necessary knowledge of the Statutes, authorized ritualistic work, and symbolic teaching, showing the object and meaning of the degrees, is incumbent on Provincial Priors, and they should see the ceremonies exemplified in each Preceptory and Priory.

The rule that Preceptors are to be elected annually, and can only hold office consecutively for two years, without a Dispensation from the Grand Master, I should be glad to see repealed. When a Preceptory has had the good fortune to secure a Preceptor thoroughly instructed in his duties, and who consistently performs them, he should be retained in office as long as he chooses to be re-elected. The present law might be necessary on the formation of a new Preceptory, until there were a sufficient number of Preceptors installed, whose services might be required.

THE CHANCERY.

It has long been my wish and desire that the "Grand Chancellor" should, *ex officio*, be the Provincial Prior over the District where he resides, and this might so be

divided, to prevent unnecessary addition to his onerous duties, as to include *only* such Preceptories as are in the vicinity of his residence. Such is the custom of our Parent Body of England. There, Great Priory has a *settled* home, and not a *migratory* Parliament every year, in my opinion very objectionable. The Grand Chancellor being also Provincial Prior over the District where they meet, works well, as it is always looked upon as a model to be followed in all its details. I trust Great Priory will give this question due consideration.

I deem it but right to record the sense I feel of the energy, ability, and administrative qualities for the office, held by

THE GRAND CHANCELLOR,

our esteemed Frater, Daniel Spry, since his appointment in 1876, and it is therefore with unfeigned pleasure I announce that at my recommendation H. R. H. the Prince of Wales, has conferred upon him one of His Royal Highness' distinguished honors, that of a "Grand Cross of the Temple." This is but another instance of the gracious and kindly consideration of our royal Brother, who, although since our separation from his authority, we have not the slightest pretence to expect favors of the kind at his hands. When I explained that the vacancy in the number (three) of those allotted to Canada, occurred by the death of our late Bro. W. B. Simpson, before the separation from Convent General and his authority as Grand Master, he graciously acceded to my request to nominate our Grand Chancellor to the honor. I only regret having to remark, that this is the last of the royal decorations we can expect from him, and which are so highly prized, our separation having completely debarred and cut us off from future marks of royal favor of the kind.

GENERAL REMARKS.

Having, I hope, satisfactorily shown you the object and meaning of our Templar System, and from whence it was derived, it rests with you to carry out in its purity, the teachings inculcated, and not allow the love of change or supposed improvements to induce you either to add or take away from its simple and beautiful character.

The innovations of outside ostentatious show and parade, of a military character, in imitation of the American system, introduced into some Preceptories of late, entailing a lavish and useless expenditure, are calculated to detract from its usefulness, being totally foreign to and at variance with the intention and the principles upon which our system is founded, and the two are so entirely different as not to admit of even a partial amalgamation,

without destroying the distinctive features of each, and therefore out of place, and cannot be recognized as a part of English Templary.

History but repeats itself, and I fear that like the Ancient Order these changes will be but the forerunner of its decline, by the introduction of things not in accordance with the original design. Even the simple moral code of Craft Masonry has been so metamorphosed as to give it the appearance of a "Secret Society," when *none* exists. The outside world are completely mystified as to what it really is, confusing every known rite and degree, under the general term of Masonry, without being able to distinguish or separate them from the only genuine Masonic Craft degrees.

There is little doubt that on the continent of Europe, this has given rise in a great measure to the antagonism of the Church of Rome, which, seeing in many of the Rites a mystical interpretation of the Scriptures, by which the truths or revealed religion are melted away, and the falsehoods of Paganism softened and explained, so that one might be placed beside the other, now condemn the whole body, which originally they had protected.

Freemasonry is, without doubt, an anti-Papal Society, inasmuch as it expounds the truth. But Freemasonry of the British Empire, is in no way inimical to the Roman Catholic faith, or any other sect of the Christian religion. The animosity of the Papal See arises from a knowledge of its object and principles, *not* from the idea that it is a Secret Society, which it dismisses as contrary to common sense; but because it gives to all friends of the human race liberty of conscience, and the right of private judgment, declining to act as inquisitors into the faith and feelings of others. This, the Romish Church desire to keep exclusively under the control of their own priesthood, and consequently condemn Freemasonry and all connected with it.

To conclude. From what has been shown, it must be manifest that the English Templar System approaches nearer the truth of the early Christian teaching of Masonry than any other now in practice. The Trinitarian dogma (12) is necessarily

(12) The "Arians" in the early Christian times, and subsequently a score of other sects, believed in a Trinity of the Father, the Son, and Holy Spirit, but held such doctrines as to the "Being" and "Essence" of the *persons* of it, as to become at last by the Bull of the Emperor Constantine, in the third century, Heretics. Pure "Arianism" hardly exists now, but has been gradually lapsed into "Unitarianism." None of these sects have anything to do with the true belief in the doctrines of the "Holy and Undivided Trinity in Unity."

a distinctive characteristic of the Order, and will not admit of any quibbling or dispute. It is the essential truth of the whole fabric, substantial, peremptory, and indispensable, in which the profession of the Apostle's creed includes all the points of our Templar doctrine briefly stated; but a race of Masonic writers have appeared, who, in their anxiety to prove the authenticity, and "mysterious" character of Masonic rites and degrees, have indulged in a mere repetition of unreliable legends and propositions of an antiquity the proofs of which are childish and absurd. The consequence has been, that the reiteration of unsubstantial, idle traditions, has created scepticism, doubting the source of all. Reason directs us to reject opinions found to be worthless, and to follow those only which are proved to be true.

No one can dispute that the Ancient Templar Order was undeniably Christian, and our English Templar System is absolutely so in all its bearings.

"Tossed on a sea of doubt,
Here is firm footing—
Here a Solid Rock,
This can sustain us,
All a sea beside.

Fratres,—While there are no crusades to be undertaken or bodily foes to face, there are doctrines to be received, which will inevitably lead us to conflicts and many sacrifices, and we must, as Soldiers of the Cross, face them all in defence of the truth. Our armour and our foes are spiritual, and with these we can overcome. Let us, then, ever look to the Cross, the symbol of our faith, as the guiding star to follow in the footsteps of the Divine Master, and be ever ready to rally round that Standard, as did the Templars of old, when they heard their battle cry: "Beauceant, Beauceant, for the Temple."

In the bonds of the Order, and in the name of the Incarnate Word, our Prophet, Priest, and Redeemer King, I am ever your "Frater in Christo."

FR. †WM. J. B. MACLEOD MOORE,
G. O. T.

Supreme Grand Master, United Orders of
the Temple and Malta for Canada.
Prescott, Ontario, June, 1886.

SOCIAL ENJOYMENT IN MASONRY.

While Freemasonry is kaleidoscopic in the aspects it presents to a brother who views it from various standpoints, when one practically inquires and considers what is the supreme magnetic power which continuously holds,

if it does not first attract, the attention of its initiates, unless we are greatly mistaken, he will find that the majority vote will be given in favor of the social and fraternal intercourse which distinguishes the Fraternity of Freemasons from and above all other societies in the world. Masonic sociability is the strongest mystic tie. Freemasons are actuated by the sentiment which has been so well phrased in "Hamlet:"—

"The friends thou hast, and their adoption
tried,
Grapple them to thy soul with hooks of
steel."

There is perfect community of feeling amongst brethren in a Masonic lodge. We meet upon the level. We have the same faith, the same hope, the same love. We assemble around the same altar, upon which perennially rest the same great lights in Masonry. We all are more or less different individually, in origin, in business connections, and in social relations, but we are all one in Masonry. In the outside world we may move in different circles; but around the Masonic altar and the festive board, we are all brethren, members of one family, which knows no distinctions save in Masonic achievement. General Washington outside the lodge, was Brother Washington within it. Even a prince or a potentate is raised to the level of a brother, and there is no higher level in Masonry, save that which pertains to official rank in lodge or Grand Lodge. Our rulers in both are entitled to our respect and love, which gladly are accorded them, and we give our respect and love the more gladly, because in honoring them we are honoring ourselves—they and we are one.

Enjoyable as is the communion in the lodge-room between initiates who have become kindred through Masonry; elevating as are all the lessons taught therein; instructive as is the morality, and attractive as is the symbolism, it must be confessed that after all, the place for the truest and

most unconstrained sociability is around the Masonic festive board, when labor is ended, and refreshment begun. As a French philosopher once said: "We are more sociable and get on better with people by the heart, than the intellect." True, there are intellectual as well as heart manifestations around the social board; scintillations of wit and humor, apt repartees, harmless badinage, happy thoughts, and sometimes bursts of eloquence; but all enjoy unrestrainedly what is styled *par excellence*, the good time which Masons have when they go from labor to refreshment. There is something in the atmosphere of the banquet hall which is unusually exhilarating. Each brother is at his best. We have all things in common, and all our talents, whatever they may be, are exercised for the common good. The brother who sings has not to be asked twice; the brother who can tell a good story tells it *con amore*; the brother who can talk anywhere talks there, and talks better there than anywhere else. We are each at the disposition of all; we are a band of brothers, and there is nothing that a brother can do, that he will not do for his brethren. Yes, the heart ranks the intellect—Faith, Hope, Love, these three, but the greatest of these is love.

Did it never occur to you, that it is this supreme distinguishing trait of Masonic sociability, this mystic tie of brotherly love, which has kept alive the Masonic Fraternity through the ages of the past? Had Freemasons been only builders of material temples, the fraternity might have perished with the temples which they erected. But it was ever more than a society of builders. It had through the ages of the past its esoteric teaching, its mystic symbolism, its fraternal ties, its community of interest and friendship and brotherly love. It is this characteristic that has caused it to outlast Solomon's Temple, and that will make it outlast the Great Pyramid itself. A temple represents

intellect, dry intellect, but the Masonic Fraternity represents intellect and heart. As it is the heart that verifies the physical man, making its warm pulsations felt alike in the lobes of the brain and in the hands and the feet, so it is the intense social instinct, which has full play given it in Masonry, which vivifies our glorious fraternity, and makes its greatness perennial.

What is good for the individual brother, is good for the individual lodge. Social intercourse between different lodges is promotive of the truest harmony and the greatest pleasure. The right of visit is an esteemed privilege, than which there is none more highly valued or more frequently exercised. As the brethren are unified in a lodge, so different lodges are unified when they meet together, when their brethren visit each other. And we may go still further: That Grand Lodge, those Grand Lodge officers, that do not take occasion to visit as often as may be the subordinate lodges under their jurisdiction, fail to give enjoyment to others, and likewise to enjoy themselves, that heart-communion which comes from the familiar meeting of brethren ordinarily separated by distance from each other, but who are separated by nothing else in the world. Every Grand visitation accomplishes a twofold good; it disseminates the true work, and it strengthens the mystic tie of brotherly love, not only among the brethren, but throughout the lodges. It cultivates the intellect and it strengthens the affections, and with these two co-ordinately dominant in Masonry, securing a firm faith and a fraternal practice, what has our craft to fear in the future?—*Keystone.*

THE Masonic Board of Relief of San Francisco disbursed for charitable purposes, the past year, \$9,772.50. During the thirty years of its existence the Board has disbursed the sum of \$217,284.97.

WHO WINS?

Delhi, that city of minarets, the seat in former years of the Great Mogul, whose rule dominated Hindostan, and whose style and magnificence reached the ears of the inhabitants of the old world in such an exaggerated way as to make people believe that the streets were paved with gold.

In the year 1857, Delhi, though shorn of its ancient splendor, was still a place to talk and dream of.

The bazaars were filled with rare and costly merchandise, and streets of the capital contained nothing but jewelry, which was largely exported to Europe and America.

But in a single night all this was changed, and instead of the hum of tolling thousands there came the brazen notes of the war-trumpet, the boom of cannon, the rattle of musketry, and the steely flash of naked sabres.

British valor was once more called upon to defend the honor of Old England against a nation in revolt—a handful, so to speak, of devoted men were pitted against Sepoys, outnumbering them a hundred to one or more.

Two officers were seated in a tent enjoying a weed and a cup of fragrant coffee after the toil of the day, on which a hard battle had been fought against the enemy, victory declaring for the side of the British.

"This is a change with a vengeance," remarked Captain Vandeleur, a gallant soldier in a crack cavalry regiment. "A fortnight ago we were dancing at General Coghlan's party, with his sweet granddaughter, Cicely, as an engaging partner; now we caper to different music, with no lady friends to smile encouragement upon us."

"Quite right, old fellow," laughed Cyril Benthorpe, surgeon in the corps, and as brave and handsome a fellow as ever used lance to relieve suffering humanity. "I'm afraid we were both hard hit in that quarter; an affection of the heart, which, perhaps, a rebel bullet will cure one of these days."

"It's a soldier's lot if it does," said Vandeleur lightly. "I had no idea though, Benthorpe, that you were in the lists against me; but we needn't be less friends for that," need we, old man?"

"Certainly not," said his friend, whose face assumed a more serious air as he added: "By the way, I wonder why we have received no news from the

old general. I hope the rebels are giving him no trouble."

"By Jove! I never thought of that. But here comes Major Pringle, looking like another Bombastes Furioso, full of news."

"Hallo, you fellows!" said the major, "do you know that some friends of yours are in great peril? I refer to the Coghlan; but before I say more just give me some brandy-pawnee; the accursed rebels kick up such a dust that I'm well-nigh choked."

Vandeleur helped the somewhat bibulous major to the stimulant, whilst exchanging serious glances with Benthorpe.

"We're sorry to hear that, Pringle," remarked Benthorpe. "How did the news reach our camp?"

"A fellow brought a few lines from the general, rolled up, and hidden in his ear. A squadron of our corps is to start to-night to relieve the beleaguered little garrison, if possible, and to bring its members in," said Pringle, holding out his glass to be refilled.

"I should like to go, Pringle," remarked Vandeleur as he poured out a bumper for his chief with a view of propitiating him.

"So should I," purin Benthorpe eagerly.

"What, two of you badly hit in that direction?" laughed Pringle. "Well, well, I'm no lady's man myself, and so won't enter into rivalry with you fellows. I have already detailed you both in orders for the smart little affair. The trumpet will sound boot and saddle at nine. We shall have a moon to guide us, thank goodness!"

When the major left, which he did in a hurry after his last glass of brandy-pawnee, the friends sat on in silence for some minutes, evidently deeply concerned about the fate of Cicely Coghlan, a lovely brunette, with laughing black eyes and hair as dark as a raven's wing—just such a girl as to conquer a whole regiment of impressionable officers—the very *beau ideal* of a soldier's wife—gay, impulsive, yet full of womanly tenderness and gentleness.

"See here, Benthorpe," said Vandeleur, who was the first to break the silence that had come upon both, "I love Cicely, so do you; let us decide now who shall have her."

"How? in what way?"

"We are both going to the relief of the place—the man who reaches her side first shall win her hand—that is.

provided she is willing; the other fellow must retire gracefully."

Benthorpe pondered over the proposal for a few minutes, and then placing his hand in Vandeleur's, said with all a soldier's frankness:

"Done with you, old fellow, it's a bargain. If you win, I'll congratulate you; if I, I shall expect the same treatment at your hands."

Anything more incongruous than thus staking love on the issue of a dangerous expedition could not be imagined.

Love, indeed! when bullets not many hundreds of yards from where the pair sat were flying about like hail, seeking a billet in the corporeal frame of some unlucky wight who was unfortunate enough to get in their way.

Round shot from long eighteen-pounders and shells from howitzers were bowling about as if the vast maidan, or sandy plain, wore a veritable skittle-alley where Titans were amusing themselves at a favorite pastime, knocking over human beings in lieu of nine-pins.

But love is stronger than death, which cannot quell its life, for while the black angel itself dies when the last great trump shall awaken the dead, both small and great, love lives on for ever, sailing over jasper seas to the music of angels' voices.

The moon had just shown itself over a *tope* of mango-trees when the cavalry started on their errand of mercy, to rescue women and children from death and dishonour, and to succor brave men, who at that moment were battling against great odds for dear life.

Delhi was soon left behind, and the boom of cannon became fainter and fainter, until at length it ceased altogether. The squadron rode through silent villages, embowered in palm-trees, whose tall tops looked fairylike in the moonlight which flooded everything.

A few village curs barked defiance, and occasionally a troop of jackals made night hideous with their fearsome cries.

A short halt was called near a tank, or miniature lake, where the horses were watered, and the men partook of such refreshment as their haversacks afforded.

This done, they saw to their girths, and, remounting by word of command, lest the sound of the trumpet should warn the rebels of their approach, they

galloped forward, the clatter of their swords and accoutrements awakening the echoes of the night, and sounding ominously of impending strife.

"By Jove! they're at it hammer and tongs," remarked Vandeleur to Benthorpe in a stern tone. "I'm glad to hear firing; it shows that the garrison are still holding out."

"Yes. Now to rescue Cicely," said Benthorpe with a grim smile. "For once I shall become a combatant officer, and shall use my sword to wound and slay, instead of saving life. The black hounds deserve neither pity nor consideration, they have committed so many atrocities."

Every man of the British army shared these sentiments to the full, and resolved that, whenever the shock of battle came, to neither ask for nor give quarter to such dastardly foemen.

Swords leaped from steel scabbards, and for a moment both horses and men were almost as motionless as statues.

Then came the clarion notes of the trumpet, sounding the charge, and away went our brave fellows, straight as an arrow from a well-bent bow, for the enemy.

The relief had come not a moment too soon, for when the first British sabre descended on the head of a rebel Sepoy, a hand-to-hand fight was going on between the garrison and the mutineers.

Vandeleur and Benthorpe kept close together, and thrust and parried, and gave downright blows, as they made their way through swarms of dusky foemen, whose faces blanched before the courage displayed by British soldiers, who, if well-handled, are always invincible.

At last Vandeleur was able to take General Coghlan by the hand, and to congratulate him.

"Where is Miss Coghlan?" Benthorpe asked.

"She was safe a moment ago."

"By Heavens! that's her voice calling for help!" exclaimed Vandeleur, as, spurring his horse forward, he rode in that direction, followed by Benthorpe, both of whom saw the woman they loved in the arms of an officer of sowsars (irregular cavalry), who was well-mounted, and at that moment was riding off with his lovely prize.

Both men rode after the wretch, eager to be the first to rescue Cicely.

It was a race for love, and promised to be a long one, for the rebel's horse

was a powerful animal, and kept up a good pace, in spite of its double burthen.

Once out upon the open plain the chase became exciting, for the sowar, seeing himself pursued, put forth every effort to outdistance his foes, from whom he would meet no mercy if overtaken.

Vandeleur being a light-weight, and a good rider, was gradually heading away from his friend Benthorpe, when his horse caught its foot in a hole and stumbled.

This gave Benthorpe the advantage, and he was not slow to use it, for he shot ahead with a grim smile of pleasure, and was pleased to find that he was gaining on the sowar.

Suddenly the fellow wheeled half-round, and taking deliberate aim fired at his pursuer, whose horse was hit and fell under him.

By this time Vandeleur rode up, when Benthorpe shouted:

"Frank, win her—save Cicely!"

Vandeleur's answer was to wave his hand, as he kept straight on, like a bloodhound on the scent of death.

"By Heavens!" he hissed between his clenched teeth, "he'll escape me after all if I'm not careful!"

Snatching a pistol from the noisier, he fired, but the cap only snapped. With an anathema of disgust, he produced its fellow, and being a noted shot, fired this time with success, for the sowar reeled in the saddle, and fell to the ground, still, however, holding Cicely in his arms.

When Vandeleur's sword entered the rebel's body it was only just in time to save Cicely's life; another moment, and the fellow's dagger would have been plunged into her heart.

The war is over, and in dear old England Major Vandeleur stands at the altar with Cicely Coghlan, Benthorpe being best man.

'Twas not till the honeymoon was over that Frank told his wife of the little incident of "Who Wins?"

LET NON-AFFILIATES ALONE.—It is useless to undertake to legislate them into activity; the time expended upon them is lost. If a Mason has not enough of interest in the fraternity to unite with a lodge, let him float; flood-wood is always at a discount.—*Grand Secretary Deihl, of Utah.*

During the installation ceremonies of Blair Lodge, No. 298, Chicago, Ill., the "daughter of the lodge," Miss Frankie Gallagher, was introduced to the new members. The little lady is the daughter of a deceased Past Master of that lodge, which, at his death, adopted the child and assumed its entire care.

"Not to give more wages to any brother or apprentice than he really may deserve." This applies to that strict sense of duty which equal justice demands at the hands of a Master, that favor is not to bias or influence him in any manner in the administration of the affairs of his lodge, and whereby one brother may receive favor to the detriment of another.

In Masonry, an official act is said to be done, according to the rank of the person who does it, either in ample form, in due form, or simply in form. Thus, when the Grand Lodge is opened by the Grand Master in person, it is said to be opened in ample form; when by the Deputy Grand Master, it is said to be in due form, when by any other qualified officer, it is said to be in form. The legality of the act is the same whether it be done in form or in ample form; and the expletive refers only to the dignity of the officer by whom the act is performed.—*Mackey.*

AS EVIDENCE that members of a Masonic lodge once attended in a body a Roman Catholic Church: on St. John's day, 1800, the members of No. 60, Ennis, Ireland, attended the Roman Catholic chapel there and heard a sermon by the Parish Priest, Rev. Dr. McDonagh, who subsequently dined with the brethren. This lodge was warranted in 1736, and is still on the roll, with the same number and place of meeting.—*Gould's History.*

The Canadian Craftsman.

Port Hope, July 15, 1886.

ELECTIONEERING FOR OFFICE.

We commend to the representatives of the Grand Lodge of Canada the following comments of M. W. Bro. Granger, Grand Master of the Grand Lodge of Iowa. They apply in this jurisdiction with equal force:—

"I could not go into retirement and feel that I had endeavored fully to discharge my duty if I should neglect this final opportunity to call your attention officially to this prevalent and growing evil.

"The law of this jurisdiction, enacted by this Grand Lodge, is as follows: 'Electioneering for office in the Grand Lodge, or the constituent lodge, is a Masonic offence, and therefore is sternly forbidden.' I have no information that this rule of law is violated in constituent lodges. Its violation in the Grand Lodge is so open and notorious that no member can be ignorant of the fact that it exists.

"Prior to my first visit to this Grand Lodge, in 1880, I had never known an instance of a violation of that law in letter or spirit. I had been educated to believe that it was un-Masonic to ask for, or if elected to an office, to decline it, if able to render the services demanded. And here, where of all places I expected every rule to be observed as a sacred duty, and among the law-makers of the craft, I found among many a seeming disregard of that wise provision of the law.

"In 1879, Past Grand Master Guilbert, in his address of welcome to the Grand Lodge, at Dubuque, submitted the very significant inquiry:—'Is there not higher and holier claims upon us as Grand Lodge representatives than those involved in a scramble for Grand Lodge offices?' And those

who have, year by year, witnessed the zeal and efforts for self or friends for official rank, must have felt that, with some at least, an office 'is the first great care of Masons,' at our annual gatherings.

"Now I do not criticise an honorable ambition for preferment or high rank in the craft, for if I did, the shaft must recoil and strike with unwonted force at home. But on the other hand, I would encourage that ambition, and recommend to my brothers that course of Masonic life, that, 'others seeing his good works,' might fill for him the measure of his ambition. I readily imagine the queries that must arise in connection with this subject, and realize that it is something of a delicate question for treatment, but they furnish no excuse for silence. Duty is best rewarded when faithfully discharged. Do you ask, are the officers of this Grand Body to be chosen without question or comment as to their character or qualifications? I answer no. But on the contrary, the utmost freedom in that respect is to be exercised. When once installed in office, can there be no understanding or unity of action in support of an opposing candidate? I answer yes, with the fullest liberty of criticism consistent with candor and fairness as to official conduct on the one hand, with freedom of commendation and inquiry on the other. No censure can ever be laid at the door of honest inquiry or truthful commendation. Is your inquiry, then, what is the evil of which you complain, or what would you prevent? I can illustrate. I have reliable information that more than once, among the members, propositions like this have been made. A professed candidate for a particular office, by himself or his friend, would say, I am candidate for office, and have twenty-five, forty or fifty votes for a candidate for any other office, who will bring me as many votes in return. That is the employment of means to secure the election of a can-

didate, and is electioneering, and sternly forbidden by the law. Of course, here I have stated a strong instance, and no one would take issue with me as to its reprehensibility. But I am of the opinion that there are milder forms of the evil, working greater prejudice to the craft. Among them, self-imposed candidates, seekers after office through the ordinary channel of electioneering.

"In my judgment, there is not now, nor has there been in the past, an office in the gift of this Grand Body worth possessing at the price of so great a departure from the ancient teachings, if not landmarks, of the fraternity. In plain unmistakable terms, the soliciting of votes for a particular candidate, or the securing of promises to work in the interest of a candidate, is what is forbidden. I may say of a brother, there is good material for Grand Master, or Grand Secretary, or any other office, and truthfully recommend him, but I have no right to solicit votes or promises in his behalf. On the other hand, I may say of a particular brother, he is not good material for this or that office, and may truthfully speak of his demerits or criticise his conduct, but I may not secure promises to vote or work against him. I may give my brother light to aid his judgment, but I may not by promise or solicitation compromise his perfect freedom of action.

"So sensitive is Masonry, and even this Grand Lodge, on this subject, that nominations—naming of persons for office—is forbidden. This, as well as the prohibition upon electioneering, I understand to be a part of the unwritten law of the craft. I have been advised in friendly counsel upon this question, that while this law may serve some good purpose in theory, it is hardly available for practice. Then I suggest a plain duty—repeal it. As Masons we cannot afford, by our actions, to brand our profession as false—to make the law and openly violate it."

GRAND CHAPTER RIGHTS.

To the Editor of the CRAFTSMAN.

DEAR SIR,—In looking over the Proceedings of the Grand Chapter of Quebec, I notice that an application was received from Victoria for a Warrant to open a chapter of Royal Arch Masons there, which the Grand Z., on consideration, declined to issue, for reasons that do not appear to be sufficient; and it is a matter of deep regret that this want of action was confirmed by Grand Chapter. To my thinking, there is only one reason that should have prevented this request being complied with, and that reason is, that some Grand Chapter possessed exclusive Masonic jurisdiction there,—the fact that more than one Grand Chapter exercised *concurrent jurisdiction*, should be a strong reason for granting the application. In church matters, it is found that nothing so tends to build up a church *at home* as having missions *abroad*, and I can not but see that a grand blunder has been consummated. For the present we will assume that the Grand Chapters of England, Ireland and Scotland would have had no hesitation in issuing the Warrant, and none would have questioned their right to do so had the application been made to either of them. If we are a Grand Chapter, which we claim to be, as well as to be the peers of either of these Grand Chapters, why should we hesitate to exercise powers that they would only be too glad to be invited to do? We certainly should be the last to have any doubts of the extent of our authority, and this refusal may, and likely will be, the means of precluding our receiving any such request in future, unless our action in this regard is reconsidered. To claim to be a Grand Chapter, and in words seek for a recognition of full rights as such, and then, on the first opportunity, to refuse to perform our duties or shirk the responsibilities of the privileges that have been accorded to us, seems

more than absurd. It does seem suicidal. Being a Grand Chapter in a part of the British Empire, and recognized as such, I see no reason why this Grand Chapter should not issue Warrants for any portion of the Empire not exclusively occupied by a Grand Chapter. Our rights in this respect are not exceeded by either of the Imperial Grand Chapters, and we should not refuse to exercise them. Neither of them has any more claim to the territory (Victoria) than we have; in fact, Quebec being a distinct Province, with its territory ruled over by its own legislature, should in reality possess more decided powers than either of the Grand Chapters of England, Scotland or Ireland, as neither of these three countries possesses its own parliament, but merely send representatives to one general parliament for the whole kingdom. On the principle that Masonic and political boundaries should be coterminous, three Grand Lodges for Great Britain and Ireland is too many, and I would like some one to explain why the number should not be reduced by two, so that one Grand Lodge only should exist in the territory, thus politically defined and ruled over by only one parliament. The equivocal position occupied by these three Grand Lodges in one political territory, should at least render them more circumspect, if it did not entirely extinguish the arrogance that at present seems to inflate some of them in their intercourse with the supreme Grand Lodges of the colonies.

What we Quebec Masons want is our full rights, and nothing less will satisfy us. If Grand Chapter has no right to issue a Warrant under such circumstances, neither would Grand Lodge, but I am under the impression that the right to issue Warrants abroad has been substantiated by the Grand Lodge of Canada (Ontario) in issuing a Warrant for a lodge in Jerusalem. It might happen that a vigorous assertion of our rights

abroad might tend to a peaceful solution of our difficulties at home. In any case, the matter appears worth a little more consideration at the hands of our respected rulers. M. W.

Montreal, 1886.

HOW TO DEAL WITH A BROTHER.

The following is of much interest to Masons. It was prepared by the late Joseph Covell, of Maine, who was a Past Junior Warden of our Grand Lodge, who died March, 1866, at Charlottetown, P. E. I., where he was United States Consul:—

1. When the necessities of a brother call for my aid and support, I will be ever ready to lend him such assistance to save him from sinking as may be detrimental to myself or connections, if I find him worthy thereof.

2. Indolence shall not cause my footsteps to halt, nor wrath turn them aside; but forgetting every selfish consideration I will be ever swift of foot to serve, help and execute benevolence to a fellow-creature in distress; and more particularly to a brother Mason.

3. When I offer my ejaculations to Almighty God, a brother's welfare I will remember as my own; for as the voices of babes and sucklings ascend to the Throne of Grace, so most assuredly will the breathings of a fervent heart arise to the Mansions of Bliss, as our prayers are certainly required of each other.

4. A brother's secrets, delivered to me as such, I will keep as I would my own; as betraying that trust might be doing him the greatest injury he could sustain in this mortal life; nay, it would be like the villainy of an assassin who lurks in darkness to stab his adversary when unarmed and least prepared to meet an enemy.

5. A brother's character I will support, in his absence as I would in his presence; I will not wrongfully revile

him myself, nor will I suffer it to be done by others, if in my power to prevent it.

Thus by the five points of fellowship are we linked together in one indivisible chain of sincere affection, brotherly love, relief and truth.—*Portland (Me.) Journal.*

MASTERS AND SECRETARIES.

For many years the law of the Grand Lodge of Iowa required that all the documents of every description sent from the office of the Grand Secretary should be directed to the Secretaries of Lodges. So many of them were careless, and kept them at their homes or places of business, and the lodge failed to get them, that the Grand Lodge amended its law, and a decade or more ago voted that all such be sent direct to the Masters. Experience—and it is the best teacher, though a cruel task-master—has, after ten years' trial, taught us that in that we only "jumped out of the frying-pan into the fire." The lodges having in late years introduced an abominable custom of frequently changing their Secretaries, and so "getting from bad to worse," that we cannot recommend that we return to the old way. By the reason of the too frequent change of Secretaries, we and the Committee on Returns of Lodges have found that the returns this year are worse than ever before. But we would like that the Grand Lodge could impress upon the Masters to use properly all documents received for their lodges, and see that their Secretaries do their duty.—*Proceedings of the Grand Lodge of Iowa.*

SIGNS AND WONDERS.

BY A. J. BURTON.

By signs we understand that certain evidences of an unusual character are made known to us for a given purpose; for example, "The star in the East" denoted that one of the

greatest events of history was dawning, and that, we showed, had long been anticipated by the illustrious prophets. The works that our Saviour performed were all wonders, and divinely so. His ascension and His appearance to His disciples after the crucifixion, are unexplainable wonders, but all these evidences should make the "lover of truth" more earnest in this great cause to embrace the great morality which will result in bringing the standard of mankind to a higher elevation.

Wonders, as a rule, are occurrences out of the natural course of events. Sacred history is full of wonders; in fact, most every instance of importance may be termed a wonder, and all those manifestations were evidences that God's promises would be fulfilled. The deluge was a wonder; also the burning bush where Moses was commanded to go to Egypt and conduct the Hebrew nation out of bondage through the wilderness to the promised land; and the dividing of the waters of the Red Sea to allow the passing over of those six hundred thousand, and the engulfing of the Egyptian army wherein every soul was lost, were wonders which we cannot explain. Take the miracles of Christ: what greater evidences do we want to satisfy us that He was the Messiah than what he gave us? Never man spake as he did, and when we recall His life we cannot account for His rejection.

Herod caused Peter to be put in prison, and by history we are informed that he was as closely guarded as it was possible to be. "And behold, the angel of the Lord came upon him and a light shined in the prison, and he smote Peter on the side and raised him up quickly, saying, Arise up quickly. And his chains fell from his hands." The following verses tell us how the great iron doors opened for him and he quickly regained his freedom. When Herod heard of it he put all the keepers to death because they could not explain this wonder.

The fifth chapter of Acts is full of wonders. What story is more interesting than that of the hypocrisy of Ananias and Sapphira, and the rebuke that they received from Peter, at the conclusion of which they fell dead?

Further on in the same chapter we read: "Then the high priest rose up and all they that were with him (which is the sect of the Sadducees), and were filled with indignation; and laid their hands on the apostles and put them in the common prison. But the angel of the Lord by night opened the prison doors and brought them forth and said: Go, stand and speak in the temple to the people all the words of this life." The conversion of Saul, as recorded in the 9th chapter of the Acts, is one of the most wonderful mentioned in the New Testament. "This man went unto the high priest and desired letters of him to the synagogues of Damascus, that if he found any of this way, whether they were men or women, he might bring them to Jerusalem."

In the present age we are especially favored with wonders of every kind and description. Each art and industry has its wonders in the shape of the ingenious machines which have been devised to carry on its peculiar work. Fifteen hundred years B. C., Job said: Canst thou send lightning, that they may go and say, Here we are? and yet it is in this age that Job's anticipations are fully realized in the perfection of the electric telegraph. Take the elegant ocean steamers that now almost annihilate time and distance: are they not wonders when compared with those frail crafts with which Columbus made his voyage of discovery? Then we have the printing press, which will print, cut and fold many, many thousand copies in an hour. Is it not a wonder when we compare it with the tedious work of making books in ages long ago? When Juvenal printed his book of poems, he had a hundred slaves sitting around him, and as he read

from his manuscript they copied it according to the Roman system of printing or writing,

What wonders have been accomplished in the means of travelling or locomotion! In one diurnal day we can travel almost a thousand miles with equal ease and comfort as if we were sitting in our own easy-chair in our quiet home. Is it not a wonder, when we look back to the slow processes of three decades ago? I can just remember seeing the packets as they sailed up the Erie canal, drawn by four galloping horses, and that was considered rapid travelling at that time. And a hundred years prior to that time, small scows were fitted up for passengers, and with long poles men attempted to propel them along the Mohawk River, but the passage was so slow and difficult that by walking better time could be made, and now by banks of that river are six railroad tracks.

Great wonders have been made in historical researches. The identification of the lost tribes of Israel, showing that the English nation is the legitimate Israelite; establishing the fact that there existed at one time a continent called Atlantis, situated between America and Europe, where now is the Atlantic ocean. Upon this continent was the Garden of Eden, and in progress this nation was far in advance even of our own time.

Atlantis was destroyed by an earthquake in a single day and night, about fourteen thousand years ago. A man of great learning is now engaged in developing the theory that what we consider the open Polar Sea at the North Pole is a great opening; also that the centre of this earth is inhabited by people, and that they receive light through the openings at the poles.

Then we have wonders in the shape of books. Take poems of Homer, probably four thousand years old, and yet they are passed along to us as the most perfect composition that the world has ever seen. Who he was,

or where he lived. is not definitely known. Take Dante, Milton and Shakespeare's works: their superiority entitles them to be classed among the wonders, for the reason that they are the greatest books the world has seen.

Consider the wonders displayed in the progress of war implements, and compare the Macedonian phalanx to one of our modern equipped battalions. At one time, in Egypt, a siege lasted twenty-nine years; now it would be raised in as many days. For a century gunpowder was the most powerful explosive, but now it is eclipsed by explosives of far greater power.

And so it is in every branch of science and industry. Equal progress has been made in every department; but does all this advancement benefit mankind? Is it conducive to the promotion of happiness? Are we, as a race, happier than those who lived a century ago, and who were satisfied to lead a plain, quiet life, while the days glide slowly by? Those people had not the benefit of the wonders that we have; they did not have the mails hourly, as we have; they had no daily paper, and even in General Jackson's time his great victory of New Orleans was not reported at the White House until a month had elapsed.

All the ancient philosophers agree with this fact that the secret of happiness lies in a few wants. All these wonders make us indolent. A century ago a woman would spin and weave cloth for the family. The frugality of those days is a thing of the past.

There is nothing in this life that we esteem so highly as life itself. Shakespeare says that by medicine life may be prolonged, but death will seize the doctor too. Before the deluge men lived to nearly a thousand years; Abraham over two hundred; Moses a hundred and twenty. At the present time the average life of man is about thirty years.

By this it will be seen that we are not advancing so rapidly as we supposed. Many claim that the early Egyptians were far in advance of us in many respects. We certainly know that quite a number of arts are lost, and all this gives us food for thought and research.

I fancy that were we to revisit the earth four or five centuries hence, we would hardly recognize it. We would find wonders that are now beyond our comprehension. Progression in the future must exceed the past, because we are educated to it. I imagine that sail-boats would float in the air and take the place of carriages and wagons. Stoves would be dispensed with and heat supplied from a common reservoir. By aid of the telephone, calls and personal visits would be entirely unnecessary. Going to church would be out of fashion, as we could sit in our own easy-chair and through the telephone hear our favorite minister. I fancy that in each house there would be something like a hotel annunciator; turn one knob and we would hear sacred music; another, and we would have oratorio or operatic; another, the dance, and so on, as our inclination directs.

Again, wonders will be manifested in our manner of eating. Now we bestow but little attention to this duty of life. While the theory is already advocated that we should feed the various organs, so far but little care is given to it. In the future I imagine that food will be so reduced that we can put it in the end of our penknife handle. The result will be that our brain will expand and our limbs contract.

We have wonders in the shape of crazes. At one time during the 16th century the people's minds inclined to poisoning. So dexterously was poison administered that when a gentleman was invited out to dinner, before tasting of the food he would make his servant eat some of it to see that it was safe to partake of. Later we had the tulip craze, when tulips

became an article of commodity, the same as cotton and stocks are sold in Wall street. For the last few years we have had wonders in shape of defalcations and all manner of financial irregularities, and now we are dawning upon an era of dynamite. Wonders, the result of which we are unable to solve. Life is but a series of wonders. We go from one to another, and a long career gives us a ripe experience in wonders, and so it will be until the end of time.

Last Sunday, as I rode along the bank of the Niagara River and viewed the placid waters, then the first ripple, the rapids, the great cataract, the great rapids below the falls, and the whirlpool, I thought, What is the occasion of reference to the holy writings for evidence of wonders, when we have so great a natural wonder as this! As I stood and gazed at the great fall of water, I could not but ponder over the great mystery that surrounds us all. For ages the water has poured over those rocks; but when it began, is a problem which man cannot solve. Geologists say that at some time that great body of water flowed through the Mississippi Valley, and this thought is a proper one. As I stood and watched the seething caldron and heard the terrific roar, I could almost imagine that I heard the Omnific Voice who controls these great wonders, saying: "God moves in a mysterious way, his wonders to perform."

Every day we have evidences that we are but creatures of the dust. The star in the East was but one of the many signs and wonders to remind us the duty we owe to our great Creator, "whose breath the whirlwind is, whose voice the storm."

STANDING BY QUEBEC.

At the recent meeting of the Grand Lodge of Vermont, the following report on the Grand Master's address was unanimously adopted:—

BURLINGTON, Vt., June 10, 1886.

To the Grand Lodge of Vermont, now in session:—

The Committee on Foreign Correspondence, to whom was referred so much of the Grand Master's address as refers to the disturbed relations of the G. L. of Quebec and of England, would respectfully report, that they have endeavored, in the limited time accorded to them for that purpose, to consider the question involved therein carefully, and in the most fraternal and Masonic spirit. In relation to those difficulties, your committee find that the Grand Lodge of Vermont, at its last communication, approved, by unanimous vote, the action of the Grand Lodge of Quebec in proclaiming the suspension of all Masonic intercourse between that Grand Lodge and its subordinates, and all brethren in obedience thereto; and such other lodges and all members in obedience thereto, holding allegiance to any Foreign Grand Lodge. Since that action was taken, the Grand Lodge of Quebec at its last communication, adopted the following resolution:—

Resolved,—That the Grand Master of this Grand Lodge, be and he is hereby instructed to forthwith issue an edict, in the name and behalf of this Grand Lodge, severing all intercourse between this Grand Lodge, its subordinate lodges and members on the one hand, and the Grand Lodge of England, its subordinate lodges and members thereof on the other hand, unless the Warrants of said three lodges (within the jurisdiction of the Grand Lodge of Quebec, and continuing their allegiance to the Grand Lodge of England) be withdrawn, or unless they affiliate with this Grand Lodge on or before the first day of July next.

Your committee are clearly of the opinion, that in accordance with Masonic law and usage as understood in this jurisdiction, the Grand Lodge of Quebec is sovereign in its territorial

jurisdiction, and is entitled to the obedience of all Masons within those limits; and that no other Grand Lodge or any of its subordinates, has the Masonic right to demand or recognize the obedience of any lodges or Masons in such jurisdiction. The Grand Lodge of Vermont has unequivocally and fraternally recognized the sovereignty of the Grand Lodge of Quebec within her territorial limits. She has been recognized by every American and by several foreign Grand Lodges. The Grand Lodge of Vermont is heartily in sympathy with her in her struggles for absolute independence, and for the obedience of all Masons within her borders, and will exchange Masonic congratulations with her when the final consummation, so devoutly to be wished, shall be accomplished.

Meanwhile, your committee trust that Masonic fraternity and comity may prevail in the proper adjustment of the difficulties existing between the two Grand Lodges, with which the Grand Lodge of Vermont is in fraternal fellowship; and that the proposed edict of the Grand Lodge of Quebec may not be issued; *but if it shall be necessary to issue such an edict, the Grand Lodge of Vermont, as a matter of Masonic principle and right long entertained, will not abate one jot or tittle of the fraternal sympathy and support which she has hitherto accorded to the Grand Lodge of Quebec in her struggle for independent sovereignty.*

Respectfully submitted,

L. C. BUTLER,

For the Committee.

ILDERTON.—Officers of Henderson Lodge, No. 338, G.R.C., installed by W. Bro. Thomas Powell, June 24, 1886:—W Bro Thomas Oliver, I P M; W Bro Andrew Brown, V M; Bros John Noble, S W; A F Barclay, J W; James Bell, Treas; R E Allen, Sec; R H Morgan, Chap; R C Robson, S D; C R David, J D; W E Martin, I G; Alfred Fonger, Tyler; H F Aylesworth, D of C.

MASONIC CULTURE.

The word, culture, has a pleasing sound, and is often used to smooth off a sentence, little regard being had to its large import. Intrinsically, however, the word is one of vast and varied significance. It may be applied to the whole nature of man, representing a training of the body, an enlightenment of the mind, an expansion of the affection and sympathies, together with a right direction and use of the moral faculties, such as impart fullness of life to a being thus pre-eminently endowed. In its unrestricted meaning it may well serve to indicate that grace and strength of human character—that symmetrical development of the intellectual and moral powers—which come as the results of earnest thought and striving for the best things of mortal accomplishment.

Culture, in this general sense, stands for the noblest work in which man may engage. It points to his improvement in some way—to his rise from an inferior to a superior condition. It implies greater productiveness of life—and also more of knowledge and more of blessedness. As a modern writer states the proposition:—"All culture is beneficent: it brings out the reserved forces of our endowment, it makes us feel our true relations to the world about us, and it must unquestionably refine our nature, and elevate us in the scale of being." This was the view taken by Goethe, who says:—"It matters but little whether a man be mathematically or philologically or artistically cultivated, so he be cultivated."

It may justly be claimed for Freemasonry that it renders some aid in a work of general training of the heart and the life. Its province is to broaden and deepen the currents of human thought. It has a recognized ministry of instruction and enlightenment, whilst its influence is always felt on the side of a generous culture which seeks to exalt man above ignorance,

pride, vanity, and all debasing passions, and so present him in his nearest possible resemblance to a perfected, qualified humanity.

There is, however, a technical culture in Freemasonry by no means to be disregarded—a culture important in itself, and also as constituting an essential preparation for that more general work of enlightenment and discipline already indicated. Masonic culture is a phrase that must carry with it first of all the idea of an understanding of the system which is included within the broad lines of our Fraternity. There can be no culture such as is entitled to the prefix of Masonic, unless a due amount of study has been given to the underlying principles and teachings of the institution, thereby reaching some clear perceptions as to its character and purposes. Then there must be an acquaintance with forms and ceremonies, so as to know what these observances are, when used, how applied, and how related to each other, together with their moral significance. It is a mistake to suppose that one can acquire all needed culture in these matters, by "passing through" the various degrees and orders which belong to the Masonic system, or witnessing now and then—at very distant intervals, perhaps—the rendering of the work. Something more is requisite if one would be a cultured Mason, even according to this lower form of designation. The inquiring mind must apply its powers to discern the intended application of varied forms and practices,—the meaning of ceremonies that in themselves may appear very silly, but which rightly understood, will take on a very different character. The intelligent Craftsman will of necessity be a student in respect of whatever belongs to the prescribed expression of Masonic truth, while he will note with care all signs and tokens—symbols as well as words—bearing upon the illustration of these various lessons brought to his attention.

Masonic culture, even as thus limited, makes too many demands on brethren to be altogether popular. Some cannot give the time; some have not the inclination; others do not realize the worth of such study and application; while others, who are prompt attendants upon festival occasions, seemingly care nothing for the Masonic system or organization, except as its social features are presented. And so the class of the non-cultured is exceedingly large. Brethren take all the degrees and go in high honors, but they do not master the first principles in the science of Masonry; they do not study the ritual, nor give careful scrutiny to the ceremony; they do not think, read, and investigate, in order to become cultivated and proficient in the royal art. It needs no argument to show that such as these add but little to the strength and efficiency of the organization. Only the well-informed and well-disciplined—they who comprehend the essential nature and genius of the Masonic system—can be relied upon to stand by the Fraternity in any exigency that may arise, and to be faithful under all conditions and at all times. Our sacred trusts are safe only as ability, intelligence, and virtue shall have prevailing power in the hearts and lives of brethren—only as such a class shall have controlling influence in the counsels of the craft. They who are thus cultured, being well versed in the technical lore of Freemasonry, understanding its history, and appreciating both its philosophy and its moral teachings, are best prepared to make it productive in its most important uses for the practical good of men, and to lead it on in the way of a true progress. They are to be the teachers, helpers, inspirers of others less informed and less strong—remembering always the law of duty and responsibility to which they are bound: "Unto whom much is given, of the same much is required."—*Freemason's Repository*.

ILLUSTRATIONS AND THEIR APPLICATIONS.

Extracts from an Address delivered by M. E. Companion James E. Morrison, Grand High Priest, at the Eighty-ninth Annual Convocation of the Grand Chapter of New York, held at Albany, February 2nd, 1886.

And now, Companions, one thought more. Let it be my word of valediction. Let brotherly love continue. Watch jealously the outer door that nothing shall be permitted to enter that will disturb Masonic friendship. Bear in mind the beautiful legend of the choice of the place whereon the Temple should be built.

In the days of old, when Jerusalem was a ploughed field, the Temple ground was the property of two brothers, the one married, the other a bachelor. Their joint estate the twain fairly tilled, and when the harvest came, they gathered the golden grain, sheaf by sheaf, to each brother an equal share.

In the night season one brother thus bethought him:—"My brother is married, and has the added cares of wife and children. I am alone; my care only to provide for myself—easy and light task by the side of his. I will do what I can to lessen his burden by increasing his store." And so he arose, went to the field, quietly took from his own sheaves and added to his brother's portion, and returned to his home in peace. While thus did he, the married brother spake to his spouse:—

"We have a goodly home; our hearth is made joyous by the children's happy voices, but our brother is alone. There is no hand to light the fires to brighten his home-coming. He has, then, the more need for a larger share of this world's goods to make up for this want." So he bethook him from his couch, and as his brother had done, in like manner did he take of his own sheaves, and placed a portion in the other's lot. Now, when the morning was come, the two walked their accustomed

way to the harvest field, and lo! to their astonished gaze appeared the sheaves, by both disturbed, of equal bulk and value. Neither could give utterance to the other of the wonder which the mystery caused them.

For six nights each labored in vain to augment his brother's store, and still the mystery grew. The seventh night the brothers resolved, each secretly to himself, to keep watch and see who had done this thing, by which the secret gifts were thus returned to their unwilling holders. Then discovery came, and the fraternal love which had prompted the generous acts of mutual self-sacrifice was blessed, and gave blessing to their future lives.

"The spot," says the legend, "where so beautiful a thought at once occurred, and was acted upon by the brothers, was deemed a place agreeable to God, and it was blessed and chosen whereon to build a house to His name."

In the spirit of this legend let your lodges and chapters securely rest on this foundation of true, self-sacrificing brotherhood. Beware of the first sign of discord in your chapters. Do all that can be done honorably to make your brethren and companions "dwell together in unity," but above all guard the entrance to the fraternity. As Royal Arch Masons, zealous for the good name and prosperity of your chapters, be attentive to the interests of the lodges of the Ancient Craft to which you owe your earliest allegiance. There guard the gate, and let none enter unless you are satisfied that he comes, in his heart, prepared to be a true brother, and so, if he will, an honored companion.

After the restoration of the Jews by decree of Cyrus, the second Temple was with much difficulty raised at Jerusalem on the site of the first. But a band of poor exiles, just returning to a desolated land, could not build with the architectural magnificence of the Royal Builder. The glory of the

second Temple did not compare with the glory of the first. As the years rolled by, however, it was the high privilege of a foreign king, whose royalty was the gift of the Roman Senate, to adorn and renew with considerable splendor the House of the Lord. It was done to conciliate a people whose loyal respect had been alienated by his cruelties and crime. The grand entrance from the court of the Gentiles to the court of Israel, which formed the principal passage for the people, to the places especially designated for their religious observances, he adorned with great taste and with princely liberality. This was the "Golden Gate"—so called, as Josephus informs us, "because its folding doors, with their lintels and pillars, were overlaid with massive plates of Corinthian brass, elaborately ornamented with appropriate sculpture." Through this "Beautiful Gate" the inhabitants of Jerusalem and the Jews from afar, entered the court of Israel "to serve the Lord with gladness, and come before His presence with a song." Twice, every day, the great congregation passed through this gate, and consequently there was no spot in the Holy City more trodden by the feet of the faithful than the pavement of the sacred portal. Here the charitable sympathies of the dwellers in the Chosen City employed themselves in the relief of the distressed ones in their path, and here were brought those whose helplessness gave them the human right to expect aid and support from their brother man.

Beyond the threshold of the portal, Gentile could not pass. It was the reserved privilege of those whom the Almighty had peculiarly chosen for His own.

Temple and city are no more, as in their former glory. The Beautiful Gate would be hard to fix amid the desolation of the ancient city and the squalid confusion of the modern town. Where sweet harmonies sounded the willing praise of pious men, the

dreary stillness is startled by the hoarse cry of the Muezzin. At the entrance to the porch, friend greeted friend, as they went within to offer up their adorations as brethren to the Father, and felt that at the gate all worldly dickerings, and the enmities of trade or personality should be left behind. Hypocrisy, smooth visaged, but with unhealthy hue, might pass within; cold, calculating worldliness might seek, for its own purposes, to be seen in the presence of the earnest and the true; formality—its zeal too glowing at first, too soon abated and quenched—might, because forced by a strict and unyielding law, enter in order to hold its place in the counsels of the Theocratic State; but these were the few among the many, whose honest and truthful adherence to the faith and practice of their fathers, honored the pavement worn by their constant and willing feet.

Another allegory from the Temple, companions. Is not the reading clear? Shall we not have in Masonry a strictly guarded gate, through which none shall pass but the chosen ones? Shall it not lead from the outer courts of worldliness to the inner court of true brotherhood? Shall not all unkindness, wrath, evil speaking, malice, the contests of trade, the differences of social life, be put aside at the door, and shall we not see to it that the services within are of a nature to stimulate zeal for right doing, to uncloak hypocrisy, and to teach the mercenary that there is something in its moral precincts better suited to man's well being than the hope of material gain?

And shall not the lesson of the Beautiful Gate be used, to remind those who seek to enter the gate which the craft has provided, that they must come in as sincere seekers after a knowledge which will benefit, not only themselves, but their fellow-men? Shall we not point to them the afflicted one, who may be at the entrance, to teach them the love which brother must extend to bro-

ther, while passing to the inner court, where they will render the most welcome tribute of service to the Father by ministering to the "widow and the fatherless in their affliction, and by keeping themselves unspotted from the world?"

If we are animated by the manly, self-sacrificing love of the brothers in the legend, we shall enter our lodges and chapters through a Beautiful Gate, and the portals will typify the whole Mystic Temple, wise in its adaptation of means to the design of making men better and happier, resting on the strong and massive foundation of truth, and enriched with the perfected grace of true Brotherhood.

EDITORIAL NOTES.

HOW TO MAKE LODGE-ROOMS ATTRACTIVE.—We cordially endorse the following from the *New York Freemasons' Journal*, and think if the officers of our lodges would make an effort to carry out the suggestions contained therein, they would find their lodges a pleasant place of resort:—"1st. Let your lodge-room be comfortable and cheerful, and give it as much of a home character as possible. 2nd. Let your furniture and regalia be neat, clean, and appropriate. 3rd. Let the intercourse of the members be entirely kind and fraternal. 4th. Let the work be at all times illustrated fully and accurately. 5th. Let the business be transacted with becoming dispatch and earnestness, and all the members feel themselves interested in whatever is introduced. 6th. Let the degrees be conferred with all possible care, without levity or rudeness. 7th. Let the exercises of the evening be varied, especially during the winter season, by brief essays and addresses. 8th. Indulge frequently in fraternal visits to other lodges in your near vicinity.

UNDER the heading of British

Columbia, the foreign correspondence of Montana has the following:—

Bro. Edgar Crow Baker, after having served four terms as Grand Secretary, is now serving his third term as Grand Master. In addition he is a member of the Dominion Parliament, and in general demand for all useful purposes. His address is of great length, but good enough to justify it. He makes a good point in reminding craftsmen to imitate the noiseless work on Solomon's original temple, in doing our Masonic work, even in dispensing our charity.

The brethren of Victoria have a Masonic Temple on a paying basis; the Grand Lodge, small as it is, has a Benevolent Fund, and bestows more in charity than some very old and other very large Grand Lodges that we could name.

Hearty recognition was accorded to the Grand Lodge of Victoria, Australia, and it is worthy of note how ready all the Grand Lodges of British Provinces are to extend the right hand of fellowship to those who are passing through the same experience that has taught them how much respect is due to the parent Grand Lodge of the British Isles. With all the differential respect so natural in British subjects everywhere, there are none anywhere but know by experience that there is a sad lack of fraternal feeling between the parent Grand Lodges and their distant subordinates. We would give more for the opinion of British Columbia respecting the course of the Australian Provinces, than for that of any of our older Grand Lodges, whose experience has given them no opportunity to judge of the difficulties to be encountered at every step and effort toward independence. The success and credit that have been attained by the Grand Lodges in all the British-American Provinces, assures like success in the Australian Provinces. The end will vindicate and justify the ways and means.

THE Grand Lodge of England established Freemasonry in China.

THE *Chaine d' Union* says:—A Masonic ball, in aid of the poor at Constantinople, was held recently at the new theatre in that city; 450 persons were present, including many Masonic notabilities, and the affair was a great success; 600 Turkish lire were netted, including a donation of 100 lire from the Sultan.

“THE private business affairs of a lodge, the names of its candidates initiated, passed, or raised, and its list of suspensions or expulsions, are not matters in which the general public have any interest; hence, any publication of such matters, in the newspapers of the day, is unmasonic, and renders the offender amenable to Masonic discipline.” The above should be read at the opening and closing of every lodge, and the W. M. should see that the matter contained herein is complied with.—*Texas Mas. Journal.*

INSTALLATIONS.

AURORA.—Officers of Rising Sun Lodge, No. 129, G. R. C., installed by W. Bro. J. H. Widdifield, June 24, 1886:—W Bro W H Musson, I P M; W Bro F T Daville, W M; Bros A W Brodie, S W; A Develin, J W; G W Graham, Treas; E W Love, Sec; E Barrass, Chap; Geo Bishop, S D; Alex Graham, J D; Chas Johns, S S; D McLeod, J S; Wm Quinn, I G; Jas Tinline, Tyler; J J Hartman, D of C.

STOUFFVILLE.—Officers of Richardson Lodge, No. 136, G R C, installed by W Bro McMurchy, July 14, 1886:—W Bro John McLean, I P M; W Bro Wm Todd, W M; Bros John Macdonald, S W; R P Coulson, J W; Wm Reynolds, Treas; J A Todd, Sec; Thomas Todd, S D; Abraham Miller, J D; Joseph A Cobb, I G; E S Shaw, Tyler; W Bro D McMurchy; D of C.

OTTAWA.—Officers of The Builders Lodge, No 177, G R C, installed by R W Bro Wm Rea, P D D G M, June 24, 1886:—W Bro D Taylor, I P M; W Bro J Beihler, W M; Bros H F Webb, S W; Dr W M Hunter, J W; W Bro J C Kearns, Treas; Bros Hugh H Cairns, Sec; A A Blyth, S D; S J Dobie, J D; J M Morgan, S S; W S Blyth, J S; J Robertson, I G; J McCarthy, Tyler; C Ogilvie, D of C.

BARRIE.—Officers of Kerr Lodge, No 230, G R C, installed by R W Bro Robt King, D D G M, June 24, 1886:—W Bro Wm Downie, I P M; W Bro J F Palling, W M; Bros R A Douglas, S W; J H Bennett, J W; R W Bro D Spry, Treas; Bros J H McKeggie, Sec; Rey W H Barnes, Chap; J T Cooper, Organist; R A Stephens, S D; H Dallery, J D; R A Dultey, S S; J S Whittiker, J S; R A Fletcher, I G; Thomas Moore, Tyler; Jas Henderson, D of C.

EMBRO.—Officers of Thistle Lodge, No 250, G R C, installed by W Bro James Munro, June 24, 1886:—W Bro Charles Kitmer, I P M; W Bro Angus Munro, W M; Bros George Creighton, S W; Kenneth Murray, J W; Hector Sutherland, Treas; Columbus Ross, Sec; W Bro Chas Kitmer, Chap; Bros Henry Pelton, Organist; Hugh C Ross, S D; Wm Gould, J D;—Kinniburgh, S S; James Reid, J S; Alex M Murray, I G; R A Duncan, Tyler; D G Murray, D of C.

THAMESVILLE.—Past Masters and Officers of Tecumseh Lodge, No. 245, installed the 24th June, 1885:—P M's, Bros Robert Ward, John Davidson, John A Langford, Geo A. Tye; W Bro A J Campbell, I P M; W Bro John Davidson, W M; Bros Samuel Hoyle, S W; Baranbus Gregory, J W; Abraham Challice, Chap; Frederick J Lawrence, Treas; Edward H Moran, Sec; John Hardy, S D; Geo B Gordon, J D; Campbell Langford, D of C; William Watt, I G; John Oudmore, Tyler.

A SOCIETY LADY.

How the Demands of Fashion Are Satisfied.

From the Morning Bath to the Evening Reception.

A LIFE OF LUXURY.

A little French gilt timepiece ticking away the minutes in an upper room of one of Murray hill's fine residences struck the half-hour beyond 9 o'clock on a recent morning, and while its deep cathedral note yet echoed upon the air there was a sudden movement among the lace hangings of a brass bedstead standing in a recess of the same apartment, and a woman's face looked forth.

The room was full of pretty things, warm with the blaze of a hickory fire, and brilliant with the dazzling winter sunshine, which, filtering through the draperies of the broad windows, lay in patches of light on floor and furnishings, but there was nothing one-half so pretty, so warm, or so brilliant, no picture so sunny or dazzling within the four walls, as that made by this same face, the face of a young and lovely woman, which, flushed from the pillow's downy caress, the eyes dewy with sleep, and the rumpled chestnut hair framing the whole in sweet confusion looked out to see what had awakened its owner.

"Oh, it's you, you chattering little clock," as her eye fell upon the telltale hands, then, before she sank back into her nest, she leaned out to touch an electric button within easy reach. A moment and a soft knock prefaced the entrance of a neat-looking middle-aged woman in cap and apron.

"Good morning, Barker," came from the pillows. "My bath, please;" and Barker opened a second door and disappeared. In three minutes she was back standing at the bedside with a bath gown of thick, soft flannel and a pair of low shoes, warm and woolly.

The young woman got up, suffered the flannel garment to be thrown over her lace and cambric night dress, thrust two white feet into the wadded shoes, and crossed to the bath-room.

Barker only waited to take from various drawers and presses an outfit of feminine apparel, finished with an embroidered muslin combing gown whose ribbons were of the same pale-pink hue as tinted the silken stockings, before she vanished a second time, and the room was left to the clock and the fire, with occasional muffled splashings from

the naiaid in her tub.

But not for long. The hall door unclosed again to admit a tall old negress, black as Erebus, her head bound in a brilliant bandana. She shuffled to the door of the bath-room and knocked.

"Ez you ready, honey?"

"In a moment, mammy," sounded from within; then:

"You may come now," and once more the fire and clock had it all their own way in the outer apartment.

Next Barker reappeared bearing a silver tray, on which was a cup of bouillon with some wafer-like crackers. She had scarcely placed her tray upon a stand and wheeled a luxurious Turkish chair before the crackling fire when the inner door was flung wide open and, fresh from her plunge and glowing with mammy's vigorous massage, Beauty came out, her flannel gown wrapped warmly about her and her beautiful hair still closely snooded in its oilskin cap.

She sank with supple grace into her waiting chair, the stand with its light refreshment quickly lifted to her side; then, as the fire gleamed too ardently on the soft, clear skin, Barker interposed a glass screen, which tempered the flame's fervor, while it took nothing from its cheerful light.

While the bouillon was sipped and the crackers munched mammy brought a low hassock, upon which she drew her young mistress' feet, and with gentle, caressing touch put aside the wadded shoes and incased each slender ankle and arched instep in its silken covering, using a silver shoe-horn of exquisite workmanship to spring the little satin slipper to its place.

Then mademoiselle stood up while the black hands went deftly on with the task they loved so well.

"You's jest like ez if you was a baby yet, honey," the old woman said, patting the lovely shoulders which rose smooth and dimpled above the cobweb chemise; and, "Deed, I wish you was," as she slipped the clinging petticoat of knitted silk over her charge's head.

Mademoiselle laughed, and the dressing went on till, the last ribbon of the muslin gown tied, mammy was forced reluctantly enough to resign her nursing to another's care.

For Barker had not been idle during the robing process. The bouillon tray and stand were gone; a low dressing-table whose beveled mirror was the perfection of reflective excellence had been

turned to catch the proper light, an armless chair placed before it, and now, flanked by her implements of office—rows of silver-mounted brushes and combs, steel pins, pomades, and perfumed water—the priestess of the hair-dressing ceremonial awaited her victim.

Mademoiselle seated herself, Barker slipped off the oilskin cap, loosened some pins, letting the veil of chestnut hair fall in wavy richness quite to the floor, and began her work. As the tire-woman labored her mistress let her eyes stray idly before her, and her glance fell upon a little crystal vase upon the dressing-table which held a single fading rose.

What did she see in its rusty petals and crumpled leaf to call up that curious half-tender light to her face, and why should this expression die slowly away and the proud lines of the exquisite mouth obtrusively show in its stead?

"Barker," coldly, "don't keep flowers about that are not fresh."

"No, miss," said Barker respectfully, but wonderingly; then her eye, too, fell upon the condemned Marechal Niel.

"I left the rose, miss, because you had it in your hand last night when you came in, and there was a bit of water in the vase where you put it, so I thought you would not wish it disturbed."

Did a faint blush mantle that smooth white brow, or was it the wanton fire-light which filled the room?

"Very well, Barker; it is of no further value."

And now the hair is done and the muslin gown is doffed for a robe of pale India cashmere lined throughout with quilted satin and trimmed from neck to hem and at throat and wrists with costly fur. Then Barker hands a bit of embroidered cambric exhaling a faint spicy fragrance, and draws aside a heavy portiere, through which mademoiselle passes to a morning-room beyond, a beautiful, cozy apartment full of bric-a-brac and objects of art, an open upright piano in one corner, with a banjo, the latest craze, tilting its flat sphere against one leg. A sea-coal fire glows in the burnished grate, a tiger-skin rug sprawls before it, and a breakfast service of transparent china and old silver is set out upon a claw-legged mahogany table near the center of the room.

As mademoiselle enters, a beautiful collie leaps forward, fawning against her and thrusting his nose under her caressing hand. His mistress pats him

a little absently and moves on to the table, where at her plate is piled the morning mail. Letters, notes, cards of invitation, one or two black-edged funeral announcements, for death moves in the best society, too—she looks them all over without great eagerness, though her eyes brighten when she opens one to read that a prominent man of fashion begs the honor of leading a coming much-talked-of cotillon with her, nor do they dull when the next note informs her that her presence is desired among a small select party which an aristocratic society matron is arranging to take to her country-house for a winter's lark. She goes on through her letters while a servant brings the breakfast fruit, chocolate, a pair of reed birds, with potatoes a la creme, with an omelette aux confitures.

Mademoiselle eats with relish and appetite, while the dog, on his haunches by her side, his forefeet on the floor, makes with his head in the air a long, silky, inclined plane of his back, which ends effectively in a brush of waving fur. His eyes follow every movement of the fair eater, but his dumb entreaty gains him naught till the meal is done.

One letter of her many that morning she has not yet opened. She takes this now, and as she breaks the seal the same fleeting look which the dying rose had evolved comes back. The note is short, a half dozen lines:

"I found my orders awaiting me last night. I leave to-night. May I call late this afternoon to say good-by?"

The letter drops from her hand. The dog sees her cessation from writing and comes over to her feet.

"Yes, Sultan," she says, stroking his head, "he may come to say good-by, and then we will think no more of this charming young officer with his small pay and slow promotion, and his tempting suggestion of frontier barracks life."

One more letter is quickly added to the number waiting to be sent, then mademoiselle hurries to her room, where Barker already awaits her.

Twenty minutes later, perfectly dressed in a costume of cloth and fur, whose elegant simplicity equaled its extravagant cost, gloved like a Frenchwoman and shod like an English peeress, mademoiselle enters her carriage, and the tall footman holding the door bends to receive her initial order.

She drives to her tailor's where she mounts a wooden horse to have a new habit adjusted, to the jeweler's to select

a present for a fashionable wedding; at a florist's she orders a funeral piece sent to a society house of mourning; she leaves her carriage for five minutes at a picture-gallery to glance at a canvas which her world is discussing; she shows herself at a business meeting of a charitable organization of which she is a member long enough to say that she will stand at the Russian table in a coming festival; she drives to the furrier's to choose her sables, and to her bootmaker's for consultation over bot-tines à la St. Petersburg, and she hurries finally into the boudoir of her dearest friend:

"Just to hope, dear, that you are going down to Oakcliff with Mrs. L. on the 21st. No? So sorry. And, oh, Nell, will you kindly lend me that little book on figures for the German your brother sent out from Vienna last month? Mr. R. and I want some novelties for the Worthington ball."

"That is the last," she says to herself thankfully when she has kissed her friend good-by, and "Home," is the word the footman takes as he climbs to the coachman's side.

It is 2:30 when Barker is getting her out of her outdoor wraps, and luncheon is served, she is told. That meal over, she must give her maid ten minutes' confab over the evening's dresses and twenty more to criticise an arrangement her dressmaker has sent for inspection. Then a few moments to loll among the cushions of her divan skimming the chapters of the last novel before another toilet is in order. At 5 she is again in the carriage in a sumptuous reception dress, rolling to an "afternoon." Two are down on her tablets for that day,

and by nice calculation she gets the cream of both before, shortly after 6, she stands once more in her own hall and learns from the servant in attendance that a gentleman is waiting to be received in the green parlor.

In all the bravery of brilliant dress, dropping only the fur-lined carriage wrap, she crosses the hall. Fifteen, twenty minutes pass, then the portiere of the green parlor is put aside and a young man comes out. His face is pale and his lips are compressed, but his bearing is erect and soldierly, and there is a gleam of something in his kindling eye which may be a fine scorn when that mist of tenderness has cleared away.

Mademoiselle goes up-stairs a trifle

languidly. Her room is brilliant with warmth and light, and on the bed is spread an evening dress, all lace and silken sheen.

"There is no hurry, Barker," she says, briefly; "we entertain at home to-night, and dinner is not until half-past 8. Help me off with these things; give me a loose gown and fifteen minutes here before the fire."

"Your flowers for to-night," says the maid, answering mademoiselle's ring half an hour later, but the young girl scarcely glances at the huge bouquet the woman is bearing.

"I shall be late, Barker," she says; "make haste to dress me."

There are two hours of dinner and three hours of ball got through with before mademoiselle's day is really done and the petted belle finds her lace-canopied couch. The world has been at her feet, and the expression of triumph and power does not wholly leave the perfect face even after the fringed lids are closed and the soft sweet breath comes regularly through the just parted lips.—*N. Y. Times.*

CENTREVILLE.—Officers of Victoria Lodge, No. 299, G.R.C., installed by W. Bro. Robt. Longmore, D.D., G.M., June 24, 1886:—W Bro Robt Cox, I P M; Bros W J Mulholland, S W; Alonzo Walker, J W; M I Beeman, M D, Treas; J D Wagar, Sec; Miles Storma, Chap; W A Baker, Org; Jas Lucas, S D; Dorland Wagar, J D; Milo Huffman, S S; J W Lockridge, J S; B S Keller, I G; W A Rom-bough, Tyler, Ira B Amey, D of C.

THORNDALE.—Officers of Mount Olivet Lodge, No. 300, G. R. C., installed by W. Bro. Wm. Harrison, P. M.:—W Bro Neil McKechnie, M D, I P M; W Bro Wm F Kennedy, W M; Bros Richard Guest, S W; Wm Beck, J W; Wm Harrison, Treas; Robert Smith, Sec; Rev J C Bloodsworth, Chap; J Weston, S D; Richard Ardiel, J D; E Nicholson, S S; Wm Dunlop, J S; Wm B Scatsherd, I G; Wm Salmon, Tyler.