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THE CANADIAN CRAFTSMAN,

AND

MASONIC RECORD.

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

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NATIVE AND AMERICAN FREEMASONRY—A CONTRAST.

Yearly reports of institutions, as a rule, are very dry reading. Few care to peruse them, unless personally interested. The loss is not great, except it be to the institutions themselves. A mere record of work done is not enough to awake dormant interest. An anecdote, an apt illustration, or facts marshalled in graphic and bold array, as if the writer were thoroughly in earnest, are qualities far more likely to be successful than the dry-as-dust reports that answer enough to the letter of requirements, but do not breathe an inspiring spirit. Our American brethren seem to have unconsciously fallen into the habit of making the reports of their proceedings attractive. We say unconsciously, because there is no appearance of design. What they say is natural enough. Sometimes their language is magniloquent, and frequently takes a "high falutin'" tone, common to that class of Yankees who believe that England can lick creation, and that they can lick England. Pathos and boasting now and then commingle and disturb the sensitive nerves of the staid Britisher. Beneath it all there is an intense love of Freemasonry—a right genuine human feeling,—“a heart that leaps at every bound” to assert right and help the distressed brother. It should never be forgotten, in estimating the character of American Freemasons, that they have

had to fight a long and severe war against opposition and calumny, and that battle is still going on. We in England have never known such bitter struggles as have marred and damaged the brethren in America. Our path has been smoothed by the patronage and support of the wealthy and powerful—by princes and statesmen—by the very executive of national power. Freemasonry to us has always been fashionable, and with the exception of the Pope and a few of his more ardent disciples, we have hardly known what opposition is. Even the anathemas of the Pope, terrible as they are regarded by some people, have passed over our heads without leaving us one whit the worse, either in reputation or in influence. Our progress has been like the rippling stream, with just enough disturbance on the surface to show that it is moving. Now and then it hastens its progress when bearing royalty on its surface. It rarely, however, loses its dignity, and the only fear is that it may become too cold and impassive. As a counterpoise to this calmness we have our Charities. These keep alive and foster the warmer instincts of the brethren, and are the best correctives of that spirit of selfishness which is too often the offspring of exclusiveness and of unchequered peace. If anything, we are too respectable, too anxious for the proprieties of

social life. We perform all our charitable actions in a stately way, after an approved and fashionable model. We cultivate our literature upon absolute methods, and try to convert a speculative into a mathematical science. Because we cannot logically prove our origin, we are continually discounting sentiment; aiming in fact at impossible historical accuracy. We are very Pharisees in striving after form, but not quite so heartless. We are not as dead in practical faith as we are intellectually cold, formal, and unimaginative. Our academic tendencies have not taken all the heart out of us, and our charities remain as the golden links which unite faith and practice. Our Lodge meetings, lifeless as they too frequently are, stimulate obedience and respect for authority; they keep alive the love of ritual and do something towards strengthening the formal ties of brotherhood, while our banquets satisfy the grosser wants of the animal man. The spiritual influence of the teachings of the Craft always makes itself felt in the lodge-room, but it loses too much of its power when the brethren separate. They then become strangers, except in isolated cases where personal friendships are formed, and which would exist apart from Freemasonry. Were it not for our blessed Charities we fear that the Craft in England would be but a skeleton, a cold and rigid formalism, enlivened occasionally by the social enjoyments of the table.

"Feast, and your halls are crowded;
Fast, and the world goes by;
Succeed and give, and it helps you to die;
But no Companion can help you to live.
There is room in the halls of pleasure
For a large and lordly train,
But one by one we must all file on
Through the narrow aisle of pain.

"Rejoice, and Companions will seek you;
Grieve, and they turn and go;
They want full measure of all your pleasures,
But they do not heed your woes.
Be glad, and your friends are many;
Be sad, and you lose them all;
There are none to decline your nectared wine;
But alone you must drink life's gall."

American Freemasonry having passed through the fiery furnace of opposition and persecution, seems to approach nearer to the spirit of equality, one of the principal bases on which the Order rests. Personal liberty, no doubt, sometimes degenerates into license, and public displays too often minister to personal ambition at the cost of dignity. Bro. Leonidus F. Pratt, Grand High Priest of Royal Arch Masons of the State of California, put the matter very clearly in his annual address, delivered to the Companions in April of last year. He said:—"We are coming rapidly to make much display and parade of our Masonic standing and handsome apparel. We are gradually drifting away from that simplicity and those practical features of Freemasonry which in our early experience so charmed and delighted us. We compromise our faith and our teachings, and we belittle our profession by too much Masonic display and too little Masonic labor." This love of display, to our mind, is the great danger of American Freemasonry. There is another evil less defensible and still more dangerous, which has the same root in the desire for novelty and show. America is overrun with so-called Masonic offshoots. Their name is legion, and their influence far from good. There are many men in this country who would undertake the command of the Channel Fleet who had never seen a war-ship in their lives, but we have few, if any, who would undertake to paint the Masonic lily, or gild Masonic gold. These pretensions seem to be the special property of our American brethren, who delight in isms, and who are ever hankering after something new. They want a little of our superfluous ballast, a little of our decorous refinement, just to keep them more faithful to their original inheritance. It is easy to condemn, still easier to give advice. We cannot do the former without giving some show of reason, the latter is generally offer-

ed without the least sense of responsibility, yet the evils are too glaring to be disregarded, and too perilous to be neglected. It is with pleasure, therefore, that we notice that there is an awakening sense of the danger of running after false gods, of seeking outside display of that ardor which would be better exercised within the lodge. American liberty is unlike our own, in its manifestation at least. It came to them ready-made; to us it has come through centuries of trials and difficulties, through civil struggles and bloody wars. The Americans are the children of prudent fathers, and not unlike many prodigals they deal lightly with an inheritance that cost them so little to obtain. The same spirit that animates them in their political life has found a partial existence in Freemasonry. All the shows are on a huge scale, and to deprive an American of the gaudy trappings of civic and national life would be to arouse his fears of the loss of liberty. Time alone can eradicate what after all are excrescences. Americans have shown that they are worthy descendants of a giant stock, and if they gallop a little too fast now, they will ultimately settle down into a quiet stride that betokens endurance as well as progress.

No doubt the peculiarities of character incidental to the American people have left their mark upon native Freemasonry. They do not account for all that is strange to us. The explanation must be sought in other directions. The difficulties in the Craft that we have escaped have strengthened their faith. They have fought for it, are still fighting for it, and were it not for their own follies, they would have completely triumphed long ago. To them Masonry is a living reality, which embodies the fruits of their own labors and sufferings. They cherish it accordingly, and try to make out of it something more than it really is. Their success has made them forget the beauty and reality of the substance, and they run

after false shadows. They have no such controlling forces as exist in this country. The principles of their National constitution are opposed to the spirit of patronage, and while they have gained in independence, they have lost in soberness and stolidity. They are more earnest than we are, more zealous in the cultivation of Masonic literature. Their zeal is not always tempered with discretion, nor does their charity partake of the same fixed character as with the Craft in England. Their writing abounds in sentiment, is sometimes marred by wild speculations, and too much outspokenness. Still, with it all there is the true spirit of inquiry, the strong desire to know more of the esoteric meaning of the Order, and that manly will to defend it against all comers. If they have few fixed charitable institutions, there is no lack of charity among the brethren. They rise to occasions, and give with a liberality we do not exceed. Their welcome to strangers is unbounded, and we believe we are justified in saying that they give a much wider interpretation to the word brother than we do in this country. With all their faults we cannot help loving them. Their impulsiveness, their love of show, their defiance of what we deem etiquette, lose much of their significance when we realize their good qualities. We may truly say of them, "Be to their faults a little blind, and to their virtues very kind." — *Freemason's Chronicle*.

ROSENEATH — North Star Lodge, 365, inst'd by W Bro John Mason; W Bro W Gregg, I P M; W Bro Frank Clow, Bro J L White, S W; Bros C Gillespie, J W; W Breslin, Treas; John Mason, Sec; — Frost, Chap; H Metcalf, S D; Robert Craig, J D; Thos Elder, I G; B N Forbes, Tyler.

ILDERAON. — Henderson Lodge, No. 388, inst'd by W Bro Thos Powell of Doric, 289; W Bro J S Hodgins, I P M; W Bro Thos Oliver, W M; Bro A Brown, S W; Bros T E Robson; J W; J W Taylor, Treas; A F Barclay, Sec; R H Morgan, Chap; H F Aylesworth, S D; R C Robson, J D; Geo Charlton, I G; T J Clatworthy, Tyler; John Noble, D of C.

EXCURSION OF FRENCH MASONS.

The French Freemasons are very anxious for rehabilitation with the Grand Lodge of England, and for a renewal of the old *entente cordiale*. Bro. Hubert, in the *Chaîne D'Union*, eloquently discourses *more suo* on this point, and expresses an opinion that the time has come when the English Grand Lodge may consider its determination in this respect. Far be from us any remarks which might tend to keep up a feeling of tension or separation. If, however, a *rapprochement* be possible, it can only be so on certain distinct grounds and definite principles. To cry "peace where there is no peace," to "daub the wall with untempered mortar," can only result, humanly speaking, in another divergence, and another severance. It is no doubt greatly to be deplored that English Masons cannot visit French lodges, and that French Masons cannot be admitted into English lodges. But on whom rests the blame for all this? We may add, certainly *not* on the Grand Lodge of England! When the French Grand Orient departed from its old landmarks and the landmarks of Cosmopolitan Masonry, and erased the belief in God from its formularies openly and avowedly, and distinctly, it made so "new a departure," that the Grand Lodge of England, faithful to its ancient and honorable traditions, and the universal principle of Freemasonry, had no alternative left it but to take the course it did take, and propose and order a sentence of "non-intercourse" until better days might arrive. As Lord Carnarvon eloquently put it, the adoption of such dubious phrases as *solidarite humaine*, etc., etc., in no way removed the legitimate objections of English Masons to so sweeping and serious a charge, nor altered the objection of the Grand Lodge of England to such deliberate tampering with the long standing and well considered first principle of Cosmopolitan Freemasonry. Since then

another change has taken place in this very section of the Constitutional laws of the Grand Orient, and a declaration practically that Freemasonry is not religion, takes no heed of general or individual professions of faith, and is of entire toleration for all religious opinions, is now put forward as the ground for a change in English Masonic public opinion, and as perfectly sufficient itself, wide extending and all embracing enough, to justify the Grand Lodge of England in renewing intercourse, and removing the prohibition which at present undoubtedly exists, as regards the interchange of civilities and visits, except on certain assured preliminaries. In the meantime we hear strange stories of what is going on in the lodges at Paris and in France, that, as honest journalists, we cannot profess to think either that the "pear is ripe," or the time has come for any such accommodation of matters. Our authorities may be in possession of more precise information than we are, but if theirs is anything like ours, never at any time in its history was French Freemasonry under the Grand Orient of France in a graver position of doubt, dissolution, and danger. And yet we say all this with deep regret, though it must be said, as an act of duty and loyalty to our own and Cosmopolitan Freemasonry. We always sympathize with the French Freemasons. We know so well their peculiar troubles and difficulties, and how much may even be advanced by way of allowance and extenuation, as regards the perpetual warfare in which they are involved, for their more questionable utterances and vehement assertion of certain views and feelings which jar so much on the more peaceful and less combative sentiments of English Freemasons. We wish them well, we trust that they may yet emerge from their difficulties, and that morass in which they seem to be floundering to the disapproval and sorrow of all Anglo-Saxon Freemasons; and none will rejoice more

than ourselves if, as time passes on, a safe *modus vivendi* may be found and approved of, by which that historic body, the Grand Lodge and Grand Orient of France may be restored to its high and pristine position in the Masonic world.—*London Freemason.*

NO PLACE FOR THEM.

"There is no place in Freemasonry for atheists, nor for scoffers at Christianity and the Christians' God."—*Voice of Masonry.*

"We heartily concur, and add:—Nor for scoffers at any religion professed by a brother. The Jews' God is the Creator of all things. The same Creator is the one whom Christians worship and in whom Masons profess to believe. To take His name in vain, or scoff at any man's religion, is not only a gross breach of the commonly recognized rules of politeness, but is something very base.—*Masonic Home Journal.*

The *Masonic Home Journal* is right. We are taught that in Masonry there is nothing to conflict with the religious rights of any one, so long as he believes in the Grand Architect of the Universe. This is what gives Masonry the right to the claim of universality.

When we were first made a Mason we were instructed that the Jew, Gentile and all others who believe in a Deity, were by our sacred bans of brotherhood, united into one grand family, and met in the lodge-room as brothers, on an equality.

This one grand humane principle is what makes us revere our ancient Order, and which has placed it foremost in the ranks of institutions emanating from man. This cardinal virtue has been the substance that has given it life for centuries. Take from Masonry this, its cornerstone, and the glorious old structure, that for ages has withstood the machinations of bigots, will fall, and posterity will point to the ruins as the monument of the greatest advancer of civilization.

The founders of Masonry undoubtedly realized that it was necessary to form an institution that would bind the human family into one grand

band, and thereby counteract the evils of the prejudices of sectarianism. The wisdom thereof has been demonstrated for ages, and will be evident just so long as the fundamental principles of our Craft are adhered to.

By some means or other, different organizations have crept into our temples and lay claims to Masonry that antagonize our Order and create dissensions among the Craft, inasmuch as they are exclusive instead of universal. These organizations have designated themselves as the "upper degrees of Masonry." Among them are such as are absolutely sectarian.

We positively assert that they are not Masonic bodies, and give as our reason that they are not universal.

In the Masonic lodge all are instructed that "we meet upon the level and part upon the square." Our brother Mason is our equal in all respects. He has traveled the same road that we have and is entitled to our friendship in all instances. How then, we say, in the name of common sense, can that be a Masonic body which asks from our brother that he foreswear his religion, if he desires to sit therein.

Among the members of these so-called *upper degrees* are some of our foremost Craftsmen. Brethren who have received the highest honors that our Order could bestow upon them.

Some of these, while occupying these lofty stations, wrote that venerable and beloved brother, Sir Moses Montiflore, at the time of the centennial anniversary of his birth, congratulatory letters, in which they lauded his career and deemed it an honor to be members of the same fraternity as he. They spoke of him as the grandest living Mason. One to whom the whole Craft points with pride. Quoted him as one of the brightest jewels in the diadem of modern Masonry, and hoped that they might be truly worthy of the distinction of calling him their brother. Yet, at the same time, should this illustrious old Masonic patriarch desire to meet them

in these so-called *upper degrees*, he would have to perjure himself, or he would not be admitted in the body.

Is this universality? Does this constitute brotherly love? Is this Masonic?

This is one of the reasons why the *Corner Stone* has fought, and will continue to do so, everything but symbolic Masonry in Masonry.

We have often exclaimed, and we reiterate, that there is nothing in Masonry beyond the symbolic degrees. These, and these only, constitute "Masonry, pure and simple," in all its entirety.

It is not Masonic to exclude any brother from any privilege that can be obtained in Masonry, and anything that does so is a breach of the obligation, and must emphatically be expunged therefrom. Any measure that is not universal, and is claimed to be Masonic, is imposture.

The fault lies greatly with those who are imposed upon. They are moral cowards, as a rule. They deliberately sit by and countenance actions that are infringing upon their rights as Masons and men. While it is often advisable and discreet to smother one's feelings, yet it is decidedly cowardly to admit anything that is of a prejudicial nature towards oneself to be enacted without a manly and rigorous protest.

The class of men who are thus down-trodden should rise *en masse* and demand that they receive justice. If they do not get it they *must* fight for it. It is not necessary to shoulder a musket to rid our Craft of this evil, but it requires decisive and harmonious action. Prejudice in Masonry must be bitterly opposed by all well-meaning Masons, more especially by those who are the immediate sufferers. They should not complacently stand by with folded hands and say, "If cannot be accomplished at present." There is nothing to be gained by procrastination. Remember there is no time like the present. Oppose your foe whenever the opportunity

presents itself. Express your sentiments at any Masonic gathering where the religious line is being drawn, whether your antagonist is the greatest dignitary or the humblest brother. We are all Masons, and there is no distinction between us.

We are always to be found with the oppressed and hold ourselves ready for the fight. All we ask is the hearty support of those for whom we have taken up the warfare.

Let those who think as we do, that freedom of thought is one of the grandest sentiments of the Craft, and possess the manhood to let their convictions be known, step into line and place themselves on record. We do not court favors from those individuals who try to force the whole world to believe as they do, and if they do not succeed put those whom they have failed to convert down as fools and infidels, nor do we expect their good will, but we have every right to ask the co-operation of those for whom we are laboring. They are the support which we must have in order to be successful. In union there is strength. We are aware that we have a powerful competitor and that it is folly to pretend to cope with him single-handed and alone, but with the united strength of those who are of our belief, we can enter the arena with the full knowledge that we have the weapon to annihilate the dissensionist within the Craft.

Masonry has thrived thousands of years on the broad principle of universality. Let it continue so.—*Corner Stone*.

The oldest Masonic certificate known is dated 10th Sept., 1764, and was issued by the present Grand Lodge of England (the so-called "Ancients").

In the eastern States of the Great Republic few Lodges are held during the summer months, June, July, and August. The suspension is termed "vacation."

THE TRUE HISTORY OF MASONRY

All men laud broad views, but few take them. This is true in Masonry as in the outer world. While much of the Freemasonry of the continent of Europe at the present day is but a name, it must not be forgotten that it was not always so. We regret to note that several eminent English brethren cannot find, historically in the past, any Masonry outside of England. They are hide-bound. Their "tight little island" contains all they know, in the past as well as in the present, in Masonry. Now, while we will not abate one jot of our admiration for the English Masonry of today, and are willing to match our estimate of it with that of any English brother, we admire it, we fancy, with judgment. What would the Bartholdi statue, given to America by the French nation, be without the pedestal? And may we not ask, what is English Masonry without its continental ancestral basis? Masonry was not born in England—it was carried there. Neither was it born on the continent of Europe, but carried there, likewise. It had its origin in the Orient, in the aforesaid. And yet, because Englishmen will not go across the Channel for their morals, their politics or their religion, they seem averse to going thither for their Masonry. This is false pride. They *must* go there, if they would found their Freemasonry upon any solid historic basis; if they would not boast a merely modern fraternity, only suggested by an older one, not linked to it. The work of the true Masonic historian is to assert the genuine succession of the Craft, and to find the connecting links. That they exist is certain, and their exact discovery is only a question of time and skill.

Another, and kindred error, of certain distinguished English brethren, is to assert that there were no Grand Lodges or Grand Masters prior to 1717, and at that time only in England. Here you observe the same

fundamental delusion, exposed above—a limitation of the home of Masonry to England. Before A. D. 1717, we are asked to believe, if there were Masons they were only congregated in lodges, never in a Grand Lodge; and there was only a Master (or Warden) of a lodge, never a Grand Master of a Grand Lodge. Really, such a statement seems strange to us. No Grand Lodge prior to 1717! On the contrary, the Grand Lodge of Strassburg,—of the German Stone Masons, the cathedral builders, was "maintained uninterruptedly through five centuries," until 1797, when an imperial Diet promulgated a decree interdicting the lodges of the Empire from a further recognition of its authority, theretofore acknowledged.* So far from there being *no* Grand Lodge in Germany prior to 1717, there were *four*, expressly recognized by the General Regulations of the Stonemasons in A. D. 1459, viz.: those of Strassburg, Cologne, Vienna and Zurich. Twenty-two lodges were subordinate to the Grand Lodge of Strassburg, and it became pre-eminent, and was accorded supreme authority. Why, even the mediæval tailors had a Grand Lodge, and they were not nearly as important, nor as well organized, a body as the mediæval Stonemason. In A. D. 1520, the guilds of tailors in fourteen different cities on the Rhine united in forming what they styled, *guild en gros*—in other words a Grand Lodge. Then as to a Grand Master, each of the Masonic Grand Lodges had a Grand Master, and Jost Dotzinger, as Grand Master (Bro. Gould terms him "Chief Judge") of the Grand Lodge of Strassburg, was acknowledged as Grand Master of the Fraternity in Germany. These Operative Masons were our precursors in Freemasonry, and theoretically there cannot be a doubt that the cathedral builders of England

* See Fort's *Early History and Antiquities of Freemasonry*, p. 150; and chapter xv throughout.

learned their Craft, and acquired the mystery of Freemasonry, from the cathedral builders of the continent. We trace Masonry to the Monastic schools of the convent builders, and thence to the German stonemasons or stonecutters (*steinmetzen*). Bro. Fort, in his two masterly works, on the History of Freemasonry, and on the Mediæval Builders, is the best, and almost the only authority on this subject, but occasionally we find in Bro. Gould's history a paragraph looking in the same direction. Take for example, the following:—

"It is probable that in the twelfth century, or thereabouts, the skilled masons of the convent builders left the employ of their masters, the monks, now grown opulent, fat, lazy and vicious, and unable to provide them with further work, and amalgamated with the craft builders in the towns, and the two together formed the society, afterwards known throughout Germany as the *Steinmetzen*.

We believe the above statement of a "probability" to be in accordance with the facts, and any Masonic historian who seeks to trace the Craft's succession in any other direction, or fails to base it upon *any* succession, falls into plain Masonic error.

* There is a related matter, of primary importance. Just as some brethren do not see a Grand Lodge or a Grand Master, or indeed any Craft at all, outside of England, prior to 1717, so they say the Second and Third degrees of Freemasonry are exclusively of English origin. This appears to us to be as palpable and inexcusable an error as any to which we have adverted. Two-thirds of Masonry, these brethren would maintain, are modern! Indeed, when they admit that there were three *grades*, they in substance admit that there were three *degrees*. It is, after all, mainly a difference about names. Theory requires three degrees; reason justifies three degrees; and we feel sure that facts, yet to be discovered, will fully authenticate the antiquity of the three degrees. Initiation in the First degree

admits the applicant to the Fraternity, and gained his assent to its policy of non-communication of its Craft knowledge to the profane, but confined him, as a Mason, to the locality where he entered. Initiation in the Second degree secured his willing assent to the due observance of all the laws, regulations and customs of the Fraternity, and conferred upon him, the right to change his location, and travel as a Mason. Initiation in the Third degree broadened his Masonic horizon to its farthest verge, matching his assumption of fraternal obligations with the impartation of the largest privileges accorded to the most favored brother; among which was the right to preside as Master over a lodge of Fellow Craft Masons. This latter degree included, originally, all of the knowledge that now is conferred in the Royal Arch degree. The M. M. degree is now clearly a mutilated degree, needing the R. A. degree to supplement and perfect it. There was further (as a part of the F. C. degree) a most interesting and important Masonic usage, now represented in our Mark degree. In mediæval and ancient times writing was not an ordinary accomplishment, and if it has been it would not have answered the needs of the Freemasons of the time, the Operative Masons, or builders of important stone edifices. Hence, each brother selected his Mark, and his work was always distinguished by it. Here you have the whole of Ancient Masonry, and the whole of it is ancient, the opinion of certain modern brethren to the contrary notwithstanding. These statements can now be sufficiently authenticated, and the day will speedily arrive when they can be made plain as facts, even to the most incredulous Brother. In our opinion, whoever writes the history of Freemasonry upon any other basis of principle, or Craft legitimacy, than that indicated above, makes a record that will not bear the test of either reason or time. —*Keystone*.

MASONIC INCONGRUITIES.

In the long history of Masonry there has never been, to our knowledge, anything that has created so queer a relationship between Masons as now exists in the State of Ohio. The leading members of the Scottish Rite in that State, most of whom were Knights Templar, succeeded in forcing the Grand Commandery of Ohio to declare that certain other organizations are legitimate Masonic bodies, and all others spurious, and prohibiting Knights Templar under its jurisdiction from joining any body not recognized as legitimate by the Grand Commandery, under penalty of expulsion. A number of Scottish Rite Masons residing at Columbus, Ohio, and who were also members of Mount Vernon Commandery, No. 1, K. T., at that place, withdrew from membership in the Scottish Rite bodies and renounced their fealty to the Rite in the Northern Masonic Jurisdiction of the United States. They then proceeded to organize Scottish Rite bodies under another Supreme Council. For this act they were expelled from the bodies from which they had already withdrawn, and also from the Mount Vernon Commandery No. 1, K. T., of which they were members, under the enactment of the Grand Commandery.

We do not propose in this connection to discuss the right of the Scottish Rite Masons to absolve their allegiance to one Supreme Council and transfer it to another. The government of this Rite is an autocracy, in which even the right of petition is denied, and hence for one or any number of members to think or act in opposition to its edicts is rebellion. The power to expel members for cause or without it exists, without even the form of a trial, and may be exercised at will. The Grand Commandery K. T. of a State has full powers to make laws for the government of Sir Knights under its jurisdiction. This government, however,

is a representative one, and the right of petition is conceded to the humblest member. Sir Knights have it in their power to elect such representatives as will legislate for their interests. There is no occasion for rebellion. If obnoxious laws are enacted they can be soon repealed. The members of Mount Vernon Commandery No. 1, above referred to, had no right to defy the edicts of the Grand Commandery of Ohio, even though they knew their rights had been trampled in the dust. Their expulsion was just and necessary to maintain the dignity of the Grand Commandery.

Now comes the incongruities of the situation. Fourteen Sir Knights and Princes of the Royal Secret are under the ban of the highest penalty that could be inflicted upon a criminal by their Commandery and Scottish Rite bodies. As Master Masons and Royal Arch Masons they are still in good standing, and in Lodges and Chapters can meet on equal footing, and preside over those who they cannot associate with as Sir Knights and Princes. They are men who stand high socially, and enjoy the respect and confidence of the community where they reside. But the Grand Commandery of Ohio says that they are not worthy to be Knights Templar, and must be disgraced by expulsion from all the rights and privileges of the Order.

This condition of affairs was brought about by an unwise and unlawful act of the Grand Commandery of Ohio, in legislating upon a matter wholly outside of its jurisdiction, which the Grand Lodge of Ohio utterly refused to do. A majority of Masons of Ohio have placed the seal of condemnation upon it, and the *Masonic Review* and the Masonic press and correspondents generally proclaim it an outrage. Those who were instrumental in forcing this unfortunate state of affairs are welcome to all the glory there is in it. Unless taken off suddenly they will live to see their act

repudiated by the Sir Knights of Ohio, and this unwarranted restriction upon personal rights removed by their Grand Commandery.—*Masonic Chronicle.*

LAYING FOUNDATION STONE AT ST. JOHNS, NEWFOUNDLAND.

The brethren of St. Johns having decided to build a Masonic Temple, the corner stone was laid on the 11th June by the District Grand Master, Sir W. V. Whiteway, assisted by the Provincial Grand Master, Hon. A. M. MacKay, and the Supt. R. A. Masons for Newfoundland, Hon. M. Monroe, about 400 members of the Craft consisting of the District and Provincial Grand Lodges; Shannon Chapter, No. 9, R. N. I.; St. Johns' Lodge, No. 579, R. E.; Avalon Lodge, No. 766, R. E.; T'isher Lodge, No. 454, R. S.; Harbor Grace Lodge, No. 476, R. S.; and several brethren from H. M. Ships *Tenedos* and *Fantome*, assembled and having formed into procession headed by the band of the *Tenedos*, they proceeded to the site of the intended building, which was tastefully decorated with flags, a large number of the citizens being present to see the ceremony.

The overseer of the work, Bro. Henry Jost, was presented to the D. G. M., Sir W. V. Whiteway, who then gave the following address:

Right Worshipful Provincial Grand Master, Grand Officers, Worshipful Masters, Officers, Brethren, Ladies and Gentlemen:

First allow me, for myself and brethren, to convey to you, my lady friends and to those who are not members of our Fraternity, an expression of our warm appreciation of the hearty sympathy which you exhibit, by your presence here to day, in the undertaking in which we are about to engage.

We are met together for the purpose of laying the Foundation Stone of a Masonic Hall—a Masonic Temple—to be erected and dedicated to Mor-

ality and Virtue, in which will be taught the grand principles of Brotherly Love, Relief and Truth, and from which should flow the great stream of Charity fraught with beneficent influences to all, that Charity without which all our works are as sounding brass or a tinkling cymbal.

Freemasonry is the most ancient of all societies, and notwithstanding it has had (like all other human institutions) its difficulties to contend with, and there has been those among Freemasons who have fallen from the path of rectitude, yet the principles of the Order are so sound, the Great Landmarks so well defined that it has been, is, and ever will be, an impregnable fortress. It cannot fail because it is founded upon the truths of Holy Writ. We have as our great Charter and Guide, the sacred volume of the Bible, that Holy Book of Books, constructed by the G. A. O. T. U., through his inspired instruments, the Apostles and the Prophets, this is our chart, this is our compass. We ask no man who seeks admission to our Order, by what road he is travelling towards the Grand Lodge above, eternal in the Heavens; but we ask him in his going thitherwards, whilst passing through this life of probation, to let his eye, his faith, his hope on the Sun of Righteousness. God said, "Let there be Light and there was Light," keep thine eye, my brother, on that Light, that Star, that Sun.

We have secrets concealed from the eyes of the world which cannot be divulged, and never have been revealed; they are secrets lawful and honorable, and not repugnant to the laws of God or man; they were entrusted to Masons in ancient times, and having been faithfully transmitted to us it is our duty to convey them unimpaired to posterity.

Unless our Craft were good and honorable, we should not have lasted for so many centuries, nor should we have been honored with the patronage of so many illustrious men in all ages, who have been ever ready to promote

our interests and to defend us from all adversaries.

In a Freemason's Lodge there must be no jangling of sectarian creeds, no political acrimony, no strife; the true Freemason must divest himself of all this and put on the robe of harmony, gentleness, good will, and brotherly love, so that he may in the Lodge below, be prepared to enter the Grand Lodge above, which God grant we may all enter.

It is the first duty of Masons in every undertaking to invoke the blessing of the Most High upon their work, we will therefore now unite with our Grand Chaplain in prayer to the Throne of Grace.

The Grand Chaplain then read a lesson from the Holy Scriptures and offered up a prayer to Almighty God, the Supreme Architect and Ruler of the Universe, after which the stone was laid with the usual ceremonies. During the proceedings the brethren sang several odes and the band played appropriate music.

MODEL MASTERS.

Worshipful Master, why are you stationed in the East, and what are your duties there?

The sun in its daily course performs its functions with unequalled regularity. W. M., allegorically, is said to represent the sun. He is placed in the East to open and govern his lodge; he performs his duties with the regularity of the sun.

In any organization, I care not what, there must be a governing power, that will enforce the law. That head must be well versed in the jurisprudence, customs and usages of the body he is appointed to preside over; he must be courteous in his deportment; firm in his decisions, and ever ready to correct the wrong; it must be his constant aim to advance the true interests of the body.

In the Masonic Institution the W. M. has varied and peculiar duties to perform; and much depends upon

their faithful performance. He is an autocrat from whose decisions there is no appeal to the lodge itself. He must be familiar with the Constitution and of his Grand Lodge and By-laws of his own lodge; courteous in his intercourse with his brethren, in his station and out of it; it must be his constant aim to promote the interests of his lodge and the whole Craft; he must be a man of quick perception, able at a glance to determine what is, and what is not for the good of the Craft; he must know his duty, and never hesitate to preform it without fear or favor.

He must also be well versed in the ritual; he must present the truths and teachings of that ritual, with such force that will make a lasting impression on the candidate; and finally, he must be a man and a Mason, in the fullest and broadest sense of the term. Then, and not until then, can he be a model Master.

There are about 9,000 lodges in the 55 Grand Lodges in North America; consequently there are 9,000 Masters. Now what a proportion of that number will come up to that standard? Think it over carefully and answer it, if you can.

Is there no remedy for incompetent Masters? Yes; I answer. How? By placing men in the East that know their duty, and will perform it. Perhaps that standard is too high; but my motto is, place the standard of Masonry on high ground, then uphold and defend it. Am I not right? —*Frank W. Barter, in Mass. Home Journal.*

Kossuth, Garibaldi, George Washington and Cavour were all Masons. So was the late Sir Moses Montefiore.

Bro. King William IV., of England, was made a Mason while Duke of Clarence, in Royal George Lodge, No. 86, of Plymouth, on March 9th, 1786; and was W. M. of Prince of Wales Lodge, London, from 1827 to his becoming William IV. in 1830.

THE TREE IS KNOWN BY ITS FRUIT.

Any order, to become prominent, must practice what they preach. Of these there can be no better choice than the Masonic Order. We are taught to be just to all men, to do good to one another, and have a generous and due regard for the happiness and welfare of others, while seeking to promote our own. We are enjoined to practice self-denial without utter self-abnegation; to relieve the distressed without privation and injury to those who are dependent upon our exertions. In fact the Order of Masonry, as the handmaid of religion, is well designed to assist the pilgrim of life in contending against the trials of mortality, and accompanies him to the very threshold of whatsoever temple he may deem best suited to the worship and praise of our Father and our God. The very basis of Masonry is brotherly love, relief and truth, and to "do unto others as we would they should do to us." The true Mason's trust is in God, and to the man who find it possible to entertain this hope how different an aspect the world wears—casting his glance forward how wondrous a light rests upon the future, the farther he extends his vision the brighter the light—animated by a hope more sublime than wishes bounded to earth ever before inspired—he feels armed with the courage to oppose surrounding prejudices and the warfare of hostile customs. No sectarian advantage, no petty benefit is before him; he sees but the regeneration of mankind. From the disease, famine and toil around him his spirit bursts into prophecy, and dwells among the eternal and everlasting ages. Then let us practice what we preach, ever bearing in mind this our first duty to each other, whether assembled in lodge or scattered abroad in the various walks of life.—*Thos. H. Douglas, Portsmouth, Va.*

THE PROFANE AND THE MASON.

Here we are clannish. The Frenchman hates the German; the Irish plots against the English; the Yankee suspects the Briton; mountain chains limit our sympathies; rivers determine our antagonism, and imaginary lines sunder us. There, nations, kindreds, peoples and tongues dwell together in happiest fellowship. Here, caste rules us. Patrician cannot mix with Plebeian; the one cries with sneering contempt, "common people!" the other mutters "privileged classes!" There, the prince and the peasant, the capitalist and the hodsman, the merchant and the menial, meet in fellowship. Here, sectarian feelings alienate; the Jew and the Gentile still stand apart; the Catholic and the Protestant are but resting on their arms; the Episcopalian gives over the Dissenter to uncovenanted mercies; the Calvinist hedges himself in with the five points, and the Baptist dwells in castellated isolation surrounded by a moat whose waters no drawbridge ever spans; there, heaven's charity has fused those diverse masses into a divine kinship, and behold how beautiful the unity in which they dwell! Such is the spirit of Masonry. It was born in the heart of God. Like the Pentacostal fire, it fuses Parthians and Medes, dwellers in Mesopotamia, Cretes and Arabians, Jews and Gentiles, into unity. O that it might burn more fiercely until the antagonism of race, the hatreds of creed, and the rivalries of business shall disappear, and the pure gold of brotherly love remain.—*Grand Chaplain Bro. R. H. Smith, of British Columbia.*

Masonic allegiance in New Zealand is becoming shaky. A wide-spread aspiration exists for a Grand Lodge for the whole colony.

Masonic lodges "run" on temperance principles are becoming numerous in the "old country." Charity thus becomes a reality.

LEWIS.

The following is an incident extracted from a communication by Watchman to the *Freemason's Chronicle* of London, and will interest our American readers:

"It appears it is the practice with the Provincial Grand Lodge of Worcestershire, at their annual gatherings, when they proceed to church, to have a volume of the Sacred Law borne in procession by four Lewises. The act itself is reverent and beautiful. It is an open recognition of the sovereignty of the Great Architect of the Universe, and a proclaiming of the Bible as the grand charter of our faith. It is a homage of the creature to the Creator, and an open testimony that Freemasonry is based upon religion. Such a scene must have a good effect upon the spectators, and those who take part in it, like bridesmaids at a wedding, will remember it to the end of their days. No standard bearer should feel prouder than the Lewis selected to bear the Bible in a Freemason's procession; and it is quite certain that the memory of such an event will be long cherished. It is an honor that is sure to bear fruit. It is calculated to stimulate a desire for intimate connection with the Craft, and to make the humble Lewis a faithful and honored ruler in the Israel of Freemasonry. No better introduction to the Order could be found than the bearing of the book that rules and governs our faith, the great Landmark by which we steer, and the great teacher which inspires charity in word and act. The brethren in Worcestershire not only paid outward homage to the Bible, not only gave a pleasant duty to the four Lewises, but each one was presented with a copy of the volume of the Sacred Law as a memento of the part he took in an interesting ceremony. Invited to partake of the banquet, the Lewises were treated as honored guests, and having taken a glass of wine with the Right Worshipful Grand Master, and shaken hands with him,

they were dismissed with their treasure before the ceremonial business of the table began. I leave it to your readers to imagine what must have been the feelings of those young men, but I think I am right in saying that the proceedings of that day would linger in their minds and stimulate to good actions in the future."

MASONIC NOTES.

In South Australia, owing to climatic reasons, white coats are permitted to be worn in the lodge.

The G. M. of Utah says:—"Drink less whiskey, chew less tobacco, or smoke fewer cigars, and pay up your Lodge dues."

The Masonic Temple of Philadelphia is stated by travelled authorities to be "the largest and finest temple, exclusively used for Masonic purposes ever raised in any country."

A FUNERAL THREE.—A doctor, undertaker and superintendent of a cemetery, constituted the "team" in conferring the Royal Arch degree recently in St. John's Chapter, Baltimore, Md. The Chapter still lives.—*Masonic Advocate*.

WHAT MASONRY ENJOINS.—"Thou shalt love the Lord thy God." Masonry enjoins it. To Him her Temples are erected. Without an abiding trust in Him the bright Temple of Masonry must be forever shut. He who has not this must pause at the outer door—his footsteps can never resound in her halls. "Thou shalt love thy neighbor as thyself." He who neglects this is no Mason. Cover him with the gorgeous paraphernalia of our fraternity, place him on the topmost pinnacle of our column, if his heart is not filled with this, he is no Mason. In vain would all our learning and traditions and mysteries flow from his tongue glibly as oil, if, in his heart of hearts, he is not imbued with this principle.—*Bro. Geo. Reynolds*.

The Grand Lodge of Ohio has postponed the application for recognition by the Grand Lodge of Victoria for one year.

GOOD MASONS AND TRUE.—If Masonry is in your heart, you will be a moral, temperate and prudent man, keeping guard over your lips and actions. You will abhor profanity and intemperance, and fraternally reprove those faults in Masons who may be guilty of them. You will be affable and courteous, treating all good Masons as your equals, paying due respect to those in office, and regarding the opinions and making allowance for the shortcomings of every Masonic body you visit.

Bro. J. G. Findel, the Masonic Historian, and editor of the *Leipsic Bauhutte*, is no lover either of the Royal Arch degree or the Order of the Temple, and throughout his "History of Freemasonry" he takes every occasion to belittle them, as for example, when he says (page 170), "The Royal Arch degree was introduced into York in 1768, and the Order of Knights Templar revived as playthings for great children about 1780."

Our esteemed Bro. W. J. Hughan, in the last *Freemason*, alludes to our leaderette anent the newly-formed Grand Lodge of Australia. He will see by our leaderette last week also that the subject is not without difficulty. We apprehend that our Grand Lodge will be willing to recognize a Grand Lodge so formed, though the ostensible reasons for independence are utterly baseless and untenable. The recognition will, however, undoubtedly be based on the condition of recognizing the rights of the minority who, by our revised Book of Constitutions, have certain guaranteed and inalienable rights. Our esteemed brother was, like ourselves, ignorant when he wrote of the fact of a minority in each English Lodge declining to join the movement.

Truth is a river, deep and widening; its waters cheer the thirsty traveler who walks the road to bliss; soon it will defy all measurement, and only he who clasps immensity will be able to tell its breadth or fathom its depth; an immeasurable river of sweetness, without a single drop of bitter.

Bro. Edward T. Schultz, of Baltimore, Md., has just issued to Bro. J. H. Medairy & Co., No. 5 of his excellent "History of Freemasonry in Maryland," being No. 1, of Vol. II. It includes the proceedings from A. D. 1800 to 1807, and like the preceding numbers is accurate, full and interesting.

THE STRENGTH AND GRANDEUR OF MASONRY.—Nothing can invest Masonry with strength and grandeur like leaving it to simply its own proper self. Nothing shall have power so effectually to silence the cavils with which it is sometimes assailed as that living witness to its sublime principles to be found in the upright course of its votaries. Mightier than any power of speech is the living deed. Let the Craft but show in their lives a true veneration for our lofty teaching, and the impotent execrations of a fierce opposition shall fall powerless as tiny pebbles against the adamantine fortress. May it more and more become our lofty aim, as we grow continually into a larger knowledge of those truths on which we build our mystic temple, to bring into more perfect harmony the divine rule of action, and the purpose and conduct of our lives, remembering how, to the All Seeing Eye, the heart, and not the hand, reveals the man; how not this day's success alone is counted wealth, how the guarantee of fruitage lies in the spirit and purpose of the workman. Be it ours, companions, so to measure life to-day and always, so to engrave our record, not more of deeds than of high resolves, among the annals of eternity.—*M. E. W. N. Ackley, Rhode Island.*

The centenary of Masonry in New Brunswick was celebrated with much splendor on the 1st of July last, at St. Johns. A colonial lodge a century old is a record.

A Masonic Apron a century old is in existence in England. It is of white leather bound with blue ribbon, has a semi-circle flap, with the All-seeing Eye upon it, and below, three candlesticks.

CHARITY.—A few words showing the amount expended in charity by some of the American and British-American Grand Lodges:—Canada: Seventy-one thousand dollars in six years. California: 8,609 dollars expended last year.

IS HE A MASON?—Not unfrequently have I asked this question since I took the symbolic degrees of Masonry, and very often have been compelled to answer it thus: "He has taken the degrees." Every one who has been initiated into the mysteries of Freemasonry knows that the preparations required of a man to be made a Mason must or ought to take place before he can lawfully enter the *sanctum sanctorum* of our temple. One of the first lessons I was taught, after the ceremony of initiation, was the great duty I owed to God, to never mention his name but with that reverential awe which is due from a creature to his Creator. Then is he a Mason who, at all times and in all public places, ignores that lesson? I am ashamed to say that even in our Temple sometimes we hear the name of God spoken in vain by the man who boastingly says "I am a Mason." He who thus acts has only taken the degrees. He is as far from being a Mason, in the strict sense of the term, as the man is from being a Christian who attends his church and, kneeling in public worship, goes through the "form of prayer," while in his heart he holds bitter enmity and hatred towards his brother.—*J. H. Y. in Voice of Masonry.*

"Ole John Brown," of Chicago, who runs a well "printed" Masonic periodical, is wroth at the Grand Lodge of Texas recognizing the Grand Lodge of Victoria, and Michigan that of New South Wales. He evidently has no weight.—*Ex.*

MORRISBURG Rose Croix Chapter, U. D., was established at Morrisburg, by M. Ill. Bro. R. Ramsay and V. Ill. Bro. H. Johnston, on the 19th June. Ill. Bros. the Rev. Chas. L. Worrell, M. A., 95°, P. M., being first M. W.; F. F. Chamberlain, M. D., 95°, P. D. D. G. M., first P. M. W.; L. W. Howard, 95°, (S. W. Excelsior Lodge, No. 142), being first S. W.; A. A. Logan, 90°, Archivist; W. C. Barrie, 90°, P. M., Treas.; and S. A. Hickey, M. D., 90°, Conductor. The other officers will be announced subsequently. This Chapter proposes to uniform at once, and will unquestionably become a credit to the Order.

There seems to be a strong feeling gaining ground all over the world that the so-called high grades should not be counted as part of Freemasonry, as not only do they attract men from their legitimate duties in Craft Lodges, but they invite a crowd of followers eager only for display, and not imbued with the genuine principles of Freemasonry.

THE SECRETS OF FREEMASONRY.—Let the possessor of them be expatriated, shipwrecked or imprisoned; let him be stripped of everything he has got in the world, these credentials remain. They have stayed the hand of the destroyer; they have softened the asperities of the tyrant; they have mitigated the horrors of captivity; they have subdued the rancor of malevolence, and broken down the barrier of political animosity. On the field of battle, in the solitudes of the uncultivated forest, and in the busy haunts of the crowded city, they have made friends of men of the most hostile feelings.—*Bro. Dr. Benjamin Franklin.*

The profane world has the habit of saying "not at home" when any unwelcome visitor calls. There is no "not at home" in Masonry.

BADEN.—Wilmot Lodge, 318, inst'd by W Bro C McLellan, of Tecumseh 144: W Bro Wm H Erbach, I P M; W Bro James McCall, W M; Bro Dr L B Clemens; S W; Bros John E Brent, J W; James Livingston, Treas; Wm Melrose, Sec; Thos O'Donnell, S D; Alfred Kaufman, J D; Peter Livingston, I G; Henry Elsesser, Tyler.

STRATFORD.—Stratford Lodge, 332, inst'd by W Bro J E Harding, P D D G M; W Bro A Hamilton, I P M; W Bro A G MacKay, W M; Bro J I Moore, S W; Bros T Rattray, J W; W Hepburn, Treas; J Baker, Sec; J McFadden, Chap; C A Enony, S D; A Johnson, J D; A Hepburn, Tyler. At the close of the installation a very pleasant social hour was spent by the brethren.

COMBER.—Parvain Lodge, 395, inst'd by W Bro Samuel Harris; W Bro S Harris, I P M; W Bro P H Abbott, W M; Bro W A McIntosh, S W; Bros W J S Holwell, J W; J Stratford, Treas; C S MacDermott, Sec; T Harris, Chap; Wm Lambe, S D; J A Buchanan, J D; J Lefevre, S S; O Kontze, J S; N A Smith, I G; R Anderson, Tyler; J A McKay, D of C.

NEW HAMBURG.—New Dominion Lodge, 205, inst'd by W Bro Thos Allshue; W Bro Peter Endress, I P M; W Bro Robert N Kerr, W M; Bro John R Feick, S W; Bros John Heppler, J W; Thos R Smith, Treas; Wm Millar, Sec; Peter Endress, Chap; Thos D Allin, S D; Martin Heppler, J D; John F Andrich, I G; Robert Corrie, Tyler; Samuel Mernee, D of C.

CONSERVATIVE GRAND LODGES.—Virginia and Pennsylvania—the "Old Dominion" and "The Keystone State," may appropriately stand side by side in their conservative views of Freemasonry, and maintenance of its ancient usages, customs and Landmarks. Neither jurisdiction permits the public installation of Lodge officers, or incorporation of lodges. Bro. Francis H. Hill, M. W. Grand Master of the Grand Lodge of Virginia, very pointedly remarked to us, recently, that action in either of these pernicious directions would entail, in Virginia, the forfeiture of the Lodge Charter. That's the way to hold the "showmen" in check.—*Keystone.*

The King of Spain is a Mason. So is the Emperor of Germany, Bismarck, Von Moltke, King of Italy, Denmark and Sweden. What about the fanatical cry of disloyalty and Masonry now? The Emperor of Germany and Bismarck belong to the Memphis Rite.

We shall all regret to notice the death of H. R. H. the Prince of Orange, Grand Master of Dutch Freemasonry. Independently of our regrets for his family, the Dutch nation, and the Order, we fear that this sad loss of a member of the Dutch Royal Family, as connected with Freemasonry in Holland, augurs ill for the future peaceful and loyal progress of Dutch Freemasonry. There has long been a movement party in Holland, intent on assimilating the good old steady Dutch-English system, with the erratic programme of France and Belgium. We may now fear very serious results. We did not and could not sympathize with the Dutch and Belgium Masonic fraternization sometime back, because we knew well what it portended, and where it must end. Van Lennep and Schuyne, two leading and well known Dutch Freemasons in 1848, state over and over again, "we cannot have anything to do with the Belgian Freemasons, as their tendency is undoubtedly political." And though we do not believe the Roman Catholic allegation, knowing the small number of Freemasons in Belgium, that they have had any effect on the recent elections, we yet are quite aware, that they have said and done many foolish things, have allowed many unwise addresses in their lodges, and have servilely copied the Grand Orient of France. We shall be very sorry for their own sake if our Dutch brethren, forgetting their ancient precedents and their old caution, once more obsequiously seek to rival French abominations and Belgian weakness. "Stare super vias antiquas" ought to be the motto of all Dutch Freemasons!

The Canadian Craftsman.

Port Hope, August 15, 1885.

WHITHER ARE WE DRIFTING.

We allude, with great caution, to the so-called infidel or agnostic question that at the present time is so thoroughly arousing the attention of the Craft throughout our jurisdiction. It is a pity that terms "infidel or agnostic" were introduced into the subject, as neither, in this case, are applicable. The brother, who has appealed against what we must consider a most unjust and partisan decision of his lodge, is neither the one nor the other and has as good a right to his own religious opinions, so long as they do not conflict with the constitutional requirements of our Order, as our Hebrew or Mahommedan brother has.

The question is *not* in what "Book of the Law" a brother places his belief, and, with all due respect to the M. W., the Grand Master, we fail entirely to understand upon what grounds or by what authority he rules that the applicant to our mysteries must profess a belief in "the God of the Bible"—the Bible meaning the Old and New Testaments. If this be the case, we proclaim ourselves a *sectarian society* and drive from our ranks the thousands of Hebrews, who, according to our traditions, were the founders of our Fraternity, because they do not and cannot believe in "the God of the Bible" as revealed to and understood by the followers of the Christ in the New Testament.

The special pleading of M. W. Bro. J. K. Kerr, and the eloquent sophistry of the Grand Secretary were excellent, but not Masonic. What right have we to put *special* questions in *special* cases? Could the centenarian, our brother, Sir Montefiore, whom Masons from every quarter of the globe

have just been congratulating and whose noble deeds and character have excited the admiration of thousands, have answered the questions upon which these distinguished brethren laid such stress in a manner satisfactorily to them? No!—certainly not—because he, like all his Hebrew brethren, denounces a belief in "the God of the Bible" as worshipped by the Christian.

Well may we ask then "Whither are we drifting?" when so conservative a Grand Lodge as the Premier Colonial Grand Lodge of the world, allows religion to be discussed within her portals. Once we permit the creed of any brother to be attacked or denounced *within the lodge*, we throw open wide our doors to sectarianism, bigotry and intolerance. Every Mason has the right to believe in the Book of the Law he likes, so long as that book teaches him that there is a Supreme Ruler, who has revealed His will to man and will reward or punish us as we have obeyed or disobeyed His divine commands. Beyond that no Mason, Grand Master or otherwise, has the right to enquire. This brother, however, who was tried (?) was catechised and badgered by a series of questions that he should *have declined to answer at all*. Questions merely asked for the purpose of extorting an unfavorable expression, and which when declined *as he very properly did*, to answer, were twisted into an *expression of his belief*. In our opinion a most unfair and unjust advantage was thus taken of his very proper answer to a very improper question, when he said "I decline to answer."

"I decline to answer" would not be the answer of our Hindoo, our Parsee, our Mahommedan and our Hebrew brethren, and thank God, we have tens of thousands of them who range themselves under our banners. To think that we, the children of the Grand Lodge of England, whose liberty without bigotry, whose advocacy of a broad freedom of thought without

the least tendency to infidelity, should at this late day and in this enlightened age, lend ourselves to a principle, which, if adopted by Grand Lodges, would land us on the quicksands of bigotry and intolerance or smash our bark upon the sunken rocks of narrow-minded sectarianism or canting Pharaseeism.

This question, then, at the present time, is one that must be discussed from a calm and dispassioned standpoint. The brethren must weigh well the great importance of the matter before them. No eloquence or sophistry, or special pleading must be permitted to carry them away from *common sense and justice. Every Mason's religious views must be protected!* The glory and boast of our Institution is that around our altars men of every color, country and creed can kneel and there offer up their adoration to the Most High God.—T. G. A. O. T. U. Are we by one fell swoop to throw aside this heritage handed down to us by our forefathers, and for which many of them have suffered persecution, martyrdom and death? Surely not. We have within the last quarter of a century been obliged to burn our diplomas and charters to save ourselves from the cruelty of the myrmidons of a Russian fanatic, who sees in our Institution the germ of liberty, and in priest-ridden Cuba our brethren have been cast into prison and irons by the Church because of our freedom of expression and avowed liberality of thought.

And now we are actually asked to throw aside this glorious heritage, bequeathed to us by the founders of Masonry, and accept in its place the doctrines of a sect or the dogmas of a church. It is time, indeed, to ask "Whither are we drifting?" That noble and Christian Mason, the Rev. and Rt. W. Bro. Oliver, when alluding to his Hebrew brother, and the remarks apply with equal force to his Hindoo, Mahomedan or Parsee brother, said:—

"I cannot throw odium or even doubt on the cross of Christ, nor can

I allow any contempt to be cast on that sacred atonement by which I trust to inherit the Kingdom of Heaven, either by my silence or connivance. I will admit my Hebrew brother into a Mason's lodge—I will exchange with him freely all the cour'esies of civil and social life; but as he will not abandon his faith at my command, neither will I; we each pursue our own path under the consequences of our own free choice like Thalaba and his companion in the caverns of Haruth and Maruth. It is a false species of liberality which influences the feelings of many good and estimable men at the present day, and induces them to concede, out of respect to the prejudices of others, what they ought to hold most sacred. Ask your Hebrew brother to lay aside his prejudices and eat with you, and he will reject your proposal with abhorrence. And he acts on a correct and laudable principle—for it is in accordance with the injunctions of his religion."

In conclusion then we can only express the hope that the day may be far distant before the Grand Lodge of Canada will ever stultify herself by drifting into sectarianism or narrow-minded intolerant cliquism. It is a matter of the greatest importance and must be judged upon a fair and open basis. Once open our portals to arguments upon theological points and it will be next to impossible to close them. Our Constitution and traditions and unwritten law lay down certain requirements for the neophyte before he can be received into our mysteries and become a member of the Craft. Beyond that we have neither the right nor power to go. Let us then guard well the outer door, and we need fear neither the encroachment of the infidel, the intolerance of the churchman, or the bigotry of the sectarian. But let us be very careful for we are now stepping on very dangerous ground.

—◆◆◆—
We extend our sympathies to Bro. McCalla on the loss of his father.

PERAMBULATING GRAND LODGE SYSTEM.

After having had a most enjoyable session of all the Masonic Grand Bodies at Hamilton, and having met with the greatest courtesy and consideration from the brethren of the "Ambitious City," it may perhaps, appear a little out of place to point out the inconveniences arising from our perambulating Grand Lodge system. The fact, however, is becoming more apparent every year, that there are very few towns in Ontario, suitable for Grand Lodge purposes. The hotel accommodation, as a rule, is not at all sufficient, and the result is inconvenience, unpleasant crowding, etc., etc., all of which might be avoided by permanently meeting in Toronto.

The fact is Toronto is the *only* city in Ontario where there is proper accommodation for the seven or eight hundred delegates who now annually attend our Grand Bodies, besides it is the most central locality and consequently the most convenient. The result would be that Grand Lodge would, as a rule, be generally much more largely attended, whereas now, many disliking "the jam" and fearing that half-a-dozen strangers would have the honor of sharing their bedrooms, quietly "stay away."

Next year, we go to Windsor—a pretty little outskirts of Detroit, with one or two respectable hotels. What will be the result? Our Eastern brethren will not be represented, the expense of the journey will keep many away, and the promised accommodation is not of such a tempting character as to attract. We know our Windsor brethren will do all they can for us, but they haven't the means to do much, and as our Grand bodies are annually increasing in the number of their membership, the advisability

of casting prejudice aside and selecting our Provincial Capital as the permanent seat of the Grand Lodge, is becoming daily more apparent.

GRAND IMPERIAL COUNCIL OF THE CONSTANTINIAN ORDER OF CANADA.

The Grand Council of Royal and Select Masters at its recent annual assembly at Hamilton having relegated its authority over the degrees of the Red Cross of Rome and Constantine to their former authority, the Grand Imperial Council of the Order was at once reorganized, and the following Grand Officers elected and installed,—

M. Ill.	Sir Knight	Thos. Sargent.....	Grand Sovereign
R.	"	Maj. Fairclough..	Vice-Boy.
"	"	Gordon.....	Sen.-Gen.
"	"	Oronhyatskha....	Jun.-Gen.
M.	"	J. Ross Robertson	Recorder.
"	"	D. McLellan.....	Treas.
V.	"	E. Wilmot.....	Prefect.
"	"	Scane.....	St'd Br.
"	"	Howe.....	Herald.

The next annual Convocation will be held immediately after the assembly of the Grand Council at Windsor in July next. All Past Th. Ill. Masters will take rank as Past Sovereigns and Past Most Ill. Masters as Past Grand Sovereigns. Several Conclaves of the Order have already been resuscitated. The degrees are Christian in their design and origin, being founded upon the traditional conversion of Constantine from heathenism to Christianity.

The Grand Master in his address points out the necessity of being particularly careful in the examination of visitors. The examinations in some lodges are a disgrace to the Craft, and instances of the kind should be promptly reported to the proper authorities.

The Cerneau Bodies of the Scottish Rite are, apparently, making remarkably rapid progress on this continent.

AFFIRMATION OR OATH.

An affirmation, in our humble opinion, means the calling upon the Deity to witness, for as He has ruled "Thou shalt not swear," &c., many think it *wrong* to do so, and an affirmation is therefore merely an appeal to Him, that the speaker calls *Him to witness*. An affirmation is as binding as an oath and is received in our law courts as such. Why then are men who conscientiously believe they are "doing God's service" to be excluded from our lodges because they will not take an oath. Bright sits in the House of Commons of England, and yet he, on conscientious grounds, will not "kiss the Bible." What difference is there between "kissing the Book" and holding up the hand to God to witness?

EDITORIAL NOTES.

A SECOND Rose Croix Chapter in Toronto of the Egyptian Rite is spoken of.

BRO. Whitehead, of York, England, has our thanks for Masonic papers, circulars, etc.

THE brethren of Golden Rule lodge, No. 410, G. R. C., Gravenhurst, had a very pleasant excursion to Niagara Falls recently.

A GRAND Council of Royal and Select Masters is proposed for India. The Rite will also be introduced into Australia.

DONGOLA Rose Croix Chapter at Huntsville, is making steady progress. On the 24th inst., it was officially visited by M. Ill. Bro. R. Ramsay and Rt. Ill. Bro. W. J. Hallett, the Prov. Grand Master of Ontario District. The work being exemplified on two candidates. Ill. Bro. Capt. Denton is M. W., and Ill. Bro. J. R. Reece, S. W.

THE Grand Lodge of Victoria is making rapid progress and doing a noble work in the cause of Freemasonry in our sister colony.

THE corner-stone of a Methodist church at Smith's Falls, has been laid with Masonic ceremonies by R. W. Bro. Wm. Rea, of Ottawa.

GRAND Master Wilson of the Sovereign Sanctuary of the United States attended the Sovereign Sanctuary of Canada at its recent annual session.

A WORSHIPFUL Master conferring the degrees upon a brother outside the jurisdiction of his own lodge, without proper authority from the Grand Master, renders himself liable to suspension for two years.

OUR New South Wales Brethren recently gave a return ball to their Past Deputy Grand Master, Rt. W. Bro. Hunt, and his lady, concluding the entertainment with a presentation of a magnificent silver tea service.

OUR crowded columns prevent us giving a full account of the opening of a new lodge at Tamworth, N. S. W. W. Bro. Harcus, however, is the W. M. and that is quite sufficient guarantee that none but "good work, square work and just such work as we had orders to receive" will be admitted. We wish the Worshipful Master, officers and brethren unbounded success.

WE learn with deep regret of the death of R. W. Bro. E. C. Barber, of Ottawa, which occurred some time ago. Deceased was for a number of years D. D. G. M. of the Ottawa District, during which he was an active and able member of the Board of General Purposes, and the Grand Lodge. Our deceased brother will be greatly missed by the Craft at Ottawa, and his death will be deeply regretted by a large number of the older members of Grand Lodge.

THE Grand Lodge of Royal Ark Mariners has been reorganized, the degrees having been removed from the jurisdiction of the Grand Council of Royal and Select Masters.

MASONIC emblems on sign-boards, advertisements, etc., are very properly denounced by the Grand Master. Drive through the "back bush" of Canada and you will see "the square and compass" over not a few bar-room doors. A nice advertisement for bad whiskey!

H. R. H. PRINCE Victor Edward, has been advanced to the honorary degree of a Mark Master Mason. The future Royal Grand Master of England is, indeed, closely following in the footsteps of his illustrious sire and great grandfather. Long may he be spared to do honor to the Fraternity.

THE Grand Lodge of New South Wales gave—donated—\$500 to the Australian Soudan Contingent, the District Grand Lodge of England in that Province voted *double* that amount and then declined to hand it over. The advertisement was good and a regular Yankee "nutmeg" of the wooden order trick.

THE Grand High Council of the Rosicrucian Society of Canada met at Hamilton in July. M. III. Fr. Daniel Spry, IX, Supreme Magus in the East. The Secretary General, M. III. Fr. Robert Ramsay, Hon. IX, reported that the new Constitutions were now issued, that there had been a considerable increase of members in Ontario College, Orillia, and that a new College, MacLeod Moore, through the exertions of Fratres C. D. Macdonald, IX, and E. H. D. Hall, VIII, had been organized at Peterborough. A charter was granted to MacLeod Moore College. Before closing Rt. W. Fr. E. H. D. Hall was elected and duly installed an Hon. IX. Colleges, we understand, will be opened shortly in Montreal and the Maritime Provinces.

THE English Masons have contributed £850,000 to the three Masonic charities during the eleven years H. R. H. the Prince of Wales has been their Grand Master.

Our congratulations to the *Keystones*, the *Masonic Review* and the *Freemason's Chronicle* upon respectively entering upon their new volumes. The former two are special favorites of ours, being the best Masonic journals published on this continent, and the latter is an excellent Masonic medium from an English Masonic standpoint. *Quantum suf.*

LODGES that are "too small" or "too mean" to pay the expenses of their Masters or Representatives to Grand Lodge will never amount to much. Every lodge should make a point of being represented in the legislature of the Craft by one of its own members, and no lodge should, except under very exceptional circumstances, think of trusting its representation to a proxy.

Our readers in Central Ontario, will deeply regret to hear of the death of V. W. Bro. J. A. Butterfield, which took place at his home in Norwood after a very short illness. He had driven a lady, who had been visiting the family to Birdsall's Station, on the Grand Junction Railway, on Friday. When he reached home again he complained of a pain in the back of the neck. The pain continued to increase in severity and medical aid was called. On Sunday no hope was entertained of his recovery, and on Monday morning he died of brain fever. The deceased was postmaster and clerk of the Division Court at Norwood, and one of the prominent residents of that place. He leaves a widow and three daughters. Bro. Butterfield filled the chair of Norwood Lodge for a number of years, and was a Past Grand officer. His remains were followed to the grave by members of Norwood Lodge, and visitors from the neighboring villages.

ONE of the most valuable teachings of Masonry is that we should not depreciate this life. Masonry does not consider this earth as a dungeon or prison, but a beautiful habitation, affording many comforts and blessings, of which to think meanly is to dishonor God.

We thoroughly agree with Bro. Marcus in his controversy with Bro. Wilson, of Lodge Melton—the latter would make our society merely a branch of the Church, with all its sectarian principles and dogmas. Bro. Marcus, on the other hand, has wide, liberal and extensive views, worthy of the cosmopolitan character of Free masonry.

It is now definitely settled by an almost unanimous vote of the Grand Lodge that all Orders of Masonry, whose neophytes must before admission have taken the first three degrees, may meet in rooms dedicated and consecrated to Masonic purposes. The old and ridiculous cry that none but Masons, as blue lodge Masons, could convene in a lodge-room, has been swept out of existence, and the Grand Lodge of Canada has thus shown to the Masonic world that she allows a freedom of inclination on the part of every one of its members to ally himself with any branch or Order of Masonry he may select, so long as it is founded upon the degrees of Craft Masonry.

We notice from the Toronto papers, that the lady managers of the hospital for sick children, acknowledge, with thanks, the receipt of \$25 from Ionic Lodge, No. 25, G. R. C., Toronto, for the maintenance of a cot at the Lakeside Home for Little Children, to be called the "Ionic cot." There are at the present over fifty children, including twelve infants from the Infants' home, at the Lakeside. As the home will accommodate about 100 children the lady managers will be glad to hear of any little ones

who would be benefited by the Lakeside home, applications to be made to Mrs. Samuel McMaster, president of the Hospital for Sick Children, Toronto. This is the institution erected on the Island by R. W. Bro. J. Ross Robertson, of the Toronto *Telegram*, and which is calculated to do a great deal of good.

NUMBER 2 of Volume II of the "History of Freemasonry in Maryland," has been received, which brings the history down to the year 1815. Some of our contemporaries have given out the erroneous idea that Bro. Schultz had been compelled to relinquish the project from failure of the brethren to support him. It does not appear to be the case, for here it is, and we trust our brother will be enabled to complete his valuable work. We believe there are enough Masonic students in this country, who will be proud to possess the work, so that the writer will not only complete his project but be repaid in a pecuniary sense also. We can assure our readers that they will get full value for their money if they subscribe for the work.

GRAND LODGE OF IOWA.—The Grand Librarian's report is embellished with a cut of the new building. It is truly a beautiful edifice, and it is no wonder that visitors are enchanted with its beautiful proportions, and the inestimable treasures it contains. The total cost of the building was \$82,000, this was independent of the lot on which it stands, which was donated by the citizens of Cedar Rapids. Of the contents it is impossible to fix a value, suffice it to say that its equal cannot be found. The Grand Lodge performed a large amount of business, among which was a large number of amendments to By-laws. During the election for Grand officers a number of *printed ballots* were cast. The tellers reported this fact to the Grand Master, and he, very properly, decided that the

practice was grossly *unmasonic*, and ordered them thrown out. It is a pity that the greed for offices in Masonry has assumed such a phase that all the tricks of the politician should be brought out. Such, however, is the lamentable fact, and Iowa is by no means the only jurisdiction which is cursed by electioneering.

M. W. Bro. T. S. Parvin, Past Grand Master and present Grand Secretary of Iowa, emphatically asserts that there is no Masonry beyond the symbolic degrees. The following is from a report recently made by him on the subject:—"The Grand Lodge of Ohio re-adopted one of its old-time resolutions that had become inoperative through lapse of time, claiming that any brother conferring the 'so-called side degrees is in all cases a proper subject for Masonic discipline.' We have taken 'side degrees' without number, and have been present countless times when they were conferred, though we never in our life conferred them, nor have we ever found a Mason so ignorant as to claim for a moment that any of these 'side degrees'—'Eastern Star,' or otherwise—were Masonry. As well might the Grand Lodge of Ohio forbid its members to engage in the conferring of the degrees of 'Odd Fellowship' or 'United Workmen,' etc. That it may prohibit the use of its halls for such purposes, we concede, but it cannot muzzle the mouths of its members in this free country and this nineteenth century."

How long must a man reside in Kentucky before he can petition the lodge for initiation? *Ans.*—In 1855 one year's residence was deemed essential. In 1858 the Grand Lodge decided that a person transient in his calling, but residing in this State a large portion of his time, may be initiated here. In 1872, it said, though a person actually moved out of the State, intending to return, he should petition *where he lives*. The

Constitution requires that a petitioner must *live* nearest the lodge petitioned. "Residence" is the term used to determine jurisdiction, and in but few states is the time specified. We conclude, therefore, that an actual *residence* is essential, and of such duration as to establish the intention of the person, of which the lodge is a proper judge. The shorter the time the more guarded should be the investigation of character.

Since the above was in type "L. D. C." sends us the opinion of P. G. M. Hiram Bassett, Grand Secretary. Bro. Bassett says:—

"In the absence of statutory law (and I know of none in our State) fixing a probationary period of residence, I answer your question by saying 'only until the lodge petitioned is satisfied that the petitioner is desirable material.' Of course he must be a *bona fide* resident of the jurisdiction of the lodge, and common prudence, as well as the common law of Masonry, requires a thorough investigation of antecedents at former place of residence."—*Ex.*

LANDMARKS IN FREEMASONRY.

A Paper Read Before Temple Lodge,
No. 324, Hamilton, by Bro. H.
A. Mackelcan.

The greatest difficulty I have encountered in treating of this subject has been that of condensing into the space of a short essay the voluminous works that have been written on the subject by many eminent Masonic writers.

In approaching our subject, I think, we cannot do better than consider, first, the original derivation of the word "Landmarks," and, second, its symbolic meaning as applied to Freemasonry.

In ancient times it was the custom to mark the boundaries of lands by means of stone-pillars, trees, hillocks or trenches, the removal or destruction of which, by malicious persons, would be the occasion of much confusion; men having no other guide than these landmarks by which to distinguish the limits of their property.

Consequently we read in Deuteronomy, "Cursed be he that removeth his neighbor's landmark," and in other portions of the Bible, "Some wicked men remove landmarks"; "Remove not the ancient landmark, which thy fathers have set"; "Remove not the old landmark"; "Set up landmarks, make thee high heaps," and so on.

In ancient Egypt it was customary to divide the lands by trenches, which, after the annual overflow of the Nile, were found to have been filled by the sediment left by the river, and to have become indistinguishable.

This gave rise to numerous disputes, and at length, being tired of these annual contentions, and hearing that a Lodge of Masons existed at Alexandria, over which Euclid presided, the Egyptians resolved to refer all disputed matters to this Grand Lodge. Euclid undertook the task, and with the assistance of his Grand Warden, Straton, the philosopher, collected the scattered elements of geometry and formed them into a regular system, by which means the people were instructed how to measure and apportion their land and renew their boundary marks, without any infringement of each others rights or property.

Of the meaning of the term "Landmarks" as applied to Freemasonry there seems to have been some diversity of opinion, but it appears to have become settled that the true principles constituting landmarks are those universal customs of the Order which have gradually grown into permanent rules of action, and which, originally established by competent authority, at a period so remote that no account of their origin is to be found in the records of Masonic history, were considered essential to the preservation and integrity of the institution, to retain its purity and prevent innovation.

Hence those peculiar marks of distinction by which we are separated from the profane world, and by which we are enabled to designate our i-

heritance as the "Sons of Light," are called the Landmarks of the Order.

The universal language, and the universal laws of Masonry are Landmarks, but not so are the local ceremonies, laws and usages, which vary in different countries. To attempt to alter or remove these sacred Landmarks by which we examine and prove a brother's claims to share in our privileges, is one of the most heinous offences that a Mason can commit.

The usages and customs of Masons have ever corresponded with those of the ancient Egyptians, to which, indeed, they bear a near affinity.

Sir William Blackstone in his introduction to his "Commentaries on the Laws of England," remarks, "The goodness of a custom depends upon its having been used time out of mind, or, in the solemnity of our legal phrase, time whereof the memory of man runneth not to the contrary. This it is, that gives it its weight and authority."

All this may be applied in the precise terms to the Landmarks of Freemasonry.

The third article of opinion between the two Grand Lodges of England, which took place in 1813, says:—"There shall be the most perfect unity of obligation, of discipline, of working the lodges, of making, passing and raising, instructing and clothing brothers, so that but one pure unsullied system, according to the genuine Landmarks, laws and traditions of the Craft, shall be maintained, upheld and practiced throughout the Masonic world."

Again, in the Constitution we find:—"In the Grand Lodge resides the power of enacting laws and regulations for the government of the Craft, and of altering, repealing and abrogating them, provided that they continue to preserve the Ancient Landmarks of the Order.

In the lectures we find these words:—"You faithfully promise to obey the original laws, charges and regulations

of this ancient and honorable institution, and to preserve the Ancient Landmarks of the Order to the utmost of your power."

Let us next consider what are the recognized Landmarks of Freemasonry, and in doing so I have thought it better to follow the arrangement of them given in the more succinct work of Dr. Mackey on the subject, in preference to the more diffuse and elaborate works of Robt. Morris, Dr. Oliver, and other eminent writers.

Dr. Mackey divides the Landmarks of Masonry under twenty-five heads, as follows:—

1. The modes of recognition are of all the Landmarks the most legitimate, and unquestioned. They admit of no variation.
2. The division of symbolic Masonry into three degrees is a Landmark that has been better preserved than almost any other.
3. The legend of the third degree is an important Landmark, the integrity of which has been well preserved. There is no rite of Masonry practised in any country or language in which the essential elements of this legend are not taught. The lectures may vary, but the legend has ever remained substantially the same. And it is necessary that it should be so, for the beautiful legend of the Temple Builder constitutes the very essence and identity of Masonry.
4. The government of the Fraternity by a presiding officer called the Grand Master, who is elected from the body of the Craft, is a *fourth* Landmark of the Order. Grand Masters are to be found in the records of the Institution long before Grand Lodges were established.
5. The prerogative of the Grand Master to preside over every assembly of the Craft, is a Landmark. It is in consequence of this law, derived from ancient usage and not from any special enactment, that the Grand Master assumes the throne at every communication of the Grand Lodge, and is entitled to preside at every communication of a subordinate lodge, where he may happen to be present.
6. The prerogative of the Grand Master to grant Dispensations for conferring degrees at irregular times, is another and a very important Landmark. This prerogative has been taken away from the Masters of Lodges, but the Grand Master still retains it.
7. The prerogative of the Grand Master to give Dispensations for opening and holding lodges is another Landmark. Such

lodges are called "Lodges under Dispensation," and exist only during the pleasure of the Grand Master.

8. The prerogative of the Grand Master to make Masons "at sight," is a Landmark, closely connected with the preceding one. This does not give the Grand Master the right to retire with one who is not a Mason into a private room, and there, without assistance, confer the degrees of Freemasonry upon him, but he may summon to his assistance not less than six Masons, convene a lodge, and there without probation and *on sight* of the candidate, confer the degrees upon him.

9. The necessity for Masons to congregate in lodges is another Landmark. The Landmarks of the Order always prescribed that Masons should from time to time congregate together for the purpose of either operative or speculative labor, and that these congregations should be called "Lodges."

10. The government of the Craft when so congregated in a lodge by a Master and two Wardens is also a Landmark.*

11. The necessity that every lodge when congregated should be duly tyled, is an important Landmark of the Institution which is never neglected. The duty of guarding the door and keeping off cowans and eaves-droppers is a very ancient one.

12. The right of every Mason to be represented in all general meetings of the Craft, and to instruct his representatives, is a *twelfth* Landmark. Originally each Mason represented himself, even to the youngest entered apprentice; now he is represented by his officers. This change was made about 1717, as a matter of convenience, but does not alter the principle.

13. The right of every Mason to appeal from the decision of his brethren in lodge convened to the Grand Lodge is a Landmark highly essential to the preservation of justice, and the prevention of oppression.

14. The right of every Mason to visit and sit in every regular lodge, is an unquestionable Landmark of the Order. This is because lodges are considered as only divisions, for convenience, of the universal Masonic family.

15. It is a Landmark of the Order that no visitor, unknown to the brethren present, or to some one of them, as a Mason, can enter a lodge without first passing an examination according to ancient usage.

16. No lodge can interfere in the business of another lodge, nor give degrees to brethren who are members of other lodges.

*In French Masonry the Master is styled *Venerable*, and the Wardens *Surveillants*, but the officers, their number, prerogatives and duties are everywhere identical.

17. It is a Landmark that every Freemason is amendable to the laws and regulations of the Masonic jurisdiction in which he resides, though he may not be a member of any lodge.

18. Certain qualifications of candidates for initiation are derived from a Landmark of the Order. These qualifications are that he shall be a man, shall be unutilated, free born, and of mature age—qualifications which really arise from the very nature of the Masonic Institution, and from its symbolic teachings.

19. A belief in the existence of a God, as the Grand Architect of the Universe, is one of the most important Landmarks of the Order. The very initiatory ceremonies of the First degree forbid and prevent the possibility of an avowed atheist being made a Mason. [This was well exemplified in the recently published answer of the G. M. of England to the Grand Orient of France.]

20. Subsidiary to this belief in God, as a Landmark of the Order, is the belief in a resurrection to a future life. The star in the east being to our ancient brethren a symbol of a Messiah foretold and expected, is to us an emblem of a prophecy fulfilled.

21. It is a Landmark that a "Book of the Law" shall constitute an indispensable part of the furniture of every lodge. In Christian countries this consists of the Old and New Testaments, but it may consist only of the Old Testament as amongst Jewish Masons, or the Koran, or other book of the kind may be substituted. Masonry does not interfere with the various creeds of its members, so long as they believe in the two preceding Landmarks. The "Book of the Law" is to the speculative Mason his spiritual trestle board, without which he cannot labor.

22. The equality of all Masons is another Landmark. This implies that as children of one great Father we meet in the lodge upon the level, that in the lodge genuine merit shall receive more respect than boundless wealth, and that virtue and knowledge should be the basis of all Masonic honors, and be rewarded with preferment.

23. The secrecy of the Institution is another and a most important Landmark on which I need not enlarge.

24. The foundation of a speculative science upon an operative art and the symbolic use and explanation of the terms of that art, for purposes of religious or moral teaching, constitute another Landmark of the Order. All the comparatively modern rites of Masonry, however they may differ in other respects, religiously preserve the history of the construction of King Solomon's Temple, and its operative elements, as the sub-stratum of all their modifications of the Masonic system.

25. The last and crowning Landmark

of all is that these Landmarks cannot be changed. Nothing can be subtracted from them; nothing can be added to them—not the slightest modification can be made in them. As they were received from our predecessors, we are bound by the most solemn obligations of duty to transmit them to our successors. Not one jot or one tittle of these unwritten laws can be repealed; for in respect to them, we are not only willing but compelled to adopt the language of the sturdy old Barons of England.—"*Nolumus leges mutari.*"

A ZEALOUS AND ORTHODOX FREEMASON.

To the Editor of the CRAFTSMAN:—

DEAR SIR AND BRO.:—While standing in the ante room of the Court House in Hamilton, after a vote had been taken on the case of Bro. Harrison, of King Solomon Lodge, No. 22, Toronto, a distinguished member of Grand Lodge, who had taken an active part in securing the vote sustaining the action of the lodge said he "was after these agnostic b——s, and knew half-a-dozen of his lodge whom he had been after for some years, and would now root out of Freemasonry." Yes, my brother, you now have an opportunity to show your Masonic principles, and to debase the holy name of religion to gratify private malice and to bring men who have some freedom of thought down to the level of yourself. Such is a fair specimen of many of those who are now using Freemasonry to injure men who have stood in your way to further advancement to power and influence in the Craft.

ZETETIC.

THE *Freemasons' Chronicle* (England), last month commenced its twenty-second half-yearly volume. We wish it success.

LORD MAYOR of London, Bro. R. N. Fowler, M. P., and P. G. J. W., has just had the dignity of a Baronet of the United Kingdom conferred upon him by Queen Victoria.

GRAND CHAPTER OF CANADA.

At the meeting held at Hamilton, last month, the following officers were elected and appointed:—

- Grand Z.—R. E. Comp. Thos. Sargant, Toronto.
 Grand H.—R. E. Comp. Robert Hendry, jr., Kingston.
 Grand J.—R. E. Comp. R. B. Hungerford, London.

GRAND SUPERINTENDENTS.

- E. Comp. David Trotter, Petrolia, London District.
 E. Comp. Robert Ashton, Brantford, Wilson District.
 E. Comp. William Cowan, Galt, Wellington District.
 E. Comp. F. F. Dalley, Hamilton, Hamilton District.
 E. Comp. DeWitt H. Martyn, Kincardine, Huron District.
 E. Comp. Samuel Smith, Niagara Falls, Niagara District.
 R. E. Comp. Alex. Patterson, Toronto, Toronto District.
 V. E. Comp. J. B. Traves, Port Hope, Ontario District.
 R. E. Comp. James Walters, Napanee, Prince Edward District.
 R. E. Comp. Edward Plant, Ottawa, Central District.
 R. E. Comp. Henry Duffell, St. John, New Brunswick District.

In the Manitoba District, the election resulting in a tie, the M. E. the Grand Z. reappointed R. E. Comp. C. F. Forrest, Winnipeg, Manitoba District.

The election of officers was then continued with the following result:—

- Grand S. E.—R. E. Comp. David McLellan, Hamilton (re-elected).
 Grand S. N.—E. Comp. P. J. Slatter, Toronto.
 Grand P. S.—E. Comp. Peter A. Craig, Windsor.
 Grand Treas.—R. E. Comp. E. Mitchell, Hamilton (re elected).
 Grand Reg.—E. Comp. John E. Harding, Stratford.

And by an open vote of Grand Chapter, Comp. Thos. Taylor Vesey, of Windsor, Grand Janitor.

The following named Companions were elected members of the Executive Committee for the ensuing year:—

- R. E. Comp. Henry Robertson, Collingwood.
 R. E. Comp. John Creasor, Owen Sound.
 R. E. Comp. James B. Nixon, Toronto.
 R. E. Comp. John Ross Robertson, Toronto.
 E. Comp. John S. Dewar, London.

The following named Companions were elected members of the Committee on Benevolence for the respective terms:—

- R. E. Comp. Otto Klotz, Preston, Three years.
 M. E. Comp. Daniel Spry, Barrie, Two years.
 R. E. Comp. J. J. Mason, Hamilton, One year.
 M. E. Comp. Thos. Sargant, Grand Z., appointed the following Companions as members of the Executive Committee for the ensuing year, viz.:—
 R. E. Comp. A. G. Smyth, London.
 “ “ William Forbes, Grimsby.
 “ “ William Gibson, Beamsville.
 “ “ William Reid, Hamilton.
 E. “ S. G. Fairtelough, Kingston.

At a subsequent date the M. E. Grand Z. was pleased to notify the Grand Scribe E. of the following appointments to office for the ensuing year, viz.:—

- V. E. Comp. John Alfred Wills, Toronto, Grand 1st Asst. Soj.
 V. E. Comp. Charles Z. Perry, Napanee, Grand 2nd Asst. Soj.
 V. E. Comp. Ichabod Baker, Stratford, Grand Sword Bearer.
 V. E. Comp. Chas. H. Foster, Toronto, Grand M. of Veils.
 V. E. Comp. Edward E. Loosley, Grimsby, Grand Standard Bearer.
 V. E. Comp. Wm. Henry Dunn, Prescott, Grand Director of Ceremonies.
 V. E. Comp. Chas. Lewis Sanders, Barrie, Grand Organist.
 V. E. Comp. Francis Daley, Elora, Grand Pursuivant.
 V. E. Comp. Robert M. Stuart, Dresden, Grand Steward.
 V. E. Comp. Benjamin Freer, Kincardine, Grand Steward.
 V. E. Comp. Duncan Cochran, Ridgetown, Grand Steward.
 V. E. Comp. Henry Bickford, Dundas, Grand Steward.

THE Grand Lodge of Ireland has an *ornamental* Grand Secretary, Bro. the Earl of Bandon, while the Deputy Grand Secretary, Bro. Samuel B. Oldham, does all the work of the Grand Secretary's office, and does it well. Ireland is the only Masonic jurisdiction, to our knowledge, that indulges in this kind of an "ornament." It seems to us that the useful is the beautiful in such a case as this.

GRAND LODGE OF BRITISH COLUMBIA.

At the annual Communication of the Grand Lodge of British Columbia held in the city of Victoria, on June 20th, the following brethren were respectively elected or appointed, obligated and installed for the ensuing year:—

M. W. Bro. Thomas Trounce, Grand Master.

R. W. Bro. William Dalby, Deputy Grand Master.

R. W. Bro. Alex. R. Milne, Grand Senior Warden.

R. W. Bro. Josias C. Hughes, Grand Junior Warden.

R. W. Bro. Henry F. Heistermann, Grand Treasurer.

V. W. Bro. Edward C. Neufelder (re-elected), Grand Secretary.

Bro. William Trickey (re elected), Grand Tyler.

APPOINTED.

W. Bro. Dixi H. Ross, Grand Senior Deacon.

W. Bro. Ralph Craig, Grand Junior Deacon.

W. Bro. John S. Clute, Grand Superintendent of Works.

W. Bro. Isaac Oppenheimer, Grand Director of Ceremonies.

W. Bro. James Millar, Grand Marshal.

W. Bro. Sibles S. Clarke, Grand Sword Bearer.

W. Bro. Marcus Wolfe, Grand Standard Bearer.

W. Bro. G. Novello Westwood, Grand Organist.

W. Bro. E. J. Salmon, Grand Pursuivant.

Grand Stewards,—W. Bros. D. Cartmel, John D. Rae, Sherman Proctor, William Manson.

BOARD OF GENERAL PURPOSES.

(In addition to Ex-Officio Members.)

R. W. Bro. Eli Harrison, Sr., r. G. M.; W. Bro. Henry Brown, P. G. M.; W. Bro. Dixi H. Ross; R. W. Bro. Marcus Wolfe; W. Bro. James Millar; W. Bro. John S. Clute.

THROUGH an error of the printer, the date was not changed on the cover of the last CRAFTSMAN, so the July number appears as June. The dates will be found all right inside.

NON-INTERCOURSE.

Quebec vs. the English Subordinates.

The Grand Lodge of Vermont held its annual communication June 10th and 11th. The Grand Master, alluding to the present difficulties between the Grand Lodge of Quebec and that of England, expressed himself in the following forcible language, which was heartily re-echoed by the Grand Lodge:—

“At the session of the Grand Lodge of Quebec, held in the month of January last, that Grand Body indorsed the proclamation of its Grand Master issued January 1st, 1885, declaring non-intercourse with the members of three lodges still existing on the roll of the Grand lodge of England, and working in the city of Montreal; thus continuing to encroach upon the Grand Lodge of Quebec, which the Grand Lodge of Vermont has fully recognized as sovereign within the Province of Quebec; and, this too, after repeated and fraternal remonstrances with the Grand Lodge of England.

“After having declined to enter into negotiations towards a settlement of the difficulties, the Grand Master issued his proclamation declaring non-intercourse with said lodges, which I hope this Grand Lodge will fully indorse at its present communication.

“I would recommend that the proclamation of the Grand Lodge of Quebec be fully indorsed by the Grand Lodge of Vermont, and only wish that the Grand Lodge of Quebec had declared non-intercourse with the Grand Lodge of England as well.”

The committee to whom was referred the above portion of the Grand Master's address reported as follows:—

Resolved,—That the Grand Lodge of Vermont approves the proceedings of the Grand Lodge of Quebec, declaring non-intercourse with the three lodges in that jurisdiction who refuse to submit to the authority of the Sovereign Grand Lodge of Quebec, and continue their allegiance to the Grand Lodge of England.

The above resolution was adopted without a dissenting voice, and the Masons of Vermont have again placed themselves on record as upholders and defenders of the doctrine of exclusive Grand Sovereignty.

FRANK W. BAXTER.

**PRESENTATION TO M. W. BRO.
DANIEL SPBY, P. G. M.**

At Barrie, on Monday afternoon, June 24th, Kerr Lodge was opened in due and ancient form for the purpose of presenting M. W. Bro. Daniel Spry, I. P. G. M. of the Grand Lodge of Canada, an address and regalia. After receiving the Deputy Grand Master, R. W. Bro. Henry Robertson, W. Bro. Downey made some appropriate remarks on the occasion. He then vacated the chair, which was taken by R. W. Bro. Robertson, who referred to M. W. Bro. Spry's eminent services to the Craft, his marked ability in the various positions he had occupied, and especially of the way he had conducted matters in the highest office in the gift of the Craft. He then read the following address:—

The Grand Lodge of Ancient, Free and Accepted Masons of Canada, to Most Worshipful Brother Daniel Spry, Past Grand Master:—

DEAR SIR AND MOST WORSHIPFUL BROTHER,—One of the earliest lessons taught to the Neophyte in Freemasonry is that merit alone is the best title to Masonic privileges; and our ancient charges declare that "all preferment among Masons is grounded upon real worth and personal merit only, so that the Lords may be well served, the brethren not put to shame nor the Royal Craft despised."

Since the time when you first became a member of the Grand Lodge in 1861, you have held many and various positions in the government of the Craft in Canada, and during the past two years you have filled the important and honorable office of Grand Master.

The Craft in general are indebted to you for the zeal, energy and perseverance with which you have devoted your talents and abilities to the service of our beloved Order. You have ever been found punctual in the discharge of your duties, just and impartial in all your rulings, and thoroughly conversant and familiar with the great Landmarks and customs of the Fraternity.

The self-sacrifice necessarily involved in the prompt and proper discharge of the duties of the various stations you have been called upon to fill, and your zeal and devotion to the interests of the brotherhood were from time to time recognized and acknowledged, until, finally, your brethren conferred upon you the highest honor in their power by placing you at the head of

the Craft as their Most Worshipful Grand Master.

Your brethren can confer upon you no greater distinction. The annals of Masonry contain no higher triumph.

With marked ability you wielded the gavel of executive authority, and at your retirement from office in July last, the Grand Lodge unanimously ordered that a committee should be appointed, charged with the agreeable duty which we are now about to perform.

We have very great pleasure, then, Most Worshipful Sir, in the name and on behalf of the Grand Lodge of Ancient, Free and Accepted Masons of Canada, in offering for your acceptance, this Regalia and other articles as a testimonial of the respect and esteem in which you are held by the members of the Grand Lodge and of the able manner in which you have presided over the Craft during the past two years.

With the best wishes for your continued happiness and prosperity, we beg to remain, Most Worshipful Sir, yours fraternally,

HENRY ROBERTSON, D. G. M.
JOHN M. GIBSON, P. D. D. G. M., } Com.
THOMAS SARGANT, P. D. D. G. M. }

M. W. Bro. Spry replied in fitting terms, thanking the brethren for the uniform kindness and courtesy with which he had been treated both in his official capacity and his private communications with his brethren. He said that though now out of the high and responsible position which he had the honor for two years of occupying, he still felt an unabated interest in all that tended to the good of the Order in which Kings and Princes, as well as the peasant freeman, met on the same level. He especially felt gratified at so large a number being present on this occasion in spite of the inconvenient hour of meeting, he felt that it was a high compliment to him from the brethren of Barrie:

Brothers Rogerson and Sanderson also made brief and appropriate addresses.

The lodge was then called off till the regular hour of meeting in the evening, when the monthly communication was held.

The Regalia consisted of the Chapter Regalia, G. Z., and also the Preceptor's Regalia.

COURTESY.

What a cheap offering at a manly shrine is the extension of a little courtesy! How pleasing it is when brethren meet with a courteous reception from their fellows! And yet how often is one of the leading principles of our glorious Institution violated by those who have taken an obligation to strictly adhere to the tenets of the Fraternity. We are aware that it would be folly to expect a strict adherence to courteous behavior on the part of some individuals; nevertheless, we have a right to expect that in a Fraternity claiming to propagate the glorious principles of morality and virtue, there will be found none so devoid of good feeling as to disregard the instructions imparted to them at their initiation. When a "profane" enters the portals of a Masonic lodge, to receive "light," he cannot but be impressed—if he possess manly spirit—with the solemnity of the proceedings, and no excuse can be offered for him if he willfully disregards, in after life, the beautiful lessons imparted to him on his first appearance at the East. Of course, the fact that all men are not equally favored with good natural ability and pleasing manners—that some there are who cannot entirely eradicate the old leaven in their nature—must not be overlooked; still, we have a right to demand that every man who aspires to be deemed a worthy Mason—more especially when attaining an official position in a lodge—will deport himself in a manner becoming a representative of the Craft. It is the want of courtesy—the absence of moral and intellectual refinement in some Craftsmen—that occasionally tends to disturb the harmony in Masonic circles, and officers of lodges cannot be too anxious, in their intercourse with other brethren, to adhere to the principles they have, of their own free will, undertaken to uphold. When brethren hear of the prosperity of a lodge they, naturally,

turn a thought to the reason of the enviable position of that body, and there is only one conclusion they can arrive at in the case, and that is the unquestionable urbanity, gentlemanly behavior, tact, and energy of its principal officers. Can it be expected that a discourteous man will have the power to draw around him men of intelligence? Will an uncultivated Secretary be the means of improving the numerical position of a lodge he officiates for? Certainly not. And yet there is repeatedly to be seen at the foot of an advertisement convening a meeting of a lodge the words:—"Visiting brethren cordially invited." It is nothing better than a sham on the part of brethren who invite visitors to attend their meetings and then treat them with a sullen indifference. Brethren, do you wish your lodges to prosper? If so, be careful in electing your officers. It's your duty, brethren, to elect men who give promise of a desire to "strictly obey the moral law," and be courteous to those with whom they may be brought in contact. Bear this in mind, and your lodges will prosper, while Freemasonry cannot but gain an ascendancy far above the moral, social, and intellectual positions of the "profanes" whose constant aim is to seek its downfall.—*New Zealand Freemason.*

M. W. Bro. Louis Ziegler, the Grand Master of the Grand Lodge of Wyoming Territory, was recently presented with a magnificent cane by the members of Spokane Lodge, No. 34. Bro. Ziegler is an honor to the Craft in the Far West.

THE *Keystone* on the fourth ult., commenced its Vol. XIX. Long may it prosper. Its erudite editor, Bro. Clifford McCalla, is one of the ablest and most pleasant Masonic writers of the age, and we consequently always welcome the *Keystone* to our sanctum. May it long prosper.

THE AUSTRALIAN SOUDAN HEROES.

On the departure of the New South Wales Contingent to the Soudan, our readers may remember that a Patriotic Fund was established towards the relief of any widows and orphans caused by the decease of any of the married members of the Expedition, which was warmly responded to by a number of colonists, and the Grand Master Mason of New South Wales, accompanied by Deputy Grand Master Hunt, and Past Deputy Grand Master Booth, waited upon the Acting Colonial Secretary, the Hon. W. B. Dalley, and offered him on behalf of the Freemasons owing allegiance to the Grand Lodge of New South Wales, the sum of £500 as their contribution to the Fund, explaining at the same time that their offer was not to have any political significance, but was simply to be regarded as one of the principles of the Order—the relief of the widow and orphan. Mr. Dalley gladly accepted their offer, and a cheque for the amount was handed to him within a few days. The Freemasons working under the English Constitution in this Colony evidently stimulated by the example of their New South Wales brethren, subsequently in the name of their District Grand Master, Mr. Williams, promised a contribution of £1,000 to the Fund, but we now find from the Report of the last Meeting of their District Grand Lodge, that they do not intend to fulfil their promise because, in the words of Mr. Williams, “a change had taken place in reference to the despatch of the Soudan contingent, and that in consequence of this change, the occasion for the dealing with the vote of £1,000, passed at their last meeting, would not be required, and although they confirmed the vote, they should not be called upon in any way to pay the sum.” We have always regarded an Englishman’s promise as good as his bond, and still hold the same

opinion, and therefore refrain from comment, further than to inquire,—if Mr. Williams had paid the amount he promised (which in our opinion he should have done), would he because “a change had taken place in reference to the dispatch of the Soudan Contingent” demand a refund. We notice that the Secretary for Works who holds a prominent position in the District Grand Lodge of England here, and took a most active part in the dispatch of our troops, for which he is deserving of much praise, was present at the meeting, and are most anxious to know if he coincided with the opinion of his Masonic Chief.—*Sydney Freemason.*

BRO. WM. JAMES HUGHAN delivered a lecture on behalf of the Devon Masonic Educational Fund, on July 20th ult., before True Love and Unity Lodge, No. 248, of Broxham, England, subject:—“The Origin of the United Grand Lodge of England,” and the history of the four Grand Lodges—1717, 1725, 1751 and 1779 being duly detailed. There was a good muster of brethren. Numerous questions were asked the lecturer, and duly answered. The meeting was so pleasant that Bro. Hughan has promised to lecture again.

THE ROYAL ARCH.—Bro. Wm. James Hughan, the Masonic Historian, in the *Freemason* of July 11th ult., states the following to be the present chronological position of the Royal Arch:—

1. First printed reference to the Royal Arch in 1744.
2. First notice by “Ancients,” 1752.
3. Referred to in “Ahiman Rezon,” 1756.
4. Oldest Chapter (Philadelphia), 1758.
5. Earliest English Records (York), 1762.
6. Royal Arch Minutes (London), 1765.
7. Grand Charter of Compact (London), 1776.

QUESTIONS ANSWERED.

Question.—A petition for membership being presented to the lodge (which of course must lie over four weeks), can the committee appointed on the petition bring in their report at the following stated meeting, which occurs two weeks after the petition is presented, or must they wait four weeks before reporting?

Answer.—The law requires a petition to lie over four weeks after being presented. By this we understand that four weeks must elapse before any further action can be had concerning it in the lodge. The report of a committee on character is for the benefit of those who are present to vote on the petition, and as the ballot must follow the report, the only proper time for making a report must be at the stated meeting when the balloting is to be done.

Q.—Has a member of a lodge a right to permit another to see the color of his ballot, and thus disclose how he voted?

A.—Most certainly not. The ballot must be absolutely secret. If one brother may show how he votes, every brother may do so, and should there be one voting a black ball, he is detected and the ballot is by no means a secret one. The lodge that will permit such a thing to be done should have its charter arrested at once.—*Ex.*

THE MARK.—This degree when worked in Craft Lodges under the S. C., is recognized by the Supreme Royal Arch Chapter of Scotland, and all Mark Lodges holding under it. It is, we are informed, the intention of several of the S. C. Lodges in the North Island to include the Mark in their working, for which a small fee, to cover expenses, diploma, &c., will be charged. This should make the Lodges more attractive, as the Mark is a very interesting degree.—*New Zealand Freemason.*

MASONIC ITEMS.

At a recent meeting of Faithful Brethren Lodge, advantage was taken of the opportunity by the officers and members of the lodge to present to W. Bro. John McMillan, retiring W. M., a beautiful Past Master's jewel. W. Bro. McMillan acknowledged the pleasure he felt in receiving the jewel in a brief but very appropriate speech. W. Bro. McMillan has been connected with the Faithful Brethren Lodge for the past eighteen years, and well deserves this recognition of his services.

AN OLD MASONIC JEWEL.—Mr. David Bell, of Rockton, Ont., has a Masonic Past Master's jewel which is of considerable interest. It was found lately by a carpenter in tearing down an old frame house which formerly stood in the village of Romulus. The jewel consists of interlaced triangles enclosed within a circle. On the obverse the circle is engraved with the words:—"Des. Reg. Fratribus. Honor. Fidelitas. Benevolentia." On the one triangle:—"Wisdom, Strength, Beauty." On the other:—"Truth, Peace, Concord." On a scroll at the bottom:—"John Bently, fecit." On the reverse the circle is inscribed:—"Talia si jungere possis sit tibi scire satis." At the bottom on one side is the date:—"A. L. 5792." On the other side:—"A. D. 1788." On the one triangle the inscription is, "Eureka Su. Invenimus. We have found." On the other:—"Cultor Dei. Civis Mundi. Thos. Sketchely." On the scroll at the bottom:—"Nil nisi clavis de est." The jewel was probably presented to Thomas Sketchley when he had passed the Master's chair. Probably some of the older members of the Order can remember such a man among the early settlers of Beverly. Romulus was at one time a small village, near Sheffield, in the township of Beverly.

Now is the time to subscribe for the CRAFTSMAN; only \$1.50 a year.