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THE CANADIAN CRAFTSMAN,

AND

MASONIC RECORD.

J. B. TRAYES, P.D.D.G.M.,
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THE FUTURE OF THE FUND OF BENEVOLENCE.

At the last Quarterly Communication of Grand Lodge, Brother Clabon, who then appeared for the first time since his resignation of the post of President of the Fund of Benevolence, made some few remarks as to the position of that fund, pointing out that something like 2,000*l.* had been spent last year in excess of the income. While he did not oppose, but rather supported generous gifts, he reminded Grand Lodge that a continuance of such practices must of necessity lead to the ultimate extinction of the Invested Fund (which now amounts to something like 45,000*l.*), and he therefore felt it was time some provision was made to meet the deficiency. He personally suggested the increase of the quarterages paid by brethren to the Fund—in the case of London brethren, from four to six shillings a year, and in the case of Provincial brethren, from two to three shillings—but as no notice had been given to Grand Lodge of any alteration being proposed, and further, as Bro. Clabon was desirous that brethren in all parts should have time to consider the question, he had adopted the course of mentioning his intention to bring the matter under the notice of Grand Lodge at the June Communication, by which time he hoped the members of

Grand Lodge would be in a position to discuss the subject.

That some alteration in the Constitutions which affect the Fund of Benevolence should be made, the experience of the more immediate past would seem to demonstrate, but whether the course now proposed by Bro. Clabon is the right one is matter for consideration. We, like the brother who has given notice of his intention to bring the matter formally before Grand Lodge, should be sorry to deprive the Fund of Benevolence of its power to relieve applicants in as tangible a manner as their circumstances might warrant, but at the same time we very much question if the time has come for an increase in the amount of quarterages—not because the additional tax would be begrudged, but because we think it a mistake to offer further inducements to unprincipled persons to join the Craft.

It has long been urged on behalf of Freemasonry that it is not a benefit society, while, on the other hand, it has been argued in many quarters that the exceptionally large grants recently made from the Fund of Benevolence really places it on some such basis. Personally, we question the propriety of the course taken by the brethren who form the Board. Some

few months since—or, to be more precise, since 1880—Bro. Clabon himself was troubled as to what could be done with the accumulation of the Fund of Benevolence, and now he comes forward to advocate the opposite course. At that time he submitted a proposal to Grand Lodge as to the disposition of the then annual surplus, but he did not appear to know his own mind, for after formally proposing his motion and allowing it to be seconded, he withdrew it, and that, too, in a manner which we at the time remarked to be something more than unbusiness like—simply childish. After a lapse of but twenty-four months he again brings forward a proposal which has the appearance of being as hastily conceived as was that which, after short reflection, he thought fit to withdraw, and to this last suggestion he invites the consideration of the Craft. In doing so we think he would have done well to put forward some arguments to induce the brethren to believe he was better informed on his subject, as well as more at heart in his proposition, than he was when he last figured at Grand Lodge as a would-be reformer of the Fund of Benevolence. Had he done so, we hardly think he could have justified the step he now proposes.

All he could have urged was simply what he did, viz., that the Lodge of Benevolence had in its expenditure exceeded its income by some 2,000*l.* during the past year. We ask, why was this? Was it not in consequence of a feeling existing amongst some members of the Board that there should not be a surplus after the proposition brought before Grand Lodge in March, 1880? Such is the opinion of many brethren, and if we take the trouble to compare the grants recently made with those of the past, it would appear that figures are in favor of such an argument.

During the whole of the four years prior to Bro. Clabon's proposition, there were but thirty-five grants recommended to Grand Lodge of sums

of 100*l.* and upwards, viz., one of 200*l.*, four of 150*l.*, one of 125*l.*, and twenty-nine of 100*l.*; while during the two years which have succeeded it, thirty-six such recommendations have been submitted, viz., three of 250*l.*, five of 200*l.*, eight of 150*l.*, and twenty of 100*l.* Thus we see that not only have the recommendations for large grants been more than twice as numerous, but they have also been for much larger amounts, facts which, of themselves, will account for the additional expenditure. If the income of the Fund of Benevolence is insufficient to meet the expenditure, the proper course to adopt is, in our opinion, to lessen the grants either in number or amount, but as the former course might be deemed inconsistent with our Masonic teaching, the latter alone remains. Previous to March, 1880, when so much was said as to the excessive surplus of the Benevolence Fund, grants of 100*l.* each were looked upon as the maximum to be given, there only being six cases in which that sum was exceeded in the course of four years, but immediately it became known that the income of the Fund was in excess of the expenditure to a large extent, the whole scale was altered, and the grant of 100*l.*, which was previously considered a handsome amount, was at once relegated to third, and even to fourth place.

We do not wish to question the judgment of the Board, but we do say that the brethren who have proposed and supported such large sums have erred—they have really been carried away by the arguments used by Bro. Clabon in March, 1880, and we think the best course to adopt, in order to relieve the pressure on the Fund, is for Grand Lodge to refuse to confirm anything more than the income derived from present quarterages and other existing circumstances will allow. To imagine that an increase in the dues in 1882 will afford a permanent relief is absurd. It is well known that the more money there is to spend, the more applicants will

there be for it, and if the procuring of even 100*l.* is rendered easier than at present,—without taking into consideration such grants as 150*l.*, 200*l.* and 250*l.*—we feel sure the increase suggested by Bro. Clabon will not be sufficient to meet the increase in the applications.

Every brother or widow who is relieved remains a lasting advertisement of the generosity of the Craft—their own thankfulness alone should act as such—so that an attempt to supply the funds for continuing the large grants recently made by the Board would, in our opinion, be unwise, as it is offering an additional inducement for men to join the Order in the hope of one day securing a 200*l.* or 250*l.* grant should they need it.—*Freemasons' Chronicle, Eng.*

MISTAKES IN MASONIC WORK.

The following excellent criticism appeared in the *Freemason*, published in Australia:

There are more mistakes made in Masonic work than are dreamt of in some brethren's philosophy. There is a theory which is quite popular, which teaches that if you cross all your *t*'s, and dot all your *i*'s (so to speak) in Masonic work, you are a master workman; while if you happen to omit any of these, "Oh, horrible!" We confess we do not belong to this school of thought. Not that we value accuracy and uniformity in the work less, but that we value spirit and power more. It is possible for every word of the form to be used, and for the spirit to be absent. In such a case it is that "the letter killeth while the spirit giveth life."

We do not believe in the doctrine of *opus operatum*. The ancient Romans pushed this doctrine to the extreme verge in practice. A trifling mistake in the form of a prayer would make it ineffectual. With them the only question was whether the ceremony had been performed precisely in accordance with rule. If a person went

out for a walk, a form was to be recited; if he mounted his chariot, another. With all its mob of gods, the supreme god of Rome was law, in the form of ceremonial rule. Every *i* must have been dotted, and every *t* crossed, or else all was of no avail. If the augurs declared the signs unfavorable, a public meeting assembled for important action was at once adjourned, and no business done. Hidden in one word, "inaugurate," is the idea that without an augur nothing can be properly or safely begun.

Some brethren make almost a landmark of this *opus operatum*. They believe, and teach, that if you see all of the works of the ritual you cannot fail to make a Mason. They would have us believe that these work like a charm. Of course, in a certain inferior sense, you make a Mason when you use certain forms; but in the higher and better sense, you never properly make a Mason, unless you impress him with the force and truth of the Masonic principles exemplified in the work.

There is one habit that is inexcusable in Masonry, and that is the use of ungrammatical language. Grammar is one of the seven liberal sciences that it especially becomes Freemasons to understand, and yet some Masonic workmen are as ignorant of grammar as they are of the principles of Masonry. Not unfrequently, the greatest sticklers for words are the greatest murderers of the Commonwealth's English.

Let us correct some popular mistakes concerning Masonic work. It is a mistake to suppose that memory is the only faculty requisite to be cultivated by the Masonic workman. Memory is important, but not all important. Words are only useful so far as they serve as the vehicle of ideas, so that if from any cause they are empty of ideas they might as well never have been uttered. Where words fall from the lips like grains of corn from a hopper, mechanically, they may fall upon the ear but they

never enter the mind. They are almost as empty of meaning as the Choctaw language would be to one who understood only the English language.

It is a mistake to suppose that it is the office that makes the Mason, and not the man. There was a time when it was thought that the mere touch of a king would cure the king's evil; but it is futile to think that the touch or the naked words of a W. M. can make a Mason. The office or dignity of W. M. is largely respectable or venerable in proportion to the genius of the officer who fills it. After all, the man is the substance and the office the shadow, but sometimes the latter appears to be the larger and more objective of the two. Whenever the office overshadows the man, you may confidently expect that the lodge will be thinly attended, and the interest of the members continually on the wane.

It is not a mistake to think that all work should be done in a workmanlike manner. This includes a number of particulars. First, it must be the true work. Next, it must lack no necessary idea or words. Lastly, it must be done in such a manner as to impress the candidate. This is, perhaps, the most important of all. For a candidate to go through a form or ceremony that to him is meaningless is worse than a farce, yet this is the case of every one who stands before a W. M. who wields the implements of Masonry and is clothed with its office, but lacks all natural ability to reinforce the language he uses with the spirit and power that are needed to give them either present or lasting effect.

Freemasonry affords scope for the exercise of the highest talents of speech. For a brother who has no natural gift of impressive utterance, and no acquired ability therein, to assume to fill the W. M.'s station, is to insure a dull reign in the East—a sort of reign of terror to the members, the large majority of whom soon tire and come no more.

REMINISCENCES OF A SECRETARY.

One night, as the Worshipful Master was about to commence "work," an announcement came that Bro. Brown, from Lodge No. 999, England, wished to be examined. The W. M. cast an enquiring look upon me, and I retired to examine the stranger. I found in the ante-room a very handsome young man, dressed genteely, but clothes rather worse for wear, who began by apologizing that he was rusty, and that this was the first lodge he had attempted to visit in America. He had never made himself known as a Mason, although living more than six months in New York. He spoke a good grammatical English, with a decided English accent—that is, the accent of the better class—and I soon found him by his conversation to be a man of very good education. He produced the ponderous certificate in use by the Grand Lodge of England, half Latin and half English, by which I found that he had been a Mason about two years. I proceeded with the examination until I found that he was legally entitled to visit my lodge, and brought him inside. When he found that I was the secretary, he came up near my desk, and remained near me until the lodge closed. There was something so sad, so suppressed and subdued in the man's manner and speech, that I could not make it out. He looked poor enough, yet the stamp of the gentleman was unmistakably upon him. Before closing I mustered up courage to ask him if the lodge could do anything for him. He looked startled, blushed, thanked me very kindly, and said no, not now; and when the Master, in the words of the beautiful old ritual, asked is any brother of our Lodge, or a sojourning brother, in need of our aid or sympathy, I looked sharply at him. Again the blood mantled his face; he bowed his head as if in meditation, but said nothing. After lodge closed I gave him one of our visiting cards, and cordially invited him to call again. This he did several times, looking paler, sadder and poorer each time.

One day a letter was brought to my house requesting me to call that day upon Bro. Brown, my pale English friend; but as I only got the letter late in the evening, and it being lodge night, I resolved to call before going to the lodge, even at the risk of letting the brethren wait for me—which, by the way, they seldom had to do. I found the address given me to be in the most crowded east side tenement district, and as I mounted stair after stair, I felt indeed that I was in the home of that greatest monster of our present civilization—Poverty.

I knocked at the door of room No. 46,

and it was opened by a beautiful young woman of scarce eighteen years, who, much confused, bade me enter. Upon a miserably fitted up bed, or cot, lay, dressed, my friend the English brother Mason. He asked to be forgiven that he had troubled me, but he now wanted my aid. He would be dispossessed on the morrow if he did not pay the rent by 10 o'clock in the morning. It was the enormous sum, the whole of six dollars. I promised to bring his case before the lodge that evening, and also that I would surely call before 10 o'clock the next morning, and that he might rest easy, he being able to keep his rooms. I hastened to the lodge, where I reported his case, and was appointed a committee of one with power. Early next morning I again went to see my man, determined this time to find out more about him—as I had now the funds of the lodge to dispose of I felt in duty bound to see that these funds were well and worthily bestowed.

I first satisfied the clamoring landlord, so as to make the young people easier in mind; and when I entered their room with a receipt for their rent, their thanks were profuse and hearty. I then broached the subject of his history; told him it was not idle curiosity that prompted my inquiry; but that I might intelligently aid him, I would like to know something of his former home and life. It was then that he revealed to me, under Masonic seal, his true name.

Bro. Brown had held an important position in a large commercial house in England, where he had the *entree* to his employer's house and home,—where he met and loved the merchant's daughter, which love was not only returned but fostered and encouraged by the young girl. It never entered the minds of the young people that they could not obtain the sanction of the rich and proud father to their union, but they kept right on, holding secret meetings and pledging eternal love and fidelity to each other, when their dream was suddenly ended by the young man receiving his instant dismissal from the house, and preparations being made to send Miss M — to London.

The ardent lovers frustrated this plan by a hasty marriage, and flight to America, there to strike out for themselves. In youth everything looks rosy, especially to those who have never been brought face to face with that powerful fiend, poverty; and so with these people. The funds hastily gathered before leaving home soon melted, and he found every avenue of life overcrowded, and he had to acknowledge to himself that he had not the "push" and "vim" to crowd in and crowd on and onward. They soon became poorer and poorer, until they brought up in this miserable abode, a room 7x9, and even here he

could not stay, as there was no hope for him.

There was something very sad in his voice that struck me as particularly strange in one so young, but I saw it was remorse—deep, sincere remorse—for having induced his wife to come with him to America, to leave a home of plenty, and luxury, and refinement, to share this abject poverty with him. He further stated that he knew he was going to die, and asked me would we give him decent Masonic burial, and made me promise as a brother Mason to notify the British Consul, tell the true name of his wife, and see that she was sent home to her kinfolk in old England, there to forget the foolish youth who had cast so deep a shadow across her young life.

He seemed exhasted by his long talking and I tried to encourage him—spoke of his youth and of better things yet in store for him—but he faded fast away, and grasping my hand he whispered faintly:—

"I will be dead within the hour. Keep your promise; send Julia back to her father. The British Consul will pay you back the money, and God will pay you in kind."

He then began to whisper the Lord's Prayer, faintly but distinctly, word by word, the young wife, stricken, dazed, and mechanically joining with him and myself, and when the last words were reached, "for ever and ever," we listened, with our heads bowed low, for the "Amen." It did not come. The brother had passed to the realms beyond. May the Amen come to him from the throne of glory, "for ever and ever."

After the brother had been buried by the lodge, I found that the widowed girl could not then be sent home. Through the goodness of old Dr. Muhlenberg, late of St. Luke's Hospital, she was placed in that excellent institution, where she gave birth to a little girl, and gave her young life with it. Again the grave opened, and the child-wife, widow and mother was laid beside her lover husband.

I now had to take care of the tiny little orphan, which a brother of a sister lodge, who knew some of the circumstances, consented to adopt; but death had also put his relentless stamp upon the little one. The trials and vicissitudes through which the mother had passed, and the inadequate food before being admitted to the hospital, along with her suffering, could not fail to have its effect upon her offspring. The child was born suffering with marasmus, and could not be cured. It lingered, however, through good and careful nursing, for three months, when it also died, and for the third time the yawning grave opened and received the last of this unfortunate family, united in death as they had been on earth.

I never notified the British Consul, never wrote to the harsh old father, and the secret of those lives, and the secret of their names, lies buried in the triple grave at Greenwood Cemetery, there to remain until all secrets are revealed, all hearts laid bare, and the final judgments will be passed on all—rich and poor, weak and strong, alike—all measured by the standard of the great Jehovah, by the scale of the ever-righteous Judge.—*N. Y. Despatch.*

H. R. H. THE PRINCE OF WALES.

The Grand Master at Portsmouth.

On Sunday evening H. R. H. the Prince of Wales, M. W. G. M., paid a visit to the Masonic Club, Commercial-road, Portsmouth, and was received by the Chairman of Directors (Alderman W. D. King), and the Secretary (Mr. E. S. Main), by whom His Royal Highness was escorted through the handsome Lodge and the capacious banqueting room. Before leaving, the Prince expressed his best wishes for the success of the institution. On Tuesday at 12.30 the members of the Prince Edward of Saxe-Weimar Lodge, No. 1,903, of which Commander Lord Charles Beresford, who is now on duty in the Mediterranean, is the first W. M., assembled in their Lodge-room, the Masonic Hall, Portsmouth, to receive the Prince of Wales, who had on the previous day intimated to Brother A. L. Emanuel, the Hon. Secretary, his desire to visit the Lodge. The staircase leading to the Lodge was dressed with red cloth, and the brethren ranged on either side of the entrance. The Prince was accompanied by Prince Edward of Saxe-Weimar (who, although not a member of the Craft, was invited to be present, as it was not proposed to tye the Lodge, the compliment being paid to His Serene Highness in recognition of the honor he had done the Lodge by allowing it to be named after him), Lord Carrington, and several officers. His Royal Highness, on entering, was introduced to Brother H. W. Townsend, I. P. M., who is acting W. M., and conducted through the line of brethren to the Lodge, where the officers were severally introduced. The band of the 2nd Battalion Royal Highlanders (Black Watch) were stationed below, and, under the direction of Brother Buck, played "God save the Queen," as the Lodge was entered. Bro. Silvester sang "God Bless the Prince of Wales," the chorus being taken by the brethren, and Brother J. Winterbottom, the Organist, accompanying on the harmonium. Brother Townsend said:—"My Lord, Gentlemen, and Brethren,—In the absence of Brother the Worshipful Master, Lord Charles Beresford, it is my pleasing

duty to ask you to drink the health of the Most Worshipful Grand Master, H. R. H. the Prince of Wales, who has kindly honored us with his presence here to-day. It will need but few words from me to ensure for this toast a hearty reception. Scarcely twelve months have passed since the idea was first entertained of forming this Lodge, and I think the promoters of it could scarcely have anticipated that in so short a time it would become, as it now is, one of the strongest Lodges in the Province of Hampshire. This, I am sure, is mainly due to the fact that H. R. H. the Prince of Wales and his two illustrious brothers have graciously honored us by becoming honorary members of the Lodge. I ask you, brethren, without any further comment, to drink most heartily the health of the Most Worshipful Grand Master, the Prince of Wales. H. R. H. the Prince of Wales, in reply, said:—"I thank you very much, for the compliment you have paid me to-day, and I assure you it has given me great pleasure to come to this new Lodge, of which I have heard so much through your Worshipful Master, Bro. Lord Charles Beresford. It is with great pleasure I have heard and seen what I have and experienced your kind reception. All I have now to do is to ask you to drink, as I do most cordially, the health of the Prince Edward of Saxe-Weimar Lodge, coupled with the name of your Worshipful Master, Lord Charles Beresford, whose absence we all, I am sure, deeply regret to-day. Captain Haldane:—On the part of the members of the Prince Edward of Saxe-Weimar Lodge, I beg to return our most hearty thanks to His Royal Highness for the honor he has done us in coming to this Lodge, and proposing the toast he has done. Brother Townsend next asked those present to drink the health of His Serene Highness Prince Edward of Saxe-Weimar. Prince Edward said he was very obliged to them for drinking his health in that Masonic Lodge, which they had done him the honor to call after him. He felt very much flattered at it, and very much pleased indeed to have attended with His Royal Highness. The Prince then retired, and as he left the building was received with cheers by the people who had collected outside. "Albert Edward, G. M.," heads the list in the Lodge book, in which the other entries were:—Members of the Lodge—Bros. H. W. Townsend, I. P. M.; T. Page, S. W.; Lieutenant Sackville H. Carden, R. N., J. W.; Rev. P. H. Good, Chaplain; H. Threadingham, Treasurer; A. L. Emanuel, Secretary; R. Martyn, S. D.; Lieutenant Southwell T. Bourke, R. N., J. D.; John Lind, P. M., M. C.; J. McLeod (Sergeant-Major Royal Engineers), I. G.; John Winterbottom, Organist; Sam. P. Knight, T.; P. M.'s James Knight, G. Haldane, Enan-

nel Hyams; William C. Primmer, Simon Hyne, George Backler, William Royston Pike, T. Tufnell, A. F. Elmes, H. Lane, J. C. Hay, Ian Fraser, W. A. Marshallay, W. Maybour, John G. Livesay, C. J. D. Mumby, G. L. Green, Major H. M. E. Bruckner, Colonel George R. Bray, General A. Lacy, Sir H. Drummond Wolff, G. M. Nelder, J. Gieve, J. W. D. Pillow, Edward Davis. Visitors:—Prince Edward of Saxe-Weimar. Bros. W. B. Goldsmith, E. M. Wells, R. A. Hancock, W. G. Buck, G. Reading, M. Emanuel, I. Simpson, P. H. Emanuel, Henry P. Foster, Thomas O. Harding, J. W. Gieve, W. D. Parkhouse, Lieut. Colonel Descharmes, George Johnstone, Colonel Stanley Clarke, Lord Carrington, and R. King.—*Portsmouth Times.*

TEMPERANCE.

Every Mason is instructed upon the necessity of being temperate in all things—in his thoughts, in his words, in his actions. We are not to be prejudiced in our views with regard to the sayings and deeds of others, neither should we be hasty in judgment. The harm done by a brother who contracts the habit of using exaggerative language and indulging in vituperation is incalculable, and when a Mason is hasty in judging the faults of others, it too clearly proves he has forgotten the divine precept of the gentle Nazarene. "Judge not that ye be not judged." is an order sanctified by God's command, and one of the landmarks of the Order. The hasty and passionate man, who is ever ready to condemn, is not a fit person to be initiated into our mysteries. We should, invariably, ask the friends of such men not to present their petitions whenever they desire to join us, for, if admitted, they invariably do *more harm than good*; they actually stab their brethren too often without meaning it. A Mason, true to the principles of the fraternity, should ever exercise the God-given gift of charity when alluding to the foibles and errors of others, and speak with discrimination and temperately of the same. Who can tell, but the Divinity alone, what temptations have assailed an erring brother? Who dare say, but he who alone knows the

secrets of all, the devilish machinations by which the fallen sister first became the victim of man's treachery, of man's villainy?

The Hiramite must remember these things. Dare he say, relying upon his own strength, "I would not have fallen, if so tempted?" Dare any one vouch that cold and hunger and misery and neglect and brutality might not dethrone the better judgment of some one near and dear to us *for the time*, and, once the fatal step being taken, all is over—the die is cast, and woman, debasing woman, might have driven her, too, to the bad? The thought is awful, but *facts* are stubborn things; and brethren, who have never been really tempted, or tried with the fire of affliction, should be very careful and speak kindly of those who are now down in the world, or who may have committed an offence, or even made themselves liable to punishment at the hands of the law of the land.

Let Masons be very, very careful. It is all important. Much more is expected from them than from those of the outside world. They have assumed very sacred obligations, and they are bound by them to be very guarded in their expressions, to be very particular with whom they associate, to be just in all their actions, to be kind to those in sorrow and despair, to judge with impartiality, and never condemn without the *most convincing* evidence of guilt. A Mason has no right to associate with any who are not honorable and upright men; he cannot play with pitch and not be defiled. A Hiramite's hands must be clean and his soul pure.

Of course, we all admit that man is likely to act hastily and judge harshly. On the other hand, we also know that we so educate ourselves that we can master our passions, cure our faults and correct our failings. It is a Mason's sworn duty so to do. When we enter the ranks of Freemasonry we assume certain obligations, and are expected to perform them. It

is difficult, doubtless, to do so, but there is also a pleasure to thus improve ourselves, for, in so doing, we are accomplishing much, we are helping our fellow-creatures, we are working for the glory and honor of God. No Mason is true to himself who does not endeavor to win the hearts of his fellow-men, by noble deeds and generous actions, or by proving to the outside world that he is really *temperate* in all things.

It is a glorious thing for a man to feel that every day he is accomplishing something for the benefit of those around him; that he is bringing cheer and light and comfort to the abode of haggard misery; that he is arousing the dormant energies of some broken-hearted wretch, whose faculties had become numbed, and very life enervated by the paralyzing effect of either drink, failing health, or ruined hopes. It is happiness almost divine to do good on earth; to make this earth, with all its wondrous beauties, its glorious surroundings, its lights and shades, its green fields, its snowtopped mountains, its vast seas and noble rivers. God gave this earth for happiness, for pleasure, comfort. He expects us to make it a *home*. As we live here, so shall we live hereafter. We need say no more. We drop the curtain as we picture to ourselves the real happiness of those who, laboring assiduously to accomplish their mission here on earth, are laying up for themselves a glorious reward in the world to come.—*G. F., Jr., in Masonic Advocate.*

TIMELY.

Under this title the New York *Dispatch* says, in its issue of April 9th:—

In his report on correspondence made recently to the Grand Lodge of Pennsylvania, by M. W. Richard Vaux, P. G. M., he has the following:—

“The acceptance by the Grand Lodges of the United States, of the principle of Grand Lodge Sovereignty, is now almost without an exception.

“European Grand Bodies, called Orients, or Leagues, or whatever else, have con-

tended or claimed that they possess the right to constitute their initiates into subordinate bodies within the Supreme and Sovereign authority of Grand Lodges of Free and Accepted Masons in any State of the United States of America. A late attempt by some such Orient, located, as it is said, within the jurisdiction of our sister Grand Lodge of Louisiana, would show the practical effect of the toleration by our Grand Lodges of any such pretension. It is only necessary to state this example to prove its peril to our Grand Lodges.

“Our safety and security rests in the denial of this claim. As a logical consequence, every Grand Lodge must reject, promptly and positively, any attempt to enforce it. And so, too, it must be proclaimed that every Grand Lodge of the Craft is Sovereign and Supreme within its jurisdiction; unexceptional allegiance must be established between all subordinate Lodges of Free and Accepted Masons, to the Grand Lodge which exercises supreme jurisdiction over the territory which defines its limits.”

Touching which we desire to remark that it is not only true that the principle of sovereignty alluded to has been generally adopted, but, further, that we do not know of any Grand Lodge in the United States that is not unequivocally pledged to its maintenance. Nay, more, we note with great satisfaction that while the European authorities, by whatever name called, are opposed to the principle in theory, they respect it in practice. Even the Grand Orient of France, notwithstanding its open threat, has not, up to this time, ventured to complicate its troubles by invading any lawfully occupied territory, and the spurious concern in Ontario, Canada, which assumes to operate in the territory regularly occupied by the Grand Lodge of Canada, has met with such overwhelming and unanimous condemnation as to leave no doubt in the mind of an observer that the American Grand Lodges never intend to violate occupied territory nor countenance such acts in others.

What then? It still remains a fact that in New York and New Jersey there are subordinate Lodges holding Warrants from a foreign Grand Lodge, constituted and operated in defiance of the local authorities as well as of that of all the Grand Lodges of the country, and that the prayers, arguments and remonstrances of twenty years have had no effect whatever, except an offer to allow us to establish Lodges in their country, while the civil government forbids such action, even were we inclined to adopt the suggestion. Two things are, therefore, patent. First, that we have no power to enforce our edicts, so far as foreign powers are concerned; and, secondly, that as a general thing, Grand Lodges

having asserted their right to absolute control of the affairs of Ancient Craft Masonry, imagine that the matter is settled and that the world stands aghast at their announcement. Nevertheless, we have known one of them to so far forget its own declarations as to enter into correspondence and exchange representatives with the very Grand Lodge which still offends American Masonry by the presence of its warrants and the authority they assume to confer on our soil.

While, therefore, entirely agreeing with our distinguished friend and brother, that "our safety and security rest in the denial of the claim" of any body of men to violate our respective Masonic jurisdictions, we see nothing that can be added to our previous efforts in this direction, except, perhaps, a more vigorous assertion of our rights by our peers throughout the country.

AUSTRALIAN GENIUS CHAINED AND FETTERED (MA- SONICALLY.)

Genius may be fostered and encouraged, but it cannot be fettered. This is one of the peculiar characteristics of genius. A few days ago a brother of the E. C., of 20 years' standing, in alluding to the spirited paper of the N. S. W. Constitution, remarked as follows:—"I am not a P. M., yet I fancy I can express my sentiments as Masonically, logically and intelligibly as many of my superior Grand Lodge Officers of the E. C., from whom they seem to think everything should emanate, and any attempt to write or elucidate any Masonic point is frowned down, or worse still, expulsion is threatened, should the name of the Grand Lodge N. S. W. be mentioned. Now, sir, I say we have plenty of good Masonic talent among our brethren, which could be used to great benefit to the Craft in the Colonies, were an outlet found. Very few are acquainted with the Masonic press, and hence are doubtful as to forwarding communications, and when we see the banner of the Grand Lodge, N. S. W., floating successfully over our colony, and if our superiors think fit to fetter us and prevent discussions on such questions as are occupying the attention of the Masonic world at the present time in England, Canada, Australia, you may expect a change, if not a gale. We have young and coming men amongst us who require to know the why and wherefore that matters of such vital importance to the Craft cannot be discussed, well, there is no denying the fact, perhaps, that the threat of expulsion to every brother who ventured to visit the Grand Lodge, N. S. W., has never been put into execution, or owing to a greater interchange

of views amongst the brethren, the time is close at hand, and you need not be surprised to see a very considerable addition to your number if not entire Lodges. This little spark is rapidly growing into a flame, and the wisest and best will claim their just dues and rise to the occasion, paying little heed to those who, professing to have and to know the spirit of Masonry, were nursing these pet lambs as tenderly to furnish their own loaves and fishes."—*The Freemason, Sydney, N. S. W.*

The brethren of the English and Scotch Constitutions that desire to ally themselves with the Grand Lodge of New South Wales, should not hesitate to do so. The suspensions and expulsions of these *Provincial auto-crats* are not worth the paper upon which they are written. England and Scotland suspended almost every leading Mason in Canada twenty-four, five, and six years ago, and we paid no attention to them, and after a time the suspensions were removed, and recognition accorded. When the Grand Lodge of Quebec was organized the officers of the Grand Lodge of Canada "got their heads turned in some extraordinary manner," and suspended by edict the Grand Master of Quebec and some twelve hundred Quebec Masons. The Quebec brethren good-naturedly laughed at these paper pellets, and now all the lodges in that Province, with the exception of the three English ones, are enrolled under the banner of the Grand Lodge of Quebec. Let the Masons of New South Wales act independently, and unite with the only legal Supreme Masonic Body in that Province—the prosperous young Grand Lodge of New South Wales.

WHITE GLOVES.

A Freemason ought always to appear properly clothed, both in the lodge and on all public occasions, wearing, besides his apron, the jewel proper to his Masonic rank and white gloves. In some lodges the wearing of white gloves is not always insisted upon, although on public occasions they are never dispensed with. The ancient rule, however, ought always to be enforced, not only because this peculiarity of clothing visibly connects the Freemasonry

of the present day with that of former centuries, and that of our country with that of other countries, but because the white gloves, like the white apron, must be regarded as symbolic. As the white apron suggests the purity of heart, so the white gloves symbolize the cleanliness of hands; and thus by his clothing the Freemason is ever reminded of that important lesson so often repeated, with wonderful variety of expression, in the Holy Scriptures. He may fitly call to remembrance, for example, the words of the 24th Psalm: "Who shall ascend into the hill of the Lord? and who shall stand in His holy place? He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity nor sworn deceitfully."

The connection between cleanliness of hands and purity of heart is most intricate, for out of the heart are the issues of life. The tree must be good, that its fruit may be good. The same fountain cannot send forth sweet waters and bitter. All that is praiseworthy in moral conduct is required of the Freemason: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are of good report." He is bound by the most solemn obligations strictly to observe the moral law.

But it is impossible for any man really to do this—or, in figurative language, to keep his hands always clean—who neglects the keeping of his heart, the cultivation of Faith, Hope and Charity, who does not cherish within his own breast the virtues of Temperance, Fortitude, Prudence and Justice. It is nothing better than vile mockery for a Mason to wear white gloves while conscious of any iniquity in his life—of any dishonesty in his worldly affairs—of any deceit or cruelty in his conduct towards the wives or daughters of his neighbors—of any unkindness towards the wife of his own bosom, whom he has bound himself to love and to cherish, or any neglect of duty towards his children. His white gloves, in such a case, virtually tell a lie. He wears them as a good and true Mason ought, but he knows that his pretension is false, and that they are only the disguise of his wickedness. Let it be hoped that such cases are few.—*London Freemason.*

A MASONIC MEETING AT SEA.

A meeting of Masons was held on board the Trojan, on the 1st ult., on her outward voyage from Southampton to the Cape. The following brethren were present, and took part in the interesting proceedings of the

somewhat novel gathering, viz., Bros. W. C. Thompson, 828, in the chair; J. C. Lory Marsh, M.D., P.M., 576; H. Eastwood, 359; H. W. Stockham, 334; James Chilcot, 299; Geo. Fleet, 437 (S.C.); Henry Hastings, 631; G. Goldsmith, 302; D. Harris, 1831; H. J. Price, 34, James D. Ellis, 853; C. D. Coxwell, 130; J. A. Holland, 963. C. Alexander, 1780; John Bradley, 103; H. W. H. Dunsmure, 1574; L. M. A. Ettling, Lodge, Rising Sun, Burghersdorp; Owen Hall, Secretary 1574.

The sum of £2 12s. 6d. having been collected, it was decided that it should be devoted to the funds of the Royal Masonic Institution for Boys, and it was directed to be forwarded to the secretary of that institution in London.

The following resolution was unanimously adopted:

"That Bro. J. C. Lory Marsh, P.M. 576, should on his return to England apply to Grand Lodge, to ascertain under what regulations travelling Masons may be permitted to hold lodges of instruction on board vessels at sea."

MASONIC GEMS.

Masonic faith is one of the golden links in the Masonic chain that has bound us together in our vast Brotherhood. Our fraternity could not exist a day without it, for faith in a Great Deity is the chief cornerstone of the Temple. The Freemason, above all others, has reason to be proud of his peculiar faith. It matters not in what clime or what language they speak, he would find a ready welcome and ample aid, should he ever require them. The home of the Freemason is everywhere. Such is one of the peculiar characteristics of the Order, that this vast army of men, unknown to each other except by certain mystic signs and tokens, can and do place implicit faith in each other's honor and uprightness of character. But the Mason's faith,

which so astonishes the outside world, is his great faith in his God; not the miserable god of a sect or class, but a God full of mercy and love, who hears the prayers of all good men alike, watching over them with a father's care. A Mason has faith also in his brother's truth and honor. He has joined the fraternity, believing that its members are men whose word he can rely upon; and he places his faith in them, and how rarely is he deceived. He leaves those near and dear to him in the care of a strange brother, he knows they will be safely protected, what need he fear? He has faith in his brother. Have they not both knelt before the same altar, and symbolically passed through the Valley of the Shadow of Death? They are brothers, and each has faith in the other. In times of danger what faith the Freemason has in certain little signs and words! They appear as nothing to the outsider; but they are symbols of a faith that proves the wondrous power of our Institution. Even the name of Christ on the lips of a fallen foe would not save him from the bayonet of his fellow-Christian, but the son of Hiram need but mutter the words or give the sign, and the hand of his foe would drop. The man who has no faith in anything, who looks upon all men as scoundrels, can never really become a Freemason. He may have the degrees, but he knows nothing of them, because he has lost one of the keys that open the vault in which lie our hidden treasures. Faith is the God-given principle upon which our Institution is founded; that has made men honorable, that has given the pure bloom to truth, and of goodness and virtue to woman, that has built up within us that holy belief which is the joy and life-spring of the living, and the happiness, trust and hope of the dying.—*American Protestant.*

G. M. Z. M. Reed, of Vermont, says: "This Grand Lodge is made

up of its officers and the principal officers of subordinate lodges. It is for us to lead the way, to avoid evil and teach the right. One may easily and correctly judge the character and condition of a lodge by a knowledge of the character, ability, zeal and devotion to the interests of the Order shown by its Master and Wardens. If the officers of a lodge are not qualified to instruct, the lodge becomes dull, and soon loses its interest in the work. If they are wanting in energy and zeal, the lodge becomes like them. In short, the officers in a great measure, make the lodge and form its character. It is, then, of the utmost importance that the officers of lodges should study Masonry well; not only the ritual of the Order, but also the teachings of that ritual, as well as the grand records that Masonry has made for itself in the past, as written upon the pages of history. Masonry is full of good teachings; its object is to make men better. The Masonic student cannot fail to be impressed with the nobility and grandeur of its principles. To you, then, who are the Masonic teachers of Vermont, I would say, study Masonry well that you may know what you are endeavoring to teach, and how to give the needed instruction. Above all, remember that you are taught to practice Masonry out of the lodge as well as in it. To give a brother kindly admonition when needed to support his faltering footsteps, to contribute to his necessities, and to guide him away from temptation and into the safe harbor of truth and right. Masonry is not a mere theory—it means something; it is eminently practical—it teaches its votaries how to act. And as we practice its teachings, so may we be judged in our character as Masons."

The Lectures of Freemasonry form a most important feature in ceremonial instruction, and are very interesting to all Freemasons who wish to be "bright," or seek to rise in the

lodge. There are lectures peculiar to each degree, and they are orally delivered. Their history is peculiar and curious, both to the Masonic student and the Masonic archaeologist. It is very difficult to say what was the exact form of the lecture in use. Desaguliers and Anderson are stated by Oliver to have received them. The so-called lectures of Henry VI. and of Sir Christopher Wren's time, which Oliver fancied he had verified, turn out to be only portions of the Sloane MS. 3229, of the Grand Mystery, or of Essex's MS. If, indeed, the actual antiquity of the Sloane MS. be ascertained, which Mr. Walbrun fixed from internal verbiage at about 1640, though its date of transcription is early eighteenth, we still have in the Sloane MS. probably the earliest form of Masonic catechetical instruction. Of the fifteenth or sixteenth century we need hardly add that so far there is no question, as no such theory can be maintained. (See Sloane MS.) Martin Clare is said to have revised the lectures again in the year 1732.

G. M. Coles, of Virginia, in closing his address, thus appeals to the brethren;—"And now, my brethren, before closing my address, wherein I have indicated but faintly all the deep interest and boundless yearning that fill my heart when I come to speak of this grand institution of Freemasonry, I wish to say a few words to you in regard to what I consider one of the safe-guards, nay, the very corner-stone of this mighty moral fabric; I allude to the imperative necessity of attaining and maintaining uniformity and perfection in our ritual. In all my official visits I have had this object steadily in view, and have endeavored by example and precept to give my brethren clear ideas of what I think that uniformity and perfection ought to be, and I am glad to be able to say I find all over the State most encouraging evidences that my zeal and efforts have been

crowned with success. Let us resist innovations; let us adhere in the letter and the spirit to our ancient traditions, and let our membership in this Grand Fraternity be attested, not by the wearing of Masonic emblems, but by the practice of those cardinal virtues and the maintenance of those principles that mark us as a separate and peculiar people."

In 1770, or thereabouts, Dunckerley again remodelled Clare's system, and about 1775, Preston improved on his predecessors, and some say incorporated in his Prestonian Lectures the views and even the verbiage of Dr. William Hutchinson. In 1813, at the Union, Dr. Hemming was entrusted with the duty of revising the lectures once more, for the purpose of uniting the ancient and modern teaching—though the essential differences do not appear to have been great—which was subsequently perfected by Bro. Williams, and is the recognized working of the "Emulation Lodge of Improvement." There are some Masons who have always preferred the older working, and the Prestonian system has always had a large number of advocates. The American system, which is founded mainly on Webb's, is no doubt to a great extent Prestonian. It has been said that Dermott established a system of lectures of his own, but we are not aware of any actual authority for the statement.—*Kenning's Cyclopaedia of Freemasonry.*

EASTERN STAR.—A Mason's wife writes to the *Masonic Advocate* stating that she wished to join the Order of the Eastern Star, to which her liege lord did object. Her ladyship asks the editor his views, and as there is a good deal of sound sense in the reply, we give it in full:—

The questions asked by our correspondent are worthy of serious consideration by the Masonic fraternity. What our answers will be may be readily imagined by those who know the stand taken by the *Advocate* in relation to the Order of the Eastern Star

since it became a regularly organized society. Its designs and purposes, when correctly understood, are such as to commend it to every Mason. There is nothing in Masonry, as we have learned it, that can possibly justify any opposition to this Order. Any Mason is at liberty to apply for admission, if he desires to do so. There is no compulsion in the matter. He ought to be willing to accord the same privilege to his wife, mother, sister or daughter, and thus give them a chance to enjoy pleasant social intercourse similar to that he finds in a Masonic Lodge.

The Order of the Eastern Star does not claim to be any part of Masonry proper, but simply an organization of Masons and those who, by virtue of their relationship toward them, have claims upon them and the Masonic fraternity generally, for aid and protection in the hour of need. Who will say that such an organization is not right and proper, and especially so when its design is known to be to more fully carry into effect some of the benefits to which the female relatives of Masons are so justly entitled. The ability of this Order to perform all that has been claimed for it has been fully demonstrated. It has grown in strength and efficiency, and given such evidence of the good that can be accomplished by it, that to oppose its progress at this time would be contrary to the spirit and principles of Freemasonry. The Mason who prevents his wife from becoming a member of this Order, not only deprives her of much social enjoyment, but in case of his death deprives her of the best means of establishing her claims upon the great brotherhood for that protection, assistance and sympathy which he hopes she may receive in the hour of her affliction.

EDITORIAL ITEMS.

It is rumored that Kerr Lodge, of Belle Ewart, is to be removed to Barrie.

Why was the first day of Adam's life the longest ever known? Because it had no Eve.

Palestine Commandery of New York, netted over \$1,000 to its funds by its reception.

Masonry is flourishing in Turkey, and the brethren are very strict regarding the ritual.

The reason why an old toper's mouth would make good sole leather, is because it would never admit any water.

Prince Charles Henry Stuart chartered, in 1747; a Rose Croix Chapter at Arras, as Hereditary Grand Master of the Order.

Jerusalem Royal Arch Chapter, of Philadelphia, the oldest on the continent, is preparing to celebrate its 125th anniversary.

There are two lodges working under dispensations in Indiana. They expect to get their warrants at the coming meeting of Grand Lodge.

The Rosicrucian Society, apparently, is progressing in England, as we constantly notice in our exchanges accounts of meetings of its different colleges.

The "Keystone" declares Pennsylvania calls her Grand Master "Right" Worshipful because the Masonry of the Keystone State is always Right. So mote it be!

The Grand Master of Mississippi has appealed to the Craft in his jurisdiction for funds in behalf of the Russian Jews. Subscriptions can be sent to Grand Secretary J. L. Power, Jackson, Miss.

In the valley of the Shannon, Ireland, the Memphis Rite has established a Rose Croix Chapter, a Senate and a Council. Everywhere the Supreme Rite of Memphis and its sister Rites are spreading their branches.

Where is the *Mystic Tie*? We have not seen it for some time. It was always a favorite of ours, and we trust it has not shipwrecked on the shoals on which so many Masonic journals are stranded.

Sixteen charters have been taken up by the Grand Master of Indiana during the past two years. Some of these have been voluntarily surrendered, and others arrested for failure to report, and for non-payment of dues.

On July 30, 1783, the first Masonic organization in Massachusetts was named "The First Lodge in Boston." It afterwards became St. John's Lodge. A committee has been appointed to

arrange for the celebration of its 150th anniversary.

At Ebor Council (Allied Degrees), held at York, England, April 20, the following degrees were conferred:—Knight of St. Lawrence, Knight of Constantinople, Grand High Priest, Knight of the Red Cross of Babylon.

It is proposed to shortly institute a Rose Croix Chapter 18°, of the Ancient and Accepted Rite of Memphis 96°, at Winnipeg, and probably two others in the Province, so that it will be entitled to a Senate of Hermetic Philosophers 45°.

"Junior P.M.," in the "Freemason's Chronicle," speaks pretty freely about Provincial Grand Lodge appointments going by favoritism. Why do not our English brethren elect their principal Grand Lodge and Provincial Grand Lodge officers?

The Grand Council of Rhode Island, at its recent meeting, decided that it was inexpedient for that body to become identified with or allegiant to the General Grand Council. How in the world will the G. G. C. get along without little Rhoda and her five daughters?

On the 1st ult., a grand ball was given in Freemasons' Tavern, London, England, under the auspices of Sharon Rose Croix Chapter, No. 6, Sovereign Sanctuary of England. The attendance was very large, and the brethren of the various Orders and Rites were in full regalia.

The Supreme Grand Chapter of Royal Arch Masons in England had, on the 18th of April, a balance of over \$10,000 in its treasury. At its quarterly convocation, held on the 3rd ult., charters were granted to five chapters, two to be located in Bengal; one, the "Prinsep," at Meerut, and the other, "Gabriel," at Mynee Tal.

The Italian Masons are very earnest in their efforts to have a Masonic congress. *Cui bono?* All the Rites of Egyptian Masonry in the world now acknowledge the premier Mason of

Italy, General Garibaldi, 97°, as Supreme Grand Master and Grand Hierophant. This is a move greatly in favor of those degrees.

At Shanghai, China, there are three lodges under the English Constitution, two under the Scotch, one under Massachusetts, and one under Germany. Two Royal Arch Chapters—one English and one American—one Mark Lodge, besides some Scottish Rite bodies.

III. Brother Munro, 95°, one of the most distinguished Masons in France, is establishing bodies of the Ancient and Primitive Rite in Paris, under the auspices of the Sovereign Sanctuary of England. All applicants must profess a belief in the personality of the Supreme Being. This may have the effect of somewhat purifying French Masonry.

The Rose Croix degree is one of very ancient origin, and worked in this country, the United States, and England, in both the Scottish and Memphis Rites. In the Scottish Rite under the Northern jurisdiction, it assumes a christian type; in the Southern jurisdiction, and in the Memphis Rite, it is simply theo-philosophic in character.

A Masonic dead-beat of the first water, named George E. Strong, after obtaining a number of "Vs" to get to the bedside of his mother-in-law, who, he said, was dying, has been arrested, and condemned to imprisonment in the Ohio Penitentiary for four years. Good! Mercer Lodge, of St. Mary's, Ohio, deserves all praise for thus hunting down one of these abominable scoundrels.

There are only three cases before the Committee on Grievances and Appeals of the Grand Lodge of Indiana. Thirty thousand dollars of the Grand Lodge debt has been paid off in the past two years. Fifteen lodges have not reported for 1881, and one hundred have not paid their dues for the same year. California is the banner jurisdiction in this respect.

The "Masonic Chronicle," of Columbus, Ohio, has removed to the spacious building recently erected by the publishers, Messrs. Lilley & Co., where there is apparently every convenience for the editor, publishers, and Masonic manufacturers connected with this establishment. The "Masonic Chronicle" is improving every month, and is one of the most interesting on our exchange list. We wish it success.

The London *Freemason*, in an editorial, courteously disputes the position of THE CRAFTSMAN on the question of the "English" Lodges in Montreal. When its learned editor hears of recent actions on the part of one of its lodges, and the trouble and dissension these bodies are causing, we trust he will see not only the advisability, but absolutely the necessity of the Grand Lodge of England cancelling the warrants of lodges so utterly regardless of Masonic comity and courtesy.

Prof. Lafeuille, Professor of Rhetoric and a Roman Catholic priest, after a long correspondence with the Master of Lodge L'Avenir, of Marseilles, of the Oriental Rite of Mizraim, 90°, received the degrees of the same on the evening of Jan. 20th. On presenting the apron, the Master made quite an address to the candidate, to which he eloquently responded. This is believed to be the first case of a Roman Catholic priest openly receiving the degrees since 1789.

In India, Ill. Bro. M. V. Purtnan, 95°, has established a Rose Croix Chapter 18°, with the concurrence and sanction of their Scottish Rite brethren. How is it that in this country and the United States such bigotry exists upon the part of Scottish Rite-ists, against all the Orders of Egyptian Masonry? In Egypt and Roumania they are under one sovereignty, yet here the greatest intolerance prevails in the former body concerning the latter. There is room enough in this Dominion for both Rites.

On the 21st March, the Supreme Royal Arch Chapter of Scotland held its annual convocation at Edinburgh, and elected the Rt. Hon. the Earl of Mar and Kellie (Grand Master of Scotland) First Grand Principal; the Rt. Hon. the Earl of Kintore, Second Grand Principal; and the Rt. Hon. the Earl of Breadalbane, Third Grand Principal; Sir Michael R. Shaw Stewart, Past First Grand Principal; Wm. Edwards, Grand Scribe E. A sumptuous banquet followed, at which the noble earls did full honors, doubtless, to the "hot Scotch," and finally separated with "Auld lang syne."

In 1717, certain lodges in England certainly worked the Rose Croix degree—it being then the seventh and highest of the series. Bro. Yarker declares there can be no doubt regarding the above statement, and that the Rose Croix was worked in England and on the continent before it was in Scotland. The Stuarts allowed it on the continent to use a garter, with the words: "Vertute et Silentio." The English Rose Croix Chapters of the Memphis Rite wear a garter blue badge with the above named motto in golden letters.

The Nobles of the Mystic Shrine have organized in Cincinnati. They must not enter the territory of the Grand Lodge of Massachusetts, or they will find their members decapitated—terrible, but true! The reception in Cincinnati was a grand affair. As the Grand Commandery of Ohio has some absurd enactment forbidding its members to take any degrees except those of the Scottish Rites, how do the valiant Sir Knights get over the difficulty? Such a law, of course, is *ultra vires*, and as absurd as one of a similar character recently enacted by the Grand Lodge of Massachusetts.

The "Keystone" very sensibly remarks:—

It is vain to expect that the verbiage of Masonry will ever be alike in all countries at the same time, or in one country at dif-

ferent times. In the nature of things this cannot be, and little would be gained were it so. We are guided by the ancient maxim, "In non-essentials, liberty; in all things, charity." Go where you will, in Europe, Asia or Africa, wherever Freemasonry exists, and you will find that it is essentially the same. He who has well learned the art and mystery in England, or Ireland, or Scotland, experiences no difficulty in working his way into a lodge in India, or Malta, or Syria, or Morocco, or the United States of America. The fraternity is world-wide, its language is the only universal language, and with all the trivial changes in ritual that one constantly meets with, there are no serious stumbling-blocks, so that in every country where there is a Masonic lodge the Craftsman finds a home, and in every land a brother.

The "Voice" and the "Dispatch" are upholding public installations, and the "Keystone" denouncing the same. The "Masonic Advocate" now rushes into the *melée*, and speaks thus:

What is printed in books and placed on public sale can hardly be regarded as a secret, and yet the "Keystone" and the wisest of Pennsylvania Masons are writing labored articles against the public installation of the officers of a Masonic Lodge, as an exposure of Freemasonry. The position is too absurd for argument. They might as well attempt to suppress the beautiful Masonic ceremonies of laying the corner stone of public edifices, or the sublime and impressive burial services of a Master Mason. They are all published as public ceremonies of Masonry, and are never well performed without awaking an increased admiration for the principles and teachings of the time-honored institution.

Bro. Jerah Hill, of Foster, R.I., who died on March 27, 1882, was one of the veteran Hiramites who, according to the "Freemason's Repository," stood nobly by the institution during the days of its tribulation, and Hamilton Lodge, No. 15, of his town, to-day owes its continuous existence to his vigorous fidelity. In the fiery ordeal of those days the excitement ran so high that the lodge-room doors were nailed up, and the stairway leading thereto was barricaded. He procured a ladder, and mounting to the top forced an entrance through the hall window, took the jewels, went to the top of a neighboring hill, and there, on June 9, 1834, with a few brethren, in due and solemn form opened a lodge.

This is probably the only instance in this jurisdiction (R.I.) where a lodge met, as was the custom in ancient times, "on high hills." Those were times that tried the souls of Masons. In many localities lodges suspended work, but this persevering brother, by his unflinching energy, kept the light burning upon the altar of Masonry, and zealously held the lodge together.

The "Keystone" says:—"A number of eminent Freemasons participated in the Lesqui-Centennial of the "State of Schuylkill," the oldest social club in the United States," which celebrated its anniversary on Monday last at the Fish House, on the Schuylkill. Bros. Hon. H. M. Hoyt, Governor of Pennsylvania; Hon. Samuel G. King, Mayor of Philadelphia; P. G. M. Hon. H. M. Phillips, and Rt. Wor. Grand Master, Hon. Samuel B. Dick, were present as guests. Among the regular toasts was one, 'To the ancient fraternity of Free and Accepted Masons,' to which Grand Master Dick ably responded." We draw the attention of the "Masonic Advocate" to the above paragraph and the one preceding it, in which Bro. J. C. Batchelor, M.D., Grand Secretary, is thanked for copy of Proceedings, &c.; and two paragraphs below allusion is made to the eloquent eulogy delivered at a Lodge of Sorrow by Rev. Bro. D. H. Tiffany, D.D. Will the "Masonic Advocate" explain how and why "Titles, except as conferred in a legitimate Masonic way, are of no value to Masons in this country (U.S.), where men and women are measured by standard of nobility of worth, not blood"? Here we have a host of American Masons having "Hon.," "M.D.," "D.D.," attached to their Masonic titles, yet the "Masonic Advocate" gravely tells us "such expressions as 'His Royal Highness the Prince of Wales, Grand Master of England,' grates harshly on the ears of those who have been taught that as Masons we 'meet on the level.'" Isn't there an adage, Brother "Advocate," about people in glass houses being warned not to do something?

The Canadian Craftsman.

Port Hope, June 15, 1882.

WELCOME THE STRANGER.

If brethren only studied the principles of Freemasonry a little more than they do, they would not, in many instances, be so cold and formal to the stranger who makes application to visit the lodge. One of the most pleasing features connected with our society should be the kindly smile and courteous welcome with which we greet the visiting brother. The Master of the lodge, when a visitor sends in his card for examination, should always appoint (when feasible) on the examining committee, an experienced Past Master and gentlemanly brethren. There is very much in the selection of the members of the committee. They, on retiring, should at once introduce themselves to the visitor in the same manner that they would if they met him in the counting-house or office. After the introduction, they should require him to retire with them to one of the ante-rooms, and after inviting him to sit down, commence the examination. These are the ceremonies of Part I., and here we would remark that the examination ante-room should be a comfortable, cosy little place, with table, chairs, carpet, stove (if necessary), etc., but no spittoons. The visitor should be made to feel "at home" from the start. This is the important feature in Part I.

We now turn to the examination, and we have heard hundreds of them. The stranger may be a prim and pre-

cise genius, and an adorer of Mackey, who says "the charter should be exhibited," and may ask to see that instrument. If he does, well and good—obtain it for him, although we view it, generally speaking, as a piece of humbug, because we think a Mason should always satisfy himself before he goes to a lodge that the one he proposes to visit is a legitimate one. Still, where clandestine or bogus Masonry is rife, as it is in Ontario under the so-called Grand Lodge of that name, it would be, perhaps, just as well that the visitor should demand the charter. To return, however, to the examination. The committee should always bear in mind that its members are not sent there to show how much knowledge they possess, but to ascertain the Masonic acquirements of the stranger. A mere formal examination is always very unsatisfactory—it not only gives a loop hole for "Book-Masons" to creep in, but as the regular categorical questions differ in different jurisdictions, it really does not exhibit the knowledge of the visitor. For example, let a Canadian Mason examine an American brother according to the formal questions and answers of the lectures, and the latter would be quite unable to answer him, and if the voucher depended upon his answers, it would not be given. In the same way an English or Canadian Hiramite endeavoring to visit a New York or Ohio lodge, would answer the query "Whence came you?" in a manner far from that in accordance with American Masonic teachings. Yet the Canadian, English and American visitors might, at their respective homes, have been "shining lights" and "glib ritualists."

The examining committee, after

the O. B. is duly given and taken, should strive to find out the general knowledge of the visitor. Set phrases are not a test. We think the penalty of each obligation should be invariably demanded as well as the signs, words and grips, and we do not oppose the principle of those lodges that demand the repetition of each O. B. before acknowledging the brother. Many lodges in the neighboring Republic insist upon the candidate committing to memory the O. B. of every degree before he is permitted to advance, and we view the system as a good one. However, get from the applicant all the knowledge he possesses of each degree. Never ask a catch question,—it is ungentlemanly and undignified. As soon as the committee are satisfied, they should congratulate the brother upon the same, and accord him a hearty welcome. Never prolong an examination more than is necessary. Once satisfied and there is the end of it. This completes Part II. in the "Welcome to the stranger."

The next feature is the reception, and this we view as a very important point. In some jurisdictions, the committee go in and report, and the stranger is allowed to wander in alone and receive that hearty (?) greeting of the Worshipful Master—"Glad to meet you, Bro. —, be seated with the brethren. Next business, Bro. Secretary?" all in a breath, and never even looking at the visitor. Such a reception is simply outrageous and indecent. Yet it is to be seen every day, and Bro. — manages to squeeze into some dark corner, as the best seats are occupied by the members, not one of whom thinks of ris-

ing and offering his. Oh! it is such a nice, cordial welcome. We recollect several of them, where we were, by the grace of an ignorant examining committee and loutish Master, permitted to witness the work, and when it was finished the Masonic (?) brethren (?) suffered us to find our way to a strange hotel alone, as they didn't want to overwhelm us with courtesies. Oh! such receptions are cheerful and pleasant. They warm one up and make one love Masonry! Bah! it fairly sickens one to think of such men daring to call themselves Hiramites. They are no more suited for the Royal Art than a hutful of Hottentots or a band of Esquimaux.

The brother having proved himself a Mason, should be escorted into the lodge-room by the committee, and invariably introduced, giving his rank, title, number of lodge and Grand Lodge. The Worshipful Master should (if he is entitled to it) call up the lodge, or invite him to a seat in the East, as the case may be. If merely a Master Mason, a few kindly words of greeting, and the committee should then privately introduce him to the brethren in whose immediate neighborhood he may be placed. As soon as the lodge is called off, the Worshipful Master, examining committee and Stewards should make a point of introducing the visitor to the principal members of the lodge, and they should "take him round" and interest him in the doings, etc., of the Craft in the neighborhood. If there are refreshments, so much the better, and always see that the visitor is accorded a place of honor near the Master, and not allowed to wander in alone and get half a chair or a seat

on an inverted candle-box. Treat a brother Mason when he visits the lodge in the same way that you would greet your life-long friend, when he comes to stay with you at your private house. In a word, make him feel himself thoroughly at home. This we regard as Part III. in our reception of the visitor.

Lastly, the brother's welcome should extend beyond the limited space of the lodge-room. The visitor probably is a stranger in the place, either there on business or pleasure; if the former, let the Masons take him by the hand; if he wants a situation, help him to get it; if he wishes to open a store, point out to him the best locality; if he proposes to practice law, introduce him to the other limbs of the evil one that defile the town; if he proposes to vend drugs and poison to confiding patients, recommend him to your friends (?). Doctors and lawyers must live, so even welcome them—if Masons, but fight shy of their parchments and their pills. If the brother is on a visit for pleasure, invite him to your house—take him for drives in the neighborhood, introduce him to your friends, prove your Masonry to him outside the lodge as well as in. Masonry does not consist of a mere cold formality,—it is a breathing, living thing. "Welcome the stranger" is a sacred duty with the true Freemason. The term, to a certain extent, is a paradox, because the stranger, once he has proved himself a Mason, should be a stranger no more. He is a brother, and never let a brother want, if he comes to you forlorn, weary, hopeless, in tattered clothes and worn-out shoes. Take him by

the hand and help him—if necessary, reclaim him. We are brothers of one family, having one Father. This is the last and fourth part—Part IV. It involves at times very much, but Masons must never forsake a brother, and they should always "Welcome the stranger."

MORE LIGHT.

The Masonic student is always anxious to obtain more light. He delves deeper and deeper into the mines of knowledge, and works harder and more perseveringly in the quarries of truth. He finds in both rich and precious rewards for his labors. As the Hiramite discovers the real symbolism, and the actual meaning of much that, to the mere cursory reader, is of little or no importance, he becomes still more delighted with a science and a philosophy that develop the mind, elevate the intellect, and opening the soul, flood the brain power of the man with a knowledge of the divine attributes of the Godhead. This Masonry does. The true Craftsman can never be an intolerant bigot, a foul-mouthed slanderer, or a scurrilous liar. He was first prepared in the hidden recesses of his own heart and conscience to seek for light within the tyled doors of the lodge-room, and before he received even the simple obligation of secrecy, he was questioned relative to his belief in a Divine Being. Even in the first step—on the first round, as it were, of the mystic ladder of Hiramism—the candidate, on being brought to light, discovers in a vague and mysterious manner, that prejudice cannot be

countenanced amongst Masons, that scurrility and slander are denounced, that the libertine is to them an unclean thing, and the liar the meanest, most contemptible, most detestable, most grovelling of creatures in the form of man.

Yes, at the very threshold of Freemasonry, the truth dawns upon the neophyte—he discovers that he has joined a Brotherhood differing from all other secret societies. It is not because its ritualism and symbolism are so much more sublime than those of daughter associations; it is not because its obligations are of a more solemn and stringent character, that the neophyte is impressed with this difference; but he gradually comprehends the fact as he advances slowly, step by step, along its mystic stairs, that Freemasonry not only teaches that a brotherhood exists among true and upright men, who are seeking more light, but that by means of that mysterious light they are learning, slowly but surely, to appreciate the goodness and greatness of the Creator, and to comprehend his Fatherhood. The mists of sectarian teaching and bigoted training in particular and narrow-minded schools of theology, are gradually wafted away from the mind's organ of vision; the innate soul begins to see clearly through the fog that enshrouded it; and being free, it soars forth, grasping everywhere truths that before were hidden from its view. The priest-ridden dogmas of a bigoted church vanish; he now comprehends that the Great Architect of the Universe is something more than the man-created God of a sect, or a church, or a party,—that he is a loving, divine Father,

who, while he listens with pleasure to the prayer of the earnest Christian, be he Catholic or Protestant, will not turn a deaf ear to the supplications of the follower of Mahomet, or forget the devotions of the poor Hindoo. He is the Father of the human race, and not the Defender and Champion of a sect, or the revengeful Persecutor of a creed.

This we view as the first great and important lesson in Freemasonry; the neophyte has washed from his soul the prejudices of race and education, and his mind has already absorbed "more light." He glories in the study that this opens out to him. No longer trammelled with the horrible thought that his brother, who pronounces not his Shibboleth, is a man condemned by a wrathful God to tortures eternal, ingenious in their cruelty, and to which the rack of the Inquisition and the stake, the wheel, and the punishments of the Bourbons two centuries ago are as mere playthings,—we repeat, no longer believing in so horrible a dogma, that drags the Divine Being down to the level of the gods of Mythology, he commences to study the real attributes of that Creator whom he now views as a Father of Love and of Kindness.

The true Mason gradually learns these great lessons, which after all are but simple truths; he, now that the light of Masonry has penetrated his mind, comprehends that he has a mission here on earth to perform. He is not to pretend, or to live, as if he thought this beautiful green footstool of the Creator, with its snow-peaked mountains, its tempestuous oceans, its smooth and placid lakes, its fertile valleys, its fruits, its flowers, its foli-

age, was a mere prison-house for the time being, until death should strike off his shackles and break his fetters. No; this earth was given us for a resting-place, for a home. We are to cultivate it, develop it, and make those with whom we associate better, purer, holier. There is plenty for the Mason always to do. There are so many among us discontented, unhappy, forsaken and despised. It is the duty of the Craftsman not to confine his services merely to his brethren in Freemasonry. To them and theirs he owes his first obligations, but wherever he sees suffering that he can relieve, suffering that he can alleviate, crushed hopes that he can raise, there is his place. He may enquire the cause of the heart-breaking sobs of the outcast on the street, but it is not for him to judge her—rather let him save her. He is not to condemn the drunkard hourly hastening on the road to perdition; but rather exert every effort to drag him from his downward course. He is not to persecute the reviler at religion, and scoffer at morality; but rather to endeavor, by example and precept, to show him how much better are those who, basking in the sunshine of Truth, are illumined with the light from above.

We are too apt to talk of the failures, the misfortunes, the errors, the misdeeds of others, as if we would never have committed such, and are consequently greatly superior beings. The millionaire has no necessity to steal a loaf of bread; the man who has never tasted wine, never has experienced the craving, the wild, mad craving, for drink that at times possesses the inebriate; the man sur-

rounded by home comforts, with luxuries, educated and idolized, is not likely to be tempted as the street arab and the homeless wanderer, born in penury, amidst the filth and destitution of our large cities. We have no right to condemn so readily as we do; we must judge by surrounding circumstances, from birth upwards; education and home influence are the potent shapes that mould to a certain extent the career of man, and Masons therefore should be very particular in this respect. We should teach our children to honor and reverence the Deity, we should teach them kindness of heart, we should teach them practical charity, we should teach them the lessons of Freemasonry, by practising its tenets in our daily lives. Masonry is practical in every particular. Theoretical Masonry is a mere system of hypocrisy, and consequently does more harm than good.

Masons, therefore, who are really in earnest are constantly seeking for "more light." It is impossible for them to stop, to stand still, in the study of Masonic knowledge. Man, with his puny intellect, with his finite thought, can never grasp the real, the true nature of the Godhead—the Infinite; but as he studies, as he perseveres, the light of that Godhead penetrates his soul, and develops it. Thus, and thus only, can he hope to comprehend the nature and character of the Divinity of Truth. This is Masonry proper, and it matters not how many degrees a man has, or to how many Orders a man belongs, if he does not understand this secret of our Fraternity, he has not grasped the hidden mysteries of our Symbolism. *Masonry teaches a man to so live on*

with that he may enjoy the happiness of an endless life beyond—a practical, real life of purity and virtue, on the verdant fields of truth beyond the grave, where, in the presence of Jehovah, he can fully realize and participate in the wondrous attributes of the Father of our race, the God of Love and Truth. So mote it be!

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**“THOU SHALT NOT TAKE THE
NAME OF THE LORD THY
GOD IN VAIN.”**

One of the most important commands that the Divine Being ever issued to man, was the above, and when we contemplate how readily, how frequently it is broken, the thought is appalling. God himself, revealing himself to his chosen servant, deigned to write these words on the tables of stone. He did so amidst the roar of thunder and the lurid flash on Sinai's peak, in order that his favored children should fully appreciate the grand and awful majesty of the Supreme Being. Surely it was not a very difficult law to obey. It was not a command that required steady labor and continuous service; it was simply that they should learn themselves, and teach their little ones, a reverence for Him who rides upon the winds, and holds the fiery bolts of heaven in the palms of his hands.

How dare men, then, in the present age, violate so wantonly and so constantly this edict of their Creator? It is a horrible profanity, that apparently prevails more in civilized countries than it does amongst the Arabs of the desert and the aborigines of the forest. These untutored wanderers, to our shame be it said, have a holier rever-

ence for their God, than we who, believing in the atoning grace of the Crucified One, or the Hebrew, who looks forward to the advent of his Redeemer. When we think of this we should blush with shame, and hang our heads in contrite sorrow. Israel's God declared, “Thou shalt not take the name of the Lord thy God in vain.” Never was a more distinct command, a more clearly defined edict, of the God of Gods. And yet—gladly would we drop the curtain, but truth demands that we should acknowledge the errors of the age, and the wickedness of our race.

Profanity is the fashionable vice of the age. Hoary-headed men pollute their lips and damn their souls by recklessly uttering the name of the Most High God. Young men and lads, aping the habits of their seniors, indulge in the loathsome custom. With ribald jests and coarse oaths, men created in the image of the Deity while away their hours and intermingle their conversation. Fathers swear before their children, and brothers taint the pure minds of their sisters with vulgar oaths. Masons, too, are guilty of the same. It is disgrace enough, and wicked enough, to hear men swear and curse, but it is a crime for a Mason to mention the name of the Deity “except with that reverence due from the creature to the Creator.” No man has a right to thus defile his lips, but the Hiramite who does so is a foresworn man in every sense of the word,—a perjurer and a liar.

We think, therefore, that our brethren high in the Craft should not only denounce the habit in their addresses and their speeches, but that they should see “an example ever set” by

the punishment of those who persistently violate their obligations, by thus grossly insulting their brethren, and everlastingly tramping under foot the commands of that God whom they have promised to love, honor, reverence and obey. A man would not wantonly disobey and cast opprobrium at his earthly parent; how can he then, how dare he then, day after day and hour after hour, insult Him to whom he owes his life, his health, his enjoyments here, and from whom he hopes to obtain endless happiness beyond the grave? Can we expect the Adonai to always forgive? What must he think of man, whom he has created "in his own image," if he listens to the millions of echoes of ribald oaths and foul-mouthed anathemas that are constantly ascending from earth to the very footstool of God?

As Masons, we should exert our influence to check this horrible curse that seems to overshadow the human race. We flee from the plague-stricken district, we shun the touch of the smallpox sufferer, but we allow ourselves, our children, and those we love, to associate with men who care so little for their own souls, that they hourly insult the Author of their being. We risk our souls' future by associating with those who, by their profanity, really deny the authority of the Most High God. Can Masons do this and be true to their vows? Masons have voluntarily sworn to obey the edicts of the Infinite. They have acknowledged Him before their brethren. They have avowed their belief in the immortality of the soul. They have recorded in high heaven that they are his servants and his children. Such being the case, let them prove

it by their mode of living, and by saving from the soul's contamination those whom they love and respect.

Men say, "Oh! it is only a habit; he doesn't mean anything by it." Did God mean anything by it when he declared, "Thou shalt not take the name of the Lord thy God in vain"? It is nonsense to tell us it is a habit, and does not amount to anything. It amounts to simply this, that the man who constantly, on the most trivial occasions, defiles his lips with the sacred name of the Deity, can neither respect that Deity nor comprehend his greatness, goodness and power. He is little better than the infidel, and by his words proves himself but one step removed from the agnostic.

We want not such men amongst us. We should rid ourselves of those who persist in such a habit, and should refuse admission to any who indulge in the same. If we cannot get pure-minded men to enter our fold, we had better do without any. One cursing, swearing Mason may destroy a lodge and contaminate a number of brethren. We are supposed to be at least moral men. We are engaged in the most glorious work ever assigned to an army of laborers. We are erecting a spiritual temple to the Most High God—"a house not made with hands, eternal in the heavens." What kind of an ashlar does he make who constantly assails the power of the Almighty, and laughs at the commands of the Omnipotent, by hourly trampling underfoot the edict, "Thou shalt not take the name of the Lord thy God in vain"? Brethren, let us strive to check this growing evil, and thus render ourselves more worthy of the kindness and

goodness of the Masons' God—the God of Love.

THE GRAND ORIENT OF MOROCCO.

M. W. Bro. Stewart Patterson 18th, Special Deputy Grand Master of Morocco, P.G.M. G. L. of Manitoba, and P.D.G.M. G.L. of Canada, has a long letter in the "Freemason" of April 29th regarding the "Territorial Grand Orient of Morocco and its Dependencies." We would ask, is this body a "Territorial" Grand Lodge, and has it assumed the power of granting charters to subordinates? Or is it merely a lodge on the roll of the Grand Lodge of Manitoba? We utterly fail to understand upon what authority our M.W. Bro. Patterson could establish a "Territorial Grand Lodge," which he subsequently termed, as far as we can make out, "the Grand Orient of Morocco and its Dependencies." We should like to hear from the Grand Master or Grand Secretary of Manitoba as to the *status* of this body, and its connection with the Grand Lodge of Manitoba. The position of this Grand Orient, as far as we can now see, is very questionable. Does it claim to be a sovereign body, or a subordinate organization under the Grand Lodge of Manitoba?

THE GRAND COMMANDERY OF ONTARIO.

Our Toronto contemporary is again insinuating that the "Grand Commandery of Ontario" is a pretty sure thing. This is not what we understand by "independence." We do not think the Templars of Canada

desire for a moment to see "The Great Priory of Canada" cut up into a number of insignificant Provincial Commanderies. The other higher orders unite the Masons of the whole Dominion under their different respective governing bodies. The Scottish Rite has its Supreme Grand Council for Canada; the Ancient and Accepted Egyptian Rite of Memphis, and its sister orders, has its Sovereign Sanctuary for the Dominion of Canada and Province of Newfoundland; and it would be a sorry sight to see our Great Priory pulled to pieces and its high position "aped at," by a number of petty bodies whose representatives would scarce form a corporal's guard.

We have advocated entire separation from England, and entire independence, with a Great Prior elected by ourselves, and not appointed, as at present, by the Prince of Wales. This, however, is altogether different from Grand Commanderies, which would possess neither dignity, power, nor *prestige*; it would be a retrograde movement, with which we believe the vast majority of Canadian Sir Knights can have no sympathy. Our cry is "Independence," not "Dissolution." There is a vast difference between the two. The former signifies strength, the latter weakness, anarchy and confusion.

ENGLAND AND QUEBEC.

At the recent communication of the Grand Lodge of the State of Vermont, held at Burlington, the following resolution was adopted:

Whereas the Grand Lodge of Vermont has learned with regret of the persistent

refusal of certain lodges claiming to act under the authority of the Grand Lodge of England, located within the Province of Quebec, to accept the proposals of the Grand Lodge of Quebec and submit to its lawful authority;

And whereas, the Grand Lodge of England, as we are informed, has not relinquished authority over said lodges, but supports them in their hostile and defiant position;

And whereas, edicts of non intercourse must be the resulting action on the part of Grand Lodges holding similar views with our own upon the question of Grand Lodge Sovereignty, if the course now followed by the Grand Lodge of England and its subordinates is continued; therefore,

Resolved, that this Grand Lodge, earnestly desiring an amicable settlement of said difficulty, and in a fraternal and courteous spirit, urges said lodges to accept the terms proposed by Quebec, and the Grand Lodge of England to relinquish its authority over said lodges, and extend to the Grand Lodge of Quebec that full and unqualified recognition which it rightfully deserves, and has so generously received from nearly every Grand Lodge in the world.

THE SITUATION.

To the Editor of THE CRAFTSMAN.

I would like to draw the attention of Quebec Masons to an article in the *Freemason* of April 22nd, anent the English lodges now working irregularly in Montreal. It seems plain that the idea of excommunication of the Grand Lodge of England by the Grand Lodge of Quebec is not a pleasing one. Of course not. The Grand Lodge of England being the Mother Grand Lodge of the world, is above all law, and amenable to no one for any of her eccentricities—in fact, it is a crime for the Grand Lodge of Quebec to point out to the Masonic world how the Mother Grand Lodge is violating Masonic law and precedent. The backwoods Masons of Quebec should be dumb about their wrongs, and blind to the trampling under foot of their rights as a Grand Lodge, and reverentially listen when Sir Oracle opens his mouth. See how nicely Manitoba acted recently on the remonstrance of England and Scotland about a territory that no one claimed exclusive jurisdiction over, but some two or three Grand Lodges were exercising concurrent jurisdiction. It is highly indecorous and unmasonic for Quebec Masons to show any signs of impatience at the wrong doings of their elders, hoary with age. This Quebec Grand Lodge has only been about thirteen years in existence, and it is consequently very bumptious on its part to

fancy it possesses any of the rights of a Grand Lodge. Suffering wrong for thirteen years is a mere bagatelle that should not be mentioned. England recognizes the independence of the Quebec Grand Lodge. What more, then, is necessary? This ought to settle everything, of course. Some of the Quebec Masons are vain enough to imagine their Grand Lodge the peer of any Grand Lodge in the world, and possessing equal rights with any of them; and that one Grand Master possesses at least a share of intelligence that seems sufficient to cope with the requirements of his position, even if he is not fully as deferential as the *Freemason* would have him to be, or as oblivious of the rights of his Grand Lodge as would be agreeable to that same authority in Masonic matters. In order to realize the impatience of the Grand Lodge of Quebec, it is well to recall the fact that the Grand Lodge of Canada (Ontario), has been in existence some twenty-five years, and that the Grand Lodge of England has for this period sustained these lodges in resisting the Masonic authority of the land, although the ancient charges declare that a Mason is "cheerfully to conform to every lawful authority, to uphold on every occasion the interest of the community, and zealously promote the prosperity of his own country." Since the establishment of the Grand Lodge of Quebec, time and again overtures have been made to these lodges, and remonstrances made with the Mother Grand Lodge, and all to no purpose. The more they were piped to, the more they would not dance. The English Grand Lodge says to them: We will sustain you as long as you wish to remain under our banner; and they (the English lodges) say, As long as the Grand Lodge of England protects us, we will remain as we are. And they call this loyalty. Now, the question arises, is this loyalty due to the Mother Grand Lodge or to Masonry? It seems to some of us that the interest of the Craft has the first claim upon us, and not the claim of any particular Grand Lodge; and the Grand Lodge of Quebec being the recognized lawful authority, it would seem, according to the ancient charges, to be the duty of every Mason to "cheerfully conform" to it, but it would not appear, to judge by their acts, that these English Masons recognize the force of such teaching.

It might interest the *Freemason* to know that it is entirely owing to the pleading, year after year, for another chance for these wayward brethren, on the part of Grand Master Graham, that has so far kept them from being interdicted. On him rests the responsibility that the edict has not been issued. In fact, he has rather exceeded the instructions of Grand Lodge in not issuing it long ago. But these

brethren should remember that this cannot go on forever, and that the Quebec Masons are not disposed to be longer trifled with in this style. The farce has been played quite long enough, and unless some arrangement is come to by next January (when our Grand Lodge will meet again), some tall talking and rough handling may be looked for. For my own part, I have decided that no English Mason shall, during the interim, visit the lodge of which I am a member, and at next session of Grand Lodge I shall vote for coercion. The Masons in Montreal have a good deal in their own hands if they choose to exercise their power, and the ice once broken, it will not take long to settle the question. It will be well for the Grand Master to have the matter well in hand for the coming meeting of Grand Lodge, or he may not be able again to charm away righteous indignation and longer delay summary proceedings. We are tired of this barren delay—something like the punishment of Tantalus the settlement always near, we are told, yet never within our grasp. The fight evidently has to come, and it may as well come on now as later. The sooner it is begun, the sooner it will be over. It seems to be pretty well understood Masonic doctrine, that when a Grand Lodge is established in a territory, all the lodges therein are to come under the new Grand Lodge, or else surrender their warrants to the authority from whence they were derived. Now, this is either the law or else it is not. If law, every Grand Lodge in the world is interested in seeing it upheld, and it becomes the duty of every Grand Lodge to see its dictates complied with, or in default to punish the offender, which may disintegrate the whole Masonic family for a time. But disregard of law will only bring confusion worse confounded. The stability of every Grand Lodge is bound up in seeing the laws of the Craft complied with, or else the Order will resolve into chaos. The duty of England in this matter is very plain. If she wants an example of an isolated Grand Lodge, let her look to France.

EDLWEISS.

Editorial Items.

Lodges of Instruction in England appear to be energetically working the "fifteen sections."

The "Masonic Review" misquotes us regarding Bro. Hovenden. Should it not have said "Toronto Freemason"? R. W. Bro. Hovenden is

one of the most energetic and able officers of the Grand Lodge of Canada, and his opinions on many live questions in this jurisdiction are worthy of respect and careful consideration.

Past Grand Master Joseph E. Chandler, of Pennsylvania, like the Marquis of Ripon, became a Roman Catholic and renounced Freemasonry.

The "Garfield National Memorial Association" is not authorized, so says Bro. Frank Webber, endorsed by the "Masonic Review." We are sorry such is the case, as we thought the programme which we gave last month an excellent one.

The "Masonic Review" endorses the suggestion that Grand Masters and Grand Secretaries, and corresponding Grand Officers in other Grand Bodies, should not accept the position of Grand Representative, since "they are the official representatives of their own Grand Lodge, and cannot act as an ambassador for any other power." This is the correct idea.

The "late unpleasantness" in the Knights Templar and Masonic Aid Association of Ohio, to which we referred last month, has happily been healed, and this prosperous society once more flies forth on the wings of love to bring comfort, joy and happiness to many an impoverished widow and homeless orphan.

At the annual festival for the installation of the officers of the Grand Lodge of England, owing to the unavoidable absence of the Grand Master, the Prince of Wales, and the Pro-Grand Master, the Rt. Hon. the

Earl of Lathom, the Deputy-Grand Master presided, and we note the brethren addressed him as "Most Worshipful Grand Master in the Chair." The festival was, of course, a grand success.

Bro. Leopold Burekhart, 3^d, commences in the June number of the "Masonic Review," a series of articles on "Mother Kilwinning Lodge of Scotland." The articles will be illustrated with a number of engravings giving views of portions of old Kilwinning Abbey, and specimens of the Masons' marks found on the crumbling stones of the old edifice, erected nearly 750 years ago, having been founded in 1140.

"F" in the "Voice" is playing the part of Man Friday to the Robinson Crusoe of the "Unity" journal. He thinks some of his old friends have "gone back on themselves." If we knew who "F" was, we would rise to explain that such was not the case.

Bro. H. R. Coleman is on a literary tour making "Pilgrim Knights." Are the Chevaliers Knights of the Palm Tree and *ex-officio* honorary members of Royal Mother Solomon Lodge at Jerusalem? Can the "Voice" tell us, as we gleaned the news from its columns?

The "Voice" has a wood-cut of the New Masonic Temple at London, Ont., in its May number, which by-the-by is a very good one—we mean the number. If the "Voice" only got over one or two of its little "hobbies" and allowed other journals to have opinions of their own, it wouldn't be a bad monthly. Joking aside, however, the "Voice" is an excellent

Masonic magazine, and we wish it success.

Of the 333 lodges constituted prior to the union of 1813, which are still on the roll of the United Grand Lodge of England, no less than 126 worked under the *regime* of the ancients.

At the April monthly meeting of the Lodge of Benevolence, London, England, "the recommendations of the last meeting were confirmed, to the extent of £235 stg. There were thirty-seven new cases on the list. Thirty-three were relieved, with a total of £775 stg. Two cases were deferred as being incomplete, and two dismissed as not being entitled to relief."

The "Keystone" gives a glowing description of the *public* installation of the newly-elected officers of Reading Commandery, No. 42. Now, if the public installation of Craft officers is such an outrage on all decency and decorum, though any one can read the same in the Monitors, why is not the public installation of Templar officers an equal outrage?

"W. Bro. George T. Hovey, of Marietta, Ohio, has been presented with a fine gold watch by the members of American Union Lodge, No. 1. He has served them as Master for fourteen years. He has initiated 139, passed 116 and raised 111 candidates. He has presided at 18 Masonic trials, officiated at 25 Masonic funerals and opened Lodge 423. He is a Masonic student, and truly a Master in Masonry." So says the "Voice," to which we perfectly agree.

THE *Freemasons' Chronicle* con-

denses from THE CRAFTSMAN, under the heading "Freemasonry in Canada," an account of the seventh annual communication of the Grand Lodge of Manitoba, and the dedication of the Masonic Temple at London.

The Grand Lodge of All Scottish Freemasonry of India has planted a Scotch Lodge, "Caledonia, No. 661," where there was an English Lodge, "Dalhousie, No. 639." This action of the Scottish Grand Lodge is regarded apparently as an infringement of jurisdiction by the District Grand Master and District Grand Lodge of the District of Bengal, E.C. We regret we cannot give fuller particulars, as we have failed to secure exchanges with our Indian Masonic contemporaries, although THE CRAFTSMAN is mailed to them regularly. We trust that they will not be so remiss in future.

We asked a month or so ago how it was that certain Cincinnati brethren of the Scottish Rite crossed the river and received the higher degrees of the Order in Louisville, Ky., a separate jurisdiction. The "Masonic Review" courteously informs us:—"The brethren aforesaid were Hebrews, who cannot advance beyond the 16th grade in the northern jurisdiction, and who are always allowed by courtesy to go over to the southern jurisdiction to receive the remaining grades, where there is no bar to the admission of Israelites to the superior grades."

The anti-Masonic paper at Washington has exposed us, and Masons had better beware. A woman has been discovered who saw the Master

of a lodge murder a man in a lodge-room. Now, for thousands of years, we have not only done this and enjoyed a monthly feast on human flesh, broiled, roasted, boiled, fried, smoked, salted, hashed, curried and "deviled," but we have done it without molestation, because we were "sworn to secrecy," and knew the awful penalty awaiting us if we revealed it. Now, however, "the cat is out of the bag," and we can no longer drink the fresh blood of the victim, nor enjoy fried human liver or stewed human kidneys. It is shabby thus to deprive us of "immemorial rights."

The "Voice of Masonry" asserts that the Rite of Memphis is not Masonic. The same authority (?) declared the Grand Lodge of New Mexico was *not* a Grand Lodge, although it was recognized as such at the time by some forty Grand Lodges. So much for the "Voice." If the Rite of Memphis is not Masonic, what are the Scotch Rite, the Cryptic Order, &c.? The Rite of Memphis is the only Masonic Rite in the world under one Supreme Grand Master, our late lamented brother the "Premier" Mason of Italy, the distinguished General Garibaldi.

THE English Masonic journals are congratulating H. R. H. Prince Leopold, Duke of Albany, K. G., P. G. J. W. Grand Lodge of England, and Provincial Grand Master of Oxfordshire, on his marriage with the Princess Helena of Waldeck-Pyrmont. "His Royal Highness has on all occasions," says the *Freemasons' Chronicle*, "exhibited a deep interest in the great social questions of the day, and we trust the newly wedded couple may

have before them a long and prosperous career." In which latter sentiment, the Canadian Craft heartily unite.

PRESENTATION.—The Ill. Knights of Myrtle Rose Croix Chapter, 18°, No. 5, last month presented Rt. Ill. Bro. L. H. Henderson, 95°, Provincial Grand Master of Central Ontario of the Sovereign Sanctuary of the Egyptian Rite of Memphis, 96°, with a magnificent gilt-mounted sword, with suitable engraving. A very pleasant evening was spent, and suitable speeches made. Rt. Ill. Bro. J. Parker Thomas, 95°, Grand Orator, and Rt. Ill. Bro. W. C. Clark, LL.D., Grand Prelate, were particularly happy in their remarks. A large number of members of the Memphis Rite were present.

The Grand Lodge of Virginia in 1851 adopted the following rule:—"Resolved, That hereafter it shall be the imperative duty of the Master of each subordinate lodge within this jurisdiction, immediately upon the death of a regular member of the same in good standing, to have a record made of said death upon the Record Book of his lodge, and report the same to the Grand Secretary, who shall thereupon transmit to the Master of said lodge a Grand Lodge Diploma, filled up with the name of the deceased brother, free of expense, for the benefit of the widow and orphans or either." The "Masonic Review" also says the Grand Lodge of Tennessee has a similar rule.

Bro. John W. Simons argues:—"One of the best means of accomplishing our aims and making known

our principles is through the medium of public installations and other gatherings of the Craft, where the families and friends of the brethren being present, may learn to some extent what Masonry is, and the work it proposes to do. We inaugurated the custom in 1844 in the lodge of which we were then Master—probably the first of such meetings, at least since the close of the Morgan excitement, and we have attended hundreds more since that time, and we declare our sincere belief that with the aid of the press they have been largely instrumental in conciliating public esteem and helping the institution to win its present exalted position."

The "Keystone" says under heading of "Knights of Birmingham":—"This beneficial organization, so very popular among the Freemasons of Philadelphia, is constantly increasing in numbers, and the relief it has afforded to the families of deceased brethren is probably unknown to a large number of our readers and to the fraternity at large. There are in Philadelphia eleven lodges, one in Bristol, one in Chester, all under one Grand Lodge. The amount paid at the death of a member is one thousand dollars, thus making the assessments light and easily borne by all. On Saturday last five hundred members of the K. B. with a full brass band left the city for Reading to establish Lodge 14 in that city." We should like to secure a copy of the constitution of this Order.

THE MASONS of the Province of Oxfordshire, of which H. R. H. the Duke of Albany is Provincial Grand Master, presented him with a mag-

nificent Masonic casket, as a wedding gift. The casket is of Gothic design, in silver, partially gilt, placed on a shaped and ornamental ebony stand. The front panel bears, in raised enamel, the Provincial Grand Master's collar and jewel,—on the reverse, the arms of His Royal Highness. At each corner is placed the royal supporters, and the casket is surmounted by the coronet of H. R. H., resting on a cushion. At each end is a raised medallion, with the inscription as follows, at one end: "Presented to H. R. H. the Duke of Albany, K. G., R. W. Provincial Grand Master of Oxfordshire;" at the other end, "On his marriage, by the brethren in the Province, A. L. 5892."

P. G. Master Vaux says it would be proper for the Grand Master and Grand Lodge of Quebec to declare the "English" Lodges in Montreal clandestine, &c. "If this should happen," the London "Freemason" says, "we poor benighted English Masons shall endeavor to face the awful alternative held out to us with decency and decorum." Cannot the London "Freemason" understand that we do not desire to make war with the Grand Lodge of England, but that we will not much longer suffer our laws to be violated, and our principles to be dragged through the mire, because a few stubborn Masons choose to hold themselves aloof. Once Grand Master Graham does issue his "edict," these brethren will find themselves deprived of all their Masonic privileges in the bodies of the higher degrees. Does not the London "Freemason" admit that such a state of affairs would be to the disadvantage of the

English Masons in Montreal? Of course, it would not affect English Masons in England, but we think it would certainly be very unpleasant for English Masons in Canada to be "tabooed" in Chapters, Preceptories, &c.

The London "Freemason" says:—"Though we think it always better 'form' not to allude to the inevitable *on dits* of Masonic gossip as regards the new Grand Officers (of the United Grand Lodge of England) until officially announced. We may, however, mention that we have heard that the following will be among the new Grand Officers for 1882 3: Lord Carrington, S. G. W.; the Rt. Hon. the Lord Mayor, J. G. W.; Rev. Thomas Robinson, P.G.C., Kent, &c., and Rev. Thos. Cochrane, G. Chaplains; Major Penrice, D.G.M., Norfolk; R. C. Else, D. G. M., Somersetshire; Capt. C. M. Beswick-Royds, — Harrison, Q.C., and W. Mansfield, D.G.M., Worcestershire, G. Deacons; Horace Jones, G. Supt. Works; H.S. Allpass, P. G. Sec., West Lancashire; John Massent, L. F. Little, and Cousins, G. Organists. We think it right to add, that we know as a fact that the greatest possible care has been taken in the selection, and much thought and consideration evinced, and that though, of course, it is utterly impossible to gratify all personal aspirations, or satisfy all pressing claims, yet the present yearly appointment of Grand Officers rests on a very high standard of service and work for Freemasonry, and must give entire satisfaction to Grand Lodge. The Provinces will be pleased to note that the meritorious efforts of Provin-

cial officers are neither forgotten nor disregarded."

The "Christian (?) Cynosure," of the 13th of April, has the following choice specimen, which the "Voice" very properly terms "the quintessence of uncharitableness." Such a foul-mouthed sheet is a fit representative of such a bastard cause: "When the 'Cynosure' uncovers the infamous practices of the Masonic Lodge and shows it to be a school of licentiousness and adultery, just as is Mormonism, the 'Inter-Ocean' howls 'too indecent for any use.' We have never made a collection of the frequent instances where infamous villainy was fostered and protected by the lodge. We doubt if, outside Mohammedanism and Mormonism, any organization is so hostile to public virtue. If the 'Inter-Ocean' doubts this, we believe it can be proved to the satisfaction of candid men." What can be the opinion of honorable and upright Christian men, when they read in an organ, professing to uphold the doctrines of the gentle Nazarene, such false and pernicious statements, such uncalled for and diabolical lies—black as the midnight gloom of hell? Such a paper is beneath contempt, and such a party must be composed of hypocrites, knaves, scoundrels, perjurers and liars. Good men, devoted to their Church and country, have from time immemorial been proud to call themselves Masons, and those are the ones that the "Christian (?) Cynosure" dares to villify and assail.

Dual membership is an abomination that ought to be done away with without delay.

MASONIC GEMS.

Bro. Rob Morris is giving his "Masonic Recollections" in the "Masonic Review." They are interesting, as all his writings invariably are.

The London "Freemason" courteously transfers to its columns our brief notice with regard to the recent shadow that has been cast upon our Most Worshipful Past Grand Master, J. K. Kerr.

Grand Masters Council No. 1, B. and S. Masters, London, Eng., recently held a most successful meeting, after which there was a collation at the Albion Hotel, followed by the usual loyal and Masonic toasts.

The Grand Secretary of England, at the proceedings in the consecration of Clerkenwell Lodge, took occasion to pointedly allude to the unwillingness of H.K.H. the Grand Master to increase the number of metropolitan lodges.

The "Corner-Stone" of New York is removing to more commodious premises. The Only Live is taking a manly stand against this New York Masonic electioneering, and is also in favor of the recognition of New South Wales.

Rob Morris says:—"The Rough Ashlar, Perfect Ashlar, and Trestle-board are the moveable jewels. The Plumb, Square and Level are immoveably fixed in the South, East and West, and are never seen in other parts of the lodge; while the two ash-lars and trestle-board are moved about from place to place as they may be needed to moralize upon. But the advocates of the opposite theory affirm that the Plumb, Square and Level are moveable, inasmuch as they are moved or transferred from one set of officers to another successively, while the other three jewels are immoveable for the reason that they are always seen in certain parts of the lodge."

Myrtle Rose Croix Chapter of Ancient and Accepted Rite of Memphis has had a large increase of members, including several past masters, past principals, and past preceptors. We like to see all branches of Masonry thus work in harmony.

The Masonic School Bazaar, at the Exhibition Palace, Dublin, was a grand success. The brethren appeared in the insignia of their rank, and the ladies in the evening in full dress. There was a magnificent orchestra of one hundred and fifty performers, besides some excellent vocal and instrumental music.

Lord Aberdeen was Grand Master of the regular ("modern") Grand Lodge of England from 1757 to 1761, and in 1755-6 Grand Master of Scotland. In 1806-7 the Earl of Moira, acting Grand Master of the regular Grand Lodge of England, was Grand Master of Scotland.

The London "Freemason" lays it down as a maxim "that after making every allowance for special cases and exceptional promotions," * * * no one under eighteen years' faithful service in the Craft can ordinarily or reasonably expect promotion to Grand Office" in the United Grand Lodge of England.

The Grand Lodge of Pennsylvania, true to the theory of Universal Benevolence, at its recent communication made an appropriation in aid of the Jewish refugees from Russia, lately arrived in Philadelphia, and also one for the sufferers in the late Chester explosion.

Eboracum Conclave, No. 137, of the Red Cross of Constantine, appears, from our English exchanges, to be the most regularly worked body of the Rite in England. We presume this is greatly owing to the energy of our distinguished brother, T B. Whytehead, whose zeal and erudition are so well known to the Craft.

The "Masonic Review," and other American Masonic journals, declare that Canada has an epidemic of the Egyptian Rite. True, Osiris Rose Croix Chapter, Toronto, anticipates a membership of over one hundred, before the Sovereign Sanctuary convenes next month, and there are applications out for several other chapters.

Bro. Ramsay, in the "Masonic Review," says:—"The true remedy" against the evils attendant on the formation of Grand Lodges, &c., is, "that the moment a Grand Lodge is legally and constitutionally organized for a territory previously Masonically unoccupied, every lodge within that territory must give in its allegiance to the same or its powers cease to exist."

Our American Masonic exchanges are telling us of M. W. Bro. Clay W. Taylor, Grand Master of California, recently taking the Royal Arch, and seem to think he is the only Grand Master who ever kept within due bounds, and ventured not to explore the hidden mysteries of the higher degrees. We would state that our distinguished brother, M. W. Bro. M. M. Tait, had not taken the capitular degrees at the time he occupied the throne of the Grand Lodge of Quebec.

The following are the officers of the Rt. Eminent Grand Commandery Knights Templar of West Virginia, elected at the Eighth Annual Conclave, held at Martinsburg, on the 10th ult.:

R. E. Sir Jesse R. Purnell, Benwood, G. Com.; V. E. Sir W. H. H. Flick, Martinsburg, D. G. Com.; E. Sir Charles F. Scott, Parkersburg, G. Generalissimo; E. Sir W. H. Riggs, Martinsburg, G. Captain General; E. Sir Anselan Buchan, Moundsville, G. Prelate; E. Sir Chas. M. Davison, Fairmont, G. S. Warden; E. Sir John A. Lafoy, Parkersburg, G. J. Warden; E. Sir J. A. Miller, Wheeling, G. Treas.; E. Sir G. F. Irvine, Wheeling, G. Rec.; E. Sir Wm F. Landers, Harper's Ferry, G. Stand. Bearer; E. Sir J. M. Birch, Wheeling, G. Sword Bearer; E. Sir A. J. Stone, Fairmont, G. Warder; E. Sir R. P. Armstrong, Wheeling, G. Captain of Guard.